

AUROVILLE

in Mother's Words

II

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AUROVILLE

in Mother's Words

II

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

Gilles Guigan

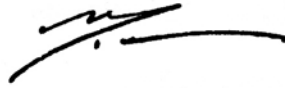
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1970

*The world is preparing
for a big change.*

Will you help?

A stylized handwritten signature, possibly reading 'M. J.', written in black ink.

**The world is preparing
For a big change.
Will you help?**

1970 is the pivotal year in Auroville's early history. It became increasingly clear that Auroville was developing far slower than Mother had initially hoped:

- *Attempts to find a more adequate legal status for Auroville failed.*
- *An attempt for a more collective and efficient management was made but soon failed.*
- *The flow of funds was totally insufficient for such an ambitious project.*
- *Land purchase was proceeding far slower than hoped for due to lack of funds, lack of political support and local opposition.*

As more pioneers were now settling on the plateau (which was still almost barren), their basic needs and aspirations needed to be met but the C.A.A. was unable to meet them adequately. Mother took two major initiatives: she decided to build Auroville's "soul", Matrimandir, and she received every week a small group of Aurovilians living in Aspiration. In their presence, she wrote important texts such as "To be a true Aurovilian".

1970, January 1*Entry in Roger's Notes:*

Roger's personal archives; AMW, p. 249.
French.

Today I want to tell you something about Auroville.

Since some time I have clearly before my eyes, the centre of Auroville. There is a large covered area with four quite high columns, lit from above by openings through which the light enters corresponding to each hour of the day. This vision has been repeating itself since quite some time now. It is THE thing to be carried out in the very first place; money will come only when this has been built. It would be sufficient if we could just build the interior – the outside afterwards. Inside there would be nothing except the rays of light converging onto something very simple – no furnishings.

There would be no windows; the light coming from above through openings corresponding to each hour of the day. A large covered area would be sufficient, with nothing on the floor.

Voilà – will you think about it?

* * *

1970, January 2

Mother has a clear vision of Matrimandir's Inner Chamber.

* * *

1970, January 3

*Excerpts from Mother's second conversation on Matrimandir with Satprem – in which she describes to him her vision of Matrimandir's Inner Chamber:*¹

1 For the sake of accuracy, the transcription of this taped conversation is more

AM, pp. 13-23; MA, pp. 15-24; CWM, XIII, p. 286; AMW, p. 249-57.

French, taped conversation.

Satprem: Mother, I told Paolo to come. You had told me to bring him, he is waiting outside.

Yes.... There is an interesting thing.

For a long time I had been feeling something, then we spoke about it [4 days ago], and... I told Roger about it, I asked him to see Paolo, and I also told him that I had seen what should be done. Naturally, he didn't say no, he said yes to everything, but I felt he wasn't too keen.... But here is what happened. I clearly saw – very, very distinctly saw, which means it was like that, and it still IS like that, it's there (*gesture showing an eternal plane*) – the inside of that place [the future Matrimandir].

S.: Maybe you should tell Paolo about it?

Tell him right now?... All right.... I'll speak more easily if I am alone with you.

S.: Fine, then tell, sweet Mother.

I could describe it. It came like this. It will be a kind of hall which will be like the inside of a column.¹ No windows. Ventilation will be artificial, with these things there (Mother points to an air conditioner), and just a roof. And the sun [beam]; or, when there is no sunlight (at night or on overcast days), electric spotlight. The idea is to build right now an example or a “model” for a hundred people or so.² Once the city is built and

literal than that published in the *Agenda*.

1 Mother describes this space in an unusual way considering that she only saw from inside. Yet, Udar will draw a vertical elevation (that is an outside view) – and a horizontal section.

2 Mother doesn't mention the Chamber's dimensions but its seating capacity (*a hundred people or so*).

this experiment is made, we will make a BIG thing of it – but then it will be very big, for one or two thousand people. And the second one will be built around the first, which means that the first will go only when the second is built.

There's the idea.

Only, in order to tell Paolo about it (and if possible, if I see it's possible, to tell Roger about it), I wanted to have a plan. I'll have it made – not myself, I can't do it anymore; I could have done it in the past, but now I don't see clearly enough. This afternoon, I'll have it made in front of me, and then, with that plan, I'll 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 representing one month of the year – and the top, the roof of the tower will be like this and then like that.

(Mother makes a gesture showing something like this:)



Then, inside, there will be twelve columns¹ – the walls and twelve columns – and right in the middle, on the floor, my symbol, with, above it, four symbols of Sri Aurobindo joining in like this, to form a square, and above it ... a globe. A globe, if possible made of a transparent substance, with or without a light inside,² but the sun will have to strike this globe; so, depending on the particular month or the time, it will be from here or there or there ... *(gesture showing the sun's course)*. Do you

¹ Two days earlier, Mother had spoken to Roger of 4 columns only.

² Mother mentions here the possibility of this transparent globe having a light inside, which seems to mean that it would be like an incandescent light bulb. Note that a light beam projected on a transparent hollow globe wouldn't produce any interesting effect.

understand? There will always be an opening¹ with a sunbeam. Not a diffused light, but a beam that has to strike [the globe]. That requires technical knowledge for its execution, and that's why I want to make a drawing together with an engineer.

But inside, there will be neither windows nor lights, it will always be in a sort of clear half-light, night and day: during the day with sunlight, at night with artificial light. And on the ground, nothing, except for a floor like this one [in Mother's room], that is, first a wooden floor (wooden or something else), then a sort of thick rubber foam, very soft, and then a carpet. A carpet covering everything, except for the centre. And people will be able to sit anywhere. The twelve columns are for those who need a backrest!

But then, people will not come for "regular meditations" or anything [of the kind] (the internal organisation will be taken care of later): it will be a place for concentration. Not everyone will [be allowed in]; there will be a time of the week or the day (I don't know) when visitors will be allowed in, but without mixture. There will be a specific time or a specific day to show [the visitors], and the rest of the time only for those who are ... serious – serious, sincere, who truly want to learn to concentrate.²

So I think that's good.

It was there (*gesture of vision above*), I still see it when I talk about it – I SEE. As I see it, it's very beautiful, really very beautiful. ... A sort of half-light: one can see, but it's VERY peaceful, and with very clear and strong light beams (the projected light, the artificial light will have to be slightly golden, it shouldn't be cold – it will depend on the spotlight).³ A globe that will be

1 Mother seems to mean that there will be many openings in the roof to let a sunbeam enter at any time of the day and any day of the year. On Udar's drawing, there will be a single hole – at the ceiling's centre/apex.

2 "Tout le monde ne pourra pas venir; il y aura un moment de la semaine ou un moment de la journée (je ne sais pas) où on laissera venir les visiteurs, mais enfin pas de mélange. C'est une heure fixe ou un jour fixe pour montrer, et le reste du temps, seulement pour ceux qui sont... sérieux – sérieux sincères – qui veulent vraiment apprendre à se concentrer."

3 Would the sunbeam be too powerful, the room wouldn't be bathed by a "half-light".

made of plastic or ... I don't know.

S.: Crystal?

If possible, yes.¹ For the smaller [temple], the globe won't need to be very big: if it were this big (about 30cm), it would be enough. But for the bigger [temple], it will have to be big.

S.: But how will the bigger [temple] be built? Over the small one?

No, no, the small one will go.

S.: Oh, it will go, another one will be built.

But the big temple will be built afterwards, and then on a huge scale.... The smaller one will go only once the bigger one is built. But of course, for the city to be completed, we must allow some twenty years (for everything to be in order, in its place).

It's the same with the gardens: all the gardens that are being prepared 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 substance that globe should be made of, the big one?... The small one could be made of crystal: for a globe this size (*gesture of about 30cm*)² I think it will do. One should be able to see the globe from every corner of the hall.

S.: It shouldn't be too high above the floor either, should it?

A proper balance will need to be found between these two requirements.

1 At first, Mother spoke of a plastic globe – but immediately agrees to it being of crystal (in this case, meaning highest quality glass).

2 Mother is saying for the second time that the globe's diameter will be of 30cm approximately. Udar's drawing will mention 70cm.

No, Sri Aurobindo's symbol doesn't have to be very big, it has to be this size....

S.: Twenty-five, thirty centimetres?

At the most, at the very most.¹

S.: So it would be more or less at eye level.

At eye level, yes, that's right.²

And a VERY peaceful atmosphere. And NOTHING, nothing but big columns... It remains to be seen whether the columns would be columns of a style ... whether they will be round, or they too with twelve facets ...

But TWELVE columns.

S.: And a roof with two slopes?

Yes, a roof with two slopes so as to get the sun [beam].

It will have to be so arranged that rainwater can't get in. Something that needs to be opened and closed every time it rains won't do, it's not possible; it will have to be in such a way that rainwater can't get in. But the sun, the sun must get in AS A BEAM, not diffused. Hence it [the size of the opening] has to be limited....

It requires a clever engineer, who knows his job really well.

Satprem: When would they start?

I'd like them to start immediately, as soon as we have the

1 As Sri Aurobindo's symbols are to support the globe, their width needs to be smaller than that of the globe.

2 Udar will give it a 70 cm diameter (which is more than double of what Mother showed to Satprem). So, when one sits on the floor, the centre of the globe is at eye level. Could it be because Mother concurred with Satprem that the [centre of the] globe should be at eye level and that this is what she told Udar on that day?

plans. But there are two questions: first the plans (workers can be found), and then money... I think that with this idea of building a small sample ("small," well, it's a manner of speaking, because to hold a hundred people easily¹ it will still have to be big enough), a small sample to begin with – and then while building the small sample we'll learn, and [we'll build] the big one when the city will be finished – that won't be right now.

I told Roger about it, and the next day he told me, "Yes, but it will take time to prepare." (I said nothing of all I've just told you, I just spoke of doing something.) Afterwards I have seen it; so I no longer need anyone to see how it should be – I know.

What's needed is an engineer more than an architect, because an architect ... It has to be as simple as possible.²

S.: I told Paolo what you had seen, that large room, empty, without anything. This has touched him a lot. In fact he was seeing that large empty hall. He understands quite well. So "empty" simply means a shape.

But a shape ... like a tower, but ... (that's why I wanted to have a sketch to show) twelve regular [facets]³, and then we need a wall that's not straight, a wall slightly like this (*gesture of a slight slope*), I don't know if that's possible. And inside, twelve columns and then here, we'll have to find a way to capture this [sunbeam], so that at any time of the year it can get in.... It must be someone who knows [his job] well.

The roof is like this and then like that...

As for the outside ... I didn't see the outside; I didn't see it at all, I only saw the inside.⁴

1 Mother is now speaking of the Chamber holding "a hundred people EASILY" – that is more than 100 people which she said earlier.

2 Indeed, we will see that both Paolo and Roger will immediately make the room far less simple than it is on Udar's drawing – and will be realised.

3 "Regular facets" means the Chamber's floor being a regular dodecagon – that all its facets will have the same size.

4 Again, and yet, Udar will draw a vertical elevation – that is a view from outside.

I wanted to explain to Paolo once I would have the papers, it would be easier, but since you have already called him ... let him come in.

(Sujata goes out and comes back with Paolo, who comes in with a garland of pink "Harmony." Mother gives him an orange hibiscus – Auroville's flower – looks at him, and starts speaking:)

Since we decided to build that temple, I have seen – I have seen the inside. I have just tried to describe it to [Satprem]. But in a few days I will have plans and drawings, so I'll be able to explain more clearly. Because I don't know at all how the outside is,¹ but the inside I know.

Paolo: The outside comes out of the inside.²

It's a kind of tower with twelve regular facets representing the twelve months of the year, and absolutely empty... Only, it will have to hold one to two hundred people.³ So, to support the roof, there would be inside (not outside, inside) twelve columns; and right at the centre, the object of concentration... And with the sun's collaboration, all year round it will have to get in AS A BEAM (not diffused: it will have to be so arranged that it can get in as beams); then, according to the time of the day and the month of the year, the beam will revolve (there will be some device at the top) and it will be directed onto the centre. At

1 This explains why the architects felt free to do what they felt like.

2 In Sri Aurobindo's yoga, things are indeed always "from within to without": the outer appearance reflects the inner reality.

3 After saying twice in this conversation that the room should hold 100 persons, Mother now says it should hold "one to two hundred people" but does not give any measurement. On 10th January, She will speak of it as holding 200 persons. It is very possible that, that afternoon, Mother told Udar that the Chamber should hold 200 persons or so and that, after making a rough calculation ($\pi \times 12^2 = 452\text{m}^2$), Udar suggested a 12m radius (more than $2\text{m}^2/\text{person}$), which Mother agreed to.

the centre, there will be the symbol [of the Mother], then Sri Aurobindo's symbol supporting a globe. A globe which we'll try to have made of a transparent substance such as crystal or ... A large globe. Then people will be let in in order to concentrate – (*laughing*) to learn to concentrate! No fixed meditations, nothing of the sort, but they will have to be able to... to remain there in silence – in silence and concentration. This will require an organisation...

P.: It's very beautiful.

But the place should be absolutely ... as simple as possible. And the floor in such a way that people are comfortable, without having to think that it hurts here or there!

P.: It's very beautiful.

And in the middle, on the floor, my symbol. At the centre of my symbol, we'll have in four parts (like a square),¹ four symbols of Sri Aurobindo, upright, and these symbols upright, like this, supporting a transparent globe.

This has been seen.

So I'll have small plans prepared by an engineer, have simple plans prepared to show, and then I'll show you when they are ready.

There. And we'll see.

As far as the walls are concerned, they will probably have to be in 'concrete'.²

P.: The entire structure can be in reinforced concrete.

1 This doesn't necessarily mean that the height of this 'cube stand' (as Udar calls it) should be equal to its sides.

2 Mother says this word in English, not remembering at that instant the French word "béton armé".

The roof will probably have to be sloping, and at the centre there will have to be a special device for the sun.

S.: You said that you saw the walls slightly sloped.

Either the walls or the roof will have to have a slope – whatever will be easier to build. The walls can be straight with the roof sloping. And the higher part of the roof supported by the twelve columns. And up there, the device for the sun.¹

Inside, nothing. Nothing but the columns. The columns ... I don't know, we'll have to see if they will be with facets (like the whole thing), twelve facets, or simply round.

P.: Round.

Or simply square – it is to be seen.

Then, on the floor, we'll have something thick and soft. Here ... (are you comfortable when you are seated?... Yes?), there is first a wooden floor, then that sort of rubber,

S.: A "Dunlopillo"

"Dunlopillo". Yes, that's it!
And above it a woollen carpet.

S.: With your symbol?

Ah! The symbol will be above it.

S.: It will be a carpet with your symbol.

¹ After saying that there will be many openings to let the sun in at all times during the day, Mother speaks now of "up there the device for the sun", which seems to mean that the sunbeam will be reflected by some device located above or close to the apex of the Chamber's ceiling, above it.

Not on the carpet. The symbol, I first thought it should be done out of some solid material.

P.: It has to be in stone... or in some metal.

The symbol ... everything will be around it, of course. The symbol will not cover everything, it will only be at the centre of the space – (*laughing*) people shouldn't sit on the symbol!... It will be at the centre.

The proportion between the symbol with respect to the whole has to be seen carefully, in relation with the height.¹

P.: The room will be rather large?

Oh, yes, it should be. There should be a sort of half-light with those sunbeams – the sunbeam should be SEEN.

A sunbeam.

So, depending on the time of the day (the time of the day and the month of the year)... [the sun will go round]. And then, at night, as soon as sun disappears, we'll switch on spotlights which will have the same effect and the same colour. Night and day the light will remain there. But no windows or lamps or things of the sort – nothing. Ventilation through air conditioners (they're set inside the walls, that's very easy).

And SILENCE. No talking inside! (*Mother laughs*)

It will be fine.

So as soon as my papers are ready, I'll call you to show them to you.

P.: Very good.

(*Speaking to Sujata:*) Give me a rose for him.

¹ Mother leaves it to the architect(s) to decide on proportions and hence on the exact size of the various components of the object of concentration in relation to the Inner Chamber.

(Mother gives two red roses, Paolo withdraws.)

I didn't ask him if he had seen Roger because ... Roger is quite in nowadays' "practical" atmosphere.

It's good, it has to start off! It's good!

That's what I have learned, religions: the bankruptcy of religions was because they were divided – they wanted you to be like this, to the exclusion of all others. And all human knowledge has gone bankrupt because it was exclusive. And man has gone bankrupt because he was exclusive. What the New Consciousness wants (it is on this that it insists): no more divisions. To be capable of understanding the extreme spiritual, the extreme material, and to find ... to find the meeting point where ... it becomes a true force. And this is trying to teach that to the body too, through the most radical means.

.....

On a practical level, I'll try to make Roger understand. But I have seen, it seems to me that what is needed is that ... when Roger is here, he looks after "Auromodèle," the practical side, all that (it's very necessary, it's very good), but for this construction of the Centre, I'd like Paolo to do it, and so I'd like Paolo to stay here when Roger is gone: let Paolo be here when Roger is away, and with Paolo we would do that. Only, I don't want either of them to feel that it's one against the other (!). They must understand that it's to complement each other.

S.: But this, Paolo will understand it...

I believe Paolo will understand.

S.: But how... Roger will take it as an encroachment on his responsibilities?

Maybe not, I'll try. I'll try.

No, when I told him that it was necessary – that I have seen it and it had to be done – he didn't object. Only, he told me, "But it will take time." I said, "No, it has to be done right now." And then, that's why I am getting those kinds of sketches made by an engineer, so as to show him, because it's not the job of an architect: it's the job of an engineer, with precise calculations for the sunlight, very precise, very precise. It has to be someone really skilled.

The architect will have to see that the columns are beautiful, the walls are beautiful, the proportions are accurate – all that is quite all right – and also that thing at the centre.¹ The aspect of beauty is for the architect to see, naturally, but the whole aspect of calculations ... And the important thing is the play of the sun on the Centre. Because it becomes a symbol – the symbol of the future realisation.²

*

Later that day, Mother calls Udar and describes to him her vision of the Inner Chamber. He takes notes and goes to his house³ where he draws it as described by her. He then goes back to her room on the same day and hands her his drawings and notes.

To do this work, Udar starts by making 3 drawings on two sheets of drawing paper:

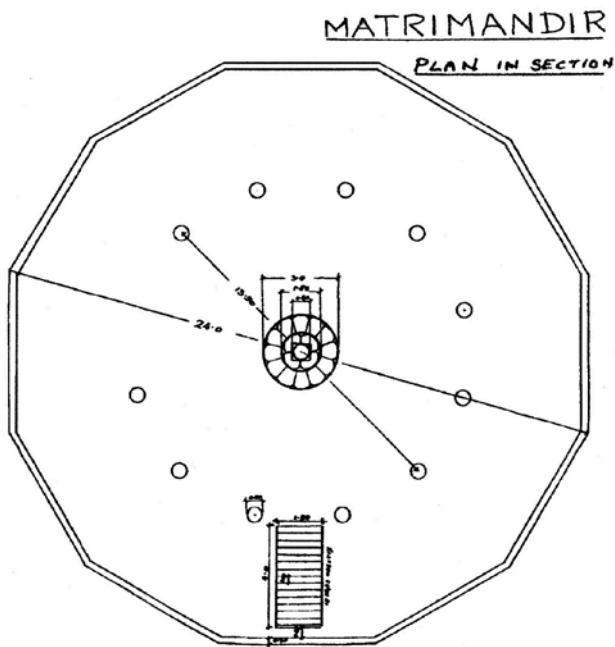
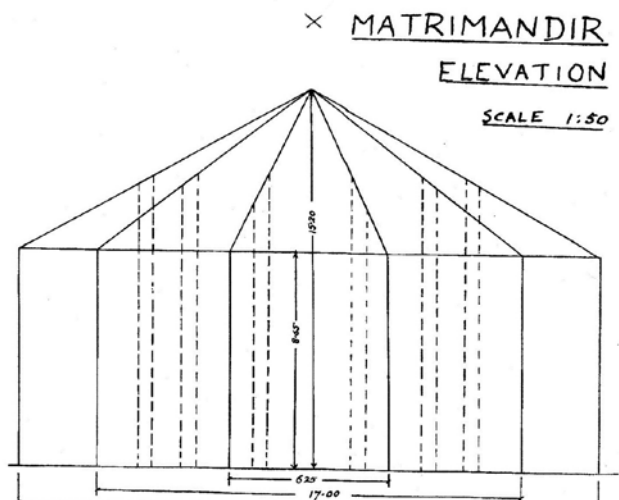
- 1. An elevation (scale 1:50)*
- 2. A plan in [horizontal] section (scale 1:50) together with "Sri Aurobindo's symbol cube with globe" (scale 1:5)*

He then redraws these two drawings on tracing paper, from which Paolo seems to have been given a blueprint.

1 Mother says again that the architect has to make sure that the proportions are beautiful. Hence they are free to modify some dimensions.

2 On 23.6.65, while speaking of what would become Matrimandir's object of concentration, Mother spoke of "something that would be a living light (perhaps the symbol made of LIVING LIGHT), a constant light."

3 Udar's house, "Fenêtres", rue St. Gilles, is very close to Mother's room.

Scans of Udar's Drawings¹

¹ Piero retrieved these two sets of plans from the office of "Auroville's Future" when it closed down in 1978. They are now kept at AV-Archives.

Comments on Udar's drawings:

The distance of 24m is clearly shown as being between the Chamber's opposite outer corners.

On this drawing (on drawing paper), Udar forgot one column, which he didn't forget on the tracing paper.

The point marked above the top of the Chamber has been added on the elevation by the editor to show the other possibility Udar tried out as apex of the roof. (Though he erased the lines showing this alternative roof slope, they remain clearly visible on the drawing on tracing paper.) The fact that he explored this possibility seems to mean that Mother had not specified this 15.2m height to him.

One has to ask oneself which dimensions Mother specified to Udar – if any?

Udar made several mistakes in the drawing of "Sri Aurobindo's symbol cube":

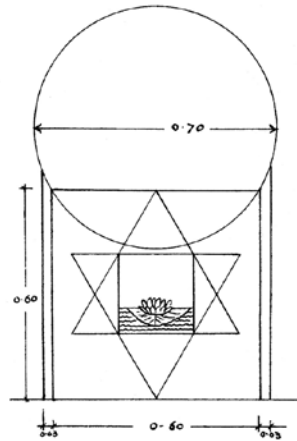
This version of Sri Aurobindo's symbol is outdated since 1962.

The width of that in use since 1964 is bigger than its height.

Sri Aurobindo's symbols should touch each other at the tip of their triangles (it would work with his symbol's final version).

If Sri Aurobindo's symbols were to be carved in stone slabs, these should be hiding the globe's lower portion.

The two parallel lines which seem to indicate the thickness of the stone slabs shouldn't be there – or not like that.



1970, January 10

*Excerpts from Mother's third conversation on
Matrimandir with Satprem – in which she describes
Udar's plans to him.¹*

AM, pp. 33-37; MA, pp. 34-37; CWM, XIII, p. 295; AMW, p. 257-62.
French, taped conversation.

*Satprem: I have a letter from Paolo, which I didn't read
to you the other day....*

I am going to see him this afternoon, Paolo so it would be better...

Did I tell you that I saw the central construction of Auroville....? I have a plan. Would you like to see it?... Here, there are some scrolls there – one scroll. (*Mother unrolls the plan while explaining*):

There will be twelve facets. It's a circle.² And, at an equal distance from the centre, twelve columns.³ At the centre, on the floor, like this, my symbol, and at the centre of my symbol, there are four symbols of Sri Aurobindo, upright, forming a square. And atop the square, a translucent globe⁴ (we don't yet know what substance it will be made of).

Then, from the top of the roof, when the sun shines, the

1 For the sake of accuracy, the transcription of this taped conversation is more literal than that published in the *Agenda*.

2 This may explain why Udar started by drawing a 12m radius circle, within which he then inscribed a dodecagon.

3 The distance mentioned by Udar between the centres of opposite columns is 13.5m, which means that their centres are located on points which are NOT at equal distance from the centre and this circle but equidistant between the edge of Mother's symbol and the wall. This seems to mean that Mother had not given this distance to Udar and that she did not read it properly on his drawing.

4 Though, on 3rd January, when her vision of the Chamber was just one day old, Mother had told Satprem three times that the globe will be transparent, she now says several times that it should be translucent. What happened in the past week for Mother to change her views on this? Did Udar explain to her that a beam of light falling on a thin and hollow transparent globe wouldn't produce any interesting effect?

sun will fall on this (nowhere else, only there); when there is no sunlight, electric spotlights will send beams (again, beams, not a diffuse light) only on this, on this globe.

Then, no doors, but ... after going deep down one climbs back within... one goes under the wall and climbs back inside¹ – it's again a symbol. Everything is symbolic.

And then, no furniture, but there is, on the floor (like here), first wood (probably) then over the wood, a thick “dunlop”, and over it, a carpet, like here. We have to choose the colour. The whole thing will be white. I am not sure if Sri Aurobindo's symbols will be white ... I don't think so. I don't know it. I didn't see them white, I saw them with an indefinable colour, between gold and orange.² A colour of that sort. They will stand upright, carved in stone.³ And a globe which is not transparent but translucent. Then, at the bottom [below the globe], a light will be projected upward and will enter the globe diffusely. And from outside, rays of light will fall.... No other lights: no windows, electric ventilation. And no furniture, nothing. A place ... to try and find one's consciousness.

Outside, it will be something like this (*Mother unrolls another plan*).... We don't know if the roof will have a pointed shape or...⁴ Very simple, very simple. It will hold about two hundred people.⁵ So then, Paolo's letter?

1 Roger later explained that the access to the Chamber was conceived as a kind of initiation. Kireetbhai said that, in India, the word “initiation” cannot be used in this sense and said that access to the Chamber is the “description of a process of yoga”. In the concept that has been implemented, one does go down before starting to climb up.

2 Golden pink or golden orange is the colour of the Supramental body (as well as that of the “Auroville” hibiscus) and that which Mother will choose for Matrimandir's Inner skin.

3 Sri Aurobindo's symbols are to be carved in some golden-pink stone slabs. This means that, in Udar's drawing, the lower portion of the globe shouldn't be seen, because it is hidden behind these stone slabs.

4 “On ne sait pas si le toit sera tout à fait pointu ou...” Udar tried a steeper roof because Mother had not yet decided on its slope. Hence, it is very unlikely that she gave him verbally this 15.2m height.

5 As said, Mother may have accepted Udar's suggestion of a 12m radius to enable up to 200 persons to sit together in the Chamber.

"Very sweet Mother,

I saw Roger on Sunday, he came to my room and we had lunch together. With love I arranged beautiful flowers for You and Roger. You were with us. We spoke a lot. I felt Roger like a brother.

I told him that Auroville cannot be born like any other city (urban, social, economic problems, all of them to be seen later). The starting point must be "something else." That is why we must start with the Centre. That Centre must be our lever, our fixed point, the thing we can lean on to try and leap to the other side – because it's only from the other side that we can begin to understand what Auroville should be. And that Centre must be a form manifesting in Matter the content that You can transmit to us on every plane (occult included). As for us, we should only be the open and sincere means through which you can concretise that.

Then I told him how I felt the need for all of us to approach all this while living the experience inwardly and all united – people from the East and the West – in a vast movement of love, because it is the only "concrete" possible for building "something else"....

What he says is fine.

... And that Centre can give us that love right now, because it's the love of You!

I told him that, on the practical level, we could begin with a moment of silence, gathered together, try to make a complete blank, and in that blank, with everyone's aspiration, bring down the signs for the beginning. But all of us united and together, especially the more spiritually advanced – the Indians.

Roger agreed entirely. He said we should really do that.

(Mother nods her head)

I'll see Paolo this afternoon to give him this plan.¹ Because this, this is what I saw.

We'll do it in white marble. And it is Udar who said he would go and get the marble, he knows the place.

S.: You mean the whole structure ...?

Yes, yes.

S.: But Paolo told me one thing which I felt to be correct. He said, We'll build this Centre, we'll put all our heart and aspiration into it, into this Centre...

Yes, yes.

S.: And over the years, it will get more and more "charged"....

Yes.

S.: So this Centre should be definitive, we shouldn't remove this temple to build a larger one later on.

I said that to calm people who think we need something huge. I said, "We'll begin with this, and then we'll see," you understand. I said this, this should be there until the city is completely built, and then, afterwards we would see – afterwards we won't feel like removing it!

Because a lot of people thought of something "huge."

S.: But Paolo says that from an architectural standpoint,

¹ Decades later, Paolo will say that his only conversation with Mother on Matrimandir was together with Satprem [& Sujata] on 3rd January 1970. This means that, on 10th afternoon; Mother handed him a set (of blueprints) of these plans without talking with him.

it is very possible to extend the thing from outside without touching what's already built.

Oh, yes, it's quite possible.

You see, Roger asked me, "And then, what are we going to do afterwards?" I said, "Well, we'll think about it afterwards!..." – That's the trouble, they don't know ... they don't know that one must NOT THINK. As for me, I wasn't thinking about it at all, not at all, not at all – one day, I saw it like that, as I see you. Even now, it's still so living that I only have to look and I see it. And what I saw was the Centre and the light falling on it, and then, QUITE NATURALLY, while observing, I remarked, I said, "So that's how it is." But it wasn't "thought," I didn't think, "Twelve columns and then twelve facets and then..." I didn't think any of that: I saw.

It's like those symbols of Sri Aurobindo.... It's like, when I speak of the Centre, I still see those four symbols of Sri Aurobindo joined at their angles, like this, and that colour ... strange colour ... I don't know where we'll be able to find that. It's an orange gold, very warm. And it's the only colour in the place: all the rest is white. And the globe, the globe, translucent.

S.: He said he would inquire right now in Italy, at Murano where they make large crystals, whether they can make, say a one-foot globe, in crystal.¹

There is the dimension... it ought to be written there.

S.: They have big glassworks there.

Oh, they do marvellous things there.

Isn't it mentioned, the globe, its dimensions?

¹ It was Satprem who had, on 3rd January, suggested to Mother "crystal" instead of "plastic". The fact that he now mentions "Murano" make it clear that he was thinking of the highest quality of glass and not of a natural crystal.

S.: Seventy centimetres.

Its diameter?¹

S.: Is all this in centimetres? Yes, seventy.

This is one metre, it is more than one metre...

It could be hollow. It need not be solid, it could be hollow so as not to be too heavy.²

(silence)

S.: I will tell him all you have said. I will give him... I transcribe with a typewriter all that you have said. Like this it is his brief.³

He's fine, Paolo.

S.: Yes, Mother.

That underground passageway to enter ... People will enter some ten meters away from the wall, at the foot of the urn. The urn will mark the starting point of the descent.⁴ I'll have to choose from which direction....⁵ Then, later on, the urn

1 As Mother asks whether the globe's diameter is 70 cm, it is unlikely that she had given its diameter to Udar.

2 Mother says again that the crystal globe could be hollow. That which is in place is not hollow and weighs some 450kg.

3 This particular intervention from Satprem is not reproduced in the *Agenda*. He is speaking here of transcribing this (and his other conversations on Matrimandir with Mother) to Paolo only. The fact is that Roger later said he hadn't received such transcripts from Satprem.

4 Mother is speaking here of the Inaugural Urn which stands at the Amphitheatre's focal point.

5 This means that Mother is yet to decide on this important point – though an arrow on Udar's drawing shows the entrance to the Chamber from the South. When he conceived the concept expressed in the rosewood model, Roger provided the

might very well be INSIDE instead of being outside this thing. So perhaps we could simply have a big wall all around, and then gardens. Between the wall and the building we will build now, we can have gardens and the urn. And that wall will have one entrance (one ordinary door or several doors). One will be able to move around in the garden.

Then there will be certain conditions to be met before one is allowed to descend into the underground passage and emerge into the.... It will have to be a bit initiatory: not quite "like that," not just anyhow.

(silence)

To Roger I said, "We'll see that in twenty years!" So that kept him quiet.

But the first idea was to surround that with water, to have an islet so that one has to cross the water to reach the temple. It's quite possible to have an islet...¹

* * *

main entrance from the West radial.

1 "C'est très possible de faire un îlot..." Mother is not saying here whether the 12 gardens would also be on this islet.

1970, January 17

Excerpts from Mother's fourth conversation on Matrimandir with Satprem – in which they discuss Paolo's plans:¹

AM, pp. 38-57; MA, pp. 39-57; CWM, XIII, p. 300; AMW, p. 262-81.
French, taped conversation.

What did you want to tell me?

Satprem: I had a visit from Paolo and Nata... There are two things. But first, there is the plan of the Centre – to be precise, of the outside of the Centre.

The outside, I didn't see anything. There is a sketch by Udar. I didn't see anything at all and I am open to all proposals. So then?

S.: He [Paolo] explained something I found very beautiful and would like to submit to you... As a matter of fact, when you spoke of that Centre, you said, "I don't know whether the walls will have a slope or the roof." You seemed to hesitate. Then Paolo says he received a kind of inspiration and saw something very simple, like a big shell, with one part emerging above the ground and another part buried underground. He drew a sort of sketch which I'd like to show you.

Did they see Roger also? Because Roger had two ideas; he came to see me with two ideas, and I told him which of the two I liked better, but nothing is decided yet. Roger has to draw a sketch of his ideas. So I'll see that and I'll tell you his ideas.

¹ For the sake of accuracy, the transcription of this taped conversation is more literal than that published in the *Agenda*.

Editor's comments on Paolo's drawings:

In the drawings on the left of the top sheet, 24m is the shell's diameter while on four drawings on the bottom sheet 24m is the floor's diameter (there is a wide gap between floor and shell).

White marble is to line the inside of the upper hemisphere and black marble the inside of the lower hemisphere.

A small drawing on the top sheet shows the long tunnel giving access to Matrimandir from below.

Drawings in the lower sheet shows the birth of the idea of having a crater around Matrimandir. Later that year, Roger will divide this crater into 12 segments of crater and call them "petals".

The drawing in the bottom right corner of the bottom sheet is on tracing paper and taped to the bottom sheet.

(Satprem describes to Mother the drawing on the right on the top sheet:)

Satprem: So you see, this is the outside, which would simply be like a shell. The inside is exactly as you saw it: that big bare carpet, and the ball at the centre. What determined Paolo's inspiration is that you said one would have to go underground and then to re-emerge inside.¹ So he had the idea of going deep down through a spiral staircase here, which would climb back up again, and once here, there would be a series of staircases fanning out in every direction (in the lower part of the shell) and ending inside the temple itself. Then, the whole lower part would be in black marble and the higher part would be in simple white marble. The whole thing is like a big lotus, you see, as if growing out of the earth.

¹ This is shown in a small drawing at the bottom left of the top sheet.

Are you sure that he hasn't seen Roger? Because Roger told me, "I want to make a big circle; the inside is exactly a semicircle and the other semicircle would be underground." He told me almost the same words.

S.: Paolo told him his own idea.

Ah! Paolo told him! Ah, that's why.

S.: It's like a bud coming out of the earth.

Yes, yes, that's the first idea Roger told me, almost identically with the same words.

S.: Because Paolo told him.

And his second idea was a pyramid: leave the temple as we said and have a pyramid. But I also thought of a pyramid and I told him, "I thought of a pyramid...." He said he would make the two plans and we would see.¹ But if he agrees with Paolo's idea, it's very good.

S.: But Roger's idea is in fact, Paolo's idea.

Yes, that's right.

S.: So, when one reaches the top [of the "stem"], there are a number of staircases in every direction, so that one can emerge into the temple on any side... The centre is absolutely bare, and all around is a sort of footbridge where one emerges from the depths: that's where all those staircases end. And everything bare. There will

¹ Three of the five models Roger will present to Mother on 24.3.70 will be of the pyramid kind.

just be that big carpet bordered from corner to corner by kinds of footbridges. It will appear to be hanging. All white and smooth. Then there was the question of the twelve columns: Paolo said he felt the twelve columns were still an ancient symbol that wouldn't go very well with the shell, and instead he suggested to have symbolically twelve supports, twelve bases of columns that would act as back rests.

Oh, but the columns serve a purpose, because atop the columns we will have spotlights to light up the Centre: there will be light day and night; during the day we'll manage the opening, but once the sun is gone, we'll turn the spotlights on, and from atop the twelve columns their rays will converge onto the Centre.

S.: But Mother, if the purpose of the columns is for the spotlights, those could also be fixed on the walls?

The columns aren't near the wall, they are here, just halfway...

S.: Because he saw that space in the centre all bare, with just the symbol at the Centre and that big, smooth carpet, without any break caused by the columns. But instead big blocks – twelve big blocks – signalling the place of the columns and also acting as supports. Twelve big blocks about 50 cm high.

It makes no sense.

S.: A symbolic sense? Because you did mention those pillars acting also as backrests for people who would want to sit.

Oh, for their backs.

S.: So he said that each of those twelve blocks could, for example, be in a different matter, as a symbol: twelve different materials.

~~Me, I have seen columns.~~¹

On the outer walls we'll organise the general ventilation, which will be electrical (without windows), and atop the columns, there was light – I saw the columns, I can't [say]. I clearly saw the columns.

S.: Well then, I'll tell him.

As for the gallery all around, I don't know that I like it a lot... I didn't see it: I saw the walls bare, without windows, also the columns, and then the Centre. I am sure of that because I saw it, and saw it for a long time.

S.: Does the shape of a shell suit you?

In the sense that it makes a perfect circle: half above, half below.... That's all right.

Only, we'll need to arrange something for the sun.

S.: Yes, Nata is familiar with the problem of lighting with prisms, because to catch a sunbeam, we'll need prisms. He said he would solve the problem quite easily, he is looking into it. A few prisms will simply be put at a number of places, and they'll catch just one sunbeam.

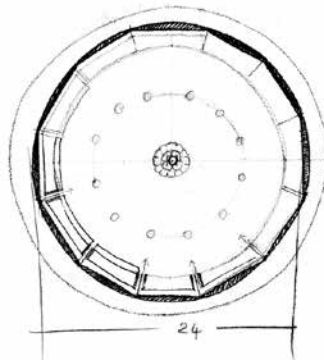
There must be ONE beam. Me, what I saw... One SAW the beam.

¹ These words are written in the Agenda but are not spoken by Mother on the tapes.

S.: That's right, with a prism the beam will be seen. Then there will be a number of geometrical openings to follow the motion of the sun... But inside, on the wall, the twelve facets will be reproduced.

Yes, yes.

[Satprem points to the circular gallery between floor and shell on the drawing on the left of the top sheet.]



S.: And this, was in principle the entrance points where one emerges from underground.

I don't know if it's good to multiply the entrance points like that.... There will be a practical problem to be solved: if there is a single entrance with a very severe watch there, it is all right, but if there are several entrance points and not enough light, there will be catastrophes.

S.: No, no, Mother, outside there will be a single entrance, but when one reaches the base of the shell and climbs up again, there would be that multiplicity of entrance points. Outside, there is only one way down, which ends here, at the foot of this spiral staircase.

(silence)

S.: He thought of this footbridge all around because he said the all-white carpet at the centre would stand out better, as if floating separated, instead of being stuck to the wall.

I didn't think it would be "stuck to the wall," there was always a space to circulate around the wall.

S.: So that's the space, with a number of footbridges on which people would emerge. And that idea of bareness was also what made him remove the columns.

What I don't like is the idea of footbridges, because the walls were straight from top to bottom, in white marble.

S.: Oh, but the footbridges aren't high; they are about 20 cm above ground.

Then it's all right.

S.: Besides, he said the carpet could come up at an angle, cover at an angle those footbridges, or rather this circulation all around.

That's quite all right.

(silence)

All right, then. So they have to agree. But it must be half done already, since Roger told me about the idea. If I had known it was Paolo's idea, I would have said yes straight away.¹ But it

¹ Mother agrees easily to this concept because Roger and Paolo agree to it.

will be worked out. It's all right.

S.: So I'll tell him to work on that basis... The only question that remains is the outside: should a void be left around the shell to make the descent of the shell clearly visible? Otherwise, if the gap is filled up, it will simply look like an hemisphere placed on the ground. For the shell's descent underground to be clearly understood, he thought there would be an opening all around.

I don't know. I told you, I haven't seen anything for the outside, so I don't know¹.

But that will be dangerous. People might fall.

S.: Or else we could have a sort of moat with water all around, transparent water that would make the descent of the shell clear, for instance?

Yes, yes, that could be fine.

S.: There is also a question of measurements. According to the plan [made by Udar], you gave 24 meters² – 12 meters on each side of the globe. But could some more distance be kept for the outer circle? The plan has 24 m in diameter, and 15.20 meters in height.

1 Yet, on 23.6.65, Mother had told Satprem: “there is only that pavilion [Matrimandir] 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” and on 1.9.65, while looking at a photo of Kyoto's Golden Temple, she had told Huta:

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

2 Satprem assumes here that Mother gave verbally these dimensions to Udar – which is not at all obvious. We do not know what Mother told Udar and then Roger. To Satprem she hadn't mentioned any measurement but said 200 persons should be able to sit in the Chamber.

Oh?

S.: Paolo asks whether these proportions could vary: keep 24 metres for the base of the carpet, but with the possibility, for example, of keeping 2 or 3 metres on each side for passages.

Where would the walls be then?

S.: The wall would be here.

(Satprem points to the outer side of the circular passage).

It's the walls that should be 24 metres apart¹.

S.: He says that if those passages are to be there, 24 metres wouldn't be quite sufficient.

(silence)

S.: The height, too is in question.

The question was in fact that it should be a perfect circle.

S.: If it's a perfect circle, then the height should be half the distance between the walls.²

Yes.

(silence)

1 This is confusing because Mother hasn't yet said that the walls need to be straight and at the edge of the carpet. Moments later she will say it.

2 For the shell to be a sphere with the Chamber's floor at the equator and for the Chamber's height to be 15.2m, the shell's diameter at the equator should be 30.4m; which leaves a 3.2m gap all around between shell and floor.

What would really please me is if they [Roger and Paolo] could agree with each other and present me with a project of the two together. That way, it would be easy to execute.... I mean, if Roger has adopted Paolo's idea, why couldn't they see together how to execute it?

S.: Yes, that would make things simpler.

Oh, much, much simpler!

(silence)

What will happen under there?... (*Mother points to the underground part of the shell*) All that is mental. When you are going to have a big dark underground, what's going to happen in there?.. What's going to happen? – Lots of unspeakable things. Humanity isn't transformed, we shouldn't forget that! And all kinds of people will come.... Even if there is a control at the entrance, you can't stop people from going to see, and what will happen under there?... That was my first objection when Roger told me, "We could build magnificent underground passages!" I asked him, "That's very fine, but who will control what will take place under there?"

S.: I had thought the descent was your idea?

My idea was a rather short descent emerging here (*Mother points to the only staircase from below in Udar's plan*). A rather short descent, not a big underground passage like that... But it's possible; it is a question of control, that's all. Only, between an underground passage with room enough for two lines of people (one going up and the other going down) and emerging here, and a huge underground passage like this one, there is a big difference! And now he wants it all black on top of it!

S.: In black marble, yes.

Yes, so then? It means that one won't see very clearly. So what will take place in there?

S.: The underground passages aren't in the shape of narrow passageways: there is a spiral stairway, and when you reach the top of the spiral, it branches out into a series of open staircases, suspended like foot-bridges. It's not closed, it's all suspended.

Won't there be any accidents?... Oh! There's no lack of hallucinated people who might break their heads on the ground.... You see, it's a little too mental to my taste, I mean that from a mental point of view it's very attractive, but in vision...

S.: The idea is primarily the collective construction of this underground passage as symbol....

(long silence)

We'll see! *(Mother laughs)*

(Silence)

At any rate they should get together. Then I will see.

I'd like to have the two of them together with their paper. 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 he spoke with the first!...

S.: But he didn't have an opportunity to tell you.

No, but you mentioned it because I said it to you... But I

know. So you understand, we work for “human unity”, and the workers [don’t get along!]

And I clearly see, I clearly see in each one what’s like this [twisted gesture]. It’s not that I am surprised, but...

My logic is this: “Yes, it’s very good, you are all very nice, you work for human unity – at least be united!...” Do you understand?

S.: But I am sure that Paolo would be only too happy to get along with Roger.

But you surely understand that if Roger has adopted Paolo’s idea, it means he admires Paolo’s intelligence, otherwise he wouldn’t have. So why one side like this and the other side...? We don’t want any more of these petty things.

S.: But when Paolo showed me this plan, (I have become a little sensitive, I would say)¹, I felt something very beautiful... I’ll tell you what I felt; I felt, I am witnessing the birth of Auroville.

No, that’s not true.

S.: The material birth, I mean.

Yes, yes, I understand, but that’s not true.

(Mother goes into a long concentration)

We’ll let the dust settle. Because, you understand, to accept those changes, I must be sure that the origin of the inspiration is of the same quality as mine... For the execution, I know very

¹ Satprem’s words: “Je suis devenu sensible un peu tout de même” heard on the tape recording haven’t been transcribed in the *Agenda*.

well that we need people who know the job and do the work, but for the inspiration, I must be sure that the source of inspiration is AT LEAST as high as mine... And I am not sure, because I saw so clearly. With Paolo's ideas, I saw a mixture straight away. His ideas are all mental ideas, I can assure you because for me that's very easy to see. Well, all of them bring along the same MIXTURE as with anything that's done in the world. And so... what's the use of doing that over and over and over again?...

Something bothers me. Entering underground is very good, but that huge underground?... (*Mother pulls a face*)

(silence)

We'll see. Let it settle down, we'll see.

S.: And for the upper part, do we keep this idea of a shell, or should it be studied further?

Shell... The idea was a sphere. Why a shell?

S.: A "Shell", anyhow a round, spherical shape.

An eggshell is oblong, not spherical. The egg is really somewhat like a spinning top; so the upper part would be broader and the lower part narrower, with only the staircases... That's quite possible.

Give me a piece of paper... (*Mother draws an egg while explaining*) So here, all the way down, there would only be the staircases.

Like this, yes.

S.: His idea was [to reproduce] Brahman's egg – you know, the primeval egg – so that the temple would represent the primeval egg.

But then, how is it, Brahman's egg?!...

S.: I don't know... Like an egg, I suppose!

An egg always has its base narrower than the top. So if we conceive of an egg like this (*Mother draws*) and the base to be the staircase, a spiral staircase climbing up to the temple.... For instance, seven stairways.

S.: Seven instead of twelve.

And here (*Mother draws a horizontal line across the "egg"*), it's twenty four metres and only fifteen and a half metre high. So this way it's correct.

S.: Twenty-four metres for the entire width or for the carpet?

No, the walls must be straight, they cannot be curved. I saw them straight.

S.: Straight, and then higher up rounded.

From what I had seen, the columns were higher than the walls, and that's why the roof was sloping. And it was on top of the columns that the electric lighting was placed.

And the widest point of the egg would be here.

(Mother draws a line at the level of the carpet.)¹

S.: At ground level.

¹ Unfortunately AV-Archives doesn't have this drawing by Mother (or a copy/scan of it)..

Yes.

S.: And you spoke of seven openings?

Seven stairways.

And then, an underground¹ passageway leading to the base of the egg, from where the seven stairways begin.

That's possible.

S.: In other words, it [the temple's inner walls] should be straight.

That is, for the outside, to the eye the shape can be rounded, but inside, the wall has to be straight.

S.: A straight wall, and over it a dome.

Yes, a dome over the straight wall. But the dome can be the egg's dome, and I thought that the point at which the dome meets the walls would be over the columns.

Twelve columns.

And here, for the outside, they can prolong the wall in a rounded shape, like this (*Mother draws*).

There would even be the possibility of having a space between the outermost and the innermost walls. Keeping a space here. It's to be decided.

S.: You mean, in addition to the 24 metres?

Yes, that's understood: the 24 metres end at the walls².

1 Mother may have indeed thought "underground", but according to the recording, she didn't say it.

2 Things are now very clear: the walls are vertical, at the floor's edge, and the 24m distance applies to them and not to the shell. The Chamber's height at its centre is 15.2m.

S.: And the openings for the seven stairways?

I'd rather have them outside the wall.

S.: Yes, it would be better because that would leave more space for the Centre.

Oh, yes, and the inside would be much clearer. The sight of all those stairways didn't appeal to me. Even one I didn't like, but seven... While outside, it's fine.

S.: So a passage outside.

The passage outside.

S.: Yes, as in India when you go around the temple.

Yes.

So that's all right.

S.: And the seven stairways start directly from the base of the shell without this "stem" coming up from the bottom?

That's up to them. Below, it's the same to me. Whether they want a stairway like this or a stairway... As long as it's not too steep.

(silence)

What else do you have?

S.: There is the second part of the problem.

Oh, what is it?

S.: Nata and Paolo realised that if Auroville or the construction of this Centre is left to Auroville's people as separate from the Ashram, it will never work: the true force will never be there, those who are there aren't receptive enough to do the work. If there is that break between the Ashram and Auroville, it will never work, it will be one more "construction" but not something new. According to them, the only hope is for that Centre to be built not by Aurovilians but by all the Ashram people, without distinction between Aurovilians and non-Aurovilians; for the whole force to be united in the construction of this Centre, rather than abandon the Aurovilians to an outer break. Just as the disciples built "Golconde", in the same way all the disciples should build Auroville's Centre, without outside manpower.

At Golconde there was outside manpower.

S.: Anyhow with as little as possible of the outside element, so it may be a work of consecration. Otherwise, they told me (Nata especially), Auroville's people are all full of arrogance and incomprehension, they see the outside of things. The force of the people here should be mixed into it. If the Ashram people do not mix with them, do not breathe the force into it, it will never work.... Right now, Paolo told me, Auroville as it appears from outside looks like a necropolis.

(Mother laughs)

S.: It is the "living" fruit of egoism. The only saving thing would be for the Ashram people to come in and do the work, and for the others to be absorbed in that, otherwise ...

(after a long silence)

But at the Ashram, we have three centres doing building work: there is Phany who looks after the maintenance of houses, Abhay Singh, and Udar. ... Abhay Singh isn't equipped for that, and moreover he is too busy, because he doesn't have just building, he has all the cars and all those lands; now I consider he is fully occupied and he does his work well, so if we tried to give him too much, he couldn't do it well anymore. As for Udar, he is very interested and even said he would take care of bringing the white marble; he would himself go and choose it. He is very interested and if I told him to do it ... But that wouldn't be better.

S.: But that's not what he meant, he didn't mean at all a problem of construction: he meant the problem of having the disciples work with the Aurovilians.... Nata, as an engineer, would look after the construction with the money collected, but the whole manpower would have to be provided by all the Ashram people mingling with the Aurovilians. That's the idea.

That's not possible. All the Ashram people young enough to work are working, they all have their occupation.

S.: He saw a sort of rotation, each giving, for example, an hour a day, or a day a week. Because otherwise ...

They'd be only too happy! For them it would be an extraordinary amusement! I have more difficulty preventing them from dissipating their energies than I would have trying to get them to do some work! For them it would be an amusement.

S.: Because he says that if there isn't the inner force of the Ashram people mingling with the Aurovilians, the Aurovilians will remain what they are. There is a break

between Auroville and the Ashram.

As for me, I don't find it sufficient.

S.: The break?

Yes.

S.: Well, then ...!

I don't find it sufficient. It's not at all on the same level.
The people here ...

(silence)

You just have to imagine I were gone.

S.: Bah-bah!

Just imagine that and you'll see, you'll soon see what will happen.

S.: Well, it's the only hope.

If they come and tell me, "YOU have to take the responsibility," ah, then I would say, "They are quite right." That's quite different. They have been beside the point. It's not that.

S.: But, Mother, I think that's what they mean, isn't it?

(Mother laughs)

They don't think clearly! It's a muddled thought.

S.: When they say that all the disciples here should

take part in Auroville's construction, as was done for Golconde, they mean that you are the one who gives the disciples the impulse to come and participate in the work. That was the idea. But you say there should be a separation on the contrary – no mixture.

(Laughing) If you knew things as they are!... Auroville people bring drugs here, they bring ... all kinds of things.

S.: Yes, yes, I know – I know, Mother. That's why he says the only hope is ...

Is for them to go and catch all those things there!

S.: He says, "Otherwise, there is no hope."

Oh no, he doesn't know! It's all in the mentality, all in the mind. They don't know. WHO knows? It's only when one sees. There isn't one who sees.

It's all thoughts and thoughts and thoughts – you can't build with thoughts.

S.: Can the elements there [in Auroville] do [the work]?

I am working and working (*gesture of kneading*) to gather the energies that can do the work. And there has to be some sifting there.

S.: Yes.

(silence)

But you understand, they speak of physical work, and for physical work there are only the young ones at the School – all the ashramites have become old, mon petit! They are all old. There are only the young ones at the School, and those are not

here to become ashramites, they're here to be educated – it's for them to choose.... Many of them, many want to go to Auroville. So that would mean the Ashram's education going to Auroville – there are many of them. But ... give me names: who can go and work with his hands?

S.: But, Mother, the only possibility is for you to SAY; and then, tomorrow I'll go and spend two hours in Auroville picking up baskets [of rubble]!

(Mother laughs) Mon petit, you're one of the youngest!... Can you picture me telling Nolini, "Go and work"!

S.: Oh, but that would pull all the others along... Anyway, that's Nata's and Paolo's idea.

To tell Nolini, *(Mother laughs)* Poor Nolini!

(long silence)

If you knew how many letters I receive from so-called Aurovilians, saying, "Oh, I want to be in peace at last, I want to come to the Ashram, I no longer want to be an Aurovilian." So there. It's just the opposite: "I want to be in peace." There you are.

(silence)

As for me, you know, I don't believe in external decisions. Simply, I believe in only one thing: the force of Consciousness exerting a PRESSURE like this *(crushing gesture)*. And the pressure keeps increasing.... Which means it's going to sift people.

Otherwise, there would be no solution, because, you see, in the past (just some ten years ago) I used to go about and see things.... But that's over. It wasn't a decision I made, I didn't at

all think it was over, it's not that at all: it was something that COMPELLED me. You understand? So I said all right. It's not incapacity: this body is extremely docile, it does everything it's asked to do; if it were asked to go out, it would manage to go out. It's extremely docile. But that's how it is, there is a Command: NO. And I know why....

So, you know, I only believe in this: the pressure of the Consciousness. All the rest is all the things people do; they do them well or not so well, it all lives and dies and changes and gets distorted and ... – all the things they've done. It's not worth it. The power of execution has to come from above, like this, imperative (*gesture of descent*). And for that, this (*Mother points to her forehead*) has to keep still. It shouldn't say, "Oh, we don't want this, oh, we want that, oh, we must do this ..." – Peace, peace, peace, He knows better than you what needs to be done. There.

And as not many can understand, I don't say anything: I look and wait.

I LOOK.... For instance, I am given a piece of paper as you just did when you gave me that drawing, I look like that, and I very clearly see the part in the paper that's the result from above, the part that has got mixed, the part... Like that. But you don't go and say all that! – Moreover they wouldn't believe me.

(silence)

I understand very well – very well – why Sri Aurobindo didn't say "superman," why he said "supramental." He didn't say "superman" because he didn't want it to be "an improved man," that's not it. He said supramental because ... He said, leave all this.

Supramental – SUPRA, you understand?

These last few days, I saw the photos of those who went to the moon.... Have you seen them? Did you see how decked out they were?

S.: Yes, I saw.

Ah ... so they've become machines.

S.: That's right – robots.

Yes, and then (*laughing*), the Russians said, Why not send robots, it's not worth sending men!... That's the point.

(silence)

You see, Nata has spent his time speaking ill of Roger as much as he could, saying all his plans are bad and his work couldn't succeed. Roger has spent his time saying, "Nata has ruined all my work!" And another says, "This fellow ..." and this fellow says, "That fellow ..." and they are all like that! So I see in a definite way that IF the work is to be done, FIRST they have to overcome all this mean, petty humanity. They "see," they have "ideas" (they have lots of ideas), they have ideas and they see; others see other things and have other ideas, and then, "Oh, that's worthless, my idea is the right one...." They're all like that! And my whole action is like this: a PRESSURE on them to make them abdicate their little person. Until it abdicates, the work CANNOT be done.

As a matter of fact, they seek all kinds of reasons so as not to see the true one.

We need ... phew, a little air!

The body – this body – is undergoing a discipline, you know, oh, terrible.... But it doesn't complain, it's happy, it asks for it. And it sees how we are full of VERY SMALL THINGS that are ceaselessly hindering the action of the Force. Well, the first thing is to get rid of all that. We must be like this (*gesture of surrender, open*) and receive the Force. Then all inspirations will come, and not only inspirations but the MEANS of execution, and the TRUE THING. Otherwise ...

And since not all of them are quite ready, I do what the Consciousness does: I apply the Pressure and say nothing – I wait (*Mother laughs*).

(silence)

If you knew all that takes place, you'd find it very funny.... The whole side of agriculture, same thing; the whole side of education, same thing; everywhere the same thing.... The international side, same thing: everywhere, everywhere, Man (*Mother inflates her cheeks*), Man puffing himself up....

FIRST they must understand: abdicate. Then we will see.

S.: Do I convey your message to them?

Oh, no, mon petit! Poor things, they will be terrified!

S.: Do you think so? It would do them good.

Oh, no, no, they'll be in a tizzy. The Pressure is the best thing. Because they don't understand what you think, they don't understand what you say: they understand what they have inside their heads. They change the meaning of the words.... Like what happened with A.R.,¹ remember how he took it as a personal attack.

S.: Yes, that's true! That's true, I noticed it: they take it as a personal attack.

Exactly. But everywhere that's the difficulty: the person first. So that spoils everything.

¹ A. R.: a healer, thirteenth child in a family of peasants, who came to see Mother in 1969, and who was badly shaken by Satprem.

S.: You speak the truth objectively as you see it, and it's as if you were attacking them!

Attacking them, yes.

So we must wait and wait till they are ripe – a lot of time is wasted, you understand. It's better not to say anything: apply the Pressure. Oh, I am pitiless! (*Mother laughs a lot*)

S.: So what do I do in the middle of all these people?

You can tell them that... In fact, Roger spoke to me (it was the same thing with other words) and I didn't say either yes or no, I was waiting because I wanted to know how others saw the thing. So now I have seen, I see that they agree. If they can agree, the work will go faster! So there. Objections of detail don't matter because you start with one idea and end with another – you progress a lot in between. So it doesn't need discussion, it's only ... Only, try to put your energies together so as to start sooner, that's all! (*Mother laughs*)

* * *

Undated:¹

Excerpt from a letter from Roger to André Morisset on Auroville's legal, administrative and political status:

AV-Archives (Janine Panier file).
French (translation: Gilles).

Mother has accepted without reserve, first the principle of the visit of Mrs. Herzog [representative of UNESCO], and

¹ How to date this undated letter? It was obviously written before the visit of Mme. Herzog at a time when Roger was in Puducherry. Mme Herzog's visit was reported in the April 1970 issue of the *Bulletin*, but as yet, it hasn't been possible to find its exact date.

also the suggestion of Poushpa Das¹ to define the legal, administrative and political status of Auroville.

This last point seems to have particularly attracted her interest, because this morning again, Mother confirmed to me that it is only the internationalisation of Auroville that will give it its true image and dimension.

This letter shows that Mother was very concerned with finding a suitable legal, administrative and political status and wanted it to be “internationalised”, which probably means that it should neither remain a project of the S.A.S., nor remain under India’s jurisdiction.

* * *

1970, January or February

Inspired by the oval shape of a ‘shaligram’ he sees on the cover of a book on “Tantra Art” by Ajit Mukherjee (first published in 1966), Roger decides to reduce the height of the sphere of Matrimandir by 20%. In a 1971 interview published in the Journal of the Institute of Indian Architects, he is quoted as saying: “It is the exact projection into space of an old tantric symbol concerning Creation and Unity”. Basically, Roger understands that this ‘shaligram’ represents the primeval egg and hence the unity of creation and he finds it very fitting to have such a shape/symbol at the centre of a town dedicated to human unity.

* * *

¹ In October, or November 1966, Poushpa Das had introduced, on behalf of India’s Government a resolution in support of Auroville at UNESCO’s General Conference.

1970, February 7

Excerpt from a conversation with Satprem during which Mother comments on Sri Aurobindo Aphorisms:

AM, pp. 76-77; MA, pp. 73-74; AMW, p. 281-83.
French, taped conversation.

(Satprem reads)

320—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 previous aphorism?

Satprem: Ah, yes!...

319—Governments, societies, kings, police, judges, institutions, churches,...

Yes, he put everything into it: religions and police together!

S.: Yes, it goes 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?

S.: You said:

“The anarchic state is the government of everyone by himself.

“And it will be the perfect government when everyone is conscious of the inner Divine and obeys Him and Him alone.”

I’ll write, then a sequel will come, but I don’t have the time to note it down.

Someone from Auroville wrote to me that he thought he had come here to obey no one but himself (or words to that effect), but he noticed there are rules and laws. And he said, “I am not going to do any of this; I am a free man and refuse to do this.” This was reported to me, naturally, so I wrote to him (I don’t remember):

“One is free only when one is conscious of the Divine and conscious that it is the Divine who makes decisions in everyone, otherwise one is the slave of one’s desires, one’s habits, of all conventions....”

I sent him that, and he kept quiet.

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

* * *

1970, February*Message:*

MoA, p. 45; CWM XIII, p.211; AMW, p. 281.
French.

To all those who want to live for the future:

—————
A physical work is as indispensable to the balance of
the body as food.

To eat without working causes a serious imbalance.

* * *

1970, February 25*Answer to a question from someone living in Auroville:*

AV-Archives, AMW, p. 283.
English?

*Q.: What do I need to develop most, and what do I need
to reject most?*

DEVELOP – Sincerity (that is, an integral adhesion to the
Divine's way)

REJECT – the pull of the old human habits.

* * *

1970, March 3

Paper on economic activities at Auroville submitted by Suresh Hindocha. (Mother will approve it on 22.4.70.)

AV Archives.
English.

Economic Activities at Auroville.

- I. *All industries should belong to Auroville from the beginning or eventually.*
- II. *Until Auroville acquires an international status, the industries will be subject to the Indian laws.¹*
- III. *Beginning of industries at Auroville.*
A central fund for the development of economic activities should be set up which would help Aurovilians to start proper industries and to provide any other assistance that may be necessary. All surplus profit will go to the Central Fund.
 1. *Those who wish to start industries may give money to the Central fund conditionally or unconditionally, and the Central fund handle the money.*
 2. *Others may start industries on their own and work under the supervision of the central fund conditionally or unconditionally.*
 3. *Those who wish to donate only a part of their profits to the Central fund could start their industries anywhere in the world.²*

* * *

¹ The hope is still very much to obtain some kind of extra-territorial status for Auroville.

² "Economic activities" are now to be carried out in a very similar way as in the Ashram – though, till then, many had understood that one would be able to retain the ownership of the business one had invested in and set up and to retain a reasonable return on investment – as was the case with "Aurofood", "Auroville Electronics & Allied Industries", etc.

1970, March 5

*Excerpt from a letter from Alain M., Jean Pierre R. and
Christopher to Mother, via Roger:*

Original at AV-Archives (Roger's file).
French. Translation by Gilles G.

*We feel the need to establish a more direct link with you.
Maybe one of us could meet you from time to time.*

* * *

Undated:

In the ongoing quest for a suitable legal, administrative and political status for Auroville, Roger had come to Kailas' house¹ to discuss UNESCO's project, "Design for Living",² since a letter was being sent in this regard to UNESCO. She told him about her views, but said she would confirm her position only after writing to Mother and receiving Her answer – which she did:

Kailas' "I am with You", Parts II & III, p. 168-70.
English.

Mother Divine, pranams...
Roger came to talk about Auroville and UNESCO. He told me about his talks with Pouschpa Dass³ and Gilbert's trip to Delhi in that connection. I do not know if You would approve of my writing this, but since the matter came to my attention and Roger wanted me to give my views regarding it, I put before You what I feel impelled from within, not as a

1 Kailas Jhaveri was the liaison between Auroville and UNESCO.

2 "Design for Living" was a project sponsored by Romesh Thapar (a left-wing journalist) at the UNESCO International Round Table on Jawaharlal Nehru in September 1966.

3 "The Director of the Division of Cultural Development at UNESCO."

criticism, but as a concern. And I pray for Your forgiveness for any error of transgression.

I have enquired with Navajata too on the subject and I am told that a decision has been taken to make Auroville a part of the project of Design for Living, sponsored by Romesh Thapar and a few others, and that we are proposing to offer Auroville for their experiment, because it is believed that the Design for Living will be soon accepted as a Major Project by UNESCO and a huge sum of money is expected to flow to it.

I do not understand why we have to tag ourselves to somebody else's tail for the sake of money. It seems to me quite undignified, undiplomatic and uncalled for. I feel that it implies a lack of faith in the merits of our own project and the strength of Sri Aurobindo's vision and its sure action.

I do not see why Auroville should not be accepted on its merits by UNESCO, fulfilling its aims, when Sat¹ as the Deputy Director-General has publicly expressed his strong convictions and the importance of Auroville, our International Centre of Education and the Ashram for India and the world and extolled them as the only hope for humanity.

Besides, I am told by Roger that in spite of all oppositions and great difficulties, he has been able to get the preliminary sanction of \$3,000 from the Executive Board of UNESCO as a token of their acceptance of Auroville. It seems to me most ironical that we have more faith in the Design for Living than in Auroville in spite of Your Force working with us all the time and that we are ready to make Auroville a part of the Design for Living project, thereby giving it a subsidiary position just for the sake of money! Somehow, I feel that this action is vitiated by our overdue concern for the money.

I have studied the Design for Living project and in spite of

¹ Mother and Kailas were calling Dr. M. Adisheshiah, UNESCO's Deputy Director, "Sat".

their good points and common objectives, Mother, I feel that our fundamental aims, approach and the basis of work are quite different from theirs and I am a bit apprehensive about unnecessary interference from them if Auroville is offered as a part of their project and experiment. And I feel that if any association must take place, it should be the Design for Living which should become a part of Auroville since our aims and objectives are much vaster and far-reaching than theirs, and the request must come from them or from UNESCO rather than us going after them.

This approach of ours at present seems to me quite undiplomatic and unnecessary – perhaps because I feel a strong possibility of UNESCO's accepting Auroville as a Major project and taking the initiative for its fulfilment if Sat takes it upon himself to pursue and then the funds may be directed to Auroville. Would it not perhaps be wiser to work through the key persons of UNESCO – Sat, Tewfik, Kirpal, Poushpa Dass – and explain them how Auroville embodies in its very ideology, conception and town planning the very objectives envisaged in the Design for Living and goes even further than those objectives to fulfil the larger aims, rather than running after Romesh Thapar and asking them to accept Auroville as a part of their project?

But if you have approved of this approach, I must admit that the Design of the All-wise Diplomat still escapes me and I would be grateful for Your enlightenment on this subject."

I do not know who told you that – but there is a misunderstanding somewhere because to hand over the management of Auroville to any country or any group however big it may be is an absolute impossibility.

I do not know who told you that – but there is a misunderstanding somewhere because to hand over the management of Auroville to any country or any group however big it may be is an absolute impossibility.

If it has been at all taken, it
is without my knowledge – because

I say to it an emphatic

NO.

*If it has at all been taken, it
is without my knowledge - because
I say to it an emphatic*

NO

* * *

1970, March 7

Excerpt from a conversation with Satprem:

AM, pp. 98-100; MA, pp. 94-96; AMW, p. 283-85.
French.

Satprem: I had an odd dream, which may be related to that.... I don't know, I was with you, and Sri Aurobindo was there (though I didn't see him).

Ah!

S.: No, I didn't see him, but he was there. Then, suddenly, you fell ill, or anyway you were lying down, and Sri Aurobindo told me (I didn't see him, but he told me), "Mother must take cold meat and cold vegetables!..." And it was as if he sent me on an errand to the person who needed to be told.... So I left, went this way and that, and I came to R.'s place, Auroville's people, in a very dark and crowded room....

(Mother nods her head)

S.: And R. shouted there, "Silence!" He had a very dark face, you know, almost blackened, and he shouted "Silence" in this room. Apparently, it was those people whom I had come to tell that Mother had to take cold meat and cold vegetables!

(*Mother laughs*) Whatever can it mean?... Haven't you had a sensation of what it means?

S.: I had an impression that those people were terribly heated and were making you sick, and so they had to give you some cold food!

(*Mother laughs*)

S.: But then, a very dark world.

Very dark.

S.: Oh, what a confusion.... But I don't know why, at night I am very often connected with Auroville's people, and it's as tiring as can be, you know.

Oh, that's strange.

S.: Very often.

But it shows you have something to do there.

*S.: Yes, but to tell the truth, it doesn't interest me!*¹

(*Mother laughs*) It's because they all read your book.

S.: Yes, they came to ask me if I would speak on the radio – I said no!

Oh, (*Mother laughs*) I wasn't told that, otherwise I would have replied!

¹ Note in the Agenda: As a matter of fact, Satprem started taking interest in Auroville only after Mother's departure, when he saw that Mother's work there was in peril.

S.: But more and more, quite a few come from there [Auroville] to see me.

Yes, lots and lots of people read the book; it's having an enormous action.... I constantly get letters from people who say, "I have read *The Adventure of Consciousness*, it's been a revelation" – constantly, constantly. And the book is beginning to have a lot of effect in the U.S.A. and in Canada. So naturally, it gives you ... tiring nights!

* * *

1970, March 10

First of the 'Aspiration Talks':

MoA, p. 90; Gaz, III, 6, p. 20; CWM, p. 317; AMW, p. 286-89.
French, tape-recorded conversation.

Most probably in response to the letter, dated 5.3.70, written by Alain, Jean-Pierre (later known as Bhagavandas) and Christopher (later known as Cristof), Mother starts meeting weekly in her room a small number of Aurovilians, mostly from Aspiration community between March and August of 1970. Pournapréma will be usually present as Mother's attendant. After an offering of flowers and the introduction of new people, there was usually a period of conversation, though sometimes only what Mother called a "bath of silence".

These talks have been edited from tape recordings of the twenty-two meetings, usually called the "Aspiration Talks". On this first occasion, those present were the three who had written to Mother via Roger on 6th March.

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

What is the trouble?

C.: The trouble is...

Each one pulls in his own direction.

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

We have to bear in mind that we are starting from the present state of humanity. So you must face all the difficulties; you must find the solution.

(Pointing to the tape recorder) What is that?

J.P.: I am recording for the people of Auromodèle, Sweet Mother.

(Mother laughs) You shouldn't have told me!

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

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

(silence)

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

C.: But for example, we are told that we must have factories, that we must produce, and some of us have no

feeling for that sort of work. We would prefer a seeking which is more...

More inward?

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

(Mother concentrates and there is a long silence.)

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

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

For there is a starting-point: when you have found within yourself the light that never wavers, the presence which can guide you with certitude, then you become aware that constantly, in everything that happens, there is something to be learnt, and that in the present state of matter there is always a

progress to be made. That is how one should come, eager to find out at every minute the progress to be made. To have a life that wants to grow and perfect itself, that is what the collective ideal of Auroville should be: "A life that wants to grow and perfect itself", and above all, not in the same way for everyone – each one in his own way.

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

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

You are young, you have plenty of time before you. And to be young, to be really young, we must always, always keep on

growing, developing, progressing. Growth is the sign of youthfulness and there is no limit to the growth of consciousness. I know old people of twenty and young people of fifty, sixty, seventy. And if one does manual work, one keeps in good health.

So now you must find the solution.

C.: All right.

Everything you can do... there are all sorts of things, all sorts. And you should see among yourselves how it can be arranged. You will come and tell me, all right?

J.P.: Yes, all right.

Then, goodbye. Come again in a week.

* * *

1970, March 15

First meeting of the Comité Administratif d'Auroville (C.A.A.), which Mother constituted at Roger's request. It's 8 members were appointed by her. She also gave it its name and wrote it down. It will meet every Sunday and will function for about 11 months only:

Brief excerpts from the minutes of this first meeting:

AV-Archives (C.A.A. file).
English.

At the outset André expressed regret that Nava was absent.¹ Roger also agreed and said that as the date had been fixed in advance, it was felt that this meeting could go on.

¹ Was Navajata's absence his way of expressing his displeasure at the constitution of this committee?

Roger informed those present of a few suggestions of his which had been approved by The Mother:

1. *To have an Administrative Committee with the following members:*

<i>Anjani Dayanand</i>	<i>Administration</i>
<i>André Morisset</i>	<i>Coordination</i>
<i>Navajata</i>	<i>Collection of funds</i>
<i>Laljibhai Hindocha</i>	<i>Promotion of Industries</i>
<i>Suresh Hindocha</i>	<i>Technical management</i>
<i>Dayanand</i>	<i>Agriculture</i>
<i>Prem Malik</i>	<i>Marketing Management</i>
<i>Roger Anger</i>	<i>Town Planning</i>
<i>To-be joined by Shyam Sunder for legal matters.</i>	
<i>The Committee meets every Sunday morning at 10.30 a.m.</i>	

2. *Wil¹ acts as secretary of the Committee.*

* * *

1970, March 17

Second of the "Aspiration Talks" with Christopher, Jean-Pierre and Alain – in Pournapréma's presence.

AV-Archives, AMW, p. 289-90.
French, taped conversation.

Bonjour.

All: Bonjour.

Alain: This bouquet is from everyone in Aspiration, Sweet Mother.

¹ Wil (Wilhelmina van Vliet)] had read Auroville's Charter in Dutch during Auroville's Inauguration Ceremony.

Christopher: These are the first flowers from the garden.

Pourna: These are the first flowers from Aspiration.

“Progress”.

P.: “Psychological perfection”; this is “Progress”; this is a champa, Sweet Mother.

Very good. And this one – this doesn’t come from there?

C.: No, this one doesn’t come from up there.

And this is from there?

J.P.: No.

C.: No, it is from here.

(Giving them flowers) This is “Protection”. There.
And so, what news do you have?

C.: Well, I think it is good news... it seems that everyone is beginning to discover the right activity. Everyone is really beginning to find something. And as you said last time, there are all sorts of things to do, and they are beginning to get done.

(long silence: Mother looks at each of them for a long time)

All right? *(Mother laughs)* No one has any questions?

C.: No. (laughing)

So, a good week to all three of you. Au revoir.

All: Au revoir.

* * *

1970, March 22

*Excerpts from the minutes of the second meeting
of the C.A.A.:*

AV Archives (C.A.A. file).
English.

The minutes of the last meeting were placed before the Committee and were approved subject to Nava's objection to his designation [collection of funds]¹. It was proposed that a new designation be considered at the next meeting. It was decided that no chairman or president of the Committee will be elected as The Mother is the true Chairman and President and one should be conscious of Her Presence.

[...]

It was decided that working-committees should be formed for Industries, Agriculture and Townplanning and Construction.² For Industries the following persons were suggested: Suresh, Harish, Malik, Bouma, Bhatt and Murty. Dayanand and Roger will propose members for the agricultural and construction working-committees respectively at the next meeting, after having got their consent. Shyam Sunder will be available for consultation by every committee.

* * *

1 Nava seems to have felt that his role was being reduced to that of fund-raiser, which he didn't seem to accept. To understand Roger's intention with this new organisation, one should probably remember that Navajata had, in effect, torpedoed the Hindocha's attempt to have the Ford Foundation finance a major Auroville project – to start with.

2 These working committees were operating under the C.A.A.. When, early 1971, Mother 'suspended' the C.A.A., all committees operating under it were also suspended (in fact, disbanded).

1970, March 24

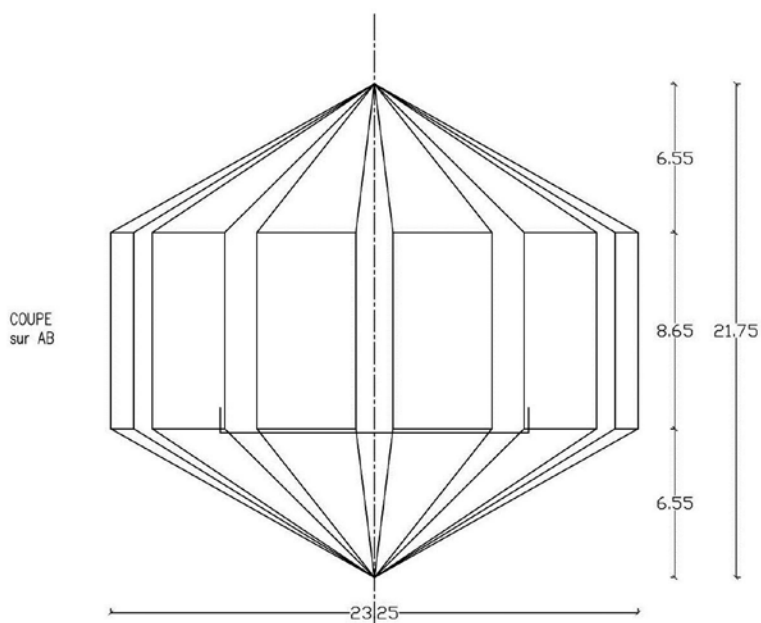
Roger (assisted by Pournapréma) presents to Mother, five models of the Matrimandir together with a half-model of its Inner Chamber. These models are seen below when exhibited at the Ashram's meditation room:

Gaz Vol. V, July 77; AMW, p. 290.
English.

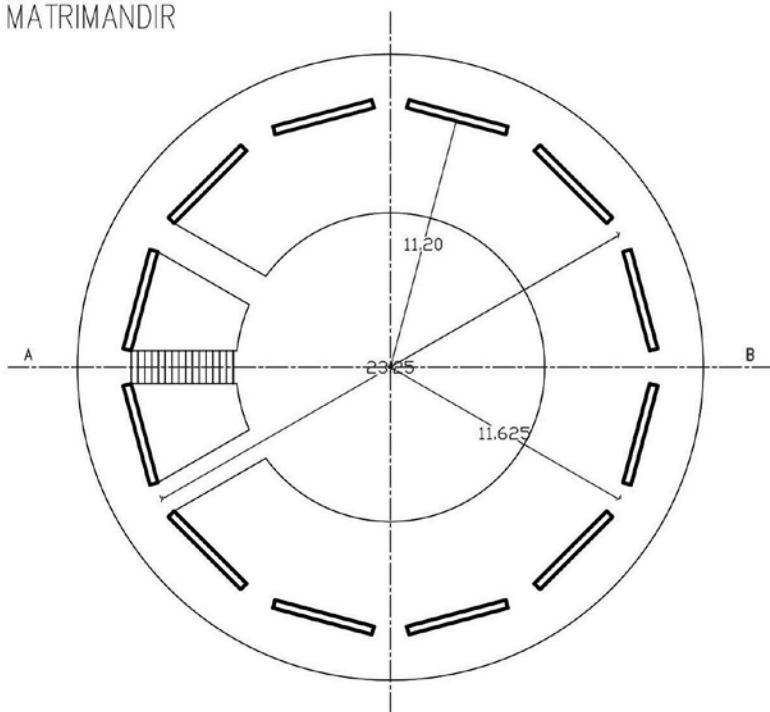


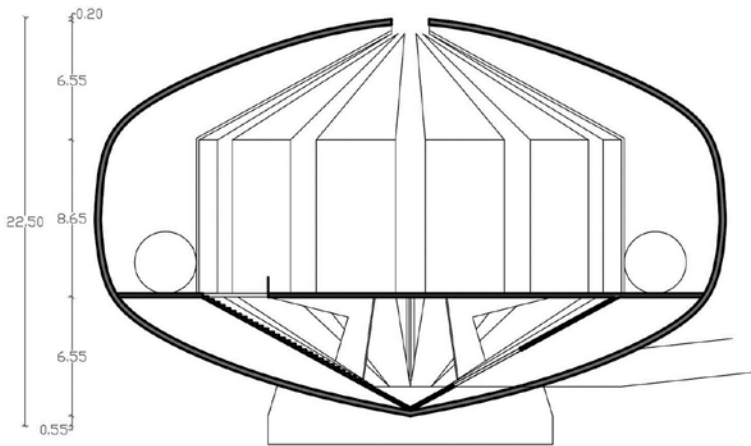
Mother discards the 3 pyramidal models saying “one doesn’t step on the Matrimandir”¹ and opts for the above model in which an inverted brass pot represents the Matrimandir:

¹ André Hababou, who was waiting downstairs remembers Pournapréma sharing this remark soon after coming down from Mother’s room.

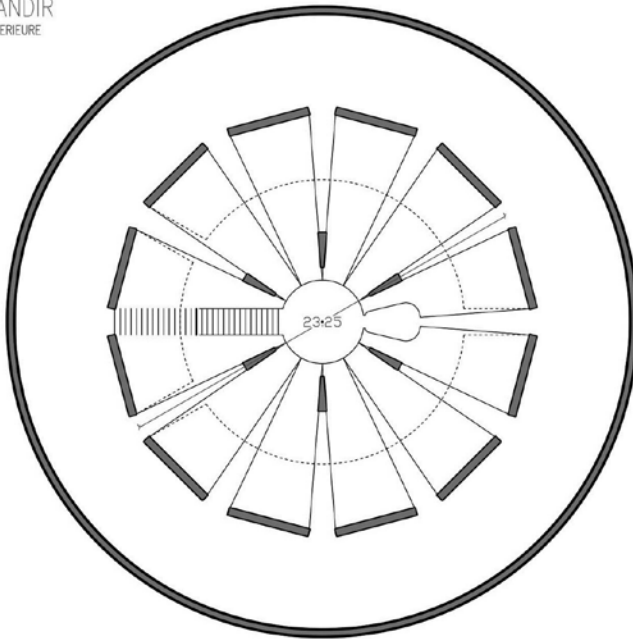


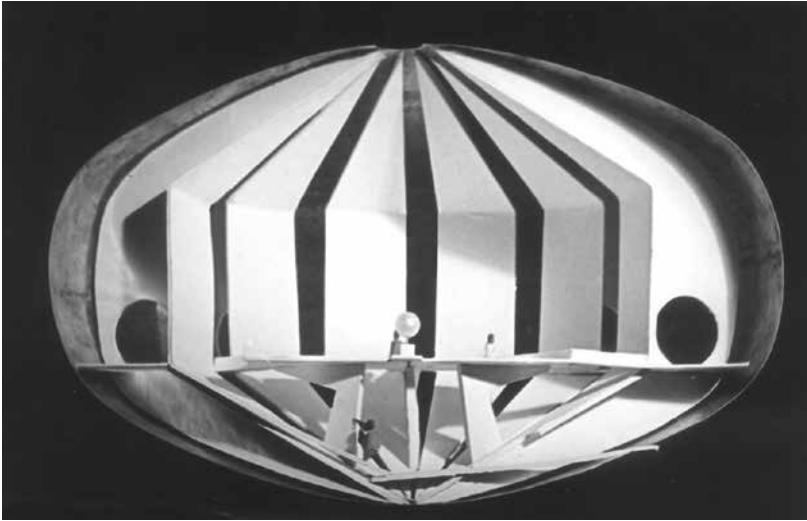
TRACE SCHEMATIQUE DU
MATRIMANDIR





MATRIMANDIR
STRUCTURE INTERIEURE





Half-model of Matrimandir's Inner Chamber

Editor's comments on this concept from Roger:

There are no columns.

As was the case in Udar's drawing and in Paolo's drawing, the Chamber is accessed from below but one doesn't have to go so deep as in Paolo's concept.

As was the case in Paolo's drawings, there is a gallery all around the room and the Chamber can be accessed by gaps between the facets of the dodeca wall. This seems to mean that Roger and Paolo had agreed on this idea.

The carpet's diameter is 13.5m; hence its area is 143m². Would it extend to the walls, it would cover some 400m². Obviously, 200 persons won't be able to meditate there. This means that Roger wasn't aware that, on 17th Jan., Mother had told Satprem that the carpet needed to extend to the dodeca wall. (On 10th Jan., Satprem told Mother he would send the transcript of their conversations to Paolo. Roger would later say Satprem didn't send it to him.)

(Excerpt from Roger's open letter dated 20.04.77:)

On March 24, '70, I presented 5 models to the Mother and a maquette¹ presenting the lines of the interior of the hall. The columns were no longer represented in that maquette and there figured already the access to the hall by a staircase leading to a gallery encircling the hall. After having looked at them for long, having asked for the necessary explanations and having spent time over each of the models, the Mother chose one to serve for the elaboration of the concept of the present Matrimandir and she gave me her consent for the work as a whole.

*

1970, March 24

*Third of the "Aspiration Talks" with the same 3
Aurovilians as earlier and 2 Ashramites,
Pournapréma & Sebastien:²*

MoA, p. 93; CWM, Vol. XIII, p. 321; AMW, p. 291-94.

French taped conversation.

Come in. *(Mother laughs)*

(Those who enter offer flowers to Mother. Pointing to the flowers named "Service", she says, laughing:)

Service to Auroville.

(Mother arranges the flowers and distributes them. While giving "Service" and "Transformation" flowers, she remarks:)

1 "Maquette" = French for "model". Roger means a cut-out model.

2 Sébastien and Cristof are the sons of Svetlana Pitoeff.

It is service which leads to transformation. I mean it seriously.

Christopher: Sweet Mother, may we ask you a question?

Yes.

C.: It is on behalf of Aspiration in general.

Oh!

C.: In Aspiration some people would like to know whether it would be possible for it to be not always the same people who come to see you on Tuesdays.

You see, I am quite willing, but it is up to you. (*Mother laughs*) No! I am willing to see four of you. (*Turning to Sébastien*) I have called him for the first time today, but in his place other people could take turns in coming. In any case I will be seeing him. But with you three, a fourth person can come, taking turns, a different one each time.

C.: Very well.

All I ask is that they should be sincere, that they do not come out of mere curiosity. If they are sincere, if they truly want to progress, they may come one at a time, I am quite willing. I do not even need to know their names. You see, that has no importance to me. It is only the quality of the receptivity that counts. If they are open and feel that it does them good, then fine, it is very good....

(*To Sébastien*) So you will come once a week to keep me informed about the garden.... You, you people come from Auroville; him, he works here.... Is that all right?

C.: Quite all right, Sweet Mother.

(long silence)

How many of you are there out there?

C.: About forty.

(Mother laughs) I'm going to ask you an indiscreet question. How many are sincere? You can't know that just by looking at them. There won't be forty coming here! How many asked you if they could come?

J.P.: Five, six.

That's reasonable. Who?

J.P.: There were Louise, Eliane, [?] – and many people there feel much love for you, you know.

(silence)

I am going to set two conditions. To want to progress – that is really a moderate condition. To want to progress, to know that everything is yet to be done, everything is yet to be conquered. The second condition: to do something every day, some activity, some work, anything, something which is not for oneself, and above all something which is an expression of goodwill for all – you are a group, aren't you? – simply to show that you do not live solely for yourselves as if you were at the centre of the universe and the whole universe had to revolve around you. That is how it is for the vast majority of people, and they don't even know it. Each one should become aware that, spontaneously, one puts oneself at the centre of the universe and wants everything to come to oneself, just like that, in one way or another. But one

should make an effort to recognise the existence of the whole, that's all. It is to widen one's consciousness, just to become a little less tiny.

So those who adhere to my programme will come once a week, in turn. Is that all right?

(To Sébastien:) As for you, I shall give you a rose for your mother [Svetlana] because she likes them very much. So you will give her this. And you will come... you should not come on the same day, because it takes too much time. What day?

Pourna: Monday is all right, Friday too.

Which day is more convenient for you?

Sébastien: Monday, Sweet Mother.

So on Monday you will bring me news of your gardening. Very good. We must have a beautiful garden.

Well, then, is it all right? I shall see you next Tuesday, with someone, anyone, it's all the same to me, you can just tell me when he comes... Those who want to progress and who think that the world is vaster than themselves, than their own consciousness.

(silence)

Pourna: They have arranged a Judo mat over there, Sweet Mother. Jean-Pierre is teaching Judo. He is a brown belt and he can teach.

Oh! You have met Mr. Joseph? *[the Judo teacher in the Ashram]*

J.P.: Yes, I have practiced Judo with him.

(To Purna:) What does he think of him?

J.P.: We have not been taught in the same way; it is difficult for me to tell you what I think of him because we don't have the same technique.

Purna: They don't have the same technique, Sweet Mother; they have not been taught in the same way. He worked with him while he was here in the Ashram, for three months, and then he went to Auroville.

They don't have the same technique?

P.: Yes, they don't work in the same way.

(To Jean-Pierre:) Where did you learn?

J.P.: In France. Mr. Joseph learned in Algeria, I think.

And then there are those who have learned in Japan and they really know. (*general laughter*)

J.P.: There are about ten of us, Sweet Mother, practicing Judo.

There are as many Judos as there are people practicing it. Ten is all right. The first thing is to learn how to fall. (*general laughter*) All right. So I shall see you next Tuesday. Goodbye.

* * *

1970, March 25

Excerpt from a conversation with Satprem:

AM, pp. 121-23; MA, pp. 115-18; AMW, p. 294-97.
French, taped conversation.

Satprem: A system of "coupons for hours of work," and a scale of the quality or degree of the work done.

Where is that practiced?

S.: I don't know, in my imagination!

Oh, that's you. Yes, of course, that's very good!

S.: Something based on the work.

Yes.

S.: Coupons for hours of work. Then if a coolie's coupon is worth one, an engineer's may be said to be worth five, for instance. That's all.¹

That would be a whole organisation to be worked out. We'll need ... we'll need something like that in Auroville.

S.: Based on the work.

Yes, an activity. That work could be defined as an activity with a collective usefulness, not a selfish one.

¹ Can it be said that Mother approved the system proposed here by Satprem? If so, did she hear properly Satprem's suggestion? Giving more to people with a higher qualification is NOT at all the system she described in "*A Dream*" and had put in place at the Ashram.

(silence)

The difficulty is the appreciation of the value of things. You understand, that requires a very wide vision. Money's convenience was that it became mechanical.... But this new system cannot become quite mechanical, so ... For instance, the idea is that those who will live in Auroville will have no money – there is no circulation of money – but to eat, for instance, everyone has the right to eat, naturally, but ... On quite a practical level, we had conceived the possibility of all types of food according to everyone's tastes or needs (for example, vegetarian cooking, non-vegetarian cooking, diet cooking, etc.), and those who want to get food from there must do something in exchange – work, or ... It's hard to organize in practice, on a quite practical level.... You see, we had planned a lot of lands around the city for large-scale agriculture for the city's consumption. But to cultivate those lands, for the moment we need money, or else materials. So ... Now I have to face the whole problem in every detail, and it's not easy!

There are some who understand.

You see, the idea is that there will be no customs in Auroville and no taxes, and Aurovilians will have no personal property. Like that on paper, it's very fine, but when it comes to doing it in practice ...

The problem is always the same: those given the responsibility should be people with a ... universal consciousness, of course, otherwise ... Wherever there is a personal consciousness, it means someone incapable of governing – we can see how governments are, it's frightful!

(long silence)

There's something very interesting on a psychological level: it's that material needs decrease in proportion to the spiritual growth. Not (as Sri Aurobindo said), not through asceticism, but

because the focus of attention and concentration of the being moves to a different domain.... The purely material being, quite conceivably, finds only material things pleasing; with all those who live in the emotive being and the outer mind, the interest of the being is turned to ... for instance, things of beauty, as with those who want to live surrounded by beautiful things, who want to use nice things. Now that appears to be the human summit, but it's quite ... what we might call a "central region" (*gesture hardly above ground level*), it's not at all a higher region. But the way the world is organized, people without aesthetic needs go back to a very primitive life – which is wrong. We need a place where life ... where the very setting of life would be, not an individual thing, but a beauty that would be like the surroundings natural to a certain degree of development.

Now, as things are organised, to be surrounded by beautiful things you need to be rich, and that's a source of imbalance, because wealth usually goes with quite an average degree of consciousness, even mediocre at times. So there's everywhere an imbalance and a disorder. We would need ... a place of beauty – a place of beauty in which people can live only if they have reached a certain degree of consciousness. And let it not be decided by other people, but quite spontaneously and naturally. So how to do that?...

Problems of that sort are beginning to come up at Auroville, and that makes the thing very interesting. Of course, the means are very limited, but that also is part of the problem to be solved.

(long silence)

The conditions to organise – to be an organiser (it's not "to govern," it's to ORGANISE) – the conditions to be an organiser should be these: no more desires, no more preferences, no more attractions, no more repulsions – a perfect equality for all things. Sincerity, of course, but that goes without saying: wherever insincerity enters, poison enters at the same time.

And then, only those who are themselves in that condition can discern whether another is in it or not.

At present, all human organisations are based on: the visible fact (which is a falsehood), public opinion (another falsehood), and moral sense, which is a third falsehood! (*Mother laughs*) So ...

* * *

1970, March 28

Excerpt from a conversation with Satprem:

AM, pp. 134-35; MA, pp. 128-29; AMW, p. 297-99.
French, taped conversation.

The French language is very literary and mental, isn't it?

Satprem: Yes, it's very rigid.

Rigid, yes.

They're beginning to wonder what Auroville's language will be.

I think it will be a language that will ... (*Laughing*) The children are setting the example: they know several languages and make sentences with words from every language, and ... it's quite colourful! Little A.F. knows Tamil, Italian, French and English; he is three years old, and (*laughing*), it makes a fine muddle!

Something like that.

It's like the Americans. Their language ... the English say that have totally spoilt the language, but the Americans say that the way they speak has more life. That's how it is.

This little A.F. is sweet.... And very amusing. The day before yesterday, it was his mother's birthday, so I received her. He was quite upset because he didn't come, and he had said, "I

will see Mother – tomorrow I will see Mother.” So yesterday, the whole morning long, he told everyone, “I’m going to see Mother, I’m going to see Mother....” He came here – Z told me he was here, I said, “Go and fetch him.” (*Laughing*) She went, and he said, “Oh, I don’t need to see Mother anymore!” (*laughter*) ... Probably he had felt the Force in the atmosphere.

So they gave him a flower and he left.

I think these children have a much greater inner sensitivity – much greater. There are little ones like that... (about that age, two, three, four). One came with his parents, they brought him; I didn’t particularly pay attention to him (I found the little one sweet, that’s all). Afterwards, when he left, he said, “I’m not leaving this place. 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 and sat down (all the family members came, received flowers, left and so on), but he remained quietly seated at my feet. He didn’t move, he was quite satisfied. And strangely, it’s not because I pay special attention to them, not at all. Not at all.

One child, the other day, brought me flowers. I gave him a rose, and then he went to the other family members: he wanted to take their bouquets to give them to me.... He came back, sat down, looked at his rose for a long time, and then he came and gave it to me as if it were ... it was so clearly, “This is the best I have, so I’m giving it to you!” (*Mother laughs*)

I gave it back to him.

They have something more, already.

(*silence*)

People who speak Esperanto wrote me an official letter to say how many they are (a considerable number), and that they would like their Esperanto to be Auroville’s language.... There are lots of people who speak that language, lots. Everywhere, I think. I got that letter two or three days ago.

S.: But Auroville's language, let it just be born spontaneously!

Yes, spontaneously, naturally! Ah, we shouldn't intervene.

For the time being, I write birth certificates in French.... And when there is a central organisation (which will be like a town hall or a municipality, I don't know – anything), if passports are given, they will be citizens of the world.... So everywhere people will start saying, "They're a bit mad," and then in a hundred years ... it will be natural. I remember the beginning of the century (of this century, before you were born), and now ... there has been a tremendous CHANGE!

*

*Excerpt from the minutes of the third meeting
of the C.A.A.:*

AV-Archives (C.A.A. file).
English.

Arising out of the last meeting's minutes the following points were made out:

- 1. That no designation need be shown against any member of the Committee.*

[...]

André informed the Commission about the Mother's decision to open the following accounts:

- 1. Land acquisition for Auroville.*
- 2. Auroville constructions.*
- 3. Education at Auroville.*
- 4. Auroville agriculture.*
- 5. Auroville industries.*
- 6. Water supply at Auroville.*
- 7. Electricity for Auroville.*
- 8. Maintenance of the Aurovilians.*

All the above accounts will be operated over the signature of Nava, André, Roger and Shyam Sunder.¹

*

In answer to a letter from Huta, André Morisset writes in his hand a letter dictated to him by Mother:

AV-Archives; SA, pp. 100-101.

Handwritten in English. Scan available.

It has been decided and remains decided that the Matrimandir will be surrounded with water. However; water is not available just now and will be available only later; so it is decided to build the Matrimandir now and surround it with water only later; perhaps in a few years' time.

As regards the Matrimandir itself I have selected our plan which agrees with the vision I had of the inside and has my full approval. Therefore there is no need to worry. The Matrimandir will be built now and water brought round it later.

* * *

1970, March 31

Fourth of the "Aspiration Talks":

CWM, Vol. XIII, p. 325; AMW, p. 299-304.

French, taped conversation.

Any news?

Christopher: Yes.

¹ This system seems to have remained in place even after the 'suspension' of the C.A.A. and Mother's passing. Shyam Sunder will be left alone with (against?) Navajata whenever André and Roger will be both out of station – that is during many months of the year.

What news?

Q.: We have two questions to ask you, if you don't mind. The first one is about a young boy¹ from the Tamil village next to Aspiration. For some time now he has been coming to work in the garden at Aspiration; and we feed him, and little by little he has started to participate, to live a little bit with the camp.

And Jean-Christophe, Brigitte and Gérard have decided to take responsibility for this child, along with the whole group, of course, but the three of them especially; and to look after him, and little by little to integrate him into the life of the camp. Do you think it is all right?

It is all right, on condition that the parents agree. You should have someone talk with the parents and tell them, if they agree, ask them, explain to them. You cannot take a child, just like that, without the agreement of the parents, his father and mother.

C.: Varadharajan is looking after village relations. He is going to try and see the family and get in touch with the father and mother, to see whether it is possible.

And he will go there?

C.: Yes, yes.

This is what I am saying. That is the condition. He must go there, talk to the father and mother, explain things to them, ask them whether they agree. If they do, it is very good, quite all right.

¹ This is how the very unfortunate story of "Limping Arumugam" started.

C.: Because there is no question of cutting him off from his village...

No, no.

C.: But to try little by little...

On the contrary...

C.: We must not...

On the contrary, he must maintain the contact. Then it is fine.

Now, the second question?

C.: The second question is about visitors, the people who come to Aspiration. There are two categories: those who stay for the day and have their meals there, and those who want to spend the night and who want to stay. We do not know what attitude we should take towards them in general.

Spending the night is not possible, is it? You have no room?

C.: No, we have no room.

But where do they come from? Are they sent by the [Sri Aurobindo] Society or do they come just like that?

C.: Some of them are sent by the Society, but not all. We don't always know where they come from.

There ought to be some supervision.

C.: Because sometimes it creates misunderstandings,

which are not...

You should have an office, that is to say, there ought to be someone there all the time, someone who could receive people coming from outside, interview them, find out who has sent them, where they come from, why they have come. He should be an Indian. That is absolutely indispensable, someone who speaks...

C.: Some Indians come, but many Europeans as well – Germans, for instance, and Englishmen, Americans and Frenchmen too; they just happen to be passing by and...

There should be one Indian and one European who can speak at least French and English. If he could speak German too it would be still better. But nowadays, with English... Spending the night – I don't agree, because we know nothing about what they are like or what they want or why they have come. Those who come with a recommendation, someone knows them, they have been sent to us, that is different; but those who come just like that – there must be someone to tell them what it's all about, and that it is not an object of curiosity.

C.: But, Sweet Mother, for instance, let us take an example: if someone has already come to Aspiration and has left to go and work somewhere else, and he would like to come back from time to time, what attitude should we... in that case, could he spend the night there?

Is he a nice person?

C.: Yes, he is a nice person.

Then it is all right. That is quite different, it is different. I

am talking about strangers, people whom we do not know and who come just like that. Who could receive them?

C.: Well, in fact I don't really know. We ought to discuss it among ourselves. I don't know.

Yes, perhaps it would not be much fun.

C.: Not always.

But it would be rather useful, it would be very useful. It would be enough to have a table and a chair – you invite them in and interview them. If necessary, there could be a stool for them!

C.: We could also give them something to drink...

(Mother laughs) Oh! That's too much. "What do you expect from us, who told you about us", etc... And then it ought to be someone with a little psychological insight. If he sees that the people are sincere and interesting, then it is all right; but to spend the night – better not.

C.: On the other hand, we have decided to ask for money from people who have a meal there.

Yes, ask them to pay.

C.: Ask them to pay – is it all right?

Yes, yes, it is all right. You have only to set a fixed price. Who is doing the cooking?

C.: We have had a cook for a month, a Tamil man who learned to cook during the fifteen years he spent in

*France; and there are people helping him in the kitchen.
But he is always there.*

(Jokingly) You could open a little restaurant!
Do you know Nata?

C.: Yes.

He has some sort of shop for selling things.

C.: Yes, a store.

Yes, that's it. But there is no one to look after it at night and so there are thefts. And it seems that you have too many people and not enough accommodation. So what I suggested was that each month someone could go there to sleep at night and come back in the morning, if it's not too far.

C.: It's three kilometres away.

Purna: Three or four kilometres, Sweet Mother.

Oh, well that's nothing.

C.: By cycle it is nothing.

By cycle – do you have bicycles?

C.: Yes, though actually we don't have enough. We must get some more. We don't have enough cycles but we can find some more.

And all you have to do is go there in the evening, at night, and come back in the morning. At night the bicycles won't be needed [at Aspiration]. But if you know [name], he could take

one of you along and show him and explain it to him.

C.: All right.

I think it will be all right... I don't know what it's like, I couldn't say, but I hope that it will be comfortable.

C.: And what do you think about making a big hut to house twenty or twenty-five people? It was one of Roger's ideas.

I think that until there is enough accommodation for everyone, it is quite indispensable. I'm not saying that it will be super-comfortable, but it is most indispensable.

The young boy, the young Tamil boy who is coming – what are you teaching him, English or French?

J.P.: Oh, for the moment we're not really teaching him anything.

Poor little fellow, you simply put him to work.

C.: Oh no, not only that.

P.: They feed him as well, Sweet Mother.

C.: Gradually, as he comes more often, we will organise something and teach him French.

You must involve him in the life there, and then it would be interesting. When children hear you speak, they want to know what is being said and they learn the language. Indians are wonderful at learning languages. They can learn four or five languages without mixing them up. This young boy would learn very well – it would be a good thing.

(long silence)

Good, it is all right. Then... Goodbye.

* * *

1970, April 2

Message handed to Roger – probably for the C.A.A.:

Original in Roger's personal archives, MoA, p. 43; CWM, XIII, p. 211; Gaz. Vol 1 No 4; MI, June 1970, p. 253; AMW, p. 305.
French.



2.4.70.

*Mettez-vous tous d'accord.
C'est la seule manière de faire
du bon travail.
avec mes bénédictions*

**You must all agree.¹
That is the only way to do good work.
With my blessings**

* * *

¹ This is also translated as: "Come to an agreement..."

1970, April 4

Mother's comment on her message dated April 2nd:

MoA, p.43; Gaz, Vol 1, No 4; CWM, Vol. XIII, p. 211; Gaz. 4; MI, June 1970, p. 253;
AMW, p. 305.
French.

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

*

Mother's comment on her New Year Message:

*Q.: Mother, "The world is preparing for a big change
Will you help?"*

*What is the great change of which you speak? And how
are we to be of help to it?*

This great change is the appearance upon earth of a new race which will be for man what man is for the animal. The consciousness of this new race is already at work upon earth to enlighten all who are able to receive it and heed it.

* * *

1970, April 7

*Fifth of the "Aspiration Talks" with four Aurovilians
(Alain, Jean-Pierre, Christopher and Vincenzo):*

CWM, Vol. XIII, p. 331; AMW, pp. 305-06.
French, taped conversation.

Nothing to report?

(long silence)

Have you changed something in the organisation? Someone told me that you had.

C.: *It is going to change.*

Oh! It has not changed.

C.: *Not yet. It is going to change.*

(long silence)

If anyone wants a “bath of silence” they can come, it doesn’t matter. If anyone wants a “bath of silence” more often than once in a while, they can come, it doesn’t matter.

They can sit there at the back. I’ll leave the arrangements to you.

(silence)

Goodbye.

* * *

1970, April 13

Aurofilio¹ lays the foundation stone of the first ‘pucca’ educational building in the Auromodèle area. Till then its name (given by Yvonne A.) was “Pavilion of Consciousness”. It may be at that time that Mother gave a new name to this building and to other educational buildings to come.²

¹ Aurofilio is the second child born in Auroville (the first one had died).

² “After School 1” (conceived as a science lab) will be better known as “the Pyramids” and “After School 2” (conceived as a library) as “the Yogurt Pots”.

Last School

After School N° 1

2

3

Super School

No School

Last School

After School n.º 1
2
3

Super School

No School

* * *

1970, April 14

*Sixth of the “Aspiration Talks” with eight Aurovilians
(Alain, Jean-Pierre, Christopher, Vincenzo, Michael
K., Brigitte, Eliane, Michel) and Pournapréma.*

MoA, p.94; CWM, Vol. XIII, p.332; AMW, pp. 306-07.

Part French, part English; taped conversation.

*Pourna (referring to Michael Klosterman¹): He is
German, Sweet Mother. He is the one who draws the
comics, like Claude de Ribaud-Pierre². He is the one
who does that, Mother.*

*P.: (Referring to Michel) He has just arrived, Mother.
He is a mason.*

Ah!

*P.: He is from France and he is a mason. He is going
to leave for some time to fetch his wife and then come
back.*

1 At some point, Michael will ask Mother for a name. She named him “Michel”. He will later establish a spiritual commune in Italy: “Mirapuri” and change his name to “Michel Montecrossa”.

2 Alias “Derib”, the Swiss author of the series of comics for children “Yakari” and “Budy Longway”. Years later, André Hababou and then Prema lived at Auromodèle in a house initially financed by him for his use.

There is work here.

(long silence)

I am going to give each of you a packet to keep the contact. You are familiar with these packets. You must keep the packet. Do they all understand French?

P.: Not Michael Klosterman.

(In English) I can speak in English if you like.

P.: Michael Klosterman does not understand, Mother. He is German. He understands English.

(In English) There are some petals, flower petals inside, but they are charged with force, and if you keep them upon you, the contact with me is kept. So, if you refer inside, when you withdraw... if you refer inside, you can re-establish the contact and even have an answer to a question. Take it. Here.

(silence)

Nobody has a question? *(in English)* No question?

* * *

1970, April 21

Seventh of the "Aspiration Talks" with seven Aurovilians (Alain, Jean-Pierre, Christopher, [Cow] John, Shyamala, Varadharajan, Ursula Pflug) and Purna:

MoA, p.94; CWM, XIII, p. 333; AMW, p. 307-10. (The part on cats and dogs is quoted in Gaz. 2, 3).

English & French; taped conversation.

Pourna (referring to Varadharajan, the Aurovilian who wrote to Mother asking how Aurovilians should relate to the local villagers): This is Varadharajan. He is the one who asked the questions.

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

P.: Here are some offerings from the villagers.

Oh!

P.: Varadharajan brought them, Mother – from the villagers.

Oh!

V.: Two persons.

They know of my existence?

V.: Yes, Mother! (laughter)

Two?

V.: Two.

Then you will give them that. *(Mother gives two blessings packets)* You'll tell them: the Mother is sending that for you. And you tell them: keep that upon you, it will help you. Is there

someone else?

P.: Yes, Ursula, a German girl. She is also working in the dispensary, Mother.

You speak English? It is with Dr. Sen that you are working?

P.: With Dr. Sen, yes, Mother.

(To Christopher:) You understand English?

C.: Yes.

Then I say it in English. Because I have been told that in Aspiration there is a big number of cats and dogs. It is true? You know, I have nothing against cats and dogs. I have kept some also at one time. But the climate is not good; it is almost impossible to avoid... to avoid rabies. And then, you understand, it becomes dangerous and you will have to kill them, which is not a pleasant business. It would be better to diminish the number as much as possible. I have been obliged to ask [*sic*] not to keep dogs; some keep them all the same. But you can't have a pleasant contact with them. They carry the illness. There are some diseases, rather serious, and dogs, cats, carry them. I don't want to give nasty descriptions, but... It is not safe and it cannot be peaceful. Do you know the illness they carry? There are two: one is plague, the other is leprosy. Are they personal animals or belonging to the community?

C.: Some belong to the community, but some are personally owned.

They live in their huts?

C.: Some of them.

(Murmurs of disagreement; Christopher corrects himself)

C.: No, they don't live in the huts any more.

They are not allowed to come in?

*C.: No, not in the huts, but even so they are in the camp.
They are often in the cafeteria where we have our meals.*

And then, well, they breed. *(laughter)* There is no end to it. And breeding – what can we do? Drown them all? It is not pleasant. Naturally, you could easily tell me: if we chase them away from here they will go somewhere else. But, anyway, what I would like is that this should not be encouraged. You know, you will have more cats and dogs than human beings. That's how it is. Then – there is one interesting thing you could do. Far, far away, in some deserted area where no one lives, you could put them all together, in a protected area, so that they could not get out. Then they will find something to eat. Say, a spot of virgin forest – they still exist in India. With cats it is very easy. When a cat has kittens, if you carry the babies off somewhere and put them there, the mother never comes back, she stays with the little ones. Something should be found, a remote spot. They still exist in India. But not on Auroville land.

In fact, all I am asking you to do is not to allow the number to increase, in any case. One day you will come to me all in tears, saying: life has become unbearable! *(laughter)* So, I am warning you. In the village, do they have cats and dogs?

Vincenzo: Yes, dogs – many, but not many cats.

Do you want a short moment of silence?

(long silence)

So, goodbye.

All: Goodbye.

* * *

1970, April 22

Excerpt from a conversation with Satprem:

AM, pp. 171-72; MA, p. 161; AMW, p. 310.
French, taped conversation.

Now, I have to say one thing: when people come to see me (people whom I don't know, not those I see all the time), all those visitors, it's the best part of them that comes out. Several times I had contacts with people and the impression that something can be done, that they have a receptivity – and afterwards, those people misbehave, they cause disorder or trouble for others! But when they are in front of me, they're not the same. They feel it, they feel it's something else becoming active. But it's the Presence that ... *compels*; then they go away, and they behave very badly, they quarrel, they ... It's very difficult!

I see people from Auroville in rotation (once a week), in fact to try and work on this material, and it's really interesting (people I don't know: every time I am brought one or two or three new ones; some stay on, and others come in rotation). I said, "Those who want a bath of silence can come in turn," and not a word is spoken. It's really interesting. Well, there are people there who behave like ... and despite everything, they feel that what they are here is superior to what they are there. But the others would need to have a lot of patience!...

* * *

1970, April 23

Publication of the first issue of the bi-monthly "Auroville Bulletin".

* * *

1970, April 28

Eighth of the "Aspiration Talks" with eight Aurovilians (Alain, Jean-Pierre, Christopher, Louise, Claudine, Bernard, Jean-Claude, Swapna) and Purna:

CWM, Vol. XIII; p. 336; AMW, p. 311.
French. taped conversation.

Who are the new ones?

Purna: The new ones: Louise you have already seen her once for her birthday. Claudine [Blancard], you know her, you have seen her several times already. Bernard [Borg] has often written to you; he wrote several letters and he also came for his birthday. Jean-Claude [Biéri], you don't know; he is a mechanic, he works with Vincenzo on the cars. Filaure's father, Alain, Jean-Pierre who comes every week. And Christopher.

(Mother laughs)

So we are going to stay quiet. I shall talk to you some other day.

There will be... Do you know the small Ashram brooches? Well, there is going to be one for Auroville. Because there are people who come and settle down on Auroville land and they refuse to go and see the Committee, saying, "Auroville is free!" and they settle down there. But all the same, we need to be able to distinguish between those who are recognised Aurovilians

and those who are more fanciful. So something is being prepared – of course, it is not ready yet. I only wanted to show you.

(Mother takes a sheet of paper from her table)

It will be a small brooch about this size.¹ It is like this. The circle will be made of silver; and here are the four aspects, and Sri Aurobindo's square with the lotus.² And "Auroville" will be written all around it. So you will wear that in your buttonhole – the recognised Aurovilians! *(Mother smiles)*



(silence)

There. So, have a good week.

* * *

1970, April 29

Excerpt from a conversation with Satprem:

AM, p. 178; MA, p. 167; AMW, p. 311-12.
French, taped conversation.

We're going to have to give Auroville people some identity object. Yes, it has happened that some people came and settled on Auroville's lands without asking for anyone's permission, and suddenly we find ourselves faced with a man or a family.... So it's beginning to be troublesome. Because it's very scattered.

* * *

¹ AV-Archives keeps a number of these brooches.

² It is only 16 months later, in August 1971 that Mother will design the Auroville symbol.

1970, May 2

Excerpt from a conversation with Satprem:

AM, pp. 189-94; MA, pp. 177-81; AMW, pp.312-16. Message only: Bulletin, August 1970, p.68; MI, July 1970, p. 315.

French, taped conversation.

I have something for you... (*Mother points to a written note*)

It was two or three days ago, it came imperatively like that, in connection with some business. They have gatherings in Auroville, at "Aspiration"; I think it's meditations, or something of the sort, I don't know. One of them came and put my photo; so another rushed to his room and came back with a cross!... And he said, "Well, if you put a photo of Mother, I'll put my cross." They told me that story. They told me, because the one who put the cross had come to see me with the others (they come once a week, a few of them, four or five), but I didn't know. He came and sat in front of me.... I found him a rather inquisitorial air (I didn't know anything, you understand), and after they left I asked who he was. Then they told me he is a Catholic, and they told me the story.¹

Afterwards there came a whole series of things. But I must say there's literally an invasion there (at different places in Auroville) because it's not watched over, some plots of land are free, and at the centre especially, some people have settled there, and there are constantly people who come and settle without asking for permission. So there was a thought to have a "badge" for those who are really Aurovilians (*Mother shows a specimen of badge*). For a few days already they've been thinking of organising that: during the first year they will have a sort of

¹ Note in the *Agenda*: A few months later (October 21), Mother gave Satprem this note written to a French disciple, which seems to fit well with the story she has just recounted: "I am told that you intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce in this gathering anything personal that might suggest the atmosphere of a nascent religion."

identity card, and afterwards, if things are fine at the end of the year, you're given the badge.

But what came to me is this (*Mother points to her notes*). It's not over ... (*Sujata prepares to bring a lamp for Mother to read*). I don't need light, I don't see clearly anymore.

(*Satprem reads*)

“Auroville is for those who want to live a life essentially [religious], but who renounce all forms of religions, whether they be ancient, modern, new or future...”¹

Satprem: Sweet Mother, excuse me, but why didn't you put “spiritual” instead of “religious”?

I am not sure yet.

S.: It struck me as strange!

Yes, I saw that!... 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.

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

¹ Note in the *Agenda*: The next time, Mother omitted the words “forms of” and simply left “all religions.”

You understand, we could put “spiritual”, but...

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

I place religions below, in the mental realm.

S.: Well yes, exactly!

In the mental realm, and it was a “subject of study.”

S.: Strangely, two days ago it came to me almost like an experience: religion is the mental world.

Yes, yes! It's a mentalisation, an attempt to mentalise... what far exceeds the mind.

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

So then, “programme”...(Mother laughs)

PROGRAMME

Research through experience of the

Supreme Truth.

A life divine

but

NO RELIGIONS.

That's fine!

S.: Oh, very fine!... It's only the word "religious" there, it bothers me.

Then we'll take it out!

S.: Because you do say, "No religions."

No, I took "religious" in the other sense, but it will always create a confusion.

S.: It has taken on such a false meaning.

Yes. I'll explain: I did not want to put "spiritual," first because in French, the word *spirituel* has a different meaning [i.e., witty], and then because people living a "spiritual" life reject Matter, while we do not want to reject Matter. So that would be false.

I admit that "religious" isn't a good word, because it immediately ... I used "religious" in the sense of "a life essentially occupied with the discovery or the search of the Divine." There are no words in French, and it's not "spiritual."

S.: "Divine"?

We have to find a word – we could put this:

"Auroville is for those who want to live a life divine..."

S.: Yes, "a life essentially divine," yes. "Divine," that's vast, Mother.

(silence)

Is that all?... There was so much, I didn't note everything.... It was day before yesterday, I think, the whole day was taken up like that in the experience, and I felt it was the revelation of

Auroville's true goal, and that THIS was what had to be told, and THIS is what ... *will select the people*, the Aurovilians. The true Aurovilians are those who want to make the search and discovery of the divine. But, as I said, not through mystic means: it's in life.

That too should be said.

(Mother writes)

"Our research will not be a search effected by mystic means. It is in life that we wish to find the divine."¹

[passage omitted]

Shall we put a title to these notes on Auroville?... For instance, "Auroville's Stand on Religions"?

What about "We Want the Truth"?... I use the word because no one in the world would dare to say, "We don't want the truth"! *(laughter)*

For most people, that's how it is: "What WE want is the truth"! *(laughter)*

I showed Roger the "Programme" *(laughing)*, and his hair stood on end: "But ... but people can't tolerate this now!" – Ah ...

So then, Aurovilians must want the Truth WHATEVER IT MAY BE.... They call "Truth" what they want, while they must want the truth whatever it may be.

(Mother writes her last note on Auroville)

We want the Truth.

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

¹ Note in the *Agenda*: Let us note that Mother wrote "divine" with a small "d." Later she added this sentence: "And it is through this discovery that life can really be transformed."

Aurovilians must want the Truth whatever it maybe.

I put “Truth” with a capital “T”. (*Mother laughs*) Because, to tell the truth, that’s not the word. It is: “We want THE DIVINE.” But then they instantly start arguing! So it’s better to put “Truth.”

* * *

1970, May

Message issued because securing the 130 acres of lands required for Matrimandir, Bharat Nivas and Auromodèle is becoming urgent:

AV-Archives; CWM, XIII, p.255; AMW, p.312.
English.

The lands for Auroville are to be bought and
can be bought
The money is needed.
Will you help?

* * *

1970, May 13

Excerpt from a conversation with Satprem:

AM, p. 201-02 ; MA, pp. 188; Different version. Mother India, June 1970, p. 254, CWM, Vol. XV, p. 33; AMW, p. 316-17.
French & English.

Roger asked me to say what we mean by religion....

(Mother holds out a letter)

Satprem: Sweet Mother, the notion of religion is most often connected to that of the quest for God. Should we understand it in that perspective alone? Aren't there today, as a matter of fact, other forms of religion?

I had written something BEFORE I received this question. It came in English:

(Mother holds out a note)

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

Man's right is a free pursuit of the Truth with the liberty to approach it in his own way. But each one must know that his discovery is good for him alone and it is not to be enforced upon others.

And also this:

In Auroville, nothing belongs to anyone in particular. All is a collective property.

* * *

1970, May 14

Message:

MoA, p. 71; CWM, Vol. XIII, p. 213; MI, July 1970, p. 313; AMW, p.317.
English.

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

*

Note:

AV-Archives; AMW, p. 317.
French.

In Auroville the rule is that after having an accident one is
not allowed to drive any more.

* * *

1970, May 19

*Text written during the "Aspiration Talks", as distributed
on this day:¹*

MoA, p.38; CWM, Vol. XIII, p. 212; Gaz. 2, 5; AMW, p. 318.
French.

Auroville and the Religions²

We want the Truth.

For most men, it is what they want that they label truth.
The Aurovilians must want the Truth whatever it may
be.

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

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

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

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

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

1 See 2nd May 1970 for the formulation of the text. The English translation would be from the Mother.

2 This undated text from Mother explains clearly the difference between faith in Sri Aurobindo and religion:

"We have faith in Sri Aurobindo.

He represents for us something we formulate to ourselves with words which seem to us the most exact for expressing our experience. These words are evidently the best according to us for formulating our experience.

But if, in our enthusiasm, we were convinced that they are the only appropriate words to express correctly what Sri Aurobindo is and the experience he has given us, we would become dogmatic and be on the point of founding a religion.

He who has a spiritual experience and a faith, formulates it in the most appropriate words for himself.

But if he is convinced that this expression is the only correct and true one for this experience and faith, he becomes dogmatic and tends to create a religion."

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

PROGRAMME

Research through experience of the

Supreme Truth

A life divine

but

NO RELIGIONS

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

* * *

1970, May 20

Excerpt from a conversation with Satprem:

AM, pp. 209-11; MA, pp. 196-97; AMW, p. 319-20.
French. Audio recording available.

Did you see the brochure [on *Auroville and Religions*]? It's nice.... I had it distributed in Auroville. People from "Auromodèle" come in turn every Tuesday afternoon (five or six of them), so yesterday I gave them that.

S.: But I too see some of them: one after another they come to see me.

Ah!

S.: Yes, one feels they're beginning to wake up a little.

Yes, yes, it's beginning to stir.

S.: A few are nice....

What do they tell you? It would amuse me to know.

S.: Most of them have problems of action – or rather of lack of action.

Yes.

S.: Also problems of relationship among themselves, and so on. So I try ... I tell them what comes to me at the time. I try to make them understand the great thing behind.

Yes, it does them good. They need to be guided.

S.: But one of them even asked me if I could go there!...

(Mother laughs)

S.: So I told them, listen!... No, giving speeches is quite useless. All those who want to come like that, individually I can say something for them, but not collectively.

(Mother approves)

S.: That, you know, is a prayer I often have: to know what I should say to people.

Yes.

(silence)

There's a new ambassador of France in Delhi (the previous one was ... oh, he was awful, awfully stupid), they sent a new one, and Maurice Schumann¹ wrote him a letter and told him he was particularly interested in the Ashram and wanted some information – that man didn't even come! But then (*laughing*) he wrote back (I knew it because Schumann wrote to Baron, who sent the letter to A.), the ambassador wrote he didn't have time to come, but had asked D.² for information! (*Mother laughs*) So D. wrote ... you understand what it will be like!

They [the D.s] stressed a lot the frictions with villagers. They even wrote that villagers had thrown stones at our people in Auroville. ... Naturally, they were bound to make a mess, while things seem quite smooth on the contrary.

S.: Roger has asked to see me tonight.

Oh, really? Why?

S.: Just like that. I don't know. Simply to make contact.

Roger, something's stirring inside! (*Mother laughs a lot*) He is torn between the old man full of ties there and the new life, the new consciousness which is beginning to be interesting.

* * *

1 Note in the *Agenda*: France's minister of External Affairs who had come to Pondicherry in September 1947, drawn there by Baron (at the time governor of Pondicherry). Schumann met Mother and Sri Aurobindo and proposed the creation of a Franco-Indian cultural institute under Sri Aurobindo's direction.

2 Note in the *Agenda*: The Consul of France at Pondicherry, who is particularly hostile to the Ashram.

1970, May 22

Answer to a question:

MoA, p. 76; CWM, Vol. XIII, p. 238, Gaz., Vol I, No 2; MI, Sept. 1970, p. 470; AMW, p.321.

Probably oral and in French.

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

The purpose of life in Auromodèle is to learn to live in Auroville, to make all the experiments necessary for learning to live in Auroville.

We want to find a way for the community to live for the Divine.

Each individual has his own way but the group community should find a way to suit everyone.

* * *

1970, May 23

Excerpt from a conversation with Satprem:

AM, pp. 221-26; MA, pp. 203-06; AMW, pp. 321-25.
French.

Satprem: As a matter of fact, I saw Roger. I saw him twice.

Oh! What did he tell you?

S.: It's interesting. First, I found him considerably changed.

(Mother nods approvingly)

S.: He is a changed man. I found him close, not far away. I felt he was very close.

(Mother nods)

S.: And he was prodigiously interested in this new consciousness. He said, "I'd like to experience this new consciousness, so what should I do?..." He told me, "All spiritual stories tell us that you mustn't do this, mustn't do that, then you must do this, must meditate and..."

No, no!

S.: So I tried to explain that, in fact, this new consciousness is not like that.

Yes. But he didn't tell me about it.

S.: It torments him a lot: "What's to be done to experience the new consciousness?"

He needs to be helped.

S.: You get the feeling he's just on the edge of something.

Yes.

S.: "How to experience the new consciousness?"

Well, you'll be able to help him.

S.: I tried to tell him something; I don't know if I ...

With me, he doesn't ask anything.

S.: Yet he told me, "Ah, every morning I go and see Mother, it's my oxygen."

Yes, we talk about what goes on there [in Auroville] and I tell him (very frankly, I must say) what I see and understand. That's true, but I mean that he doesn't tell me about himself at all.

S.: He certainly feels the pull of France, of his ties. But I tell you, I feel he's on the edge of something.

Yes, oh yes!

S.: He has to hold on for some more time.

You can help him a lot.

S.: What I tried to tell him is that this new consciousness doesn't demand spiritual athleticism, great concentrations and meditations and tapasya [austerities], or special virtues....

No.

S.: It simply demands trust in something else, a sort of childlike trust, and a need of something else.

Yes, that's right.

S.: Above all, he was afraid it was again a question of "spiritual discipline."

No, no, no! There's no question of that.

But people always fall for that! Even in Auroville: they want "meditation"! And I can't decently tell them, "It's useless"! (Mother laughs)

S.: He was touched by what I said, and reassured. Only, he doesn't know how to go about it.

But you can tell him things that will help him. It's a very good sign that he asked to see you.

(long silence)

Do you have anything to ask?

S.: It would be interesting if you could tell them practically how one can experience the new consciousness?

But that's the really extraordinary thing! For all other realisations I worked, I followed disciplines.... But that came like this (*gesture of sudden descent*), without my saying or seeking anything, without effort, without ...

The only thing is that afterwards, I was attentive. That's all. What can I tell them?

S.: Does it result in a more precise direction in action, in what one has to do, or ...?

No ... What I have noticed is that the vision, the reaction (that is, the way of looking at things, and especially the way of understanding) was completely different. Even now, day after day, all the old things in my body, all that is over. But then I see, for instance, when I read things by Sri Aurobindo, I understand them in a completely different way. So then I say to myself that, after all, Sri Aurobindo too was in contact with this consciousness (!) ... But the difference is that it's very practical. For instance, when the government (either Indira or Nandini Satpathy) sends me a question, "This is the situation, what should we do?", previously I would have replied, "I don't know."

But now I see clearly, I tell them, "Do like this and like

that, there.” And I don’t give it any prior thought: it’s this Consciousness that sees.

Only, I can’t give it as an indication, because I don’t think it’s the same thing with everybody.

S.: One has to be clarified first, obviously.

Yes.

S.: Otherwise there’s a risk one might take one’s ...

It’s very dangerous, I never tell people. They might take all their impulses for revelations.

(silence)

S.: Trust is probably a great key, isn’t it?

But in my case, the whole work is done in the body, and the body is ... From morning to evening, from evening to morning, it’s a constant call.... Everything, everything is referred to the Divine all the time, all the time, constantly ... everything, even the most microscopic.

(silence)

And that I can’t tell or ask anyone, because ... all these people, like Roger, for example, if I tell them “the Divine,” for them it’s a zero, it doesn’t correspond to anything!

S.: As for me, I tell them, “something else.”

That’s much better. That’s why, I tell you, you can help him much more than I can (!)

S.: Oh! [laughter]... Well, you've certainly transformed him, in any case....

(Mother laughs)

S.: And me too!

* * *

1970, May 24

Answer to a question from Shyam Sunder:

On the Way, p. 140; AMW, p. 325.
French.

Shyam Sunder: For the last three days the idea has been coming that the 'Matrimandir' in Auroville ought to be built soon.

It would indeed be good, and would change things in an unexpected way – but this does not seem to have been revealed to others.

* * *

1970, May 26

Twelfth of the "Aspiration Talks" with four Aurovilians (Christopher, Bernard, Gilbert, Rob) and Purna.

MoA, p39&96; CWM, Vol. XIII, p. 337, Gaz. 2, 5 (partly); AMW, p. 325-29.
French. Tape-recorded conversation.

Are there any questions?

C.: Yes. There have been some reactions about the little booklet that you gave us on religions, about the sentence which says: "Our research will not be a search

effected by mystic means.”¹

They don't know what mystic means are?

C.: Maybe they don't know, but perhaps what we do not know either is this: why not by mystic means? I have been asked the question.

By “mystic means” I mean the way of those who withdraw from life, like the monks, the people who withdraw into convents, or like the sannyasins here, those who abandon life to find spiritual life, who make a division between the two and say, “It is either one or the other.” We say, “That is not true.” It is in life and by living life entirely that one can live the spiritual life, that one MUST live the spiritual life. The supreme consciousness has to be brought HERE.

From the purely material and physical point of view, man is not the last race. As man came after the animal, so another being must come after man. And as there is only one Consciousness, it is the same Consciousness which having had the experience of man will have the experience of a superhuman being. And so if we go away, if we leave life, if we reject life, then we will never be ready to do that.

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

(To Christopher) Now, what else do you have to say?

C.: That is all. Yes, there is something else, if you don't mind. It is a letter from Bernard who is here and who asked me to read it to you.

¹ This refers to entry dated 19th May 1970.

All right.

(Reading:)

“Concerning what you have written about religions, a prayer rises up towards you. We ask for the Divine’s Truth, fulfilled in the Truth of our being; we ask that our actions may manifest His Truth, that our minds and hearts may be exclusively moved by His Truth. We implore the full Light of His Truth on all that is still unconscious. With His Truth we want to know, through His Truth we want to act, and in His Truth we want to be.

This is the prayer of Auroville to the Supreme. Be the triumphant Mother of our consciousness.”

It could be put up on the notice-board. It is very good, very good.

(Gilbert indicates that he has a question to ask.)

What do you have to say?

G.: *I have a question, Mother, a practical question.*

Practical?

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

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

G.: *Really... all the time...*

But not a single person thinks as you do!

G.: Of course.

So how can you love anyone?

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

Oh!

G.: Yes!

(Mother concentrates for two or three minutes)

It is because when you want something, it is the ego that wants. So, the ego... must be ignored. The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will. For your part, you have no orders to give. As long as it is a personal will, a personal desire, it is not the true thing, and you cannot...not only is it not the true thing, but you cannot know the true thing!

That must be *(gesture of rejecting something forcefully)*...
THAT MUST BE EXPELLED!

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

When conflicts arise, and they arise all the time, for all of us – immediately it is as if one were drawing back into one's own skin. For that is what happens: each one draws back inside himself. But the difficulty is that even when one has relatively little personal will, if the person next to you expresses a personal

will, it is exactly... First of all it creates a reaction and then too, if you are more or less in agreement with it, you take this will, you see, and you begin to reflect it all around. So you can see what happens. And that is going on all the time. First one person has a will, and then another, and so on, endlessly. That is happening everywhere; the strongest will prevails. It is worthless, worthless.

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

G.: Yes, that is clear.

Yes, that’s it.

(Mother remains silent, concentrating on each person present, for about fifteen minutes.)

(Turning to Christopher:) So, you will explain that to them.

We want to change life – we do not want to run away from it.... Until now all those who have tried to know what they called God, to enter into relation with God, have abandoned life. They have said, “Life is an obstacle. We shall abandon life for that.”

So, in India you had the sannyasins who renounced everything; in Europe you had the monks and the ascetics. Well, they can escape, even though when they are reborn they will have to begin all over again. But life remains as it is.

* * *

1970, June 2

Thirteenth of the "Aspiration Talks" with several Aurovilians (Christopher, Michael K., Pieter, Varadharajan & others) and Purna.

MoA, p.96; CWM, XIII, p.341; AMW, p. 329-32.

French. Taped conversation.

I have been asked to formulate the aspiration of Auroville.

Because there is a lot of goodwill, but it is... it does not seem to be organised. So, I said: the best thing to do is to formulate what Auroville wants to be. That will provide some coordination.

But it is a great task.

Each time, we could formulate one of the aspirations, or else you could bring me a question each time. And there will be many of them, so, one question and then either I will answer right away or I will give you the answer the next time. Or else, we can try to express together the aspiration of Auroville.

Christopher: Do you already have some vision of what this aspiration is?

Of course! Of course! I know what I want, I know what I want Auroville to be. But there is a considerable gap... It is Auroville in a few years' time, many years from now.

C.: But you think that we shall achieve this future Auroville?

This is how we will proceed: each time you come, I will give you one of Auroville's aspirations and then we'll put them one after the other, and the next time you can ask me a question on what I have said the time before. There is one drawback; it is not always the same people who come. There are three of you who always come. You must keep up the continuity.

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

(To Christopher) Do you have any ideas?

C.: For me, the first thing, to really be an Aurovilian, is the will to consecrate oneself wholly to the Divine.

That is good, it is good; but there are not many like that.

(To Purna) Here, give me a piece of paper. I'm going to write that down as number one.

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

So, we shall see about number two.

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

(Purna offers Mother a notebook in which to write what she has just said)

It is not in a form which can be written down.

Purna: Yes, Sweet Mother.

Now we will be silent.

P.: There is a question, Sweet Mother.

Eh?

P.: There is a question.

A question? What question? Who has a question?

J.P.: It is J.P. here, who teaches Judo at Aspiration. He says, "Sweet Mother, why is it so difficult to carry on a physical activity, sports or any other, in Auroville in general and particularly in Aspiration?"

Difficult? Why is it difficult?

J.P.: It is difficult, Sweet Mother, to be steady, to go on with an activity, sports or any other, which we have started. So I am asking you why.

Don't you have any students?

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

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

Q.: I don't know, Sweet Mother.

If it is laziness, you must begin slowly and gradually build up as the body becomes used to it. If it is because of a sense of superiority, that is a SERIOUS disease! (*Mother laughs*) It must be cured!

We have been given a body not to reject it but to make it into something better. And that is precisely one of the goals of Auroville. The human body must be improved, perfected, and it must become a superhuman body capable of expressing a being higher than man. And this certainly cannot happen if we neglect

it. It is by an enlightened physical culture and by using physical activities – the activities of the body – not for little personal needs and satisfactions, but to make the body more capable of expressing a higher beauty and consciousness. And for that, physical education has an important place, which should be given to it.

The question “Why are they like that?” – everyone says to me, “They are like this. They are like that. Why are they like that?” And in every domain. And that is precisely why I thought of doing what I spoke of before: formulating the true aspiration of Auroville.

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

That will be part of the long list. They need to be told a little... Each has come with an aspiration, the idea that he would find something new, but it is not very clear. And so they must be given a clear picture, comprehensive enough for all the aspirations to be able to find their place and their expression. We will do that. We see each other once a week. We will do it little by little.

(To the Aurovilian) You will have to tell them, but I have just said it. They can be told, you can tell them: physical culture has an important place in preparing the body for its new functions. There! *(Mother laughs)*

(There follows a quarter of an hour's meditation. Then Mother takes back the notebook in which she has written “To Be a True Aurovilian” and point number one of the “long list” and says:)

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

1970, June (probably)*Excerpt from Roger's notes:*

Roger's personal archives.
French.

I want people to need Auroville and not Auroville to need people.

Working for Auroville has to become a grace.

* * *

1970, June 3*Excerpt from a conversation with Satprem:*

AM, pp. 239-43; MA, pp. 223-27; AMW, p. 332-36.
French. Taped conversation.

Yesterday we started a work for Auroville, that is to say, we're basically trying to give people from "Aspiration" an idea, simply, of what Aurovilians want: why they are here and what they want. Because it appears that... in fact they've no idea about it. Each one of them came expecting something, but all that isn't coordinated, it's not clear. So Roger asked me to clearly express important points. I thought it would be better to do it with the people so as to know what they themselves want, and to have them make an effort to find out. Otherwise ... So we started yesterday (*Mother takes out a piece of paper*).

Yesterday I asked Christopher [a resident of Aspiration], "But why does one live in Auroville? So 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 fine. After listening inwardly, I added this:

2. The Aurovilian must not be a slave to his desires.

The idea is this: "We come to Auroville to escape social and moral rules that are artificially practiced everywhere, but it is not to live in the licentiousness of the satisfaction of every desire: it is to rise above desires in a truer consciousness." Something like that.... It appears they quite need this! (*Mother laughs*) So we should add it.

We could draw up a whole program, that would be interesting enough.

S.: Yes, but in the practical order, until people go a little behind appearances and stop living on the surface of themselves, nothing will mean anything!

But all that is precisely what they need to be told!

S.: So the first necessity is to go deep down into themselves, a little. Because even if you tell them "the Divine," what does it mean to their surface consciousness?

Yes.... For him, this boy, it has a meaning, but for most others ...

S.: Yes, it doesn't mean anything.

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

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

That goes without saying.

S.: Then, to reach there, the first condition is to descend deep down in oneself to find out what one IS behind all these hereditary, social, cultural appearances – what one truly is. Then, at that stage, things take on a meaning, but before that they don't mean anything. Before that, they have the meaning given in morality, religion, philosophy – they mean nothing.

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

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

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

S.: Racial?

Oh, yes.

... racial, hereditary appearances.

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

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

Then, after that, shall we put this (*Mother points to the*

former first point on the consecration to the Divine), or something else?... It seems to me that this is more an accomplishment, something that comes at the end.

(long silence)

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

It's to uproot the sense of personal possession.

(silence)

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

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

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

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

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

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

Is that all? It's enough for today!

S.: If you want to connect this to the other paragraph, might we say something like, "Desire is the most powerful distorter of the inner discovery"?

Ah, yes. (*Mother writes*)

The fulfilment of desire bars the road to the inner discovery, which can only take place in the peace of perfect disinterestedness.

S.: One word comes to me, Mother: not only peace, but transparency.

Yes (*Mother writes*):

... in the peace and transparency of perfect disinterestedness.

It'll become something interesting!

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

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

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

transition in the material world, what is indispensable to our life and action is put at our disposal....

S.: You don't say by whom?

(Mother laughs) No!... By the All-Possessing!

... according to the place we are to occupy.

S.: Mother, I'd like to add: The more we are in contact with our inner being, the more the exact means are given to us.

Oh, that's fine *(Mother writes):*

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

It'll become interesting!

S.: It gives them the basis.

Oh, but we'll be able to do something interesting!

* * *

1970, June 6

Excerpt from a conversation with Satprem:

AM, pp. 244-45; MA, p. 228; AMW, p. 337.
French Taped conversation.

S.: Wouldn't it be good to do the rest of the "Program for Auroville" with Aurovilians, since you started it?...

I had them speak to see what they would tell me.... Almost all of them are terribly lazy, so I'd like to tell them that manual work ...

(Mother writes)

4. Work, even manual work, is indispensable to the inner discovery. If one does not work, if one does not put one's consciousness into matter, it will never develop. To let consciousness organise some matter through one's body is very good. To put things in order around oneself helps to put things in order in oneself.

Another point:

One should organise one's life not according to external and artificial rules, but according to an organised inner consciousness, because if one leaves life alone without imposing on it the control of a higher consciousness, it becomes hazy and inexpressive. It means wasting one's time, in the sense that matter remains without conscious utilisation.

* * *

1970, June 7

Excerpt from Roger's notes:

Roger's personal archives.
French.

These people have no self-respect.
They should feel humiliated of doing nothing.
I have started their education, but it will take time...

* * *

1970, June 9

Fourteenth of the "Aspiration Talks" with several Aurovilians:

CWM, Vol. XIII, p. 345; AMW, p. 338-39.
French. Taped conversation.

(To Christopher:) I have some work for you.

(Mother asks him to read the text of "To Be a True Aurovilian")

Well then, what would you prefer: silence first and that afterwards, or that first and silence after? It is in writing: what an Aurovilian must be. Not easy.

(Silence afterwards.)

(Handing the text to him) Look at it. Is there enough light?

C.: Yes. (He reads the text of "To Be a True Aurovilian" up to the end of number four)

It will be continued. If you want to, make a copy, as many copies as you like, but on the condition that the copies are

accurate, that there are no alterations.

C.: Regarding copies, Oscar [Editor of the "Gazette"] told me that you had read the first conversation which we had together and that you didn't want it to be published in its present form.

Such things have to be written. As it stands, it is merely talk. When one is speaking like that, it is not in a form which can be preserved. You see, there is the way you speak, the tone of your voice, the force you put into it, and then the expression which completes what is not explicit. Then, when it is printed, all that is missing, and it becomes just talk. It lacks the essential thing: the consciousness one puts into what one says. The words are not enough.

If I had the time I would correct it for you and then you could publish it; but as it stands now, it is not possible. When you read, you are with the words alone, and very few people are capable of drawing on the force while they are reading. The words must be as precise as possible. That is why I have written down this text. When it is finished, I will put it in English, then those who don't know French will be able to understand.

* * *

1970, June 13

Excerpt from a conversation with Satprem:

AM, p. 248; MA, pp. 231-32; AMW, p. 339.
French. Taped conversation.

We have to complete our "program" for Auroville....
Auroville has come to prepare the coming of the new species.

(Mother writes)

5. The whole earth must prepare for the advent of the new species, and Auroville wants to consciously work to hasten that advent.
6. What this new species is to be will be progressively revealed to us. In the meanwhile, the best way is to consecrate oneself entirely to the Divine.

Enough!... To be continued!...

*

*Final form of the text, which was published in the
Gazette Aurovilienne:*¹

Bull, August 70, p.73; Gaz. Vol 1 No 4; MoA, p.41 & 32; CWM, XIII, p.213-14, Gaz Vol 1 No 4; AMW, p. 339-40.
French.

To be a True Aurovilian

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

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

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

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

¹ According to Oscar, the translation is from the Mother.

3. The Aurovilian should lose the sense of personal possession. For our passage in the material world, what is indispensable to our life and to our action is put at our disposal according to the place we must occupy. The more we are consciously in contact with our inner being, the more are the exact means given to us.

4. Work, even manual work, is something indispensable for the inner discovery. If one does not work, if one does not put his consciousness into matter, the latter will never develop.

To let the consciousness organise a bit of matter by means of one's body is very good. To establish order around oneself helps to bring order within oneself.

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

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

6. Little by little it will be revealed to us what this new species must be, and meanwhile the best course is to consecrate oneself entirely to the Divine.

When this was to be published at the end of 1971, Mother added:

The only true freedom is the one obtained by union with the Divine. One can unite with the Divine only by mastering one's ego.

* * *

1970, June 14

Excerpt from the minutes of the meeting of the C.A.A.:

André informed that Mother approved the Indian Pavilion to be called Bharat Nivas. The details of the competition were gone into and the following prize amounts were considered adequate: First prize: Rs. 40,000 plus Rs. 10,000 for drawings etc. Second prize: Rs 25,000. Third prize Rs 10,000.

The competition will be in two stages: the last date of the first stage will be Oct. 31st '70. The five best entries will then be selected and these will be asked to develop their ideas further. The last date for the second stage will be 31st January '71. The results will be announced on 28th Feb. '71 and simultaneously an exhibition of all the entries will be arranged on the 3rd anniversary of Auroville.

Finance of the Bharat Nivas was also considered....

* * *

1970, June 17

The "Sri Aurobindo's Action Society" is registered at Mother's request. It's Executive Committee, appointed by her, consists of: Pradyot, Udar and Shyam Sunder (as Chairman, Secretary and Treasurer respectively).

On 20th October 1970, Mother will appoint for it a Working Committee of twelve: Pradyot, Udar, Shyam Sunder, Kireet, Nirod, André, Madhav, Madanlal Himatsingka, Chhote Narayan, Prapatti, Manoj Das and Charupada. Navajata will feel that it was created at Udar's request (which isn't true) and that it is competing in some ways with his Sri Aurobindo Society.

* * *

1970, June 23rd (Sunday)

Feedback from an Ashramite and Mother's response:

Bulletin, 1989, 3, p. 84; AMW, p. 341.
English.

Ravindraji: Mother, I was taken to Auroville a few weeks back. I was very happy to see the people working there. Here were the people against whom we hear all sorts of bad reports. They were busy with hard labour. Not many of us can do so much. You know that it is not easy to satisfy me with work, but I was truly happy.

I am very happy with what you write and fully agree. So all is well.

*

Sixteenth of the "Aspiration Talks":

CWM, Vol. XIII, p. 346; AMW, p. 341-42.
French. Taped conversation.

Alain M.: There is much illness at Aspiration just now.

Ah!

A.: There are stomach troubles like diarrhoea, dysentery, gastro-enteritis.

Oh! Is it because of the food?

A.: The doctor says that it is the water. But we have disinfected the water tank.

Is it surface water?

A.: It's water which comes from a fairly deep well.

It would be better to have it analysed. You don't have a filter?

A.: No.

There should be one. Only for drinking. Or else it should be boiled and cooled. Otherwise, it is troublesome. It is best to boil it first and then filter it.

Pourna: He can speak of it because he was sick last week, Mother.

A.: I am still sick.

P.: He is still sick. He doesn't say that it's himself, but he is sick.

Enteritis?

A.: Yes, gastroenteritis.

P.: He's had it for a long time now, some fifteen days.

If the water is bad, it keeps coming back. You should get it analysed. [*Mother advises analysis of the water by André.*] Give him some water and ask him to have a look at it. Then we will do what is needed. The best thing, the safest thing is to boil it and then filter it. And then you must be careful about the vessels; make sure they are clean. If you are careless... Boiling it, that's easy. Filtering it – someone could make a filter. Can you take care of it?

A.: Perhaps we could buy one in Madras?

Pourna: In Harpagon [an Ashram workshop], Mother, there is someone who knows how to make filters. If he goes there, they could explain it to him. Only the candles have to be bought in Madras.

And then, don't drink just anywhere! That is the only thing, the only precaution you have to take in this country: the water. You get all kinds of diseases from the water. I thought that this had already been explained to you. You can build a filter; make it a big one!

* * *

1970, June 28

Entries in Roger's notes:

Roger's personal archives.
French.

This is the advantage of being in contact with the higher regions. One can participate in the decisions, while in the mental plan, one has to adopt fixed laws that are valid for everyone.

[About the expenses for Bharat Nivas file:]

It is the work we will take up when you return – knowing, to learn what to do at each instant, what decision to take, to understand and see in the world of intuition the thing to do.

For the time being, one must do for the best with what you know, but later we will live in the world of intuition.

* * *

1970, July 1*Excerpt from a conversation with Satprem:*

AM, pp. 263-64; MA, pp. 245-46; AMW, p. 343.
French. Taped conversation.

I had an experience which I found interesting, because it was the first time. It was yesterday or the day before (I forget), Rijuta¹ was here, just in front of me, kneeling, and I saw her psychic being towering above by this much (*gesture about 20 cm*), taller. It's the first time. Her physical being was short, and the psychic being was tall, like this. And it was a sexless being: neither man nor woman. So I said to myself (it may be always that way, I don't know, but at that time I noticed it very clearly), I said to myself, "But the psychic being is the one that will materialise and become the supramental being!"

I saw it, it was like that. There were distinctive features, but not very pronounced, and it was clearly a being that was neither male nor female, that had features of both combined. And it was taller than her, it exceeded her on every side by about this much (*gesture extending beyond the physical being by about 20 cm*). She was here, and it was like this (*gesture*). Its colour was ... this colour that, if it became very material, would be Auroville's colour [orange]. It was softer, as if behind a veil, it wasn't absolutely precise, but it was this colour. And there was hair, but ... it was something else.

Another time maybe I'll see better.

* * *

¹ Rijuta Lunin is the American disciple with whom Mother had translated the Charter of Auroville from French to English.

1970, July 3

Gaz, Vol 1 No 2, Gaz., Vol. I, No. 2; AMW, p. 344.

Seems to be French.

Life has a purpose.

That purpose is to find and serve the Divine.

The Divine is not far away, He is in ourselves, deep inside and above feelings and thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand your problems over to the Divine and He will pull you out of all difficulty.

* * *

1970, July 5

There was a growing dissatisfaction in Auroville with the way its affairs were being managed by C.A.A. members who neither worked nor lived in Auroville and had thus no idea of the actual needs of the Aurovilians.

Excerpt from the minutes of the meeting of the C.A.A.:

Present: 15 people from Aspiration.¹

[...]

Aspiration

A note from Rob was read out, stressing the need for closer contact between Aspiration and the C.A.A. It was proposed that the following representatives Vincenzo, Jean Christophe, Rob, Christopher and Jean-Pierre, will attend the meeting of the C.A.A. when matters concerning Aspiration are discussed.

1 "Big Piet" (Nico's brother) told this editor that he and others had come uninvited to voice their grievances. The policy was not to mention any dispute in the minutes of C.A.A. meetings. (Mother was asked to sign them).

As many others as feel like attending those meetings in order to participate without specially taking part in discussion, could come also. Once a month or so a meeting could be held in Aspiration for all Aurovilians to inform each other about new developments, etc. In the next Sunday meeting the Aspiration representatives will inform the C.A.A. about their viewpoint in this matter.

[...]

* * *

1970, July 7

Eighteenth of the "Aspiration Talks":

MoA, p. 97; CWM, Vol. XIII, p. 348; AMW, p. 344-46.
French & English. Taped conversation.

Christopher: This is a letter from Rod H. He would like me to read it to you. May I do that?

Yes.

(Reading Rod's letter:)

"Divine Mother, there is great confusion about Auroville's organisation, inner as well as outer.

How can we work together towards the realisation of a higher consciousness? It seems that Auroville should become a more homogeneous community with a greater sense of unity.

In order to realise this, would it be possible for all the inhabitants of Promesse, Hope, Aspiration, Peace, etc. to meet in order to work together one day a week on a communal garden, perhaps the garden of Truth?

Or each person could devote one day a week to a communal farm, to produce food for Auroville. That would help us to get to know each other better and make us more capable

of organising ourselves in the right spirit. And perhaps the people engaged in individual projects for Auroville could also work together more closely, so as to form a sort of guiding team in Auroville, so that each one's work could progress more effectively.

Would such a concerted effort in Auroville just now help us to do your work?

With a prayer of perfection."

The aspiration is good, but... I don't know whether the time has come.

C.: He is not the only one. There are several people working in different places in Auroville who feel this need to unite and to do the same work together.

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

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

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

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

There will be gardens. There will be everything, all the

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

Is that all you wanted to say?

(silence)

What has been done with what I wrote?

C.: It has been put up on the Notice-board. It has been read...

It doesn't seem to have had much effect.

C.: It has surely had some effect, but no one has spoken to me about it.

Good. So now, do you want a meditation? Not a meditation: silence. If possible, mental silence. In order to have true knowledge one must achieve mental silence. You are still... who among you can be silent mentally? Does everybody understand French?

C.: No, not everybody.

(In English) I was asking, who knows how to be perfectly silent mentally? No? Nobody? *(laughter)* That's what we are trying here.

Shall we try?

C.: Yes! (laughter)

Who has succeeded? Not yet. Then, silence.

(long silence)

A noisy silence!

* * *

1970, July 11

Excerpt from a conversation with Satprem:

AM, pp. 279-80; MA, pp. 259-60; AMW, p. 347-48.
Original language: French. Taped conversation.

Satprem: Mother, one last thing, a question asked by the person who wrote the letter: he asks whether the “vast Grace-Light” or “Truth-Light” the Swami¹ mentions [in his writings] is the supramental light?

Which light?

S.: The vast “Grace-Light.”

Grace-Light.... Oh, I liked that very much in his letter. Grace-Light, that's what is working, you know: the work being done through this [Mother's body] is exactly like that, it's exactly like a Grace-Light. I liked that a lot. It's exactly that.

You see, it's a light with several degrees, and in the most material it's slightly ... it must be the supramental force, because it's slightly golden, slightly pinkish (you know that light), but very, very pale. One of them (*gesture pointing to another, higher layer*) is white like milk, opaque – it's very strong. And

¹ Ramalinga Swamigal (1823-1874), considered by many as Tamil Nadu's greatest saint. He lived near Chidambaran.

there's another (*gesture very high*) which is white like ... it's transparent light. With that one, it's strange: one drop of it on the hostile forces, and they're dissolved. They melt like this (*gesture before one's very eyes*). I said all that to Sri Aurobindo, he completely confirmed it. That's essentially the Grace in its ... (*gesture very high*) supreme state. It's a Light ... it has no colour, you know, it's transparent, and that Light (I have experienced that, I mention it because I know it), if you put it on a hostile being ... it melts like that. It's extraordinary.... And then, in its "benevolent" form, as we might call it (that is to say, the Grace helping and assisting and healing), it's white like milk. And if I want a wholly material action (but this is quite recent – it's since this new Consciousness came), then in its physical action, on the physical, it's become slightly coloured: it's luminous, golden with some pink in it, but it's not pink ... (*Mother takes a hibiscus next to her*). It's like this.

S.: Like Auroville's flower?

Like Auroville's flower. But I DELIBERATELY chose it as Auroville's flower, for that reason. And my impression is that this is the supramental colour: when I see beings from the supramental, they have ... not quite this colour.... It's not like a flower, it's like flesh. But it's like this (*Mother points to the flower's colour*).

*

*Letter to Bernard D., following an accident in which a
Tamil girl died after jumping from a moving van:*

Gaz, VIII 2, p. 19; AMW, p. 346-47.
French.

How is it that you did not IMMEDIATELY stop the car in order to let her get down, and even if she had jumped before the car had come to a stop, the fall would have been less serious.

It is better to stop driving for some time. And before you start again you must absolutely have an INDIAN driving license.

André will tell you what other recommendations I have made.

The most important thing now is that this unfortunate event should be an opportunity for you to make a great progress in self-mastery and consciousness.

* * *

1970, July 15

Answer to an Aurovilian's question (which followed her message of 13 June 1970)

MoA, p. 71; CWM, Vol. XIII, pp. 214-155; MI, Sept. 1970, p. 469; AMW, p. 348.
French.

Q.: "In Auroville, all is collective property". Does this mean that everything can be used by everyone? Or should things be given only to those who treat them well? I have also noticed that delicate pieces of equipment become attached to one person and do not work well if they are lent to others.

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

This does not mean that things should be given to people who do not know how to use them.¹

¹ Footnote in *Mother India*:

"What you feel about physical things is true—there is a consciousness in them, a life which is not the life and consciousness of man and animal which we know, but still secret and real. That is why we must have a respect for physical things and use them rightly, not misuse and waste, ill-treat or handle with a careless roughness. This feeling of all being consciousness or alive comes when our own physical consciousness – and not the mind only – awakes out of its obscurity and becomes aware of the One in all things, the Divine everywhere." (Sri Aurobindo, *On Yoga II*, Tome I, p. 691)

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

* * *

1970, July 25

Excerpt from a conversation with Satprem:

AM, p. 296; MA, p. 276; AMW, p. 348-49.
French. Taped conversation.

Do you have something to say?

S.: No, I only have a question of spelling!

Oh, mon petit, I make as many spelling errors as possible!
(Mother laughs)

S.: It's about those famous "Aurovilians"...

I write it with a single "l".

S.: Deliberately?

Deliberately. *(laughing)* It's not French: it's Aurovilian!

* * *

1970, July*Notice posted on the Ashram Notice Board:*

AV-Archives; AMW, p. 343.
English.

Aurovilians will be allowed to visit certain places in the Ashram, provided:

1. They accept and follow the Ashram discipline and are properly dressed.
2. They carry a “laissez-passer” showing that they belong to Auroville.

* * *

1970, July 28

AV-Archives; AMW, p. 349.
French.

Being an Aurovilian is not at all the same thing as being a member of the Ashram and living the Ashram life.

It is understood that all those who were here before the birth of Auroville continue to enter the playground as they did before.

As for newcomers, the fact that they are staying in Pondicherry does not give them the right to enter the playground.

*

Twentieth of the “Aspiration Talks”.

MoA, p. 98; CWM, XIII, p.351; AMW, p. 349-51.
French. Taped conversation.

No questions? Yes? What do you have to say?

(silence)

Christopher: The first thing is that [Cow] John is going to buy cows for Aspiration. He is going to Madras tomorrow and he would like to have your blessings. He would like to have three of them, one for each cow and one for himself.

(Mother laughs) What will they do with the blessings? Where is he going to buy them?

C.: In Madras.

Madras is a city. Cows are not born in cities.

C.: But he is going with an expert.

Oh! I'm quite willing to give a blessings packet for him, but not for the cows! Is that all?

C.: There was something else. We would like to know the underlying reason why we of Aspiration may no longer go to the playground. Last Wednesday there was a talk by Udar about Sri Aurobindo's Action and we were not allowed to enter.

It is my fault for not anticipating that. Otherwise I would have told them to let you in for that. I had not anticipated it. I could perhaps ask Udar if he would like to give you a talk.

C.: He has already done so.

Ah, well then...

C.: No, it worked out very well. But we wanted to know the reason.

The reason is something quite different. It had nothing to do with that. The reason is quite simply that it is rather difficult to make a rule that applies for one person and not for another – very complicated. And unfortunately, among the people living in Auroville there are some who drink. And there are other things too.... But anyway, one was found almost dead drunk in the playground. So, naturally, with us here at the Ashram it is forbidden to drink, to drink alcohol. It caused a terrible uproar. That is the reason. It is not an inner reason, it is a very practical reason. It is impossible to say, “This one may go; that one cannot.” What can they do at the door? And it almost caused a revolution. If they ask my advice, I would say, I advise you not to drink because it diminishes the consciousness and ruins your health. But some people do not ask my advice. And I do not want to make rules for Auroville as I did for the Ashram. It is not the same thing.

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

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

experience that all the experiences brought about by drugs, all that contact with the invisible world, can be had in a much better, more conscious and controlled way without drugs. Only, one must control oneself. It is more difficult than swallowing poison. But I am not going to preach.

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

But I believe I have written something like that. No? What I gave you? They were not just words; these things are very concrete.

Is that all? Or do you have anything else?

C.: No.

(silence)

The Aspiration Group will meet Mother on two more occasions during August, but there seems to have been no further talks.

* * *

1970, August 2

Answer to a letter from Alain Grandcolas on India:

Original at AV-Archives, Gaz. 7.
French.

India is the country in which the psychic law *can and must* reign and the time has come for that *here*. Besides, this is the only salvation possible for the country whose consciousness has unfortunately been falsified by the influence and domination of a foreign country, but which, in spite of everything, is in possession of a unique spiritual heritage.

* * *

1970, August 14



People from Auroville and the Ashram gather around the shallow pond¹ close to the Banyan Tree for a Matrimandir Dedication Ceremony:

Bulletin, November 70, p.120, MoA, p. 4; CWM, XIII, p. 229; MI, Sept. 1970, p. 470; AMW, p. 352.
French.

Nolini reads this message sent by Mother:

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

Union with the Divine manifesting in a progressive human unity.

* * *

¹ This pond had been built for Auroville's Inauguration Ceremony. For this new occasion Mother's symbol had been painted at its bottom.

1970, September (probably)

Excerpt from a conversation with Huta:

MTL, p. 30. AMW, p. 352.
English.

Child, your tiny house will be very close to the Matrimandir. I will arrange everything for you. Leave everything to me. I will see to everything...

* * *

1970, September (?)

Message:

CWM, Vol. XIII, p. 229; AMW, p. 352.
English.

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo's teaching.

* * *

1970, September 10

This date was chosen by Mother for starting a programme of integration of families from the villages inside the Auroville area. Five families from Kuilapalayam were accepted at first. On August 5th, Varadharajan, who was in-charge of this programme, wrote to Mother for guidance. Probably because she stopped receiving people from 6th August onwards, the reply to the following questions was given only on 10 September.

AV Archives; CWM, Vol. XIII, p. 250; AMW, p. 352-53, and for the last answer: Oscar's file.
English.

Q.: In connection with the integration programme of the families from the village, which starts on Friday, 7 August 1970, we pray for your guidance in the following:

- 1. Whether they are to be treated as Aurovilians in all matters?*

Yes.

- 2. Whether regular Prosperity should be issued to them?*

Yes.

- 3. Whether all Prosperity items can be taken from Auroville Prosperity?*

All that they choose to take.

- 4. Whether any guiding principles should be laid down for them on joining Auroville?*

If yes, the Mother may kindly enlighten us.

Certainly it would be good if somebody was intelligent enough to do it and do it well.

- 5. Whether any particular amount for food should be fixed per person per day; if yes, whether Rs. 2.50 per adult and Rs. 2.00 per child will be all right?*

There must be a period of at least one month during which they are given what they ask. Afterwards we shall see what may be done reasonably.

(According to André Morisset, Mother also said)

1. *As any Aurovilian, they can go to the Samadhi at any time.*
2. *There should be no compulsion to work, on the type of work, etc. If they are lazy, they can be so until they become fed up of being lazy.*

* * *

1970, September 13

The S.A.S was asking Tamil Nadu's Government to use the Land Acquisition Act to oblige the local villagers to sell to Auroville 130 acres of land for Matrimandir, Bharat Nivas and Auromodèle. As this made the local villagers extremely unhappy, some Aurovilians were being stoned by some villagers. A meeting was called at Aspiration to open a dialogue between members of the C.A.A. and Aurovilians.

*Excerpts from the conversation between several
C.A.A. members and some Aurovilians at Aspiration:*

"Ecce Homo" (Published by Rob in replacement of the "Auroville Bulletin"; AV Archives; CWM, Vol. XIII, p. 250; AMW, p. 352.
English. Taped conversation.

Q.: I wanna know for myself how I can, may be the way you are doing it, justify land expansion when we are not utilising the land we already have.

Anjani: Let me explain. The Mother decided the Matrimandir shall come here and the Bharat Nivas there and Auromodèle will come¹ in effort to collect the places. Now either you

¹ Early in 1967, Mother was asked where the centre of the future town should be. She pointed on a map to a crossroad where a lone Banyan Tree happened to be standing. As Roger made all his plans without any consideration for the then land

accept that we complete Matrimandir and Bharat Nivas and all that before 72 but we can't change the whole master plan can we? The chief-architect, Roger, has done it in consultation with the Mother.¹ After Mother's approval he has done it. The execution has been decided. Now the whole thing can't change.²

[...]

Q.: How much land does Auroville own presently? [Answer: about 1,800 acres]. If the Matrimandir was built on the land that belongs to Auroville, would Mother disagree about it?

André: Mother has selected the place for the Matrimandir.

Q.: I prefer good relations with the village people. I prefer a new consciousness coming here, then bricks and cement.

[...]

Q.: Who decided that these three projects should be finished in 1972? Is it Mother or is it just like a total agreement, that it is nice to have these projects finished by the anniversary

ownership situation, the C.A.A. had to try and secure the lands required by his plans.

1 Roger's Galaxy concept/model was entirely conceived in Paris, France without any consideration for any of the site's feature.

2 Yet, as Mother had told Satprem on 23.6.65: "As regards the construction, it will depend on Roger's plasticity..."

- Early 1971, Mother will tell Roger that she is open to change Matrimandir's location.
- In July 1971, Mother will agree to rotate the Master Plan by 50° in order to provide a suitable site to Bharat Nivas.
- Auromodel could have been planned on lands already owned by Auroville west of the NH32 – instead of deciding to develop it east of the Master Plan area on lands yet to be purchased there.

All this at a time when it was becoming increasingly clear that land purchase was (and would remain) a major challenge... (to say the least).

*of Sri Aurobindo?*¹ *Because that gives the village a feeling of a kind of pressure and urgency and they don't see even that we handle the land properly so there is not so much confidence and if we have now this pressure that we want something to have finished in 1972. Who is deciding this? Is this the decision of the Mother?*

Nava: André can answer this best.

André: If you put the question like that, the answer is yes. Because Mother has always said since we are speaking of Sri Aurobindo's centenary, since about three or four years ago, that the building, the erection of Auroville had to be perfectly obvious to anybody on the centenary date of Sri Aurobindo, that was the origin, that was the reason why we have applied for recognition from UNESCO, that was the reason why all of the basis of Auroville has been put to the world in very obvious and perfectly clear words. That's one thing.

Then of course there are all the implications of the decision that were not perfectly obvious at the start. The implications are extremely various. First of all there is the international aspect. This international aspect is borne by UNESCO. You know that UNESCO has had two resolutions in two subsequent general meetings in 66 and 68, that the Auroville project was considered beneficial for the aim of humanity as a whole.

Then of course another implication is that Auroville has to be certainly out of bounds of any country, but this Indian Government is not ready to accept for the time being and it is not possible. So we have to live with Indian rules, let us

¹ Some disciples (who had no idea of what all this implied practically) suggested this date to Mother. She seems to have given her Blessings to it (which, as she herself wrote is not a guarantee for success).

say the Indian laws.¹

That is absolutely essential. Why? Many people outside India have asked us why Mother started Auroville in India and the answer was absolutely clear. It is started in India because India is the only country in the world where it can be started, where there is enough flexibility and there is enough understanding of the people. That is why Auroville started in India. Of course as long as Auroville has not the status of International City we'll have to follow and obey the laws of the country. And that is why we had to follow in particular the laws for land acquisition. And this we may regret. We may regret that the laws of India are such that they have no means in between compulsory acquisition and freedom of selling and buying, entire freedom of selling and buying, but it is a fact. What can we do?

[...]

Q.: What you are replying André about this is Mother. Mother asked for Matrimandir, but I want to know if Mother has been informed about what is going on and land acquisition. Because the contacts with the villagers now are very bad and this 23,000 Tamil people living in Auroville after being integrated in Auroville... but now it is impossible.

André: Well, but now it is perhaps not possible, but we don't know if it is not possible in two years.

[...]

Anjani: The Bharat Nivas; only what is the minimum has been asked. Then for the Matrimandir the garden part has

¹ André is referring here to Mother's wish that some city-state status be granted to Auroville. It was already very clear that this was a non-starter proposal – unless....

been asked. Auromodèle, 52 acres. We cannot withdraw this requisition.¹ We cannot withdraw either, we... you see, Mother has written in one of the bulletins that she has seen every part of Auroville constructed and what is needed is just a little vessel which can bring the force down. It looks as if the Divine wants to manifest the truth of this earth and there is not even a part of land for that. No, I'm trying... you remember the message which Mother gave on 15th August 64 on the First World Conference which was organised by the society. And please remember it was on that day that Auroville was announced. I think you will remember. People choose to collaborate or the pressing circumstances will force them to collaborate.

Navajata: I now come straight this problem of land. It is better you know the full picture. First thing I want to tell you the history. I'm not thinking of judgement, whether the action is right or wrong. When we started purchasing land for Auroville there was not much of a problem. We bought land at 300 rupees an acre on the main road so you can imagine the price of this area, you must know the picture fully. And our relation with the villagers was very good, everything was very nice.

The local village chief, he wrote to me that he wanted a loan of 5,000 rupees to pay his loan from a cooperative society and I put the papers to the Mother: "No, if we are rich we give, but we can't give him loans like that". The next day the trouble started for Auroville.

We wanted from the government forest land. Again the village chiefs came to us and said a road has to be made before we pass the resolution that this land be given to you. The road should be put here and Mother did sanction money

¹ Yet, this requisition will be withdrawn and the villagers won't be forced to sell their lands.

for that. Even a house for a panchayat and everything, everything ready to function. We paid the money and the resolution was passed. I'm telling you the Divine has been giving concession to human nature as much as possible in order that the people may see the light. Even money was given, the resolution was passed.

The government needed money for forest land which forest did not exist, even that money was given under Mother's instructions and that land is since four years not coming in our possession.

Then came this land, people suddenly asking for a higher price, and I can tell you this higher price did not come from the poor man. 40 per cent of the population of the village is landless. For them the land acquisition did not arise. Out of this other 60 percent, 50 percent has less than three or four acres, out of the ten percent, 5 per cent has land between five or ten acres. The other three or four per cent has more than ten or fifteen acres. That is the situation and all this land acquisition is from this three or four per cent, neither from the people who are landless, nor from the people who have small lands.

And in this connection I like to tell you three things. When the foundation ceremony came, it leaked out that we are going to put this foundation at Kottakarai place and the land we were having of 500-700 rupees an acre suddenly people asked 2,000 rupees an acre. And so I spoke to Mother and Mother said do not come and tell me the price. You buy the land. Then I went back to the same person and said to him I needed the land today, so he said 5,000 rupees an acre. And Mother's instructions were to buy, also for 5,000 rupees an acre. He wanted three lakhs and fifteen thousand. I had no money, so I said 30,000 now and the rest over one and a half year and the man agreed. Mother said, "You don't know the force of greed. If you think by bargaining you

bring down the price, you are wrong.”¹ *For the first time I learned what the force of greed meant. So we paid him, his price document was received, 30,000 the balance was also paid after one year to him.*

Again a big landlord, then the next place where a foundation stone was laid by Hargris, that place also came available, but in very difficult circumstances. We had to buy other land and give to the man, the seller, and we took the land from him in exchange for that land with the well and everything. The things went on like this.

The present situation is like this. A little away the same land we are buying 1,000 or 800 rupees. Because Matrimandir is coming here there is no limit to greed. They said we want 5,000 and Mother has agreed to 5,000 rupees an acre, which is not the price here. And now a man came to sell land for the Matrimandir, the price was negotiated, everything was done, and the village chief asked the village: why did you tell this man to sell his land to Auroville? Now we'll ask double the price and Auroville must buy all the land in the area at the same price before we sell this half acre of land. This happened about two months back. There are people who really want to sell their lands to Auroville. They are being intimidated in not selling the lands to Auroville. Then came the government officers who discussed the matters. The people here, they said there should be no compulsory acquisition. We want to sell the lands to Auroville but we sell at our own time and our own price. And the government officer said to two of them, so you want Auroville to go slip-shot. You don't want anything to come which will really benefit the people.

I'll admit it with both, we have missed the opportunity, the villagers have missed the opportunity to really open to the supreme, we could have opened perhaps something, some

1 As the years passed, speculation (because of greed) has kept increasing.

other way would have opened, but let us accept the fact. We are what we are, we have failed, there is no use trying to justify on the grounds that we sought the best way to be done. Under these circumstances we have faced two choices: either allow Auroville to go slip-shot, or at least get the minimum of land necessary.

Our discussions with the government were not only for the 130 acres of land. There were another 5,000 acres of land for fixing the price, not for getting just fixing. Two years time and we also told them we were not in a hurry, let people see how they are getting integrated, perhaps they themselves will offer to get integrated. The problem that arose, the main problem is for 130 acres. The last few days we have even dropped the demand for the 5,000 acres, and even the government is shocked and surprised how we dropped the plan. The government has said they have to put a steel plant and they are requiring 25,000 acres and the question of rehabilitation came, the government approaches us whether we'll rehabilitate the people.

Then I asked the Mother and the Mother said surely, what we can do we give them, that is the first thing. "Let them leave it to me, it will be done much better than they can imagine." So I said whatever then it is all right, the question doesn't arise. So now the whole question as far as we are concerned comes down to the point, firstly have we been able to give the correct vision to the people in the Auroville area? I would say no, we have failed it. The other people have twisted the things, the villagers will be thrown out. We just discussed this today. We are trying to give a correct vision in writing now, till Mother's approval, and they say the villagers will not approve it, whatever we have to say, it will not be approved. Or now we'll give in writing a statement we should print as far as the acquisition is concerned. I personally don't want to sit in judgement, because the Mother has decided, it is final. I don't want to use my head

for it because head can always find arguments pro and contra against it. Let us see. What will come out of this 130 acres, whether we are justified or not justified, it is again a matter of opinion, which I'll not give opinion.

But one thing I can tell you, both, we and the villagers, have failed in taking the divine grace which has come and the best answer we can give to another, be more and more open to the Mother and do always the right thing. The right, there is no other solution. And the villager, what we can do is develop the power of communication. I know some people, by which they can feel the villager and change his consciousness. Unless we develop the power of communication I think the problem of ignorance will remain and we can't blame them either for it. So, we'll try to improve. And as far as acquisition time is concerned, Mother has a decision and let's see what happens. If it is not the right thing it won't get done. Only the demand has not been modest but I say more than modest. The government themselves are surprised. The villagers don't know we asked only for 130 acres. We have not asked for anything more and these people whose land we will buy, we have offered them rehabilitation much better than what they are receiving today. Behind this commotion are wrong ideas; and I personally feel we cannot summon, but what is the solution, only Mother can offer.

I have no solution to offer because anything will be a mental solution. Some of the people who are really behind the agitation, are not the common man. These people have asked the people not to come to Auroville for work because they want those fellows to work in their fields. And it suits them very well if the villagers continue to be poor, if the villagers continue to remain in the place as they are. The few people educated fits, suits that extremely well. People are very willing to sell the land here much better, for a much better price...

So I think Mother was not left under the circumstances with any alternative except to perform this surgery. And I trust the people will change, by the time. The government themselves promised to do some work for us, to explain to the villagers the Auroville idea and everything, and personally I feel we had to meet this chance in Auroville, had to accept all the difficulties which we meet in human life, and find a solution. But the solution which has come is a kind of failure, not success.

* * *

1970, September 19

There was misapprehension in the minds of the villagers around Auroville that they were going to be evicted from their homes. The following statement was drafted by Varadharajan in Tamil and its English translation was approved and signed by Mother (vide the minutes of the C.A.A. meeting dated 20.09.70) and released for circulation among the villages:

AV-Archives; AMW, p. 354.
English.

Edited version of this Notice:

Auroville

The advent of Auroville in Tamil Nadu has given a new hope and cheer to the people. The first citizens of Auroville¹ are those Tamil people who live on the soil of Auroville. The Tamil culture, which is one of the oldest in the world, has a unique role to play in the city of

¹ There is a persistent rumour that Mother said that the local villagers are “the first Aurovilians”. There is no record of her saying that (which doesn’t necessarily mean that she never said it). There seems to be two possibilities: 1) Her signing the words above may be the reason behind this rumour. 2) Believing that Mother had said that they are the “first Aurovilians”, Varadharajan wrote that they are its “first citizens”.

Auroville, which is coming up with the cooperation of various nations of the world and various states of India. Some people out of various interests¹ are spreading the false propaganda that Auroville is not beneficial to the people, and does not help the poor. But we see today in society that the rich are becoming richer and the poor, poorer. Auroville wants to show a new way of life.²

(Mother adds the following passage:)

It is against this calamity that Auroville wants to fight. Because of Auroville, 1) there will be better employment opportunities, 2) the standard of living will improve and 3) health, sanitation and educational activities will increase. Further, those who want to join Auroville completely will be taken as such. Auroville wants to give to each individual without any distinction of caste, community, religion or race, the opportunity to grow fully. Auroville is not merely a city but also a way of life.

Auroville does not want to evict anybody from their houses. It is a gross error to say that people from eleven villages will be forcibly evicted. Fifty-two acres of land in Bommopalayam and eighty acres in Irumbai have been asked to be made available at reasonable rates.

Today mankind is at the crossroad between unprecedented progress and total annihilation. The old methods of solving the problems have failed. New methods and a new way of life are necessary. The UNESCO has commended Auroville to all in its unanimous resolutions. Even before many of the present countries came into existence, the saying “all countries are my country, all peoples are my kith and kin” was well prevalent

¹ Varadharajan had written: “out of their self-interest”.

² This last sentence was removed as it is being said again at the end of the next paragraph.

throughout Tamil Nadu. Today the time has come to prove it. It is certain that the Tamil people will do all they can to realise human unity.

Sd./Auroville Organisation

Mother signs this Notice with Blessings.

* * *

1970, September 21

The weekly, "New Times Observer" publishes an article in support of Auroville's request to use the Land Acquisition Act to acquire 132 acres of land for Matrimandir, Bharat Nivas and Auromodèle.

* * *

1970, September 29

Note handwritten by Mother when she was signing the minutes of the latest C.A.A. meeting:

I would like to see the list of the land owners concerned with the land acquisitions.

* * *

1970, October end:

Roger Anger is back from France where he sojourned for almost 4 months. He brings with him a new set of drawings for Matrimandir, which underwent there¹ a radical transformation.

¹ At that time, some Aurovilians didn't like the idea of "Auroville's Soul" being conceived outside of Auroville by non-Aurovilians. They thought it had become gigantic because of that.

It has become much higher and more complex. The simplicity Mother had originally spoken about isn't there anymore. It will thus take a lot more time and money to complete. It seems nevertheless obvious that Mother approves Roger's new plans.



Editors comments on this new concept:

Matrimandir is now covered with golden discs and is now surrounded by twelve 15m high "petals" and twelve smaller petals.

As was the case in the previous concept, there are no columns.

Pillars and ribs are somehow similar to what they will be in the final concept. Matrimandir is thus much higher than in the previous concept.

Entering the Chamber is again from below (as in the case in Udar's drawing), but instead of a single staircase, there are now four, which is better in terms of symmetry but staircases and their guardrails divide the Chamber in 4 distinct spaces. One enters the room very close to the globe which will be very disturbing for those who meditate.

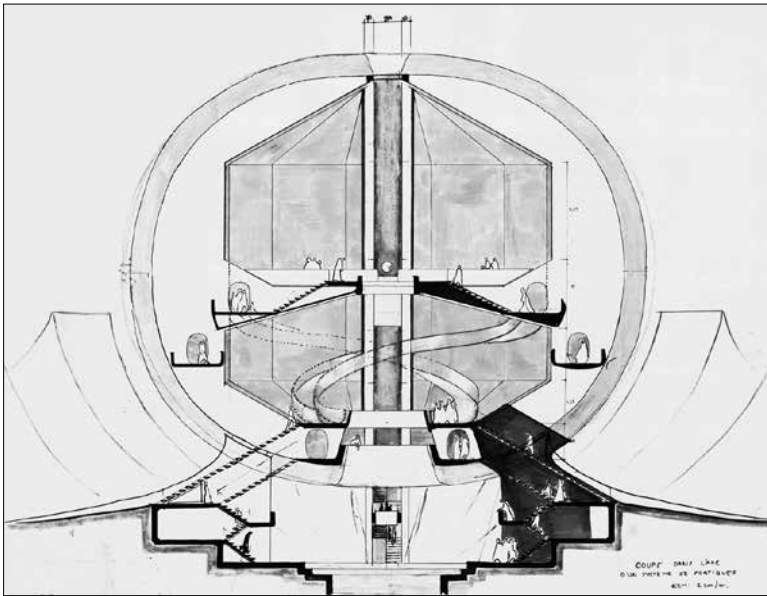
There is still a gap between carpet and dodeca wall – not for a gallery but to provide headroom for spiral ramps. This means that the Chamber's seating capacity is much less than in Udar's drawings and in the final concept.

Eventually, the dodeca wall will only enclose the Chamber and there will be only one set of spiral ramps. In this concept, the dodeca wall encloses also the space between ribs in the lower hemisphere and there are two sets of spiral ramps.

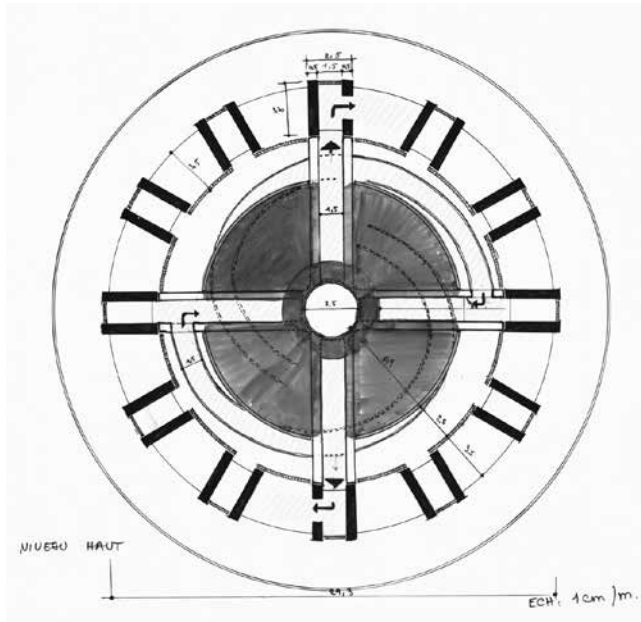
Access to the Chamber is via staircases in the pillars leading directly to the 2nd level and then via spiral ramps which are within the dodeca wall.

Exit from the Chamber is via spiral ramps which are between dodeca wall and shell and lead to the 1st level. From there a different set of staircases lead to the space below Matrimandir.

* * *



Vertical Section of the Matrimandir



Horizontal Section of Matrimandir's Inner Chamber

1970, November

Answer to a question from Varadharajan (the Aurovilian in charge of village relations):

CWM, Vol. XIII, p. 251; AMW, p. 355.
English.

Q.: As we intend to serve a better type of food than the villagers usually take, is it advisable to allow those who are willing to take food from the Community Kitchen on payment at reasonable rate?

YES – at cost price. Blessings.

* * *

1970, November 11

Excerpt from Roger Anger's proposal to Mother to make some changes in the C.A.A.:

Acknowledging the C.A.A.'s powerlessness after almost 9 months shouldn't be seen as a proof of its failure. On the contrary, it appears that one of its main roles during this period has been to provide Auroville with the beginning of a collective organisation of which Auroville was till then deprived, and by so doing make the Aurovilians awaken and willing to share some responsibilities in various ways. We now have to take into account this will to participate in the elaboration of their destiny, which is the main reason behind their contestation and divergences with the C.A.A. Besides, analysis shows in an obvious way that most of the practical difficulties are due to the chronic lack of funds. This situation, which is hampering any progress, has only gotten worse with the increasing number of Aurovilians. The lack of financial means makes it indeed impossible to build enough individual accommodations, and to provide Auroville with both a concrete economic infrastructure and an effective organisation.

[...]

* * *

1970, November 13

Answer to a question from an Aurovilian:

MoA, p. 100; CWM, Vol. XIII, p. 244; AMW, p. 356-57.
French?

Q.: Don't you think that the two collective 'meditations' that we are trying to have in Aspiration – on Thursday and Sunday at the same hours as the Ashram – are the

minimum of inner discipline that our aspiration should give to itself?

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

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

Concentrating together is indeed a very good thing and helps you to become conscious. But it cannot be imposed. I advise you to organise this moment of silence daily for all those who want to participate, but without imposing anything on the others.

It is not compulsory but it is good.

* * *

1970, November

Notice:

CWM, XIII, p. 243; AMW, p.357.
English.

At Aspiration (Auroville)

They want to have a meditation at the same time and with the same programme as the Ashram¹. The necessary information should be given to [name].

* * *

¹ The Ashram meditations were held on Thursday and Sunday evenings at 7.40 – 8.00 p.m. in the playground. This programme may have been started at Aspiration after the Aurovilians were stopped from entering the playground.

1970, November 14

Excerpt from a conversation with Satprem:

AM, p. 397; MA, p. 371; AMW, p. 357.
French. Taped conversation.

Nowadays they bring me all the children born in Auroville, and I see ... I see surprising things. With some (not many, one or two), it's like a very small animal, it's nothing – it's very sweet: a very small animal. But with almost all of them, it's a conscious being. And the parents are absolutely stupid in their behaviour with them, because they don't know, they don't understand.

I saw one today again (*tiny gesture*): he is three or four days old, five days – this big – and I saw the consciousness there is inside: it's admirable!

But then, they treat him like a small animal – he has no means of defence.

(silence)

Is it those little ones who will become the intermediary beings?... I don't know.

* * *

1970, November

Gaz. Aurovilienne No 2.
French & English.

UNESCO's General conference adopts the following resolutions. The first one deals with the celebration of Sri Aurobindo's Centenary and the second with UNESCO's participation in Auroville within its budgetary possibilities.

ON SRI AUROBINDO CENTENARY

The General Conference,

Recalling resolution No. 4.02 adopted at its fifteenth session (1968) inviting Member States and international non-governmental organisations to participate in the development of the international cultural township known as Auroville set up by the Sri Aurobindo Society, Pondicherry, India, in order to bring together the values of different cultures and civilisations in a harmonious environment with integrated living standards which correspond to man's physical and spiritual nature,

Noting that Auroville has been inspired by the life and work of Sri Aurobindo, Indian poet, sage and seer, who taught the ideal of human dignity, elimination of conflict and the achievement of peace through unity, sympathy, and understanding between men and nations,

Realising that 15 August 1972 marks the Birth Centenary of Sri Aurobindo,

Appreciating the importance of the integral, synthetic and unifying mission and work of Sri Aurobindo for the future of humanity,

Invites all Member States and non-governmental organisations to participate in the observance of the Centenary.

ON AUROVILLE

3.32.1: The General Conference

Recalling resolutions 4.36 and 4.131 concerning Auroville which were adopted by the fourteenth and fifteenth sessions of the General Conference,

Noting that the Charter of Auroville aims inter alia at establishing "a place of unending education, of constant progress, of youth that never ages", and "living embodiment of an actual human unity",

Recognising the progress made in Auroville since the foundation stone was laid on 28 February 1968,

Conscious of the new responsibilities cast on Unesco in the wake of growing unrest among youth from almost every part of the world, and which has taken the form of an open dispute with the universities and society,

Aware of the urgent need to welcome the "newly vocal young as allies in the search for a better world", and in keeping up with the spirit of the Universal Declaration of Human Rights, for the promotion among youth of ideas of peace, mutual respect and understanding between peoples, and in conformity with the Declaration of the Principles of International Cultural Co-operation,

Noting further that towards this end Auroville is already preparing and creating an instrument of education capable of meeting the formidable demands of our age, linking East and West in a new relationship,

Considering that UNESCO's Major Project on the Mutual Appreciation of Eastern and Western Cultural Values gave a pioneering start, and recognising that Auroville can be an effective and integrated follow-up of this Project,

Requests the Director-General to take such steps as may be feasible within the budgetary provisions, to promote the development of Auroville as an important international cultural programme.

Having contacted the national delegations which participated in the General Conference, Navajata tour of Europe and the U. S. The resolution provided a good basis for preliminary negotiations with different countries for the construction of the national pavilions and for their participation in the celebration of Sri Aurobindo's Centenary.

The Indian Government also extended its support to Navajata in this mission.

* * *

1970, November 15

*Answer to Oscar, the editor of the Gazette Aurovilienne
who had written to ask something on Matrimandir:*

Ashram Archives (Oscar's file) MI, Jan.1971, p. 712; Gaz, I, 1 p.3; MoA, p.4; CWM, XIII, p.229; AMW, p. 358.
French.

*Le Matrimandir sera
l'âme d'Auroville. Le
plutôt elle sera là, le mieux
cela vaudra pour tout le monde
et surtout pour les Auroviliens*

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

(Mother adds in her hand:)

You could write somewhere in the *Bulletin*:

Mother recommends not to give any credit to what is being said in her name.

(Mother gives the name, "Gazette Aurovilienne", to the Information Letter on Auroville and agrees to it being monthly.)

*

Excerpt from the minutes of the meeting of the C.A.A.:

AV Archives.
English.

Reorganisation of the Administration: Roger circulated a note for reorganising the C.A.A., with a Financial Committee, an Action Committee with an executive body. Except Roger and Malik, the rest all felt reorganisation as proposed was not really the solution for our difficulties. What was necessary was better financial control over all aspects of money management so as to inspire confidence in the donors and Aurovilians as also, better liaison with individual Aurovilians. If at all any reorganisation was felt necessary, then the best thing to do was to place the entire problem before Mother and do things the way She wants us to. The discussion was inconclusive.

* * *

1970, December 10

Letter from André Morisset to Roger Anger:

Original at AV Archives (Roger's file).
French.

Roger

The principles given by Mother appear to be the following:

1. Trial period.

If the probationer pays for his maintenance, he is free to do what he wants.

If he is taken in charge by Auroville, he must give to the community an effective work in one of Auroville's activities, following the schedule of this activity. Minimum 5hrs.

A probationer who doesn't satisfy at least one of these conditions may find his authorisation to stay in Auroville revoked at any time.

The trial period is of one year in principle but may be shortened or extended depending on the case.

2. Probationers who have proven that they have acquired the Aurovilian consciousness will be accepted by the Mother as Aurovilians. By then they will know by themselves what they have to do.

André 10.12.70

N.B. At present there are no Aurovilian.

* * *

1970, December 13

Excerpt from the minutes of the meeting of the C.A.A.:

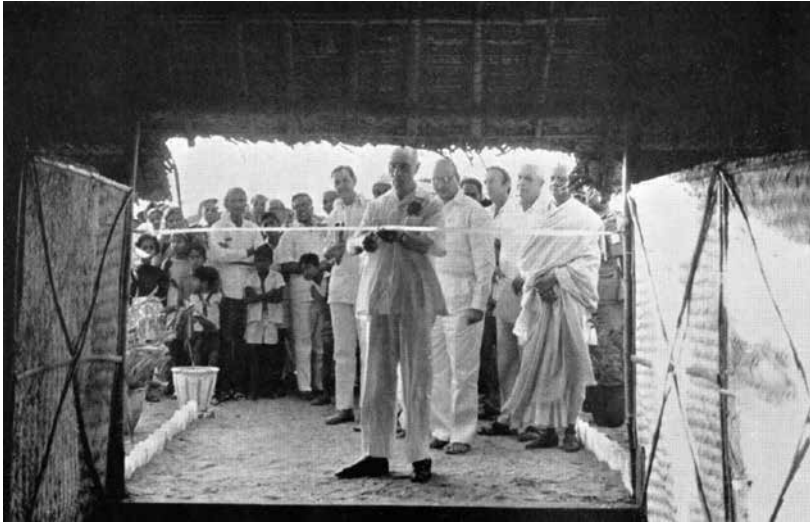
AV-Archives.
English.

André mentioned that the principles given by the Mother are the following:

- a) If the probationer is living at his own expenses, he is free to work or not to work.*
- b) If he is taken in charge by Auroville, he has to work for the community, and it was agreed that this means a minimum of five hours a day. Roger pointed out that the presence in the same place of persons who are working and persons who are not working is objectionable, particularly when accommodations and transport facilities are very short.*

* * *

1970, December 15



Opening by André Morisset of Auroville's first school, which Mother named "Aspiration School".¹

Aspiration School

AV-Archives (Norman Dowsett file), MI, Feb. 1971, p. 5; MoA, p.68; CWM, Vol. XIII, p. 238, Gaz. Vol I, No 2; Bull, Feb 71, p. 140; AMW, p. 358.
English & French.

Excerpt from N. Dowsett's Aspiration School diary:

The Mother has asked me to organise this school and I am only concerned with what SHE wants.

In organising the work I have asked all of you to observe only a few necessary rules:

¹ Till the inauguration of the "Last School" building on 6th October 1971, the buildings of "Aspiration School" were all very simple huts.

Also seen here in the front row are: Norman Dowsett, Kireet, Roger, Prem and Sisir.

1. *To help build a group consciousness that includes all the children and teachers.*
2. *To help establish definite areas of work so the children have a sense of order and security.*
3. *To maintain a regular attendance discipline among yourselves.*
4. *To introduce compulsory physical education for the proper health and growth of the child and the discipline of the physical mind and body.*

The Mother wanted the Auroville School to be inaugurated on the 15th December 1970.

This was carried out by André exactly at 5.00 PM on that day.

There was a very large attendance. André read out The Mother's message:

A sincere will to know and to progress.

Blessings

She also gave the following indications for languages:

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

* * *

1970, December 20

Excerpt from the minutes of the meeting of the C.A.A.:

AV Archives.
English.

Children born in Auroville:

André pointed out that Auroville is responsible for the children born in Auroville as they belong to the community instead of to the parents. It was felt that a Kindergarten should be put up where they will be well nourished and looked after. Pournia is studying the problem. She will put it before Mother and ask who could be in charge. In this connection André also reminded that Mother has said that the maternity in the Health Centre should be hurried up. Another point, which needs attention, is that these children don't have any legal status unless the parents get them registered with their consulates.

* * *

1970, December (towards the end)

Excerpt from a conversation with Huta:

MTL, p. 30.
English.

Child your tiny house will be very close to the Matrimandir. I will arrange everything for you. Leave everything to me. I will see to everything...

Huta: Oh! But, Mother, I have left everything to you, and truly I am not at all anxious about my house, but I am anxious about the Matrimandir. I am ever grateful to you for everything.

* * *

1970*Notice drafted by Roger and signed by Mother:*

AV-Archives; AMW, p. 360-61.
French.

Aspiration is the embryo of Auromodèle, therefore of Auroville, and should represent both internally and externally the ideal of Auroville.

Internally, everyone should seek an inner progress and the higher consciousness; the first necessity is a rigorous inner discipline.

Externally, Aspiration should be a model of cleanliness, ideal living, and order freely chosen and self-imposed, and productive activities.

The time has come for Aspiration to prove its existence and its aptitude to organise itself. The tasks to be accomplished in the current life should be defined and assigned.

The inventory of everything at Aspiration should be made and maintained up to date.

All vehicles should be under the charge of one competent person having responsibility for their maintenance and use.

All those who participate in the productive activities should keep in mind that they form part of a group whose result will depend on the steady work and efficiency of each member.

The liaison between Aspiration and the Auroville Administrative Committee will be carried out by a person deputed by common consent.

Allocation of Rs. 3.00 per head per day will be made weekly to the person responsible for the use of the funds and for maintenance of the persons involved. The needs other than food will be provided by Auroville

Prosperity to the extent of its capacity.

Use of vehicles will be limited to one or two journeys to Pondy per day and petrol will be allocated accordingly. Those who do not want to participate in the activities of Aspiration shall inform the Auroville Administrative Committee which shall decide their future status.

* * *

1970

Mother's letter to an Aurovilian, who is leaving for a visit to Europe:

AV-Archives; AMW, p. 359-60.
French.

Everything can be made part of the 'sadhana'; it depends on one's inner attitude.

Of course, if you allow yourself to be overwhelmed by the western atmosphere, farewell to the 'sadhana'.

But even in the midst of the most materialistic environment, if you keep your aspiration and your faith in the Divine Life, the sadhana can and should continue.

* * *

1970

Answer to a question from Prem Mallik:

MoA, p.80; CWM, Vol. XIII, p.211; AMW, p. 359.
English.

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

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

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

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

* * *

1970

Mother's comment when informed that a visiting journalist, friend of Louise, asked about interviewing people of Aspiration to find out their views on things, including sex and drugs:

MoA, p. 80; CWM, Vol. XIII, p.238; AMW, p. 359.
French.

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

* * *

1970

MoA, p. 3; CWM, Vol. XIII, p.211, MI Oct 1970 p. 543; AMW, p. 359.
French.

Auroville aspires for union.

* * *

1971

*Blessed are those who
take a leap towards the Future*



**Blessed are those who
take a leap towards the Future**

1971 was rather a good year as it saw three major construction projects starting: Matrimandir (limited to its huge excavation work), Bharat Nivas and educational buildings at Aspiration. As Shyam Sunder, whom Mother appointed as her secretary for Auroville's affairs, was meeting her almost every day and also spending a lot of time in Auroville listening to and talking with the Aurovilians, communication improved a lot and hence things worked better.

1971, January 2*Message for the Auroville Office in Pondicherry:*

Gaz. Vol. I, No 2. Message only in CWM, Vol. XIII, p. 239.
English.

1971
A Sweet Year¹

* * *

1971, early

The date chosen for laying Matrimandir's foundation stone is nearing but, as yet, it has not been possible to purchase the land on which it is to be built.

Entry in Roger's notes:

Roger's personal archives. The original seems to have now disappeared.
French. Translation by G.G.

¹ Nolini-da's note on this message:

"This year brings to the world and to us something "sweet". It is for us to discover it and rejoice.

Sri Aurobindo spoke of some personalities of The Mother apart from the four great Personalities – hidden emanations that are not in front and do not take an active part in the affairs of the world. One such was that of Ananda. That was some time ago. More recently Mother spoke of a new Divinity that has come to the fore – the Divinity of Love, the same to whom Sri Aurobindo referred – and has taken her place in the terrestrial atmosphere. It must be this goddess that has made herself more material now, she has infused herself into the very substance of matter, therefore the earth tastes sweet today – for those who have a taste. The manifestation of this goddess has rendered the work of the Supramental more urgent and more effective. The Supramental itself has its share in invoking and bringing down that Divinity, Anandamayi, near to us, but it is her grace again that is energising and fulfilling the Supramental. With her touch the earth is now ready, more ready for the ultimate fulfilment.

The inner being was always ready but now the outer being seems to be ready also so that our work is a work of delight – no more a labour: in effectively preparing ourselves in our external material formation we shall taste of a sweetness that was not there before."

Can he change the position of Matrimandir? He should move his town. That's all. (*movement of hand falling*)

If one could move to a place where there has been no question of buying, and where people would be very happy to sell.

It is a question of decisive will... of not being attached to one's small mental combination... We will make Auroville very close to it.

Me, I am sure that if I would drive up there by car and would see the place... I would find a place where one could do it and where people would be happy to sell. I am sure of it.¹

* * *

1971, January 16

*Verbal message to the students and teachers sent by
Mother to Norman Dowsett² and read by him:*

AV-Archives (Norman Dowsett's "Aspiration School Diary" & file), AMW, p. 408.
English.

Someone should be with the children at all times not to discourage their spirit of adventure or act as a policeman but to see they do not enter into any danger.³

* * *

1 Mother had already decided that the Banyan Tree would be Auroville's geographical centre, the inaugural Urn was already there and Roger had already completed his concept for the Galaxy's centre area and this concept was in the process of being expressed in the "Rosewood model". Yet Mother seems ready to opt for some other site which some villager would be willing to sell. She is demonstrating here her plasticity.

2 At that time, Norman was heading Aspiration School.

3 This message was the outcome of Shyama's complaint to Mother (through Maggi) that children were allowed to go into the canyon on their own.

1971, January 22

Answer to a question from Shyam Sunder:

DML, p. 111.

Handwritten in French. Scan available.

S.S.: According to my understanding, Auroville is for those whom Mother has approved.

There are certain persons who say that those who reside at Auroville should be hospitable to the whole world, and there are persons at Auroville whom Mother has not accepted.

I hope to guard for Auroville the character of aspiration for a truer future.

But if the Aurovilians find this ideal too high for them, it will have to be renounced, at least for the moment.

*

Message issued in response to some temporary visitors claiming the right to intervene in Auroville's organisation:

MoA, p. 72; CWM, Vol. XIII, p. 215; Gaz. Vol. 1, No 2; AMW, p. 365.

Handwritten in French. Scan available.

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

* * *

1971, January 24

Last meeting of the Comité Administratif d'Auroville (C.A.A.). Probably soon after, Mother "suspends" it.¹

*

Answer to a question from Shanti:

AM, p. 32; MA, p. 34; MoA, p. 101, Gaz. 2/5; AMW, p. 365.
English.

Q.: Should I spend some time in solitude?

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

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

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

* * *

1971, January 26

Manju Bonke's personal archives.
Handwritten in French. Scan available.

On 23rd, Mother had asked Shyam Sunder to go and buy the land required for Matrimandir, to inform her of the time when he will meet the land-owners and not to argue about the price asked.

¹ There is no record of when exactly Mother suspended it. Probably shortly after this last meeting.
Navajata will resurrect it in 1974 (some months after Mother's passing) but without some of the original members and with some new members.

Answer to a letter from Shyam Sunder:

Yesterday we purchased two acres close to Matrimandir for Rs, 8,000/-

For Matrimandir itself, the land belongs to some 14 persons or families. Two of these persons have seen me and negotiations have started. The sellers are asking some 6-7,000 rupees per acre. It is a bit on the high side. Secondly, they insist that we buy at the same time their other lands at the same price.

According to what I have seen, it is worth buying at this price and also the other plots which would be very important for Auroville after some months and the price would then be higher.

It is indeed true and must be done.

Blessings

* * *

1971, January 27

*Excerpt from a conversation with Satprem on his book
“On the Way to Supermanhood”:*

AM, p. 35-36; MA, p. 37; AMW, p. 366.
French.

... Well, do you have the next chapter?

Satprem: Yes, Mother. I’ve called it “The Sociology of the Superman”. It’s Auroville without naming it.

Ah!...

S.: But a very ideal Auroville!

Yes! (*laughing*) Far from what it is.

(*Satprem 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 centre of transformation will be. The European countries are old.

S.: Old, that's right.

They've lost the enthusiasm that makes you act without thinking about consequences. They're constantly weighing the consequences of everything they do. In America there's an aspiration. That's where the push will be, that's where (*pointing to the manuscript*) ... the bomb must go off! (*laughter*)

*

Answer to a question from an Aurovilian:

MoA, p. 89, Gaz. 2, 3; AMW, p. 365.
English.

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

Yes.

* * *

1971, January end

*Message given by Mother after reading the manuscript
of the second issue of the periodical she had named
“Gazette Aurovilienne”¹:*

Gaz., Vol. I, No 2; MoA, p. 69; CWM, Vol. XIII, p. 239; AMW, p. 365.
Handwritten in French. Scan available.

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

* * *

1971, January 30

Manju Bonke’s personal archives.
Handwritten in French. Scan available.

Answer to a letter from Shyam Sunder:

Mother,
Yesterday evening, we were able to purchase approximately
20 acres of land for Rs. 1,50,000/-. The money has to be
arranged within 3 months. [= April end]
These plots include approximately 9 acres for Matrimandir
and include Matrimandir’s centre.

It is good.
Blessings

*

Excerpt from a letter from Sri Aurobindo quoted by
Satprem in his book “On the Way to Superhumanhood”
and read by him to Mother – and her comments:

¹ Mother is said to have taken a great interest in the *Gazette*; she had given the sole responsibility of it to Oscar Lässer and she personally reviewed all the matter published in the early issues (probably up to the end of 1972; that is its Vol. II, 2).

AM, p. 38; MA, p. 39; Gaz, I, 3, p. 14; MI, Oct. 1971, p. 590; AMW, p. 366-67.
French. Taped conversation.

“...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 it is the reason of their failure.”¹

(Mother comments this quotation:)

That passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity.² 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.

*

1 2.10.34, *On Himself*, XXVI, 375.

2 On 8.2.69, Mother told Satprem:

“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 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.”

Letter sent by Satprem to the Aurovilians:

AV-Archives (Satprem's file).
English.

Mother has told me to send the attached quotation from Sri Aurobindo to Auroville. She has said this:

"This passage is most important, they have every wrong idea about propaganda and publicity. The passage is to be copied out in big letters, and under it write: 'Sri Aurobindo has said', and then the quotation, and send it to Auroville. You will say that it is I who sends it."

With all my friendship,

Satprem

An unsigned document kept in Satprem's file at AV-Archives reproduces the above letter, Sri Aurobindo's quote, the explanation Mother gave on 28.2.71 regarding the difference between information and publicity (see entry, dated 28.2.71) and the following unsigned note:

Roger Anger made Pournapréma say to Mother that the note on publicity sent by Sat Prem had caused confusion in the ranks of the Aurovilians, and had, indeed, upset certain work already begun...¹

* * *

1971, February early

Excerpt from "Down Memory Lane" in which Shyam Sunder explains how, at that time, he became Mother's secretary for Auroville's affairs:

DML, p. 89-90.
English.

¹ As Mother had till then allowed (encouraged?) Navajata, Roger, Gilbert and others to get world media to report on Auroville, this entry amounts to another policy reversal.

Pourna Prema came to see me one evening, early February 1971, with a message from Mother to see her next morning. It was something very important and in connection with Auroville. She knew what I will be told, but thought it would be better if I heard it first from Mother herself.

Mother had stopped seeing people from early December, and in the latter part of January, Nolini had resumed going to her and then Madhav¹ also. But it was just coming and going, work was not resumed yet.

There was some natural suspense in my heart. Never before Mother had sent for me and on the way I felt its importance. I did my pranam to her as usual and when I lifted my head, she smiled and asked,

Will you do what I say?

It was an unexpected start, but I immediately answered, spontaneously, "Yes, Mother."

She was still very weak and her voice feeble, but clear. She first spoke of the sad state of Auroville and of the way things were being done there. She specifically mentioned the name of Nava and wanted a change.

I have none else in view.

You are my last chance for Auroville.

Then she spoke of the hard and difficult work that was being assigned to me, in spite of my weak health of which she would take care. She also said:

Don't think that I am giving you a big and comfortable chair to sit on. You will have lots of difficulties, but I will be with you. You will not give up saying that you are incapable.

¹ Nolini-da and Madhav P. Pandit were two of Mother's secretaries.

And I will hold you morally responsible for all that happens at Auroville.

In the end she said that if I agree to do the work, she would see me daily with my report and problems, and with her divine solicitude and humility, she added:

I will try to help you.

I repeated, "Yes, Mother."

The very next morning she asked with expectant smile:

So, what did you do yesterday?

I reported to her, and for further steps suggested to wait for Navajata's return. Mother did not like to wait, and we started in full gear.¹

A chapter in my life had ended. No more of silent Pranams and blessings.

The Auroville work was a full-time occupation. Mother relieved me of several activities, mainly concerning Sri Aurobindo Memorial Fund Society², Sri Aurobindo's Action, and the non-Auroville part of Sri Aurobindo Society.

A sort of Auroville office was there at Navajata's residence and people were called there by him for meetings. We then needed a bigger place for the Auroville Office and shifted to a big hall owned by Sri Aurobindo Society on the sea-side.

1 Nava returned from his world tour on 6th February and attended this day's meeting of the C.A.A. It is probably soon after it that Mother informed its members that this committee would meet one last time (on 27th Feb.) and would then be 'suspended'.

2 The "Sri Aurobindo Memorial Fund Society" was registered in 1951 to channel funds raised in India for the University Centre which Mother was then launching in Pondicherry (that is, in French India). The "Sri Aurobindo Ashram Trust" was registered 4 years later – in May 1955.

It came to be known as the Beach Office of Auroville. When Mother told me that meetings should not be held at somebody's house, but in the office, I arranged accordingly and informed Navajata about it.

The land for the Matrimandir building had not yet been purchased. Its construction was a priority of which Mother had been reminding before. Land purchase for the other zones of Auroville was another neglected priority. Regulating the admission of people to Auroville and making the people aware of the needed discipline for the Auroville life was another. Financial management was absent.

I had to look after almost every detail.

* * *

1971, February

Message:

MI, June 1971, p. 307; MoA, p. 55; CWM, Vol. XIII, p. 245, Gaz 3; AMW, p. 367.
Handwritten in French. Scan available.

*Les drogues sont défendues
à Auroville. S'il en est qui
bravent, ils les prennent
en secret.*

*L'aurovillien idéal cherche
la connaissance de la Conscience Divine
ne peut que l'être, ni alcool, ni drogue.*

**Drugs are prohibited in
Auroville.**

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

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

* * *

1971, February

*Notice, signed with Blessings and posted on Aspiration's
Notice Board:*¹

Original @ AV-Archives. MoA, p. 80; CWM, Vol. XIII, p. 217, Gaz Vol 1, No 3; AMW, p. 367.
French & English (handwritten but not by Mother). Scan available.

Une nuit passée à Aspiration équivaut à une journée de travail.²

For a night spent in Aspiration one should offer a day's work.

Blessings

* * *

1971, February

Message

MoA, p.33; CWM, Vol. XIII, p. 216, Gaz Vol. 1 No 3 p.17; MI, June 1971, p. 307; AMW, p. 368.
French.

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

Always higher and always better – beyond egoistic limitations.

* * *

1 When quoted in these compilations of Mother's words, these words are preceded by: "Auroville is not a work of charity", which is not written on the notice kept at AV-Archives and signed by Mother.

2 Literal translation of the French version: "A night spent at Aspiration is equivalent to a day's work". This particular formulation enabled jokers to say that this meant that the pressure being so intense at Aspiration, the simple fact of spending a night there is equivalent to a day's work (and that hence those who sleep at Aspiration don't have to do any work).

1971, February 6

Answer to an Aurovilian who had written to Mother after receiving a bill for food and transport between Pondicherry and Aspiration school:

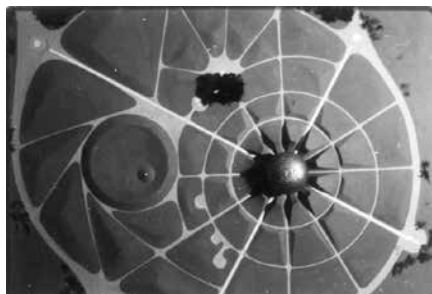
CWM, Vol. XIII, p. 239; AMW, p. 368.
English.

The education is free. But naturally the transport and food must be paid for.

*

The "Report on the Quarter" of the April issue of the "Bulletin" says that Navajata, who had left on a "world tour" on 12th Oct. returned to the Ashram on 6th Feb.

* * *

1971, February (mid?)

Roger presents to Mother, who approves it, his latest (final) concept for Matrimandir and its gardens. As the "rosewood model" is still being made (it will be ready just in time to be presented at the Ceremony on 21st) and as

it will anyway be too large to be taken to Mother's room via its narrow staircase, he presents her the (working) thermocol model of the same concept.

Roger hands to Mother the model of Matrimandir which belongs to the "rosewood model"; she places it on her lap and



concentrates on it for about five minutes.¹

We do not know whether Roger presented also to her the model of the structure of the Matrimandir itself (which will be presented on 21st to the public – see entry on that date).

* * *

1971, February 15

Hand-written Notice:

MoA, p. 72; CWM, Vol. XIII, p. 215; Gaz Vol 1 No 3; AMW, p. 368.
Handwritten in English. Scan available.

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

* * *

1971, February 16

Answer to a question from Shyam Sunder:

MoA, p. 74; CWM, XIII, p. 229, Gaz Vol 1 No 3; AMW, p. 368.
Handwritten in French. Scan available.

¹ Roger is seen here carrying this model of Matrimandir's outer face which was designed by his friend, Charles Gianferrari, a sculptor cum ceramist, and made in France. In 1967, he had already worked with Roger on the 'Galaxy' model and had designed the Amphitheatre's Urn.

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

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

* * *

1971, February 17

Answer to a question from Shyam Sunder after Mother had suspended the "Comité Administratif d'Auroville":

MoA, p. 84; CWM, Vol. XIII, p. 215; Gaz 3; AMW, p. 369.

Handwritten by Shyam Sunder in French. Signed with Blessings by Mother. Scan available.

Q.: *Should Auroville have more new committees?*

Mother doesn't agree to new committees for Auroville. She says:

No more committees,
No more useless talk.¹

*

Answer to a question from Jean-Pierre² written after a period when five persons from Aspiration alone had to be treated for mental disturbances and sent home:

1 "Est-ce-que Auroville doit avoir plus de comités nouveaux ?" "Mère n'est pas d'accord pour des comités nouveaux pour Auroville. Elle dit : "Plus de comités. Plus de bavardages inutiles."

This is sometimes wrongly translated as: "More Committees, More useless talks". If this had been Mother's intention, she would have said: "Davantage de comités. Davantage de bavardages inutiles".

In one of his editorials in *Sri Aurobindo's Action*, Shyam Sunder wrote: "What is needed is not more committees but more committed people."

2 Jean-Pierre Ravaud, later known as Bhagwandas.

Original at AV-Archives, MoA, p. 101; CWM, Vol. XIII, p. 216; AMW, p. 369.
Handwritten in French. Scan available.

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

Calm, peace, tranquillity, always and always.

To speak as little as possible and to act only when it is necessary.

To avoid unconsciousness as much as possible.

* * *

1971, February 19

Message to Norman Dowsett who had written that “the Last School in Aspiration is going through a difficult period” and had explained in what respect:

AV-Archives, Excerpt from Norman Dowsett “Aspiration School Diary”.
Mixture of French and English.

To Norman

The best, always, is to remain very quiet.

My love and blessings are with you.

Understand that blessings are for the best spiritual result, not necessarily according to human wishes.

All depends on the intensity of the faith and on being firm in the true attitude.

* * *

1971, February 20¹

*Notice drafted by Shyam Sunder and signed with
Blessings by Mother:*

MoA, p. 84; Gaz. Vol. 1 No 3; AMW, p. 369-70.

Typed in French. Signed with Blessings by Mother. Scan available.

Admission to Auroville is subject to approval by The Mother.

There will be a trial period of one year. This period can be made longer or shorter.

People living in Auroville should not provide hospitality there to others who have not been accepted to live there. Those who have been accepted should lead an Aurovilian life, the main principles of which have been clearly indicated by The Mother.

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

Drugs are forbidden in Auroville.

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

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

The Mother will decide whether a member of the community can become an Aurovilian – which implies having the Auroville consciousness. Until such time there are no Aurovilians.

Blessings

* * *

¹ According to the Gazette, this Notice dates from March 1971.

1971, February 21

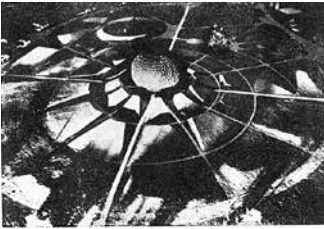
Laying of Matrimandir's Foundation Stone.

MoA, p. 4; CWM, Vol. XIII, p. 229; AMW, p. 370.

"pose de la.." handwritten in French. Scan available.

Message handwritten in English & French. Scan available.

To mark this occasion, a card is distributed. It features a photo of the thermocol model of the future Matrimandir and its gardens and the following words of the Mother:¹



*Le 21 Février 1971
pose de la pierre pour
le Matrimandir*
Amal

**February 21st 1971
Laying of Matrimandir's
foundation stone.
Blessings**

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

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

The function started with a meditation around a fire burning

¹ This thermocol model was the working model which was then replicated in rose-wood by Ved Prakash and his team. As the latter got completed just in time for this ceremony, it had not been possible to have a photo of it when this card had to be printed.

in the middle of a 12-pillared altar. It was followed by Nolini-da's reading and then by the laying of the foundation stone by Aurofilio¹ and Nolini-da.

While this was happening, a van delivered the "rosewood model" (which had just been completed); it was placed on the platform which was still surrounding the Banyan tree's trunk. A model of Matrimandir's structure was also exhibited there. Some plans and exhibition panels were also there to explain to the public Roger's latest plans for Auroville's centre area.

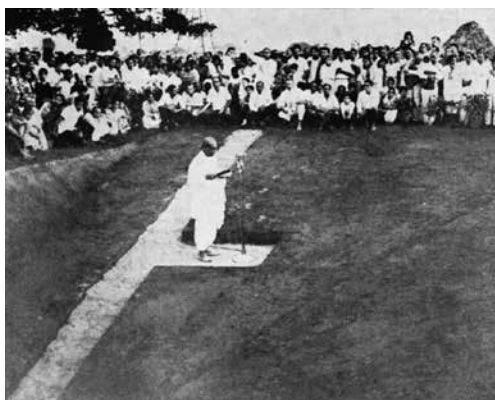


Photo on the left: Nolini-da reading.

Photo on the right: Aurofilio is already in the pit. Navajata, Roger and Gene Maslow look at him as Nolini is about to go down and help Aurofilio. Well-wishers surround them.

Gaz, I, 3, p. 38.
English & French.

The Foundation stone of the Matrimandir was laid at the centre of Auroville² on 21st February 1971, exactly at sunrise at 6.30 am. A fire, symbol of the human aspiration, had

1 Aurofilio (son of Bruno and Paola) was then 3½ years old and the oldest living child born in Auroville (as the first, Auroson, had passed away.)

2 As the land where Matrimandir is now had still not been purchased, this stone (a black stone looking like a box, with Sri Aurobindo and Mother's symbols inlaid in brass on it) was laid on poromboke land (deep below the then Certitude-Revelation road) close to Matrimandir's west radial and probably below a small 'petal' bordering it.

been lit in front of a simple yet magnificent altar¹ and the large gathering sat in a semi-circle, facing the East, while the air resounded with the Mother's message and the music.² The Mother gave the following message for the occasion: "Let the Matrimandir be the living symbol of Auroville's aspiration for the Divine".

An extract from Sri Aurobindo's book "The Mother" was read out by Nolini Kanta Gupta: "The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda."



Photo on the left: Pournapréma, Roger, Tanmaya & others admire the rosewood model.

Photo the right: Kiran Poddar & others admire the model of the structure of the Matrimandir. Note that the dodeca wall extends to the lower hemisphere. The hut of the "old amma" who was then living there is seen in the background.

*

1 This altar had been built on the future site of the Matrimandir with the permission of its owner but it had to be removed the next day as the purchase deal had not yet been finalised.

2 This music was specially composed by Sunil.

AV-Archives; AMW, p. 371.

Letter in English.

Answer to the Aurovilians working at the Matrimandir Nursery who had asked Mother whether they should postpone growing flowers and plants in order to join in digging the excavation for the Matrimandir:

No, the gardens are as important as the Matrimandir itself.

* * *

1971, February 22

Letter from Satprem to Roger Anger:

Gaz, I, 3 p. 38.

French. Scan not available as yet. It may be available in Roger's personal archives.

Dear Roger,

I wanted to tell you that yesterday I had the very strong perception or sensation in front of the fire. Suddenly I felt as if an OM was springing up from the ancient times of Vedic Sacrifice and we were there to round off a whole cycle – to such an extent that when I heard Sunil's music, I was surprised as though I were hearing the hymns to Agni of the Vedas. It was extremely powerful. Something did take place yesterday. It is good for the future.

With very cordial regards.

Satprem

* * *

1971

Message for raising funds for Matrimandir:

MoA, p. 53; CWM, Vol. XIII, p. 256; AMW, p. 407.
Handwritten in French. Scan available.

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

* * *

1971, February 23

*Excerpt from Norman Dowsett's
"Aspiration School Diary":*

AV-Archives. Norman Dowsett "Aspiration School Diary".
English.

*Shyam Sunder has posted a notice in Aspiration that
Arumugam – the boy who was befriended by a member of
Aspiration two years ago; the boy has been giving constant
trouble by being encouraged to steal for his parents in the
village – to the effect that he is not included on The Mother's
list of people in Auroville.*

* * *

1971, February 24

Message:

MoA, p. 45; CWM, Vol. XIII, p. 216, Gaz. Vol 1, No 2; AMW, p. 371.
Handwritten in French. Scan available.

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

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

* * *

1971, February 27

*Notice drafted by Shyam Sunder, signed with Blessings
by Mother:*

CWM, Vol. XIII, p. 245, Gaz. Vol 1 No 3; AMW, p. 371.
French. Scan available.

Auroville

The residents of Auroville can lodge their friends if they contribute towards their expenses. The stay should be temporary, for a few days.

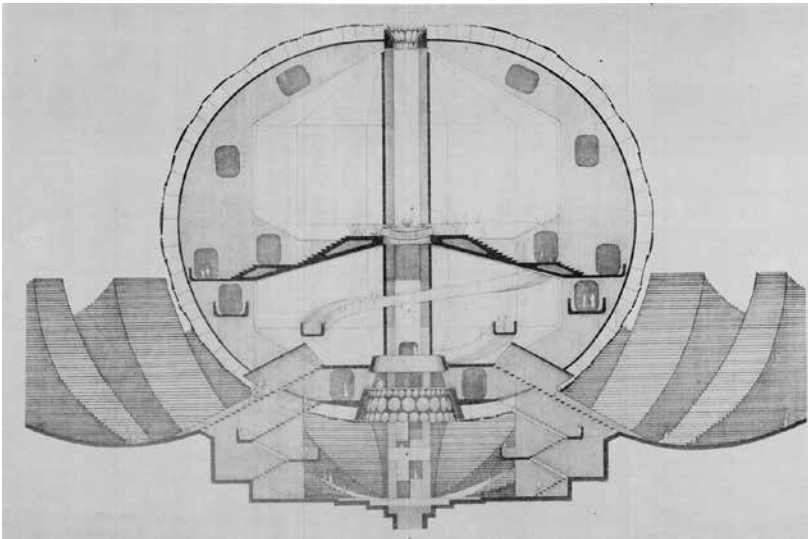
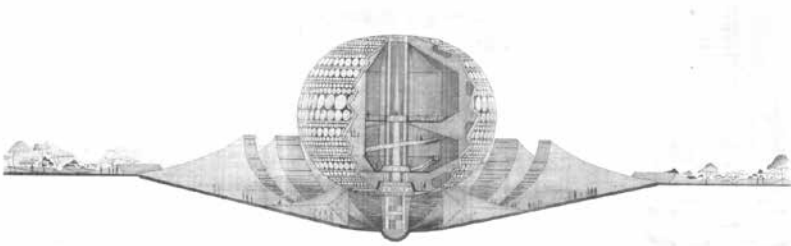
(Mother adds in her own hand:)

Not more than a week.

* * *

1971, early:

At Roger's request, André Hababou produces two presentation drawings¹ to be reproduced in a first Matrimandir brochure.



¹ These drawings are based on the concept drawings made in Paris late 1970 and shown in the first volume of this compilation.

André's drawing is reproduced in the April/June 1971 issue of the Journal of the Institute of Indian Architect (with an interview of Roger) but these two drawings don't seem to have been presented to the public on Feb. 21st.

Comments by the editor:

The straight staircases in the pillars provide access from the 4 wide radials to the 2nd level directly.

Other staircases (with 3 intermediary landings) in the pillars link the 1st level to the lotus pond.

The dodeca wall which surrounds the Chamber encloses also the space below it.

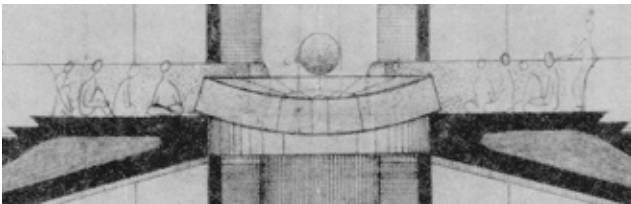
The Chamber is accessed by 4 staircases from landings below in the ribs – instead of by a single one as on Udar's drawing. This divides (up to parapet level) the Chamber in 4 distinct areas.

Only one pair of spiral ramps is represented; it is fully within the dodeca wall and leads from the 2nd level to landings in the ribs. In order to provide sufficient headroom and also purposely, there is a gap between floor and dodeca wall in the Chamber.

Another pair of spiral ramps (not represented here) takes people down from the Chamber to the 1st level. These ramps are located between the dodeca wall and the outer shell.

There are no columns in the Inner Chamber.

At the centre of the Chamber there is a 3m diameter hole in the floor. Sri Aurobindo's and Mother's symbols are combined in a large acrylic (transparent plastic) ring placed above this hole. Roger explained: "We would like to keep this ball suspended and immobile in the air by means of a magnetic field." Obviously, to this end, this ball had to be light – that is, hollow.



1971, February 28

Message for Auroville's 3rd birthday:

MoA, p. 68; CWM, Vol. XIII, p. 216, Gaz. Vol. 1 No 3; AMW, p. 372.
Handwritten in French. Scan available.

To communicate to the Aurovilians
To all Aurovilians
My blessings for the progress and the growth of the
collective and individual consciousness.

*

*Answer to questions raised because Mother had sent to
Auroville a letter by Sri Aurobindo on propaganda and
publicity – and her remark that the Aurovilians have a
false idea about them:*

MI, Oct. 1971, p. 590; Gaz. Vol. 1, No 3.
French (according to *Mother India*). Probably verbal and reported.

- Q.1: Where does information end?*
Q.2: Where does publicity begin?
Q.3: Why Sri Aurobindo's Action?

It is a question of mental attitude rather than of physical action. Publicity does not discriminate between the persons to whom one speaks. Publicity means addressing a public which cannot understand.

What we try to do is carry the Light where it can be understood and received. It is a question of choice. It is a question of selection: not to spread the thing without discernment. It is to choose which milieu, which people, which conditions can understand and to act there only.

In publicity, to make the ideas comprehensible, one lowers

them while we keep our teachings at the height where they are to be understood. We do not diminish the value of the thing so that it may be understood by all. We keep it at its height so that those who can understand may do so. The teaching should be kept at its maximum height. The selection then takes place of itself. It is the comprehension which makes the selection.

* * *

1971, February

*Note written most probably about Ashram farms, but
Auroville farms were not different:*

AV-Archives.
English (probably).

With all the land in our possession and the money we spend for cultivating, we do not have enough vegetables to feed our people. We are obliged to buy from the market. Will you call this supramental efficiency?

* * *

1971, March 1

*Regarding the land for Matrimandir, whose deal hasn't
been finalised as yet, Mother sends Shyam Sunder to go and
finalise at least this part of the deal.*

Message issued on this occasion:

MoA, p. 35; Gaz. Vol 1 No 3; AMW, p. 373.
Handwritten in English. Scan available.

For those who have some land to sell.
There is a Supreme Divinity witness of all our actions
and the day of the consequence will come soon.

*

*Message to be displayed in the rooms of
Auroville Prosperity:*¹

CWM, Vol. XIII, p. 217. Gaz Vol 1 No 3; AMW, p. 372.
French.

One does not live in Auroville to be comfortable but to grow in consciousness and to serve the Divine.²

* * *

1971, March 3

Excerpt from a conversation with Satprem:

AM, pp. 56-57; MA, pp. 58-59; partly in Gaz. Vol 1 No V3; AMW, p. 374.
French, taped conversation.

... 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." There is no soul, no aspiration, nothing.... I am counting on your book very much.

Has [*the English translator*] finished her translation?

Satprem: Not yet, but it's progressing.

What does she say? Is she responding?

S.: Well... I don't know.

(Mother nods her head)

1 Clothing, toiletries and other necessities were supplied to accepted Aurovilians through "Prosperity", an organisation paralleling the Ashram's 'Prosperity' service.

2 The original seems to be French as the Gazette's translation is slightly different: "We are not living in Auroville to be comfortable but to grow in consciousness and to serve the Divine."

S.: In places.

You know my impression? They're all old and I am the only one who is young!¹ 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.

S.: 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! On the other side one feels one could hasten the coming – one *COULD* hasten it if one were... if one were a conqueror!

*

Answer to someone who complained:

MI, June 1971, p. 307, MoA, p. 35; CWM, Vol. XIII, p. 217, Gaz Vol. 1 No 3; AMW, p. 373.
Handwritten in French. Scan available.

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

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

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

Each one should make an effort in this direction and not

¹ Note in the *Agenda*: Let us recall the *Tantrasara*: "Although thou art the primordial cause of the world, yet thou art forever young."

remain hypnotised by the so-called “needs” which are nothing but personal fancies.

Look upward and forward, strive to surmount the animal human nature.

Make the resolution and you will see that you are helped on the way.

*

Message:

Handwritten & signed.

Handwritten in French. Scan available.

For those who refuse to overcome their ego.

Do you really want to turn Auroville into a triumph of undisciplined ‘egos’, governed only by desire?

Is humanity not yet ready, then, to come out of its ego-istic quagmire?

* * *

1971, March 4

Answer to a question from Alain Grandcolas:

MoA, p. 72; CWM, Vol. XIII, p. 245, Gaz 1, 3; ; MI, June 1971, p. 307; AMW, p. 375.

Typed question in French. Scan available.

Handwritten in French. Scan available.

Mother,

Three years ago, you said: “I have been asked what the rules are for life in Auroville. Thank God, as yet there are none. As long as there are none, there is hope.”

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

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

*

Answer to Norman Dowsett (Aspiration School):

AV-Archives (Norman Dowsett & SS file), DML, p. 111; MoA, p. 101; Gaz Vol 1 No 3; AMW, p. 375.
English.

On 28th February, Norman had written:

There are two camps of consciousness in Auroville, one in opposition to the other. The opposing camp may cause a bad influence on the other – what is the solution?

Mother answered:

You should rise so high in your consciousness that the opposition is dominated by it.

That is the solution.

* * *

1971, March:

Oral answer to a rich woman, residing at the Ashram and working for Auroville, who wanted to know about bringing down her standard of living to “the present Auroville minimum”:

DML, p. 111.
English.

You should grow in consciousness.

You should feel that you are working for the Divine, living for the Divine.

You should want the Divine alone.

You should not be affected by the opinion of others. You should try to know and do only what the Lord wants you to do.

Don't think of pleasing others. If you try to please others, some others will be displeased. I also do not try to please.

You have made your life simpler. If you decide to make it still simpler, my help will be there.

All the circumstances are there as opportunities so that you can grow in consciousness, sincerity and consecration. You can always have my help for it.

This is the only solution.

* * *

1971, March 6

Message:

MoA, p. 101; AMW, p. 375.

Handwritten in English. Scan available.

Spirituality is supreme simplicity.

*

Excerpt from a conversation with Satprem:

AM, pp. 61-62; MA, pp. 63-64; AMW, p. 375-76.

French.

(Mother calls Satprem 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?

Satprem: My news!... I don't know.

Has the book come out yet?

S.: 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 realise 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.

* * *

1971, March 9

Entry in Shyam Sunder's notes:

AV-Archives (SS file).
English.

Regarding Roger's proposal that each case for admission to Auroville should be first examined and or the person seen by those persons regarding their usefulness to Auroville and their views taken before the Mother is asked about it for Her decisions, the Mother said, "He is right".

The Mother wishes to be asked in all cases – viz those accepted and also those not accepted by these three persons.

The three persons will be Nava, Roger and Shyam Sunder.¹

¹ This will be the first “Entry Group”.

The three persons should sit together, not separately, for the purpose in the office and at no one's place.

* * *

1971, March 14

As the land for Matrimandir (Irumbai 408/2) has at last being bought (on March 12th), excavation work (by Aurovilians & Ashramites) starts on this day.

*Message for the start of Matrimandir's
excavation work:*

MoA, p. 4; CWM, Vol. XIII, p. 230; AMW, p. 376.
Handwritten in French. Scan available.

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





Ashramites and students from the Centre of Education (even very young ones as those above) came to help digging alongside the Aurovilians.

* * *

1971, March 21

*Notice drafted by Shyam Sunder, signed with Blessings
by Mother:*

AV-Archives, Gaz Vo. 1 No 3; AMW, p. 376-77.
Typed in French. Scan available.

Admission to Auroville will be communicated in writing by Shyam Sunder.

Auroville residents who want to shelter their friends must share their own accommodation with them. The situation can change when Auroville will have hotels. The Auroville office in Pondicherry is aware of the needs for accommodation in Auroville as a whole. When a hut or a house is constructed or becomes vacant, this fact must be reported to this office. Allocation [of accommodation] will be communicated in writing by Shyam Sunder.

If Mother approves, Norman Thomas¹ can act as coordinator between the office in Pondicherry and Aspiration. Blessings

* * *

¹ Norman Thomas would later become: "Novoditte".

1971, March 23*Entry in Shyam Sunder's notes:*

DML, p. 112.
English.

*Mother says that she is in agreement with Roger's plan.
The Auroville constructions should be in accordance
with his plan. She also asked:*

Is it that those who are already there do not wish to come in
the community constructions?

*

1971, March

*Answer to Raoul Mercier, the Aurovilian in-charge of
Auro-Orchard, who had written to Mother about the
use of inorganic fertilisers and pesticides at Auroville,
and had asked whether Auroville should promote these
methods, when they were being discarded in countries
like the U. S. A. and in Europe because of the dangers
they represent.*

MoA, p. 81; CWM, Vol. XIII, p. 240, Gaz Vol 1, No 3; AMW, p. 372.
French.

NO, NO, NO.

Auroville should not fall back into old errors which belong
to a past that is trying to revive.¹

* * *

¹ Read also the entry dated 9.6.71.

1971

CWM, Vol. XIII, p. 240.

French.

Cultivation without chemical fertilisers and dangerous insecticides is advisable.

* * *

1971, March 26

Message (not given specifically for Auroville):

Handwritten in English. Scan available.

Mother is with all those who are serious in their aspiration towards a divine life.

* * *

1971, March 27

Message:

MoA, p. 13; CWM, Vol. XIII, p. 217; AMW, p. 377.

Handwritten in English. Scan available.

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

Blessings

* * *

1971, March 31

Entry in Shyam Sunder's Notes:

AV-Archives (SS file): DML, p. 112; AMW, p. 378.
French and English, Mother's words in French.

There have been cases of mental imbalance in Auroville. Rob was looked after by Wil and Brigitte by Svetlana. Wil and Svetlana have proposed that such cases are not cases for mere doctors, but there should be a suitable place for their rehabilitation.

Mother agrees that there should be a separate house. She says that the house should be at the outskirts of the city and not at the centre. And it should be large enough to give the impression that one can move freely and at the same time that one cannot get out.

*

AV-Archives (SS file).
English.

Someone should be found who feels interested and finances it. They have received my idea I was thinking about it recently. It is very good. The plan is very good. Only the money is needed.... This place should be on the outskirts of the town, not in the centre. It should be a large place, enclosed, big enough to give the feeling of free movement. It is very good, and it can be done, but the money is needed.... The money, and someone who is interested, who takes care of finding the land. It needs to be a large area, so that they don't have the feeling of being shut in. It's very good, they have caught my idea. But the means to do it are needed. I don't have them. We may have the land, perhaps. But someone is needed to prepare the plans, to take care of the construction, someone who has the feeling of what is needed. It needs a special house, it's completely special. They must feel completely free, and at the same time, they must not be able to go out.

* * *

1971, April 1

Entry in Shyam Sunder's Notes:

AV-Archives (SS file), DML, p. 113.
English.

I spoke to Mother about the need of a woodworking unit at Auroville for construction purposes. No suitable person to establish and run the unit is there at Auroville at the moment and Roger had spoken to Ved Prakash at the Ashram about it. Ved Prakash said that if Mother saw like that he could take up the work at Auroville. Mother said "Very good" and she wrote on Ved Prakash's letter:

Your collaboration would be extremely useful and appreciated.

Love and Blessings

*

Gaz. 3.
The Gaz. was bilingual.

*Q. Mother, What is this great change that you speak of?
And how are we to be of help to it?*

This great change is the appearance upon earth of a new race that will be for man what man was for the animal. The consciousness of this new race is already at work upon earth to give light to all those who are capable of receiving it and listening to it.

* * *

1971, April 2

Text by Gilbert Gauché and Mother's comments:

AV-Archives, AMW, p. 378-80.

Question typed in French. Answer handwritten in French. Scan available.

When a problem appears complicated, the first thing to do is to simplify it. That is a mathematical law applicable in all circumstances.

Now, the attitude regarding drugs in Auroville is, in truth, quite simple. It is not that drugs should not be taken in Auroville; it is that IF ONE FEELS THE NEED TO TAKE DRUGS, one is not ready for Auroville. The world where drugs have their place is vast; one may lead an interesting and variegated life there, perhaps even a creative life. That world has its rules and its unruliness, its laws and its revolts. But the NEW WORLD to be born at Auroville is SOMETHING ELSE, and in this something else, drugs are neither good nor bad; they simply cannot exist.

Nobody would dream, if he were not trained, of getting into a boxing ring and challenging a champion. For the true life also (and it is impossible to live in Auroville refusing Truth), a special training is necessary, a training accepted from one's very depths.

He who imagines he can have both those together, or even that he can turn his drug experience to good account in his search for Truth, is grossly mistaken. Sooner or later, he will be thrown out of the ring like the ill-trained boxer. And indeed, it will not be the well-trained champion who throws him out: it will be the force of Truth itself. By remaining in the old consciousness which accepts complacently the guises of ordinary life, the drug addict cuts himself off, without knowing it, from all inner progress. The truth within him knows that it cannot manifest under this disguise and it will itself bar his road.

Hence, as far as he himself is concerned, his experience is bound to end in bankruptcy and in relation to others, he represents an obstacle and is seriously detrimental to their progress. So there are only two solutions left: to stop taking drugs, or to go away.

"If he chooses the first solution, he will make an act of will which must give him great help at the beginning of his new road. The higher consciousness immediately answers such acts of courage.

If he will not make this act of courage or cannot do so, let him go away quietly, without bitterness or dramatisation. When he has exhausted his experience, he will come back. Whatever happens, truth always triumphs. But to collaborate with it gives a joy which compared with chemical stimulants makes them seem pale and anaemic. He who has felt even the faint beginnings of an experience in this field knows it well. And what he knows is so powerful that nothing, neither difficulties nor tempests nor rebuffs nor mockery, will ever destroy it."

Le soleil ne s'éteint pas.

Il brille sur Auroville.

Et il continuera à briller.

(This text is read out to Mother who then writes:)

It is very good and very useful.

You should make use of it.

Blessings

* * *

1971, April 3

Mother's words noted down by Shyam Sunder:

AV-Archives (Shyam Sunder's file), MoA, p. 85, Gaz Vol 1, No 3; AMW, p. 380.
French.

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

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

* * *

1971, April 5

Entry in Shyam Sunder's Notes:

AV-Archives (Shyam Sunder's file), DML, p. 113.
Typed in French. Mother's answers handwritten by S.S. Scans available.

| *On the subject of Bharat Nivas, Mother had said to Roger:*

I see no reason for not engaging contractors. How to build Auroville without help?

What I have said to Shyam Sunder is that for the Matrimandir it would be preferable to go without it, but for other constructions it is different..."

Q.: Does Mother agree on the following points:

- *For the Matrimandir in the present situation, neither contractor, nor paid labour.*
- *For Bharat Nivas, schools, etc. until new orders, Auroville can utilise contractors under the supervision of the Architectural Office of Auroville [Auroville's Future].*

Mother agrees.

For Kuljian Corporation, Mother has permitted me to talk to Pradyot.

*

Answers to some questions, at Roger's request, after some confusion caused by conflicting proposals about the future of "Forecomers" presented by different Ashram secretaries:

MoA, p. 85-6, Gaz Vol. 1 No 3; AMW, p. 380.

Questions typed in French. Answer handwritten & signed. Scan available.

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

Yes

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

Yes

* * *

1971, April 10

Notice:

DML, pp. 113-14; Gaz Vol 1 No 3; AMW, p. 381.

Handwritten in French. Scan available.

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

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

*

*Answer to questions asked by Roger through
Shyam Sunder:*

MoA, p. 86, Gaz Vol 1 No 3; AMW, p. 381.

Questions handwritten in French by S.S. Answers in French. Scans available.

Q.: Does Mother agree with the following points:

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

Yes

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

Yes

* * *

1971, April 15

Answer to a question from Shanti:

MoA, p. 45; CWM, Vol. XIII, p. 218, Gaz. 2, 5; AMW, p. 381.

English.

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

*

Answer to the question of an Aurovilian:

MoA, p. 55; CWM, Vol. XIII, p. 246; AMW, p. 382.

French.

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

This is a lie.

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

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

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

This is clear, I think.

* * *

1971, April 16

Entry in Shyam Sunder's Notes:

Verne's letters at AV-Archives (SS file), DML, p. 114.

English, with a French translation.

Verne, living at Forecomers, made a proposal for a trading "post" at Auroville where the Aurovilians could bring their handicrafts and unused items for trading or donating. A small exchange of money, primarily for items sold to visitors would have to be done. The whole profit would go to Auroville for use. She suggested the name "Changes" for the shop. "I would plant trees, make a terrace and quiet place for people to rest and communicate," she stated at the

end of her letter.

Verne sought Roger's approval before asking Mother. Roger's note said that this idea of a "shop-showroom" was interesting and a temporary site could be chosen for it.

My noting:

Mother has approved of the idea.

Name: "Exchange"

Near "Auroson's Home"¹.

* * *

1971, April 23

Notice drafted by Roger and approved by Mother.

MoA, p. 86, Gaz 3; MI. June 1971, p. 307; AMW, p. 382.
French according to MI.

Auroville is in full construction phase and disciplined workers are necessary.

Those who do not want to submit to a discipline should not be here for the moment. Goodwill, sincerity and discipline are indispensable qualities for those who want to be Aurovilians.

* * *

1971, April 24

Darshan Message:

CWM, Vol. XV, p. 200, Gaz. Vol. 1 No 4.
French.

Needless to say, those who aspire to Truth must abstain from telling lies.

*

¹ "Auroson's Home" is a house in the settlement now called "Certitude".

CWM, Vol. XIII, p. 219, Gaz. Vol. 1 No 4; AMW, p. 395.

Handwritten in French. Scan available.

Auroville must not lie.¹

Everyone who aspires to be an Aurovilian must make the resolution never to tell a lie.

* * *

1971, April 27

Message:

MoA, p. 45; CWM, Vol. XIII, p. 218; AMW, p. 382.

Handwritten in French. Scan available.

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

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

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

*

*Notice (prepared by Shyam Sunder? and) signed by
Mother with Blessings:*

DML, p. 114.

Typed in English.

Auroville Transport

The vehicles in "Auroville Transport" are to be used for the work of the Auroville community and Auroville projects.

¹ Also translated as "Auroville must not tell lies".

Those wanting transport for personal purpose can make use of the available space in the regular bus services of Auroville or the public buses.

Trips to Madras are discouraged unless sufficient material is to be brought or the work demands such movement in Madras. Persons wanting to go for personal purposes can make reservation in the public bus. "Auroville Transport" can help in getting the reservation if 24 hours notice is given.

* * *

1971, April 28

Excerpt from a conversation with Satprem:

AM, pp. 107-12; MA, pp. 108-14; AMW, p. 383-88.
French, Taped conversation.

I saw your letter (I saw it in English), the letter you wrote to Roger for the [laying of the foundation stone of the] "Matrimandir"¹. It's interesting, it's good.... They have a bulletin, a "Gazette", it will be published there.²

Satprem: 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?

S.: One thing or another, a commentary, an explanation, "what do I think of..."

But does it come from Auroville?

1 See the entry dated 22nd February 1971.

2 Note in the *Agenda*: Satprem's letter was misunderstood and published abridged to suit the comprehension of the editors.

S.: Most of it, yes.

Listen, there's quite a lazy group in Auroville!

S.: 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!

S.: 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?

S.: I spoke to Roger. I told him what I thought. I said that work is the foundation.

Yes.

S.: It's by being and working in matter that one can bring a little consciousness into oneself.

Yes, that's it.

S.: And if there isn't any work, there isn't any transformation.

Yes, that's exactly what I wrote to them.¹ He told me, "They couldn't care less."

S.: Oh, yes, that's true!

¹ Message dated April 27th and quoted above.

Maybe they would listen to you if you told them that.

S.: 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!

S.: 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)*

S.: I've heard just about everything.

Yes, that's it! *(laughter)*

S.: So, what can I say in the face of such things!?

(Mother laughs)

S.: One even wrote me, "So, Sri Aurobindo didn't have the key to the superman."

Oh, really?

S.: Yes, I'm the one who's given it, you see.

Good heavens!

S.: It's bewildering!

(Mother laughs) I think there are no limits to human stupidity.

Satprem: *Oh, yes!*

(silence)

S.: *One doesn't know what to do or say because it's...*

No, they have to be told: you're talking nonsense.

S.: *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.

S.: *But of course!*

That's old hat, you see.

S.: *But, Mother, I told Roger 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.

S.: *And I told them, "How can you possibly build a New World with coolies? One does not make a new world with hired labour!"*

I think a whole group of those people should go.

S.: Yes, that's my feeling.

(silence)

S.: 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.

S.: Yes, certainly.... But how can you eliminate that?

(silence)

S.: Another example: they even have a hired cook to do their cooking, those people!

Oh!...

S.: There's a fundamental flaw in all that, you know.

But how can that be?

S.: That's the way it is, you see. They have a hired cook.

Heavens!

(long silence)

What do you propose then?

S.: Nothing, I don't know, Mother.

(silence)

S.: I feel Roger should organise things in such a way that people are compelled to work.

Yes.... Yes, we'll have to do something.

S.: 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.

S.: 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.

S.: 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 Roger and see.

S.: Yes, Mother.... But Roger 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 anymore 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

anymore, so what can we do?

S.: Well, if you tell Roger, he will see that it's done.

(Mother goes within for a long time)

We'll have to find some way....

S.: 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....

S.: If it would help, I can be there.

I think it would.

(long silence, Mother goes within)

S.: 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?

S.: In the meantime they could live in huts, which they would build themselves.

But they're in huts.

S.: I mean with thatched roofs.

(silence)

I'll see.

I'll try to arrange something. I'll tell you Saturday.

* * *

1971, May 2

*Statement issued because of the serious disagreements
between the heads of two Ashram-related organisations:*

CWM, Vol. XV, p. 219; AMW, p. 388-89.
Handwritten in English. Scan available.

Sri Aurobindo's Action
and
Sri Aurobindo Society
are equally working for the manifestation of the truth
in the immediate future; and to help both equally is to
work for this realisation.
And my blessings are with all help and goodwill.

*(Years later, Shyam Sunder will remember the reasons for
this message:)*

DML, p. 62.
English.

*Navajata was very unhappy with Sri Aurobindo's Action
from the beginning and Mother had mentioned it to me
in June 1970 itself. He and his club could never reconcile
themselves with Sri Aurobindo's Action.*

* * *

1971, May

Reply to an Aurovilian:

AV-Archives (SS file), MoA, p. 102; DML, p. 115; AMW, p. 389.
French, English translation by SS.

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

* * *

1971, May 6

Statement issued after an incident in Forecomers:

MI, Sept 1969, p. 515; MoA, p.43; CWM, Vol. XIII, p. 218, Gaz Vol 1 No 3; AMW, p. 389.
AM, pp. 129-30; MA, p. 129.
English.

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

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

*

Entry in Shyam Sunder's notes:

DML, p. 115; AV-Archives (SS file).
English.

Gene [Maslow] does not want to resume responsible work at the Matrimandir Centre unless it is Mother's wish.

Mother's reply:

Until the building of Auroville is over, those who want to live on the spot must help in this building. So it is natural that you should take up some useful work there. Do with good will

what is asked from you.

Blessings.

* * *

1971, May 12

*Answer to Gene who had again written – feeling
misunderstood:*

AV-Archives.

English.

Do the work full heartedly and with your utmost ability and
my help and blessings will always be with you.

* * *

1971, May 22

Excerpt from a conversation with Satprem:

AM, p. 142-43; MA, p. 142; AMW, p. 389-90.

French.

... 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.

Satprem: 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*).

*

Entry in the Gazette Aurovilienne:

Gaz. Vol. 1 No 4.
Bilingual.

The true aspiration is not a movement of the mind but of the psychic; as for true love, it is the Divine Force that allows the consciousness to unite with the Divine.

* * *

1971, May 29

Note to the Aurovilian in-charge of Transport:

DML, p. 116; AMW, p. 401.
Handwritten in English. Scan available.

Because of too many car accidents due to careless people, I want to make a rule that no car shall be given without written permission from Shyam Sunder.

Blessing.

* * *

1971, May 30

Entry in Shyam Sunder's Notes:

AV-Archives (SS file), DML, p. 116.
English. Scan of Howard's letter available.

Howard's¹ letter about the disposal of fruits and vegetables grown at the Nursery. Should they be distributed freely to Aurovilians or should they be sold within the Auroville community, or outside of Auroville?

Mother answered:

¹ Later known as Amrit.

It depends on the quantity. One can distribute these if it is little, otherwise it can come to the kitchen and the kitchen can pay.

* * *

1971, June

Entry in Roger's notes:

Roger personal Archives, AMW, p. 390-91.
French. Scan of Roger's notes available.

In India the creation, that means basically the work of the Mother-Creator, has for centuries been considered as anti-divine. Sri Aurobindo has shown that it is in Matter that the Divine must be manifested; he has insisted on the understanding of this concept of the Mother as Creator. Matrimandir is here to teach people that it is not by escaping from the world or ignoring it that they will realise the Divine in life. Matrimandir must be the symbol of this Truth.

I don't want it to be made into a religion; with all my force I refuse. We don't want dogmas, principles, ritual, absolutely not, absolutely not.

Roger: Why do we build Matrimandir?

For the great majority of Indians there is no need for an explanation; they know from their background. It is for the Westerners and the Americans of whom one in a million is able to feel that it is necessary.

R.: Will the Force more specially be concentrated in Matrimandir?

The new Force works everywhere, especially in this room. You feel it, don't you? There is here a density capable of performing miracles, but few are able to feel it, to perceive it. Sri

Aurobindo and I have concentrated this Force on the whole town; it is palpable, perceptible as a very concrete perfume which penetrates, but one must be able to feel it, to receive it.

But no miracles as people would like to see; for them to believe, they need material proofs without which they deny.

Build Matrimandir, put my symbol in place and Sri Aurobindo's, and the suspended globe. I take it upon myself to make it into a very strong centre. Only those who are capable will perceive it.

* * *

1971, June 1

Notice drafted by Shyam Sunder, signed with Blessings:

CWM, Vol. XIII, p.246; AMW, p. 391.

Typed in English. Mother's comment handwritten in English. Scan available.

Matrimandir Workers' Camp Kitchen and Dining Room¹

These are meant primarily for Matrimandir workers and should be kept clean and used cleanly. One should not smoke here and should learn to eat in quietude.

(Mother approves it and adds:)

In this country cleanliness is indispensable to avoid typhoid.

Blessings

* * *

¹ At this time, the Worker's Kitchen was in its first avatar – a simple keet hut about where the MM Worker's Camp cycle shed will be later on.

1971*Message for the Matrimandir Workers' Kitchen:*

MoA, p. 86; CWM, Vol. XIII, p. 247, AMW, p. 391.
English.

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

* * *

1971, June 3 or 4*Letter from Varadharajan and answer to it:*

AV-Archives (SS file) keeps Varadharajan's letter, dated 26.5.71.
English.

Sweet Mother,
Two ladies of the integrated families who are pregnant have expressed their willingness to undergo tubectomy operation by which they will have no further children after their present delivery. They have three children each. Their husbands have consented for this operation. Do you approve of this?
Pranam
Thy child
Varadharajan

(Shyam Sunder writes down)

Mother said that She was not interested in it. She expects people in Auroville to evolve towards a higher life. I told her "If Mother is not interested in it, I cannot say yes to them. I can tell them to do what they like.

Yes.

* * *

1971, June 9

Entry in Shyam Sunder's Notes:

AV-Archives (SS file), DML, p. 116-117; Gaz, 14, p.19; AMW, p. 391.
English; Statement in French.

The question of fertilisers arose on a reference from Dayanand. Mother said that she was against any chemical fertilisers.

Gaz, I, 4p.19.

It is poisonous. It gives some more yield in the beginning, but it is not good to take things produced by it. ("I hope they are not giving it to me!" *(she exclaimed)*). Other countries have tried it, but seen its effects and are rejecting it. What others are discarding, India is following!

I mentioned that in India cow-dung manure had been regarded as the best and [Raoul] Mercier also thought so. Mother said that it was correct. She said that some years ago she was growing banana here and she did not use fertilisers but the result was good. She added:

What is needed is labour, care and attention. If you save labour, you lose health.

I said that according to my experience, plants and animals like cows respond to love and personal labour.

Yes, yes.

She wants [Raoul] Mercier engaged in agriculture, to be left undisturbed to do what he is doing

Statement issued by Mother:

CWM, Vol. XIII, p. 240.

Handwritten in French. Scan available.

I am in favour of cultivation without chemical fertilisers and dangerous insecticides.

I authorise that all Auro-Orchard land be reserved for biological cultivation.

The question arose regarding the difficulty of the childrens' kitchen at Aspiration. Mother wanted the kitchen to be very clean and the food to be simple and healthy for the children to live and grow. She did not favour many kitchens. Regarding a separate kitchen for integrated families she said:

Why division, division? They should be encouraged to feel that they are Aurovilians and not different, integrated, etc.

Mother said that in Auroville she did not want number but quality:¹

Twelve good men would be better than hundreds of stupid persons. Auroville is not for comfort but for the servants of the Divine. People in Auroville should not shirk hard work. They should not think of escaping from the outer control until the Divine control is there.

*

¹ This was a very common statement by Mother for the Ashram and its Centre of Education. This is the first record of this kind of statement on her part with regard to Auroville. It signals a policy reversal.

*Mantra given by the Mother for all people in the country
for the present Bangladesh crisis:*

Handwritten in French & in English. Scan available.

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to Truth.

This Message, broadcast over All India Radio, was given for the whole country during the Bangladesh crisis, which was building up at this time. Mother asked that in its handwritten form it should be printed on the cover of every issue of the journal Sri Aurobindo's Action, together with a photograph of Sri Aurobindo which she had selected.

* * *

1971, June 10

*Quotation from Sri Aurobindo sent out to all Aurovilians
by Mother:*

MoA, p. 46; AMW, p. 392.
English.

“As for the principle that everyone should be allowed to do according to his nature, that can apply only where people do independent work by themselves; where many have to work together, it cannot always be done – regularity and discipline are there the first rule. She [the Mother] refuses to yield to complaints and clamour born of desire and ego.”

— (Sri Aurobindo, 7.1.37)

* * *

1971, June 30

Notice signed with Blessings by Mother:

AV-Archives, (Shyam Sunder's file).
Typed in English. Scan available.

Next month three women may have to be accommodated at a time in Auroville Maternity at Promesse.

Auroville Maternity has got three Maternity rooms. One of these is used by [Dr.] Kamoo when she is there as her living room. If she agrees to bear some personal inconvenience and sleep in the two-bedroomed flat given to Kusum who is alone, this room becomes available to the Maternity for the purpose for which it was meant.

Even if any need remains after this the office and library rooms should be made available by Indra for this purpose.

Shyamsunder will try to increase this year the accommodation space at Auroville Maternity.

* * *

1971, July 5

Entry in Shyam Sunder's Notes:

DML, p. 117-18.
English.

When the subject of sexual activity among the children here was mentioned to Mother and she was asked what the person in charge of the children's boarding house should do, she made the following remarks:

- i) The atmosphere here has been spoiled and has gone down. It is full of vital desires.
- ii) It should be so arranged that the boy does not go to the girl.

- iii) I hope these things don't occur in our classrooms.
- iv) If names of such boys and girls are given to me, I will not see them on their birthdays. I will not know them.
- v) If they do not get cured completely they will be asked to go.

* * *

1971, July 6

*Follow up of the conversation of the previous day as
noted by Shyam Sunder:*

DML, p. 118.
English.

It was mentioned to Mother that the above trouble was not restricted to one or two cases. The young ages of the involved students show that they do it as imitation of examples they have seen and there is the influence of the cinema.

(Mother nodded...)

It was mentioned to her that the children said that when the elders did it why they should not.

(Mother concentrated for a long time.)

* * *

1971, July 22

Notice drafted by Roger and placed before Mother:

MoA, p. 87; DML, p. 118; AMW, p. 392.

Typed in French. Mother's comment handwritten in French. Scan available.

Aspiration is a centre of work for Auroville. Those who do not work should leave their place for needed workers.

Mother comments:

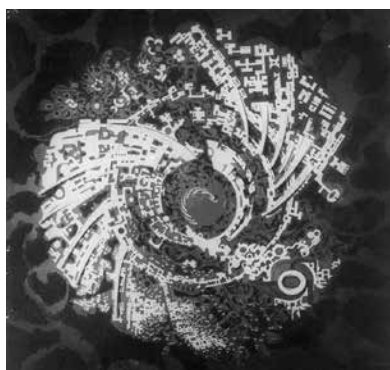
Yes, it is good.

Blessings.

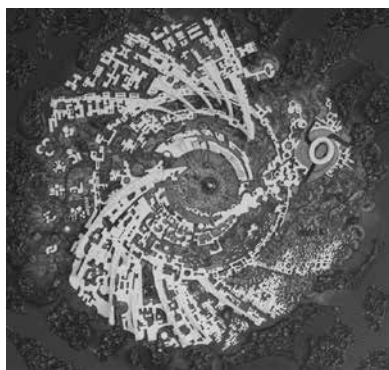
* * *

1971, July 23

A grant has come from the Government of India for the construction of Bharat Nivas. As the land at the proposed site (later known as Darkali) hasn't been purchased and/or has no lorry access, another site needs to be found¹ – and is allocated at a place where Jocelyn S., Larry and others had settled. As this alternative site happens to be in the Residential Zone Mother approves rotating the Galaxy concept by 50° counter-clockwise so that it becomes part of the International Zone.



Original Galaxy model (1967)



Galaxy model after rotation and approved concept for its centre area. (1971)

Notice read and approved by Mother:

DML, p. 118.
English.

The residents of Silence² will go on vacating their places for Bharat Nivas without causing any delay in the work. They will help in the quicker construction of the Matrimandir Workers Camp so that some of them

¹ It needs to be both sufficiently large and accessible by heavy trucks.

² Mother had given the name "Silence" to the place inhabited by Jocelyn S.

can shift there and some will be accommodated in the huts on the border of Silence not immediately required for Bharat Nivas. These too will be vacated as soon as needed.

The residents of Silence wish to set up some cottage industry like ceramics and tiles and live near Kottakarai village and work for the development of this village and better relations with the people of this village. A concrete scheme will be made by them in such a way as to suit the overall Auroville program in consultation with Shyam Sunder and Roger and placed before the Mother for approval and blessings.

* * *

1971, July 31

Excerpt from a conversation with Satprem:

AM, pp. 206-07; MA, pp. 206-07; AMW, p. 393.
French, Taped conversation.

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)

(Mother's comment to Satprem:)

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.”¹

(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)

* * *

¹ Note in the *Agenda*: See conversation of April 7.

1971, August early

*Mother adds the words “more exterior” to a text published already in a brochure sent to all UNESCO delegations mid 1966 prior to their General Conference on that year:*¹

MI, 15th Aug. 1971, pp. 429-30; Gaz Vol 1 No 4 (end 1971), p. 9); AM 1971, p. 216; MA, immediately after 11 August 1971 (pp. 215-16); GMLA, p. 148; MoA, p.15; CWM, Vol. XIII, p. 210; AMW, p. 245.
French.

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

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

* * *

1 This message, with the added words was first published in the August 1971 issue of Mother India.

Satprem writes in August 1971 that sometime in August 1971 this message started circulating in the Ashram, but that it was an alteration of a much older message, whose original was given to Satprem by Mother:

1st version (according to Satprem): “The task of giving a concrete form to Sri Aurobindo’s vision has been given to the Mother.”

2nd version (according to Satprem): “The task of completing Sri Aurobindo’s vision has been given to the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the work she has undertaken. By the very nature of things, it is an ideal because the state of nature that makes it necessary must be surpassed.

We aspire for the time when Sri Aurobindo will no longer have to die.”

1971, August 14

Message:

AV-Archives.

Handwritten in English. Scan available.

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

Blessings

* * *

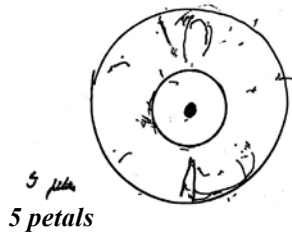
1971, August 16

Entry in Shyam Sunder's Notes:

MoA, p. 29; CWM, Vol. XIII, p. 218; DML, p. 119; AMW, p. 394.

English. Scan of Mother's sketch available.

I placed before Mother a request for a symbol for Auroville and its departments. She gave a design for tracing by Jayantilal.



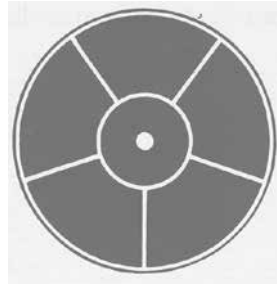
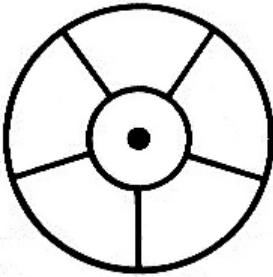
* * *

1971, August 24

Entry in Shyam Sunder's Notes:

MoA, p. 29; CWM, Vol. XIII, p. 218; DML, p. 119, Gaz. Vol 1 No 4; MI, Dec 1971, p. 671; AMW, p. 394.
English.

I took the tracing of the symbol of Auroville, [based on Her own sketch of 16 August 1971], to Mother. She liked it.



She said that one of the lines should always appear perpendicular as shown in the above picture. She explained it as follows:

The dot at the centre represents the Unity, the Supreme.

The inner circle represents the creation, the conception of the city.

The petals represent the power of expression, the¹ realisation.

As the grey of the symbol on the right is actually red in the Gazette and as it is the only thing ever printed in colour there, the two versions of the same symbol seem to have been approved by Mother. (Red symbolises the physical).

*

¹ "the" was included in the quote printed in *Mother India*.

Note destined to an Auroville teacher against whose irregularity and character complaints were received:

DML, p. 119.
English.

If you want to continue the teaching work, you must be regular and teach in the school itself at teaching hours.

* * *

1971, August 26

Two messages (probably destined to Roger):

MoA, p. 44; CWM, Vol. XIII, p. 219; AMW, p. 395.
Handwritten in French. Scans available.

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

Each thing in its place.
And there would be a place for everything.

* * *

1971, August 27

Message destined for the above-mentioned teacher:

MoA, p. 32; CWM, Vol. XIII, p. 219, Gaz Vol 1 No 4; AMW, p. 395.
Handwritten in English. Scan available.

All fancies are vital movements and most undesirable.
Liberty does not mean to follow one's desires but, on the contrary, to be free from them.
Blessings

* * *

1971, August 28*Excerpt from a letter (probably):*

CWM, Vol. XIII, p. 219, Gaz. Vol. 1 No 4; AMW, p. 395-96.
Handwritten in English. Scan available.

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

Enlarge your consciousness and aspire for the satisfaction of all.

* * *

1971, September 17*Excerpt from a second letter (probably):¹*

MoA, p. 43; CWM, Vol. XIII, p. 219, Gaz. Vol 1 No 4; AMW, p. 396.

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

* * *

1971, September*Entry in the Gazette Aurovilienne:*

Gaz. Vol. 1 No 4.
English & French.

Q: Is a physical contact with you indispensable?

¹ AV-Archives has no record of to whom these two texts were written and to what they pertained.

No, this physical contact is not indispensable. Certainly for those who have the true attitude, the physical contact helps the body to follow the movement of transformation, but the body is rarely in a state to profit by it. Generally on birthdays it is more receptive.

* * *

1971, September 20

Excerpt from a letter (probably destined also to Roger):

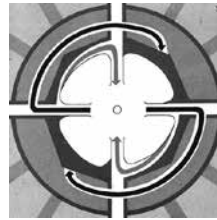
MoA, p. 44; CWM, Vol. XIII, p. 220; AMW, p. 396.
French.

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

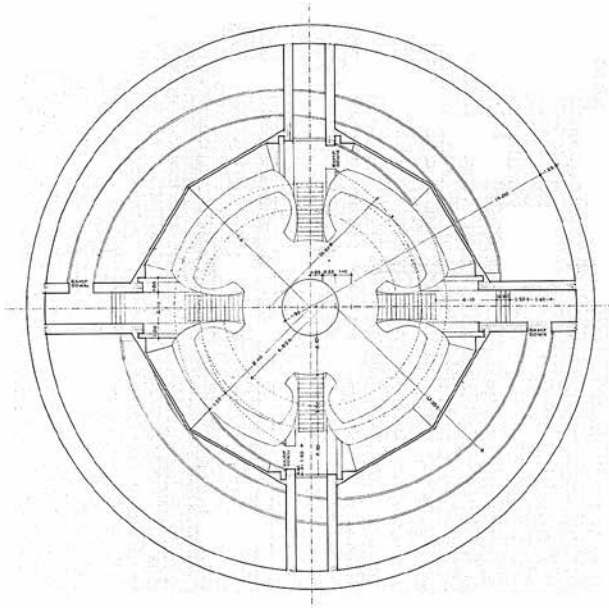
* * *

1971, September 21

A student from the Centre of Education, Ranajit Gupta, who works with Piero finalises a first set of 5 measured drawings of the Matrimandir. The horizontal section below (drawn above the Chamber's floor) shows the Chamber's dodeca wall, the four staircases and the wide gap between the Chamber's floor and walls (in order to provide some headway to the spiral ramps). The drawing on the next page shows that one accesses the Chamber via a pair of ramps located within the dodeca wall and exit it via a second pair of ramps located outside it.¹



¹ Note that while going up and while coming down, one rotates clockwise – at this stage of the design.



* * *

1971, September 26

Entry in Shyam Sunder's Notes:

DML, p. 120.

Handwritten in French. Scan available.

| *Mother signs a note with blessings¹:*

Auroville

Smoking must not be a public danger.

Those who cannot get over smoking can smoke in a smoking room made for the purpose.

¹ This hand-written message was posted on the "mirror" in Aspiration after complaints by some residents.

Blessings.

| *A detailed note from Roger about security measures in Auroville is approved.*

Typed in French. Scan available.

All Auroville Safety Measures

As the number of construction increases, the following safety measures need to be put in place and rigorously implemented. They have been taken following Mother's directives, who insisted particularly on their importance and implementation.

At Auroville, no smoking in the working places, cafeteria, and all collective and individual housings – except for the smoking room.

In case of power failure, in no case should candles be lit. Electrical torch-lights shall be distributed to this effect. A responsible person will be designated for each building and for each group of 10 huts. He will have to ensure that fire extinguisher and other fire fighting equipment and water hoses shall be used only for this single purpose. The list of responsible persons shall be given to Shyam Sunder as soon as possible.

An alarm siren will be installed in each Auroville settlement. Camps shall never be left empty of any occupant without a surveillance team being there to keep an eye on safety.

Approved.

* * *

1971, October

Answer to Shanti about going away in solitude:

MoA, p. 102, Gaz. 2, 5; AMW, p. 396.
English.

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

* * *

1971, October 4

Excerpts from Ruud Lohman's account of the first meeting of the Auroville Planning Group:¹

Ruud's "Matrimandir Diary".
English.

Finally it is being realised that so far the approach to Auroville has been too restricted to architectural considerations and hardly any thought has been given to matters such as how to live in the future society, how to integrate the various cultures, how to realise the economy ("No money in Auroville"), the transport ("No cars in Auroville"), the phasing, etc.

[...]

In the discussion which followed an interesting problem regarding Auroville and the group arose, one which Roger

¹ The 14 members of this Planning Group and their respective "main fields of study" are: Mr. Prabhakar (Urban Design & Group Coordinator), Mr. Roger Anger (Architecture), Mr. Piero (Architecture), Mr. Ramanathan (Engineering), Mr. Prabhat Poddar (engineering), Dr. Chamanlal Gupta (Environmental Studies), Dr. Tim Rees (Geology), Dr. Ruud Lohman (Sociology), Mr. Prem Mallik (Commerce & Industry), Dr. Krishna Iyer (Dairy Technology), Mr. Dayanand (Agriculture), Mr. Murthy/Bhatt (AURELA, Materials Industry), Mrs. Ramanathan (Botany), Mr. Novoditte (Representative Auroville).

is very much aware of. The problem centres around the integration of the existing Tamil population and whether we are not too concerned with imposing – both on them and on ourselves – a prefabricated plan into which everybody has to fit, and if it is not better to let the city and each one's participation in it grow spontaneously. Roger explained the two methods open to us: the first with which he would like to agree, is, no designs, no plans, no committees. Just let it happen, give it a chance and all the time it needs, and we'll see what comes out of it. For, after all, it is a spiritual and evolutionary experiment in which unknown forces play a role and it will happen anyhow, with us or without us. The second possibility is, to decide how Auroville is to be built, in which case we can do nothing but project a model and keep on evaluating and correcting it. We have to remain supple, yet work from a preconceived base. He said he did not see a third solution, but he invited the group to come up with one, for he would be happy with it. And yet, I have the feeling that a third solution is precisely what we are looking for, because Auroville is meant to find that third way.

* * *

1971, October

Answer to a concern:

Gaz., Vol 1, No 5-6; MoA, p. 4; CWM, Vol. XIII, p. 231; AMW, p. 396.
Probably French.

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

* * *

1971, October 5

*In connection with a proposal to build another
“Matrimandir” somewhere else (in Orissa):*

MoA, p. 4; CWM, Vol. XIII, p. 231; *Champaklal Speaks*, p. 269; AMW, p. 397.
Handwritten in English. Scan available.

There is only one Matrimandir, the Matrimandir of Auroville.

The others must have another name.

* * *

1971, October 6

*André Morisset opens the “Last School” building and
reads two messages sent by Mother for the occasion:*

MoA, p. 68; CWM, Vol. XIII, p. 240, Gaz. Vol 1 No 5-6; AMW, p. 397.
Handwritten in French. Scan available.

In the physical the Divine manifests as Beauty.¹

The future belongs to those who want to progress.
Blessings to those whose motto is: “always better”.

* * *

1971, October 10

*Notice drafted by Roger and signed by Mother
with Blessings:*

AV-Archives; Gaz. Vol 1 No 5-6; MoA, p. 87; AMW, p. 398.
Typed in French. Scan available.

¹ Also translated as “... through beauty”.

From Mother's room, 10th October 1971

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

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

Blessings

* * *

1971, October 19

Notice drafted by Roger and signed by Mother:

AV-Archives.

Typed in French (translation Gilles). Scan available.

It has become necessary to allow a transitory period to implement practically the principles spelled out several times by Mother and which form the basis of Auroville's social life: No paid labour, No servants in Auroville¹.

During this transitory period, which should not last longer than necessary to gather sufficient qualified people to replace those people who are – or will be – hired, Auroville will set up the following collective services:

- A (Building) Maintenance Service
- A Laundry Service

These services will be made available to all those Aurovilians who will meet the following requirements:

1. Their work is useful to the community and keeps them busy for Mother's minimum time requirement; that is at least 5 hours a day – including Sundays.

¹ "Pas de main d'œuvre payée, pas de domestiques a Auroville"

2. Their state of health is such that they cannot work. These services will ensure that, as far as possible, the cleaning of all collective facilities and individual huts as well as the washing and ironing of all personal laundry, within reasonable limits.

Those who do not work won't have access to these services and they will have to take care of themselves.

Obviously, these measures are adopted to improve the living conditions of those Aurovilians who work, but also so that, from now onwards and in the future, nobody will need to hire any servants on an individual basis – whatever their personal reasons may be and wherever they may live in Auroville.

*

*Excerpt from a letter to Yatanti:*¹

Gaz. Vol. 1 No 5-6; AMW, p. 398.
Handwritten in French. Scan available.

Sri Aurobindo liked French very much. He used to say that it was a clear and precise language which promoted clarity of mind.

From the point of view of the development of consciousness this is very valuable. In French one can say exactly what one wants to say.²

* * *

1 Though this message was not given specifically for Auroville, it was posted on the Aspiration school notice-board.

2 The Gazette 5-6 adds that, in March 1969, the Mother was asked by a teacher of the Ashram's Centre of Education Why should science be taught in French? She answered:

“There are many reasons of which the deeper ones you ought to know in your heart without needing to be told.

Among the exterior ones I can say that French being a very precise language is better for science than English which is far superior for poetry.

There are also a few practical reasons, among which is the fact, for all those who will have to earn their living when they are grown up, that all those who know French thoroughly will have most easily found an employment.”

1971, October 20*Letter from Piero regarding Matrimandir – and
Mother's answer:*

Satprem tells it to Mother on November 10th; MoA, p. 74; CWM, Vol. XIII, p. 230, Gaz.
Vol 1 No 5-6; AMW, p. 398.
Handwritten in French. Scan available.

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 E.C.C. 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 specialised firm...

That's very good, I am fully in agreement.

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

I count upon you to see that everything is done harmoniously.
Blessings¹

* * *

1971, October 22*Answers to questions from Varadharajan, asked via
Shyam Sunder:*

Gaz. Vol 1 No 5-6; AMW, p. 399.
Oral French, Written in English by S.S.

1 The Gazette 5-6 has this translation: "The dependability and solidity of the work must come before all personal questions. I depend on you to see that everything is done harmoniously."

1. *What is our aim in giving facilities to the villagers?*
2. *What should be our attitude towards the villagers in dealing with them:*
 - a. *in extending them facilities?*
 - b. *when they come to us for employment?*
 - c. *when some of them have no goodwill towards us?*

We should explain to the villagers that we are there to make life better and easier for them and not more difficult. We would like to take them as people of Auroville if they collaborate and are willing for it.

We have to explain it to them properly and also show that we mean it.

One has to convince them that we are their benefactors – benefactors, but not with a sense of superiority. They have been so long ill-treated as inferiors that they are untrusting. The sense of superiority in dealing with them must not be there. If the Divine took an attitude of superiority, men would be crushed in a minute.

3. *To have better contact with the villagers, is it advisable to have a liaison office within the village?*

It depends on the attitude of the people there. Those who have goodwill towards Auroville should become stronger.

4. *Do you approve of giving 'Prosperity' items (to the ladies) instead of cash wages to the workers of the Hand Made Paper Unit?*

To give things they need in place of cash is better but one should not give with miserliness and those to whom we give should feel that it is better for them.

1971, October 23*Message:*

MoA, p. 34; CWM, Vol. XIII, p. 220, Gaz. 2, 2; AMW, p. 400.
 Handwritten in English. Scan available.

The ideal of the Aurovilians must be to become egoless – not at all to satisfy their ego.
 If they follow the old human way of selfish claim, how can they hope the world to change?

* * *

1971, October 25

*Answer to a question from an Aurovilian, asked via
 Shyam Sunder:*

MoA, p. 46; CWM, Vol. XIII, p. 220, Gaz. Vol. 1 No 5-6; AMW, p. 400.
 Hand written in French. Scan available.

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

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

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

* * *

1971, November 3*Answer to a question from Alain Grandcolas regarding
the Matrimandir:*

MoA, p. 74; CWM, Vol. XIII, p. 230; Gaz. Vol. 1 No 5-6; AMW, p. 400.
Handwritten in French. Scan available.

*Q.: Can you give some general ideas about the way in
which you want the Matrimandir to be built, so that we
shall have no more doubts and may build with light and
confident hearts?*

Strength, safety, durability, harmonious balance.

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

There is room for everyone of goodwill, and for those who
in all sincerity and simplicity want to offer their work, there is
enough to keep them usefully occupied.¹

* * *

1971, November 5*Name and message given to Aspiration's flower nursery:*

MoA, p. 69; CWM, Vol. XIII, p. 240; AMW, p. 401.
Handwritten in English. Scans available.

Beauty

The flowers are the prayers of the vegetal world.

The plants offer their beauty to the Supreme.

* * *

¹ Gazette 5-6 has this translation: "Solidity, dependability, duration, harmonious equilibrium. The foundations are particularly important and must be done by experts. There is place for all those of goodwill and for those who in all sincerity and simplicity wish to give their work. There is useful work for everyone."

1971, November 8

Notice drafted by Shyam Sunder and signed by Mother:

AV-Archives; AMW, p. 401.
English.

People in Auroville are expected to take care of the vehicles like other material things with the right attitude. Auroville is not responsible for any person driving without a proper legal licence and reasonable care.

* * *

1971, November 10

Excerpt from a conversation with Satprem:

AM, pp. 293-96; MA, pp. 291-94; AMW, pp. 402-05.
French.

Well, do you have anything?

Satprem: 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.

S.: An Auroville story.

Auroville? What happened?

S.: A few days ago I received a letter from a young man who is an architect [Piero] there, (I don't know him).

He wrote me saying that he would like to see me.

Ah, why?

S.: 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 Roger is going to arrive soon – I would like to wait for Roger to be here, and he will decide.

S.: 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)

S.: So there are some problems, and he has explained one of them in his letter to me.

Tell me what it is.

S.: 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 E.E.C. (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 specialised 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 realised... Afterwards, the others told me that he had written that without consulting them.

S.: And he tells me he did it "after consultation with about 50 Aurovilians".¹

No.... Listen, those things are enough to drive anyone crazy!

S.: 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!

S.: Oh, but I don't intend to at all!

¹ In the Nov. 7th entry in his "Matrimandir Diary", Ruud Lohman wrote: "Yesterday morning we had another meeting at Centre about the work at Matrimandir. We didn't understand it any more. Letters went back and forth between the Mother and the offices, and now everything has taken a new turn: the digging will be done by Tamils, to be finished by February 1972, and then a contractor will take over to build the four large pillars before August 15th 1972...."

Yes, they're... It's pretty complicated!

S.: I'll simply tell him to wait for Roger'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.

S.: 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.

S.: Well, because he says he is ready even to undertake the foundation work for the pillars.

Oh, no! That's... Look, tell him that Roger will soon arrive and everything will be decided when he's here.

S.: 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 [*Satprem*] who will give him the authority, you understand?

S.: Yes, I think he is.

So just tell him what I said.

(silence)

S.: 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!

S.: 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.

S.: 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*)

* * *

1971, November 12

Message to an Aurovilian who was leaving:

MoA, p. 102; AMW, p. 405.

Handwritten in English. Scan available.

Those who are ready for the transformation can do it anywhere.

And those who are not ready cannot do it wherever they are.

* * *

1971, November 14

*Mother answers Piero who had written to Mother on
13th November:*

Question: Piero's personal archives.

Answer: Piero's personal archives ; MoA, p. 75; CWM, Vol. XIII, p. 220-21, Gaz. Vol.1 No 5-6; AMW, p. 405.

Handwritten in French. Scan available.

Dear Mother,

I wrote to you a letter 20 days ago to present to you a detailed program for the construction work of Matrimandir's 4 pillars. The work is relatively simple and I thought I had enough experience to assess that the work can be realised under my direction and that of other Aurovilians who are construction experts.

You approved this proposal and we received your blessings. We started immediately with the site organisation with serenity and enthusiasm.

Shyam Sunder now tells us that the work will be executed by a contractor such as E.C.C.

I am very puzzled; my sentiment is still to participate in a creative work directly in contact with matter, to transform it. For me, Mother, on a concreting day, in the noise of the machinery and people, when concrete flows well mixed in the formworks and boils above the needle vibrator, there is here some poetry. And when everything is over and we feel the heat of the reacting cement that rises up through our feet, this heat goes straight to the heart! One feels physically that the miracle of its strength starts just at that time. Eternal strength one feels through one's feet!

If you had seen with us the beautiful machines at work in the mines of Neyvelli, the announcement of a world in evolution, the harmonious image of a huge power which is under control and guided by small men, there won't be

any obstacles big enough to make it come here and work at Matrimandir.

You see much higher than us: if You decide that work will be handed over directly to the contractor and excavation work will be done manually by a contractor, your will shall be welcome.

I only request you to allow me to suspend my work. This is not the direction in which I am working for the past 3 years in Auroville and I feel that I cannot change now, by reverting to the old position in the relationship with a contractor, which is based on money.

You had told me at that time to start and from you I now await with the same confidence your decisive reply.

With devotion

Piero

(Mother's answer to Piero:)

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

But from the spiritual point of view I know that with true goodwill all opinions can be harmonised in a more comprehensive and truer solution.

This is what I expect from the workers of Auroville.

Not that some give way to others, but that on the contrary all should combine their efforts to achieve a more comprehensive and perfect result.

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

Blessings

* * *

1971, November 18*Entry in the Gazette Aurovilienne:*

Gaz. 7.

Published in French & English.

We are at a moment of transition in the history of the earth. It is a moment only, in terms of the eternity of time. But compared to human life this moment is long. Matter is in the process of changing to prepare for a new manifestation; but the human body is not sufficiently plastic and offers resistance. This is why the number of incomprehensible disorders and diseases is increasing and becoming a problem for medical science.

The remedy lies in union with the divine forces which are at work and a confident and quiet receptivity that facilitates the work.

* * *

1971, November

As the excavation is not progressing fast enough, coolies are hired to complete the work at the earliest. There will be up to 400 of them working under the supervision of Alain G.



* * *

1971, November 23

MoA, p. 36; CWM, Vol. XIII, p. 247, Gaz. Vol. 1 No 5-6; AMW, p. 406.
French.

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

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

*

Excerpt from Ruud's Matrimandir Diary:

English.

This week a fight broke out between workers from two villages right in the middle of the excavation. After one hour they ceased fighting, but many of them also stopped working for the day.

On the same morning, the Indo Pakistan war started.

* * *

1971, December 22

Text from Sri Aurobindo approved by Mother for publication in the Gazette:

Gaz, Vol 1 No 5-6, p. 31; MoA, p. 81; AMW, p. 406-07.
English.

“Therefore if the spiritual change of which we have been speaking is to be effected, it must unite two conditions which have to be simultaneously satisfied but are most difficult to bring together. There must be the individual and the individuals who are able to see, to develop, to re-create themselves in the image of the Spirit and to communicate both their idea and its power to the mass. And there must be at the same time a mass, a society, a communal mind or at least the constituents of a group-body, the possibility of a group-soul which is capable of receiving and effectively assimilating, ready to follow and effectively arrive, not compelled by its own inherent deficiencies, its defect of preparation to stop on the way or fall back before the decisive change is made. Such a simultaneity has never yet happened, although the appearance of it has sometimes been created by the ardour of a moment. That the combination must happen

some day is a certainty..."

(1918, Human Cycle, Chap. XXIII)

Udar reads the preceding quotation to Mother and asks her if the time has come when the conditions of which Sri Aurobindo writes, and of which a simultaneity has never yet happened, will now happen. The first condition has been fulfilled regarding the individual and the individuals, in this case Sri Aurobindo and the Mother. But what about the second condition, that of a mass, society, communal mind or group-body, group-soul capable of receiving and assimilating?

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

*

Question from Oscar and Mother's answer:

Ashram Archives, Oscar's file.
French, translation Gilles.

Sweet Mother,

Regarding this letter from Sri Aurobindo and the question asked by Udar, I would like to know whether, according to Your knowledge, You and Sri Aurobindo are the only individuals who fulfil the first condition, or whether there are some other beings like that at the Ashram or elsewhere. (In February 1968, You told Roger that there may be one hundred persons who are totally sincere.)

Is the Ashram more for those who have as an aim, more or less distant, to fulfil the first condition? I am asking You this because some people wonder whether your answer means that the Ashram failed (with regard to the second condition), and whether Auroville is a second attempt.

Your child.

One should not listen to what people say. They always say stupidities.¹

* * *

1971, December 23

Entry in Shyam Sunder's Notes:

DML, p. 120.
English.

To one who asked Mother to stop his activities because his mind is not pure:

If men had to stop work when they are not perfect, everybody would stop working. It is in the work that we must progress and purify ourselves.

Continue to do the work you are doing but never forget that it can and must be better.

Blessings.

* * *

1971, December 28

Entry in the Gazette Aurovilienne:

Gaz. 7.
Bilingual.

Man has been created to express the Divine. His duty therefore, is to become conscious of the Divine and to submit himself entirely to His will.

All the rest, whatever its appearance, is falsehood and ignorance.

* * *

¹ "Il ne faut pas écouter ce que les gens dissent. Ils disent toujours des bêtises."

1971, December 29

Entry in the Gazette Aurovilienne:

Gaz. 7.
Bilingual.

We are at a decisive hour in the history of the earth. The earth is preparing for the advent of the supramental being, and because of this the old way of living loses its value. One must launch oneself courageously on the path of the future in spite of the new exigencies. The pettinesses tolerable at one time are no more so; one must widen oneself to receive that which shall be born.

* * *

1971

*Answer to Shyama who asked a second time about
some difficulty:*

AV-Archives; AMW, p. 408.
English.

I already told you that my help is with you, and will continue to be so... you are sure to reach the goal but you must be very perseverant. To be constantly in contact with the Truth is not easy and needs time and a great sincerity. But you can be sure of my guidance and my force.

With love and blessings.

* * *

1971

Answer to a question from Shyama:

MoA, p. 102; AMW, p. 408.
English.

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

Do not give any importance to that part and it will lose its strength and little by little even its existence. My love and blessings are always with you.

* * *

1971

Answer to Ruud Lohmann who was asking Mother for permission to teach Hatha Yoga in Aspiration:

MoA, p. 102; Gaz. 2, 2; AMW, p. 407.
English.

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

* * *

1972

*Let us all try to be worthy
of Sri Aurobindo's centenary.*



**Let us all try and be worthy
of Sri Aurobindo's centenary**

1972 saw the construction of Matrimandir's foundations and of its four pillars (till below the first slab). Construction work also continued at Bharat Nivas complex (RCC structure of its two main buildings) and at Aspiration (four educational buildings).

On the whole, it was however a very difficult year because Mother often commented that she was surrounded by people who were telling lies (which she said acted on her body like blows). In Auroville, the influx of new people created even more problems because many of them had no clue as to what living in Auroville actually implied and lied (because they didn't stick to their financial and/or work commitments).

1972, January

Message:

MoA, p. 3; CWM, Vol. XIII, p. 221, Gaz. 7; AMW, p. 411.
Hand-written in English. Scan available.



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

Blessings

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

* * *

1972, early

Quotation from Sri Aurobindo sent by Mother to the Gazette Aurovilienne for publication in answer to a question (see 23 November 1971):

Gaz. Vol. I, No 5-6, p.39; AMW, p. 411.

English.

“It is certainly a mistake to bring down the light by force – to pull it down. The Supramental cannot be taken by storm.

When the time is ready, it will open of itself – but first there is a great deal to be done and that must be done patiently and without haste.”

* * *

1972, early

Notice drafted by Shyam Sunder with Mother's approval and posted in Auroville:

MoA, p. 88; AMW, p. 411.

English. Scan not available.

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

* * *

1972, January 8*Excerpt from a conversation with Satprem:*

AM, p. 18; MA, p. 24; AMW, pp. 411-12.
French.

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 anymore and my hearing isn’t so good – so they take advantage of it.

People say that I am no longer in control in the Ashram, that those around me direct and do exactly as they please.

* * *

1972, January 12*Excerpt of a conversation with Satprem on the names of
the twelve outer petals in Mother’s symbol:*

AM, p. 21-26; MA, p. 27-32.
French.

Do you happen to remember where I wrote the twelve attributes of the Mother (the symbol with twelve petals)? There’s one, four and twelve.

Satprem: Yes, I think it was for Auroville.

For Auroville, but I said it years ago...

S.: I saw it recently.

The twelve.

(Sujata goes out in search of the paper.)

On this one there aren't any details.

(Mother extends a note in English.)

“The Mother's Symbol¹

The central circle represents the Divine Consciousness.
The four petals represent the four powers of the Mother.
The twelve petals represent the twelve powers of the
Mother manifested for Her work.”

(Mother, 24.1.58)

[Passage omitted]

(Sujata enters with a piece of paper)

Did you find it?

S.: There aren't any details.

Oh! No details....

S.: You simply say:

“The dot at the centre represents unity, the
Supreme.

The inner circle represents the creation, the

¹ To Huta, Mother wrote on 2.12.55: “The central circle represents the Supreme Mother, the MahaShakti. The four central petals are the four Aspects of the Mother – and the twelve petals, Her twelve Attributes.”

conception of the city [Auroville].

The petals represent the power of expression,
the realisation.”¹

No that’s not it.

I wrote something, or rather I told Sri Aurobindo, who wrote down what the twelve petals were (the four petals are the four main aspects of the Mother, and the twelve are the twelve qualities or “virtues” of the Mother, her powers). I said it one day, and Sri Aurobindo wrote it down; that’s when we were living in the other house.² I put it in a drawer among other papers of mine, but the drawer disappeared when we moved here, someone took it. Who, why, how, I have no idea. But the drawer disappeared. Then, I remember writing the twelve names again on a piece of paper which I kept with me, but now I can’t find that one either.... Strange.³

S.: When you made the sketch for Auroville, you said there would be twelve gardens, each one with a particular meaning.

That’s Auroville – that’s not what I am talking about.

S.: But don’t those twelve gardens correspond to the twelve qualities you mentioned?

No, no. No, I wrote it at least twenty-five years ago, at the very least – oh, even more than that! I don’t remember when we moved here, when was it?...

1 This is the significance of Auroville’s symbol and was said in English.

2 Note in the *Agenda*: “Library House,” or west wing of the Ashram, which they left on February 8, 1927, to move to “Meditation House,” in the east wing. These two houses, along with two others (“Rosary” and “Secretariat”), form the Ashram compound.

3 Note in the *Agenda*: According to Sri Aurobindo, “The twelve powers are the vibrations necessary for the complete manifestation.” (Cent. Ed., XXV. 359).

*S.: In 1927 ... forty-five years ago!*¹

It's the same with the four. What are the four?

S.: They must be Mahakali, Maheshwari, Mahalakshmi, and Mahasaraswati.

Yes, but I don't mean the popular deities. Sri Aurobindo gave each one a special significance.

S.: Yes, you mean what he wrote in "The Mother."

But that's a long text.

What are these four? ... (*Mother tries to remember, in vain*).
How strange, I've forgotten.

(*silence*)

Did you read in the *Revue Cosmique* about the "cosmic square": 1, 2, 3, 4, and one in the centre? The cosmic square was conceived by Theon, and I know he put Love in the centre. But the four sides... what are the four sides? I don't remember anymore. I used to know all that so well; it's all gone. I know there was Light, Life, and Utility – the fourth was Utility, but the first? Utility was the last. What was the first?...² It's all gone.

That would have given me a clue.

I remember writing down the twelve. Yesterday I even recalled three of them, but now I don't remember. The first one was Sincerity....

I don't know anything anymore.

¹ Mother's symbol was used for the first time in 1928, on the cover of Sri Aurobindo's book: "The Mother".

² A search in the documents published by the *Mouvement Cosmique*, shows that this missing attribute is "Pouvoir" = "Power". As Mother spoke of Matrimandir as being also the "Pavilion of [Divine] love" and as Light, Life, Power and Utility are the names of its 4th, 5th, 6th and 8th gardens.

(silence)

Sujata goes out to look for another text)

When it comes, it doesn't come as a thought: it comes as a vision. So when it's gone, it's gone.

I know there was Perseverance.

When it's there, it's clear, it's obvious. It's like a vision, you know. But then when it's gone, it's really gone.

S.: What sort of clue would it have given you?

(Mother remains engrossed)

It's like that paper I gave you [*"The result of creation"*]. When I was in the experience, it was evident, the total key to understanding how everything works – why and where it is all going and how. It was clear, thoroughly clear. But you see the paper, it looks like nothing. Yet when the experience was there, it was so evident! It was wonderful. The key to understanding everything – the key to ACTION. The secret uncovered. As if it gave you the power. And then it left.

I remember when I wrote the note, the words had a special meaning for me, a depth they don't usually have. Well....

(Sujata returns with "Words of Long Ago")¹

Sujata: Mother, here in "Words of Long Ago" you have written the twelve "Virtues."² First you mention Sincerity.

Yes.

¹ Volume II of the Collected Works of The Mother.

² Note in the *Agenda*: "The Virtues," written in 1904.

Sujata: Then Humility.

Yes.

Sujata: Then Courage, then Prudence, Charity, Justice, Goodness, Patience, Sweetness, Thoughtfulness.... And then Gratitude.

Yes.

The first is Sincerity; the second, Humility. Yes, that's how it came back to me the other day – Sincerity, Humility.

Sujata: And Courage.

Perseverance came first, then Courage followed. Sincerity, Humility, Perseverance and Courage. That I remember. But there were twelve.

Sujata: Next you mention Prudence.

That's not it.

Sujata: Charity.

No.

Sujata: Goodness.

No.

Sujata: Patience, Sweetness, Thoughtfulness....

No.... That was written before I met Sri Aurobindo.

1972, January 19

Excerpt of a conversation with Satprem referring to their conversation on 12 January:

AM, p. 35; MA, p. 41-42; AMW, p. 412-13. Names of the rooms only: MoA, p. 5.
French.

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:



*Sincérité, Humilité, Gratitude, Persévérance,
Aspiration, Réceptivité, Progrès, Courage,
Bonté, Générosité, Égalité, Paix.*

Sincerity	Humility	Gratitude	Perseverance
Aspiration	Receptivity	Progress	Courage
Goodness¹	Generosity	Equality	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 coloured chart of the twelve petals)².

¹ “*Bonté*” has always been translated as “*Goodness*” but, page 217 of Vol. XII of the *Collected Works of the Mother*, a quote of Mother on translation, dated 4.7.56, translates “*Bonté*” as “*Kindness and goodwill*” (and not to “*Goodness*”). How would she translate it in this case?

² A scan of this colour chart is available at AV-Archives. When matched with its description by Sri Aurobindo, it consists of 3 groups of 4 petals which Sri

“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).”

(*Sri Aurobindo, 20 March 1934*)

The centre is gold.

Satprem: But what did you need these twelve attributes for?

They're going to build twelve rooms around the Matrimandir, at ground level, and Roger wanted each room to have a name: one of the twelve attributes of the Mother, and the corresponding colour.¹

* * *

Aurobindo describes clockwise, when placed vertically, the “top group” consists of 2 petals on either side of the top vertical. This explains why red is the second petal to the left of the top vertical ...

- 1 Note in the *Agenda*: According to Sri Aurobindo, these colours 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.

1972, February 1*Message for UNESCO:*

MoA, p. 1; CWM, Vol. XIII, p. 221; MA, p. 51; AMW, p. 413.
Handwritten in English, scan available.

Auroville is intended to hasten the advent of the supra-mental reality upon earth.

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

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

* * *

1972, February 8*Entry in Shyam Sunder's notes:*

DML, p. 123.
English.

Last evening Mother had received a report about the attitude of superiority of some non-Indians at the Health Centre towards Indians. As soon as I entered, she asked me about it. I told her what I knew and also that I was waiting to talk to other persons concerned before talking to her about it. Mother said that people coming to Auroville from abroad should know that India is their host country and they are on the soil of India. India is the country of spirituality and even a peasant here is nearer to the Divine in his heart than the philosophers of Europe. People coming to Auroville must recognise this fact; those who do not, have no place in Auroville. The spiritual status of India is an absolute knowledge.

She added that she was categorical in what she had just stated and wished that I had brought a recorder to tape it. Then she wrote a message in French, dated it, and advised its distribution:

MoA, p. 33; Vol. XIII, p.251; MA, Vol. XIII, p. 55; DML, p. 123, AMW, p. 414.
Handwritten in French. Scan available.

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

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

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

* * *

1972, February 21

Ceremony marking the beginning of Matrimandir's actual construction:

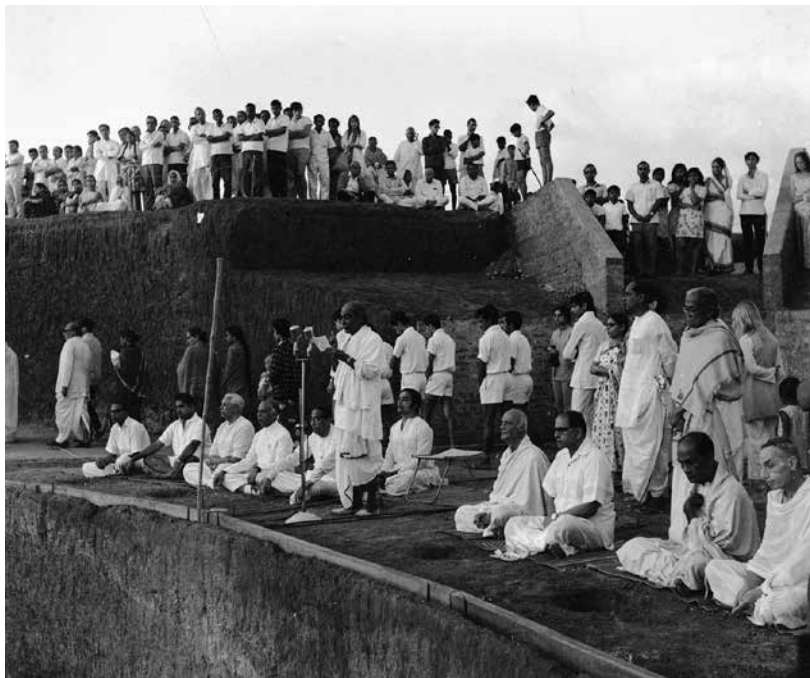


At 6.15 a.m. with the music of “The Hour of God”, the 2,000 well-wishers present there started putting, one by one, a pebble in the concrete mixer. A stone bearing the Mother’s writing (Om), her signature and the date was put in the base of the East pillars by Marta¹ and L. Ramalingam.²



¹ Piero & Gloria’s eldest daughter.

² Ramalingam started working at Matrimandir at a very young age. He became an Aurovilian and a member of the Matrimandir Coordination Group, and then an Auroville contractor. He now works at his own stone workshop at Sanjeev Nagar.

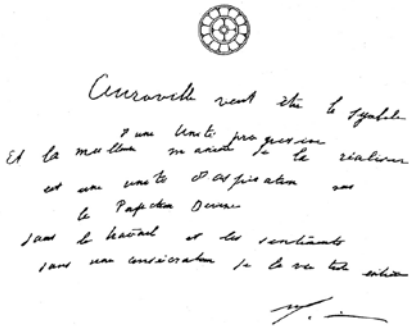


At 6.45 a.m. Nolini-da read Mother's message for this function which was presided over by 12 persons selected by her.

From left to right: Shyam Sunder, Ramanathan, Prem Malik, Navajata, Charupada, Nolini (standing), Sisir Mitra, Madhav Pandit, Sahana (standing), Nirodbaran, Satprem. Roger Anger is the 12th person, next to Satprem (not seen here). Barun Tagore is seated behind Charupada.

MoA, p. 5; CWM, Vol. XIII, p. 232; AMW, p. 414-15.

Handwritten message in French. Scan available.



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

* * *

1972, February 22

Mother's comment to Satprem:

AM, p. 64; MA, p. 69.

Verbal in French.

All day long on the 21st I had a strong feeling that it was everybody's birthday, and I felt the urge to say "happy birthday" to everyone.

A very strong impression that something new was manifesting in the world, and that all those who were ready and receptive would incarnate it.

In a few days, probably, we will know what it was.

* * *

1972, February 26*Entry in Shyam Sunder's notes:*

DML, p. 126; Notice: MoA, p. 88; CWM, Vol. XIII, p. 245, Gaz. 7; AMW, p. 455.
English. Scan available.

A projector having been acquired for Auroville, films can now be shown regularly in Aspiration.

The note on Cinema in Auroville, based on what Mother had said to Roger the previous day was read out:

Children below 15 will see only educational films.

Care should be taken in selecting films to be shown in Auroville.

Mother explained that films showing countries, mountains etc. should be shown. Not many such films are there, but the films which, in general, lower the consciousness, should not be shown.

A week later she added a last sentence and signed it:

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

Blessings.

* * *

1972, February 28*Message sent by Mother for Auroville's 4th birthday:*

Typed message on AV letterhead; DML, p. 124.
French.

28th February is Auroville's birthday.

On this day – wherever we are – we shall meditate, at

the designated time, 11:30, with the resolution of working better and of working always more and to open ourselves more and more to the Divine's Will.

Blessings

*

Entry in Shyam Sunder's notes:

DML, p. 127.

Handwritten English. Scan available.

I spoke to Mother about the birthdays of people at Auroville. I was telling them that Mother wished to see only those whom she knew, who were here for more than a year and were of service to Auroville. For visitors, I was seeing about their services. But what about the students of the Aspiration School?

Mother said that she could not see them; there were too many people.

Kumud intervened to say "Today there are 251".

Mother said "You see."

Henceforth, I will do birthday cards only for the people I know (all over the world), for the children studying in the Ashram school only, and for those who have been and are of service to the Ashram.

For seeing on the birthday, it is a rule only for the people of the Ashram.

For the others it depends on possibilities and must be asked long beforehand.

* * *

1972, February 29

The 4th leap-year celebration of the Golden Day of the Supramental Manifestation is celebrated with the concreting of the first layer (a 30cm thick PCC mat) of Matrimandir's foundation.

* * *

1972, March 3

Entry in Shyam Sunder's notes:

DML, p. 128-29.
English.

I reported about the daily new arrivals at Pondicherry. Two to three young people from foreign countries are coming, who have some money to live on, are used to drugs and smoking, and wish to join Auroville, but are not found useful for Auroville or do not wish to work.

Where do they stay? What do they do the whole day?

S.S.: They are easy going people without discipline, enjoying smoking and drugs. At Auroville we have no accommodation left for about six months to come. If I tell them 'No' for anything, how angry they become.

Have we not said 'no smoking, no drugs' in Auroville?

S.S.: For drugs, yes; but for smoking Mother has given the provision of a smoking room. But even this is not followed.

Mother said that I should tell these people that those who did not ask us before and are not accepted will not be taken

by Auroville.

I reported a remark of Yvonne's about me and wanted to know if I needed rectification on that point. Mother told me not to care for what others say, and added:

Mind is unreliable and makes all sorts of mistakes. Even if someone tells me that someone is criminal, it does not affect my seeing. I see differently... A day will come, I don't say that it will come soon, but it will come when the truth will be out.

Let others wallow in the mud, it does not matter.

* * *

1972, March 7

*Notice on birthdays finalised and signed with Blessings
by Mother:*¹

DML, p. 131; Notice only: AMW, p. 415.
Handwritten by S.S. in English. Scan available.

For birthdays of persons in Auroville, Mother can see those who are in Auroville since more than a year. Children born in Auroville can come when they are one year of age and more, other children when they are four years of age and more.

* * *

¹ Mother had spoken about it on 28th February 1972.

1972, March 8*Entry in Shyam Sunder's Notes:*

DML, p. 132-33.
English.

Last night, there was an outbreak of fire at the workshop at Aspiration. Attached to the workshop was the store-room of 'Auroconstruction'. Both were completely burnt with the materials there. Also two vans and one car. The loss in terms of money would be about five lakhs of rupees. The fire started at about 10 p.m. A few minutes before, there was an altercation with the paid watchman who was reported to be drunk and trying to drive away the van. There was a rumour that some persons in the village were thinking of destroying the workshop.

Was it insured?

Shyam Sunder: No, Mother.

Who was in charge?

S.S.: Ved Prakash was put in charge, but people there were always quarrelling with him, so some time back it was decided that he should have another place for the work and Vincenzo was in charge of this workshop. Most of the things there came with people coming from abroad, some were purchased by Auroville, some were donated by Vincenzo's wife Clare.

(Mother concentrates for a long time).

S.S.: Mother, what may be the reason?

You mean reason or cause?

S.S.: Yes, Mother.

(Mother concentrates)

S.S.: Should the police be asked to leave or to continue their inquiry?

Can they help in finding the responsibility?

S.S.: Yes, Mother.

Well.

Coming out, I saw Vincenzo waiting with a wish to see Mother. He was called in and when he came out he was in tears. Mother had spoken to him about the lack of harmony and absence of real aspiration for the Divine due to which her protection did not work.

Vincenzo: Do I have to start again?

Always we have to start again; everybody has to start again with the true aspiration to the Divine.

*

Excerpt of a conversation with Satprem:

AM, p. 76-77; MA, p. 80-81; AMW, p. 416-17.
French.

Ten lakhs [1 million] of rupees have just burned up in Auroville.

Satprem: Ten lakhs!

Yes. A workshop with machines as well as the godown next

door which contained the stock of food. Brrff!

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.¹ Do you remember?

S.: Yes, it was the 21st of February.

Well, this is it. Something like: "No half measures, no compromises, no halfway, 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

¹ This refers to the entry dated 22nd February 1972.

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.

S.: Due to a wrong attitude over there?

Yes. Oh, they're all quarrelling among themselves! And some even disobey deliberately; they refuse to recognise any authority.

* * *

1972, March 9

*Text given by Mother for publication in the
Gazette Aurovilienne:*

Gaz. II, 2, p.15; MI, April 1973, p. 261; AMW, p. 417.
English.

To be a man, discipline is indispensable.
Without discipline one is only an animal.
One begins to be a man only when one aspires to a
higher and truer life and when one accepts a discipline
of transformation. For this one must start by mastering
one's lower nature and its desires.

*

Excerpt from a conversation with Shyam Sunder:

DML, p. 133.
English.

Alors?

S.S.: The police have not been able yet to find any person as responsible for the fire.

It is not a person.

(Concentration)

S.S.: Mother, it is a big blow for us. Unless we, those who are working at Auroville, learn the lessons from it, I don't know what will happen in the future.

The atmosphere there was so bad that my protection which is there was ineffective. But it was a big blow.

* * *

1972, March 10

Excerpt from a conversation with Roger followed by a conversation with Rijuta Lunin:

MA, pp. 83-87; AMW, p. 417-23.
French.

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?

Roger: 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?

R.: Some time back, Laljibhai¹ 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.

R.: Perhaps some other countries are ready to help.

Yes, certainly!

R.: 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!

¹ Mother had made Laljibhai Hindocha the director of Auroville's Industrial Zone. ('New Horizon Sugar Mills' was his family's business.)

R.: 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.

R.: I'll speak to Nava 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.

R.: There's too much dispersion, Mother.

Yes, yes!

R.: 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 Nava, 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.

*R.: 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*) Nava is sick and Udar 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, Nava 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?

R.: Yes, Mother.

Good. Would you like us to work together?

R.: Yes, Mother.

Good.

R.: I'm ready to speak to Nava, Mother, if you permit me.

Yes, speak to Nava, it will do him some good.

R.: 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....

R.: I'll try to speak to Nava first, he's the hardest. I'll speak to Udar after.

Udar is very bright, he'll have very good answers to offer you! (*Mother laughs*)

R.: I've already spoken to Udar, Mother, I already know his answers.

But Udar is beginning to change, because he is an extremely bright man, so he understood he had to change.

I am with you.

(Roger leaves. Rijuta¹ 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.

Rijuta: 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

¹ Rijuta Lunin, the American disciple with whom Mother had translated the Charter of Auroville from French into English, Mother's secretary for American and Canadian disciples.

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 make shift 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 anymore.

(*silence*)

I can see, I have truly the occasion to see that if I left, I have

nobody here, it would be our destruction.

Rijuta: 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.¹

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.

* * *

1972, March 12

Entry in Shyam Sunder's notes:

DML, p. 135.
English.

*S.S.: Mother, the people of Auroville want to know what she has said about the fire accident.
I have prepared a note.*

¹ This shows that Mother was aware of what Auroville's fate would be if she would leave her body in the present circumstances. Fourteen months later she stopped receiving people (except for her personal attendants) and six months after that she left her body.

| *When I came to the words, 'There was no harmony', Mother said:*

Not only harmony, there is no unity, no sincerity, no consecration to the Divine, no faith, no confidence in the Divine. It was not the Divine's fault.

| *She asked me to continue to read. At the end she said:*

It is alright.

| *Then I added the words, "no sincerity, no faith, no confidence in the Divine" and when I read the whole sentence again, she nodded. The whole statement then read as follows:*

MoA, p. 87; AMW, p. 424; DML, p. 135 Gaz. 7 (in a different translation).
French.

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

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

*

Handwritten message:

AV-Archives.

Handwritten in English. Scan available.

We speak of Union and say we are working for it.
 But the spirit of quarrelling is in our midst.
 Shall we not conquer the insincerity?
 I am here to ask you to do it.
 And the best way is to join in the service of the Divine.

* * *

1972, March 14

Entry in Shyam Sunder's notes:

AV-Archives and DML, p. 136.

Name handwritten in English & French. Scan available.

Shyam Sunder reads to Mother a letter from Clare F.:

Mother,

Since one day Auroville must function fluently for need and demand without the internal exchange of money, perhaps the time has come to create that proper channel. We could begin in a temporary building this process. If this is the work to Do, and money comes for this work, what should be the name of the Bank Account?"

Clare recalls that Shyam Sunder told her that when Mother read her letter, he had never seen her so happy and that she tapped the letter saying (in French):

That's it! That's it! Give me a paper and a pen!

In his notes, Shyam Sunder writes: Mother approved of the so-called 'Shop project' of Clare and in response to her request for a name, she first uttered:

Auro-Fraternity, Auro-Utility,
 These are not the right words.
(Then came:)

For All
 Pour Tous

For All
Pour Tous

Mother writes the name with blessings. She dates it as March 1972 after inquiring about today's date.

* * *

1972, March 16

Notice signed with Blessings:

AV-Archives, AMW, p. 424; DML, p. 138.
 Typed in English. Scan available.

Hygiene in Auroville

Strict cleanliness is highly desirable in Auroville, in community kitchens and places of sanitation. The present state is far from satisfactory. For lasting improvement, the community as a whole should accept it as a need and some persons should take responsibility for looking after these matters.

The following persons have already offered their services for this purpose:

1. Kusum for Promesse.
2. Shanti for Health Centre Kitchen.

Volunteers are needed for Aspiration. Names may be submitted to Mother through Shyam Sunder.

Blessings

* * *

1972, March 28*Entry in Shyam Sunder's notes:*

DML, p. 142.
English.

Two persons in Forecomers take drugs and refuse to believe that drugs are not to be taken in Auroville in spite of Mother's clear injunction, 'No drugs in Auroville'.

If my authority is not respected in Auroville, do you not think that there will be more difficulties there? Do you think it will be better? What do you mean by 'they do not believe'? Do they think they have a right to do what they like in Auroville? Have they the right to kill others if they so like? Do they understand this?

Do they understand this?

S.S.: Mother, as they refuse to obey the conditions, they should go.

What for are they in Auroville? To do what they like?

S.S.: I have tried my best to persuade them. One of them when living at the Auroville Centre had promised not to take drugs. Now he says that his promise was for that place, not for Forecomers. Tomorrow he will say that his promise was for the particular house he was living in and not for the one to which he has now shifted.

Yes, I did not know that all this had happened. Well, I do not say that they should be here. But if they refuse to go?

S.S.: For that I can do the necessary. Till now all those who were asked to go have been made to go. They

refuse to go, two days, three days, even more, but in the end they go.

* * *

1972, March 30

Entry in Shyam Sunder's notes:

DML, p. 144.
English.

(Regarding an Aurovilian woman who is expecting a baby fathered by another man than her husband:)

What is this? Going after one man and another! I do not wish to say anything... For, well I am in this matter old-styled.

Shyam Sunder: Mother has spoken of 'no marriage in Auroville'. She has also spoken of the soul-relationship between man and woman, but people choose to read the first part only, then to couple it with their idea of liberty and non-discipline, and to do such things. If Mother does not reply, it will be understood as her consent.

We are trying to be above humanity, but these things are animal things, below humanity. In future when there will be no need of sexual activity for birth, that will be a proof of it.

Tell her that they can be good friends, but for good friendship kissing is not necessary, nor sexual activity.

(Regarding the letter from an Aurovilian about a man at Aspiration posing as a guru, of some persons gathering around him, and of the bad effect this contact has on herself:)

Let those who are interested in these vital things have their experience and see for themselves what happens. They can be

left to themselves. One need not do anything about it.

S.S.: Mother, she wants help and protection for herself.

(Mother takes out a blessing packet for her.)

Let us see. But, for the protection she has to be sincere. One cannot ask for protection and claim it in spite of what one may like to do... I say once for all... Will you remember?

*

*Excerpt from a conversation with Rijuta and then
with Sujata:¹*

AM, pp. 115-16; MA, pp. 117-19; Gaz.; CWM, Vol. XIII, p. 354-55; AMW, p. 424-26.
Taped conversation, partly in French, partly in English.

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 [*at "Promesse"*] 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.

¹ There are several versions of this conversation.

The two passages in square brackets [] have been added in CWM.

The two passages in curly brackets {} have been added in *Mother's Agenda*. Satprem says Mother added them later.

We are here to give up all desires and to turn towards the Divine and to become conscious of the Divine.

{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 realisation is the manifestation of the supramental consciousness.}

To realise 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 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.]

(Sujata enters, Mother continues in French)

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.}

Sujata: 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)

Sujata: 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.

* * *

1972, March 31

Entry in Shyam Sunder's notes:

DML, p. 145-46.
English.

The State Bank wishes to open a Branch in Auroville. Roger [Anger] had spoken to Mother about it and then to the Bank that in their branch at Auroville there should be employees in the office, but people who have accepted the Auroville way. The Bank says that the ideal is good, but it is not possible to do so at present. The matter had gone to the Chairman, Talwar; he also finds it difficult. It is a Governmental organisation and legal difficulties are there.

In Auroville we should not have the old way, otherwise

it will always be there. The Bank can have its branch outside Auroville.

Shyam Sunder.: Yes, Mother.

What is your proposal?

S.S.: Either outside or perhaps in Aspiration.

Yes, it can be in Aspiration.

S.S.: As a transition. The right type of people willing to work this way might come.

Yes.

[...]

The subject of the difference and quarrels between Nava and Udar came up. Roger has spoken to Mother about the points of arrangement arrived at between them. As one participating in the matter, I reported to Mother that according to me it was not an agreement for there was no change of heart. At best it was a working arrangement which will fall at the first test of reality.

Yes, it will fall at the test of reality. Both must change.

| *She then adds:*

People come and tell me that they wish to do my will, but all they want is to do what they will. I look straight into the heart; pretensions cannot help. I cannot be cheated. It is cheating oneself.

S.S.: Mother, on the one hand we are talking of the

Supermind and human unity, on the other hand, among people who go outside...

Where?

S.S.: To Delhi, Bombay, Calcutta, etc. There are not even four who can work together.

Yes, they talk of human unity and act like this. It is grotesque.

S.S.: People outside are intelligent, and they laugh at us.

Yes they laugh.

* * *

1972, April 2

As a follow-up to the conversation of 10 March with Roger, Mother receives him together with Navajata and Udar (the heads of the Sri Aurobindo Society and Sri Aurobindo's Action respectively).

Excerpt from their conversation:

MA, p. 124, Gaz. 2, 1, AMW, p. 426-29.
English & French.

I will tell you that we are preaching unity – unity of humanity – and we are all quarrelling – 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," brrrt! everything would go, there would be no world, there would be no men, there would be only That. Smashed egos.¹

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.

¹ Des égos pulvérisés.

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 superman¹ 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 Roger:) Did you follow?

¹ Note in the *Agenda*: Mother later changed "Superman" to "supramental being".

Roger: Yes, Mother.

Are you in agreement?

R.: Fully in agreement.

*(the other two are silent;
Mother turns to them and speaks in English)*

(Directly to Nava and Udar:) 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.

*

Entry in Shyam Sunder's notes:

DML, p. 147.
English.

*Excerpt from a letter in which Prof. V. Newcombe¹
refers to the four-zone sketch of Auroville drawn by
Mother in front of Satprem on 23.6.65:*

¹ In response to a request from Auroville, the UNDP sent Prof. Vernon Newcombe, an expert in town planning, to assist Roger in outlining Auroville's development.

The sketch shows the main elements of the town: cultural, residential, industrial and international. Did you envisage at the time that each element should be identical with one single land use zone? Or would it be acceptable to arrange in the new city around Matrimandir, a number of sectors (say six), each one of these containing a part of the four elements? Such an arrangement would bring the four elements more intimately together and particularly from the point of view of education it would produce to a greater extent that richness of the environment which I believe Sri Aurobindo demanded in relation to the universal university. If all the four elements can be included within one sector, it is, of course, possible to construct one sector at a time which may be considered a great advantage.

(Mother's answer:)

We are open towards everything, but it needs study. I am not an architect, I can't decide these questions.

What he suggests has some advantages, but great disadvantages. It will create confusion. I had said before what I had seen, what came to me in vision.¹

(Shyam Sunder shows Mother the photo of her original sketch – made in front of Satprem on 23.6.65).

Yes, that is what I saw.

(Shyam Sunder draws her attention to the shifting of the four zones.)²

1 Hence, the sketch drawn by Mother on 23.6.65 in front of Satprem with Matrimandir at its centre and the 4 zones came to her as a vision.

2 In September 1965, Mother accepted Roger's suggestion to flip her sketch along its SW-NE axis. In July 1971, she agreed to rotate the Galaxy concept by 50° counter-clockwise – in order to provide a suitable site to Bharat Nivas.

Yes, that he can do.

Mother had also remarked earlier:

I have given charge of architecture to Roger and he is capable.

S.S.: Roger goes to France on the 5th inst. for a month. If I come tomorrow with Roger when he brings Newcombe to Mother, I can follow up the matter better.

Yes, that's it.

*

Chamanlal-ji's remembrance of this particular conversation (years later):

Darshan, pp. 30-31.
English.

In 1972, when Sri Aurobindo Society, which was the governing body of Auroville, invited a UN expert, one Prof. Vernon Newcombe for helping us in the planning of Auroville. But when he came here, it was like Anglo-French war once again as he was an Englishman and Roger was French. And I in between, because I was asked by Mother to look after him, to be his counterpart. We had lots and lots of trouble. The first trouble was because I was an Ashramite. Aurovilians thought why I was working for Auroville, and Ashramites thought why I was working in Auroville when I had so much work at Ashram. Finally I got fed up and I wrote to the Mother: "I do not know what you have been told about me. You know I work half time in Ashram school; if you want I will make myself free. It will help me if you please write that you want me to do this work I am very

sorry to bother you and take your time.” You know there was always a dash in one’s mind. One wanted Mother’s direct reply and orders but at the same time one was very careful not to increase Her work too much. She was the first one to get up and last one to sleep and it’s none of our business to be bothering her about every small thing; She wouldn’t say anything because she was the Mother but it was not nice to over-burden her: She replied to me on a piece of paper, “Chamanlal, I want you to do this work.” She made it very clear: it was not a question of working for Ashram or Auroville but for her.

So we proceeded merrily with Prof. Newcombe in spite of all the Anglo-French skirmishes. On the final day when the Professor was leaving, he suddenly decided that he wanted five zones instead of four as it was in the sketch made by the Mother. And five happened to be the number signifying ‘Realisation’ and also the total number of petals in “Auroville Flower”.

So I went to the Mother and said: “This gentleman is talking of five zones now. I don’t know what to do?” She said:

Well I am not an architect or an engineer, I wrote what I saw. Now it is up to you people to realise that.

So when I told that we had to realise the plan the Mother had drawn, the Professor said: “If She had done everything what am I to do?” I said, “You have to help us do it.” But he was a UN man and not a disciple of Sri Aurobindo and the Mother.

However the next day, we all went to the Mother and he had taken the flower of Auroville. It was in April, 1972. As Mother was looking at that flower, very intently he said: “Mother, I want to put this flower in Auroville, because this means the realisation of Auroville. And there should be five zones, not four.” And Mother was not replying. Monsieur

André, Mother's son, thought that she was not hearing and was whispering into the Mother's ear "Maman, Maman." But she was hearing. She suddenly looked up and said:

I will not put this flower in Auroville till Matrimandir is realised.

I have written what I saw; now it is for you to realise.

She added.

She didn't answer directly or contradict Prof. Newcombe and actually there are five zones, the Matrimandir zone, – at the centre – is the fifth one. She was very precise, very flexible but at the same time, very firm.

* * *

1972, April 3

Entry in Shyam Sunder's notes:

DML, p. 148-49.
English.

Shyam Sunder: Auroville has taken 26 lakhs from the State Bank of India. The [deeds of the] lands are given as security. Six lakhs are to be repaid by 30.6.72 and the balance by 31.12.72. It is not expected that we will accumulate this big sum to be paid off at one time. So, although we are in financial shortage at present, from the monies which come I can go on repaying 50% to the Bank.¹

1 Personal communication, dated 30.8.2000, from Shyam Sunder to Gilles G.: "In 1971 when we were short of funds SBI was approached for loan for purchasing land for AV. Mother signed the S.A.S resolution for the same. Initially the amount sanctioned was 20 lacs. Later it was raised to 25 lacs. For security we wanted to offer existing land to the extent of the loan amount plus new purchases. The bank wanted the whole land plus new purchases. Out of the existing land, I wished to delete MM land, but the bank insisted in a way as if the MM land was the real thing. Mother told me, 'Give it, give it. They cannot take away MM'."

Yes, yes. This is what should be done.

* * *

1972, April 4

Entry in Shyam Sunder's notes:

MA, p.129; DML, p. 150-51.
English.

Shyam Sunder: Roger spoke to Mother yesterday that he will come today when I am here and ask her something about Auroville.

Yes.

S.S.: The question is about undesirable people in Auroville. Sometimes people rejected by Roger and me are accepted by Mother. I am not capable of judging the people beyond a mental judgment. I simply place the facts. Mother can see the people in their inside, their soul, their destiny, and as I understand her – I may make mistakes in understanding her – but I try to do as I have understood. For me it is alright. Auroville is Mother's responsibility. Roger is exercised over the problem and what she will reply is alright for me.

| *She wanted specific instances and I gave some names.*

Mother's answer and the rest of the conversation as taped by Kumud:

AM, p. 125-32; MA, p. 129-36; DML, p. 149, AMW, p. 429-35.
Taped conversation: Partly in English, partly in French.

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. Voilà.

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 Thy will be done] – WHATEVER it is. Voilà. That's my position.

(Roger enters)

Roger: There has been a chain of events which makes it necessary for me to ask you a question. I have read this question to Shyam Sunder, 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 summarised in this letter: Auroville is burdened by a small group of people who

are contaminating its life and spirit and jeopardising 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?

(Mother speaks in French)

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.

R.: 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?

R.: 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.

R.: The same for hygiene.

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

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

Yes. Something could be organised 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.

R.: Yes, Mother, it's clear. But there's also the problem of admissions to Auroville.

Oh – well?

R.: 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.

R.: 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 Shyam Sunder), whom I was forced to remove from the Ashram because they were totally undesirable in the Ashram¹, 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

1 Note in the *Agenda*: "In particular one of Navajata's nephews. This undesirable person did not hesitate later to lodge a false complaint with the Supreme Court of India to have the recalcitrant Aurovilians expelled from Auroville and his uncle installed as Auroville's legal proprietor".

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 (*Mother points to Roger and Shyam Sunder*) 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 (*Mother points to Roger and Shyam Sunder*) find undesirable.

Do you understand?

R.: Yes, Mother. But at present all the requests are presented by Shyam Sunder. No one else presents requests from newcomers. So things should be simple?

Are you sure about that?

R.: 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 Shyam Sunder to be allowed to come back. And we...

A girl?

*R.: Yes, Mother. Shyam Sunder and I were against it, but you said, "She must be given one more chance."*¹

Yes – yes, for one month?

S.S.: 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.

R.: 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 favour 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

¹ Bhagwandas remembers speaking to Mother, together with other residents of Aspiration, about "undesirable people" staying there. To their astonishment, Mother found excuses for each one of them. Then they spoke about a girl using drugs saying that this one absolutely had to leave at the earliest... but Mother allowed her to stay for another fortnight. This girl left by herself before the end of the fortnight.

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 organisers, our task is to set the example of what we want others to do. We must rise above personal reactions, be exclusively attuned to the Divine Will and be the docile instruments of the Divine Will – we must be impersonal, without any personal reaction.

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

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

It is the sincerity of our attitude and effort which makes a 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 realisation – of the sincerity of the realisation – is such that it’s UNBEARABLE to those who are insincere.

(silence)

That’s all.

R.: 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.

* * *

1972, April 5

Mother's reply to a letter about the psychic:

MoA, p.103; AMW, p.436; DML, p. 156, Gaz. 2, 1.
French.

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

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

* * *

Undated

Notice signed and "approved" by Mother:

AV Archives.
French. Translated into English by the editor.

Safety Measures for all of Auroville

As the amount of construction increases, these safety measures will have to be put in place from today onwards and rigorously respected. They were taken under Mother's direction, who particularly insisted on their importance and implications.

In Auroville it is forbidden to smoke in work places, in cafeterias, in all collective and private accommodation – except in the smoking space.

In general, basic safety precautions will need to be taken in workshops and all other working spaces. Studies with estimates will be handed to Shyam Sunder to this effect. In the meantime all dangerous work will be stopped.

In case of power failure, candles should not be lit under any pretext. Torch lights will be distributed to this effect.

Designation of a responsible person for each building and for each group of ten huts. The latter will be in-charge of the proper functioning of a fire-extinguisher and other fire-extinguishing equipment, which should only be used for this purpose. The list of the responsible persons will be handed to Shyam Sunder as soon as possible.

An alarm horn will be installed in all Auroville places. The camps should never be left empty of occupants without a team remaining there to look after its safety.

Approved

* * *

1972, April 10

Entry in Shyam Sunder's notes:

DML, p.160.
English.

In the Planning Group meeting, upon being asked, I have given an interpretation of Mother's reply to Prof. Newcombe regarding his suggestion for a different design than that of the four zones being acted upon. Mother had said,

We are open, but it needs study.

I have explained that the four zonal idea came as a vision of the Mother and it has been serving as a base for the work that started in 1968. If on proper scientific or technical study some fundamental difficulty can be pointed out, it will certainly be appreciated.

A question was then raised whether the four zones idea was practical.

It is practical.

I went on to state my reply that a thing seen by Mother in her vision implies its practicability.

In the next meeting the question might be asked again, so I want to know from Mother about what I had said.

It is correct.

* * *

1972, April 11

Entry in Shyam Sunder's notes:

Part DML, p. 160, and part GMLA, p. 55-57.

Handwritten in French. Translated by Gilles G. Scan available.

In reply to a letter of Vijay and Kiran [Nava's son and daughter] about the exhibition in the embassies on the occasion of Sri Aurobindo's Centenary, Mother said that there should be photos and products, and for each country a person from that country should choose; Nata for Italy, André for France, like this. They should make a list.

The S.A.S prepared a pictorial exhibition set: "Towards the Future" containing large photographs depicting the activities of Sri Aurobindo Ashram, Sri Aurobindo Society and Auroville. This was sent by the Government of India to all embassies for arranging exhibitions during Sri Aurobindo's Birth Centenary. Mother was asked whether she would give a message for people all over the world on this occasion. She wrote in French:

A new world, based on truth and refusing the old slavery to falsehood wants to take birth.

In all countries there are people who know it, at least feel it. To them we call:

“Will you collaborate?”

The Mother,
Sri Aurobindo Ashram
Pondicherry¹

* * *

1972, April 12

Entry in Shyam Sunder's notes:

DML, p. 162; Message on Unity in Gaz. 2, 1.
English.

I informed Mother of the talk Ramanathan, Varadharajan, village representatives and local M.L.A.s had with the Chief Minister² and some other Ministers in Tamil Nadu. For the first time a group of Tamil people have spoken for Auroville to the Government.

* * *

1972, April 13

Entry in Shyam Sunder's notes:

DML, p. 163.
English.

One pair wrote to Mother that their child was conceived not out of sexual desire but as service to Auroville to give an Auroville child.

Mother said:

How people deceive themselves!

* * *

¹ Note that it is exceptional for Mother to sign in this manner.

² At that time, M. Karunanidhi was Tamil Nadu's Chief Minister.

1972, April 16

Entry in Shyam Sunder's notes:

Original kept at AV-Archives; DML, p. 164; CWM, Vol. XIII, p. 241; AMW, p. 436.
Question and answer handwritten in English. Scan available.

The letter dated 12.4.72 signed by Navoditte, [after the fire in Aspiration], for people in Aspiration was read:

Novoditte: About Mahalakshmi, Sri Aurobindo has said: "If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives...."

In fear that you may do this, and with sorrow that we have caused you pain, we, at Aspiration, ask your forgiveness. Many of us, many times, have promised to change; many of us again do so promise now. We pray for the grace. With our love."

(Mother writes this reply at the back of his letter:)

My love and blessings are always with you for Progress and Transformation.

(Mother said that it should be framed and kept in the meditation room.)¹

* * *

¹ When Novoditte handed this original to the Archives, he noted "We never got one" [meditation room].

1972, April 17

Entry in Shyam Sunder's notes:

DML, p. 165.
English.

Regarding the optical lens industry in particular and industries in general there, Mother answered that we could have local paid labour, but as for technicians from other places, they should be those who have understood and liked and accepted Auroville and its life. "otherwise", she said, "you will not come out of the old thing."

* * *

1972, April 18

Entry in Shyam Sunder's notes:

DML, p. 165-66.
English.

Placed before Mother the position of Bharat Nivas: financial shortage; cutting of air conditioning, acoustics and restaurant equipment; difficulty of maintenance when ready; attitude of Aurovilians who think these things to be against Auroville spirit, not caring for beautiful things; question of user.

(Mother concentrated... silence)

What do you want from me?

Shyam Sunder: Mother, I think that in the basement of the Auditorium the offices of Auroville at present at Pondicherry can be located. In the restaurant a simple Indian style food service can be started for the office and residents there. On the walls, there can be murals of the paintings, architecture and sculpture referred

to by Sri Aurobindo in "The Foundations of Indian Culture". When the whole Bharat Nivas is completed and the place is needed by it, we can shift.

(Mother liked the idea and said:)

Yes, it is good. It is alright.

I mentioned Roger's wish to have the offices in Auromodel, but the difficulties of finance, drawings and time-lag are there.¹

Even if we have to go to Auromodel, it can be done later.

Yes, we can shift later.²

* * *

1972, April 19

Entry in Shyam Sunder's notes:

DML, p. 167.

English.

Shyam Sunder: Mother, the situation is quite grave. We haven't money, we haven't the right people. Often there is no joy in the work.

(silence. Long silence)

Il faut avoir la foi. *[One must have faith].*

* * *

1 Roger wanted to focus on developing Auromodel and not the city area – except for Matrimandir and Bharat Nivas.

2 Mother is siding here with Shyam Sunder – and not with Roger.

1972, April 27

Entry in Shyam Sunder's notes:

DML, p. 170.
English.

Two Aurovilians wished to go to France to bring money and equipment for Auroville.

They go but do not bring anything. They go because of the pull of the old life. But in such cases I say one can go.

* * *

1972, April (most probably)

*Excerpt from a video-recorded interview of Roger
Anger by Michael Klosterman:*

Video recording in French available, transcribed and translated by editor.

Roger: [Auroville] is a very special laboratory because this city will be built to be at the service of man and I believe this is essential to understand how Auroville can grow. On what basis Auroville can be realised? Auroville should be at the service of those who will live there. That means that this city will not be constructed first and then occupied but it will be the inhabitants who will define by their living experience the needs of the city. This approach is the opposite of that taken up to now by contemporary urban planners. Cities have been built and then people have been asked to inhabit them. Here the problem is reversed.

* * *

1972, May 1

Entry in Shyam Sunder's notes:

DML, p. 172.
English.

| *An old man from Bengal wants to come to Auroville to spend
the last days of his life.*

Auroville is not for the last days of life.

* * *

1972, May 3

*Ashramites and Aurovilians gather for concreting of the tie-slab connecting the foundations of Matrimandir's four pillars.
(It will take 26 hours).*

*Mother's message read by Shyam Sunder before the
starting of the work at 4 p.m.:*

AV-Archives; AMW, p. 437; DML, p. 172.
Handwritten. First line in French, message in English. Scan available.

For the Matrimandir

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

With my blessings

* * *

1972, May 4

Entry in Shyam Sunder's notes:

DML, p. 173.

Letter handwritten in French. Scan available.

Yesterday there was a serious car accident in Madras. The details were reported. Also the working of Auroville Transport was reported. Mother wrote to [the Aurovilian in-charge]:

I have just learned about the Madras accident. I see that my protection is very effective for your body, but unfortunately not for the work. So I have to ask you not to occupy yourself any more with the transport at Auroville, because I do not wish a similar accident to happen another time.

Blessings.

I spoke to Mother about my disturbed feeling over the incident. She calmed me. I wanted to know why such things happen. Mother said:

Because of the imperfection of each one... The only security is in faith in the Divine...

If my protection were not there it would be a catastrophe. Because of the protection, only what is absolutely inevitable happens... be sure of that.

On other occasions when the grace saves us, we are either unconscious or manage to forget it.

Or one gives some silly explanation for it.

* * *

1972, May 8

Entry in Shyam Sunder's notes:

MoA, p.103; DML, p. 175; AMW, p. 437.
English.

| *Mother writes a reply to a question from someone in Auroville about the conquest of the ego.*

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

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

Blessings.

| *In a letter quoting "Effort was the helper, effort is the bar", the writer wished to give up effort.*

She can try. My experience of 94 years is that effort should not cease. If the effort ceases, the whole thing falls – b u r r – What can I say? This is my experience.

| *The second point was that she wanted to journey with Mother if she thought her to be deserving.*

(Mother says with a smile:)

Yes, it is always there, the help is always there; there is no question of deserving.... What is needed is receptivity and sincerity. The help is not less or more, it is always there; what one receives depends on one's receptivity. The Divine's joy is also not more or less. It is immutable.

* * *

1972, May 13

Excerpt from a conversation with Satprem:

AM, p. 179; MA, pp. 180-81.
French.

The subject here is the conversation of last April 2nd with Roger, Nava and Udar, when Mother was trying to bring harmony among the three. The recording of the conversation, which was done by Kumud (Satprem was not present), started circulating in the Ashram in all kinds of distorted transcriptions.

Did they give you that text?

Satprem: Yes, Mother, certainly! Is it for the "Auroville Gazette"?

There's a complete confusion... Don't ask me. (*Mother turns towards the bathroom.*)

S.: Yes, yes, Mother

But I thought of one thing that would be good for the "Bulletin".

S.: Oh, yes, Mother, that's something else. We kept it, and it will be published in the next Bulletin. Yes, it's done.

What was it? I don't remember.

S.: It's when you say, "You are here now on earth because you once chose to – you don't remember it, but I know; that's why you are here..."

Yes, I feel such people are found EVERYWHERE on earth. That was the idea: that some people reading this suddenly feel it's their destiny.

* * *

1972, May 23

Entry in Shyam Sunder's notes:

DML, p. 180.
English.

*Note drafted by someone else (Roger?) and
signed by Mother:*

Facsimile in Shyam Sunder's file at AV-Archives, DML, p. 180-81.
Typed in English on Auroville letterhead; signed without blessings. Scan available.

SOME GUIDELINES FOR SETTING UP INDUSTRIES AT AUROVILLE

One of the objectives of Auroville is that economic activities of all kinds, whether industrial, artisinal, agricultural, etc, should be completely taken up by Aurovilians. Since the requirements of the Aurovilians are completely looked after by Auroville, the question of salary does not arise.

This objective, which should not in any case be forgotten nor delayed in its application, is the ideal to be attained.

An intermediary stage for practical reasons seems necessary before attaining this.

During this period, the industries which would come up in Auroville, can engage for a certain period, according to their needs, some salaried specialists or technicians. However, engagement of this paid personnel would be only for a limited period under a form of contract to be renewed annually. Their role will be to help start of

industries and then help form a team of Aurovilians, as soon as possible, who would replace them.

Moreover any enterprise or project undertaken at Auroville should be in consonance with Auroville's ideals.

* * *

1972, June 1

Entry in Shyam Sunder's notes:

DML, p. 184; AMW, p. 437.
English.

I spoke to Mother about Roger's letter to me and Mother's approval for the soap industry in the industrial zone of Auroville.

Mother confirmed it, also the fact that Roger is in charge of the architecture of Auroville. She laid stress on harmony.

When I am not here, what will you do?

S.S.: Mother, kindly don't say this.

I don't like quarrels. Whether I should be here or not is in balance. Such things put a pressure on me to depart... I am not here for these things. I am busy with transformation... You have to find a solution among yourselves.

In the evening, I informed Mother that I have asked the soap industry man not to construct at Aurogarage and that when Roger comes she can reassure him that he is the only person responsible for the Auroville architecture and its execution.

* * *

1972, June 2

Entry in Shyam Sunder's notes:

DML, p. 185.
English.

*The question was raised regarding Aurofood being shown as a part of Auroville when it is neither on the Auroville land nor run according to the Auroville way nor does any part of its income come to Auroville.
Mother said that the Aurofood man should be asked whether it is part of Auroville.*

* * *

1972, June 8

Completion of Matrimandir's foundation. Construction of its four pillars will start on 11th.

Entry in Shyam Sunder's notes:

DML, p.187; AMW, p. 437.

This typed note in English disappeared when the MMWC was demolished.

Mother signed the Matrimandir Workers Camp note "with blessings"

Matrimandir Workers' Camp is meant for those who:

1. Work whole time at the Matrimandir or in the Matrimandir Garden Nursery.
2. Do not take alcohol or drugs, and live cleanly.
3. There should be no smoking or sex-indulgence in the Matrimandir area.

6.6.72

With blessings

* * *

1972, June 11*Entry in Shyam Sunder's notes:*

DML, p. 188.
English.

Regarding tree plantation in Auroville, Prabhat has written asking Mother whether she suggests some specific trees. The names of trees were read to her. She advised that the trees should be selected according to the soil and climate, and asked:

How many trees do you wish to plant?

S.S.: A thousand this year.

* * *

1972, June 15*Entry in Shyam Sunder's notes:*

DML, p. 189.
English.

Reply dictated by Mother for a man who wanted her advice about his relationship with a woman vis-à-vis their wish to do sadhana:

Take care that the woman does not bring desire into your atmosphere. Such friendship can be useful only if the feminine element has high spiritual aspiration in her, otherwise it is a cumbersome hindrance.

* * *

1972, June 18*Entry in Shyam Sunder's notes:*

DML, p. 190.
English.

| *A Dutchman wanted to know if he should be here or not.*

It is for oneself to choose, how can I choose? One has to choose between the two lives. Both are equal possibilities. For the life here one has to choose to face the difficulties – and then come joy and harmony.

He can remain here as a visitor and try to get over his attachment to the girl friend in Auroville.

* * *

1972, June 23*Note for Auroville:*

MoA, p. 88; CWM, Vol. XIII, p. 226; AMW, p. 438.
Written in English.

Jesus is one of the many forms the Divine has assumed to come in contact with the earth. But there are and will be many others. Auroville's children must replace the exclusivism of one religion by the vast faith of Knowledge.

* * *

1972, June 29*Entry in Shyam Sunder's notes:*

DML, p. 193.
English.

Shyam Sunder: Mother, there is an open feeling among the people there that they are doing service to Auroville by producing children, and they are proud of it.

No, it is not a service. Such children are ill-conceived, ill-formed, under-developed. They are a burden on Auroville.

S.S.: Mother, the issue of sex-indulgence in Auroville is serious.

It is so disgusting. Something has to be done about it. They are living like rabbits and animals. Haven't I written?

S.S.: There was a conversation with Mother. It has come out in the Gazette.

Put it in big letters in your office.

* * *

1972, July*Answer to someone who had offered to help
clean Last School:*

MoA, p. 88; CWM, Vol. XIII, p. 251; AMW, p. 438.
French.

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

which is of capital importance.

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

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

* * *

1972, July

Answer to a question from someone in Auroville:

MoA, p.103; AMW, p. 438.
French.

Q. From Auroville: Why is there this dark and stupid personality in me? Does it lie hidden in everyone, or am I an especially difficult case?

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

* * *

1972, July 3

Entry in Shyam Sunder's notes:

DML, p. 195. Message: MoA, p. 47; CWM, Vol. XIII, p. 221-22; Gaz. 2, 2; message only: AMW, p. 439.
English. Scan of the message available.

*Informed Mother of the solution of a technical problem in the construction of Matrimandir.
Regarding the financial difficulty she remarked:*

C'est dégoûtant. [*It is disgusting.*]

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

Spontaneous work can be done only by a man of genius.
Is there anyone claiming to be a genius?...
Blessings.

* * *

1972, July 8

AV-Archives.
English.

As long as people are not determined to follow the Truth I can do nothing for them outwardly. Not the Truth as they see it, but the Truth as it is. To be able to know the Truth you should be without preferences and without desires, and when you aspire for the Truth your mind must be silent.

* * *

1972, July 10

Message:

MoA, p. 36; CWM, Vol. XIII, p. 222; DML, p. 198; Gaz. 2, 2; AMW, p. 439.
Handwritten in English. Scan available.



10. 7. 72.

To follow all the impulses
of the lower nature is
surely not the supramental
way and has no place here.
What we want is then to
have the advent of the right centre,
not as all men of faith in the
right and true of humanity to feel
of lower and low impulses.

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

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

* * *

1972, July 11

Entry in Shyam Sunder's notes:

DML, p. 198.
English.

For examining our case for exemption from the Land Ceiling Act¹ under the proposed Bill, Counouma and I are going to Madras to see the Minister. Mother saw us early and gave blessings packets with Sri Aurobindo's photo.

* * *

¹ Auroville became exempt from the Tamil Nadu Land Ceiling Act once it became an autonomous body under the Central Government. Prior to this it obtained successive increases in authorised ceiling.

1972, July 12

Entry in Shyam Sunder's notes:

DML, p. 198.
English.

| *About our case for exemption from the Land Ceiling Act:*

It went alright?

S.S.: Yes, Mother, the response was good. But it will need one or two more going to Madras.

*

Message:

CWM, Vol. XV, p. 33; MoA, p. 41; Gaz. 2, 2.
French.

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

Spiritual teaching is above religions and strives for a total Truth. It teaches us to enter into direct contact with the Divine.¹

* * *

¹ See comments in *Agenda*, July 15th 1972.

1972, July 13

Message:

DML, p. 199; MoA, p. 48; CWM, Vol. XIII, p. 222; AMW, p. 440; Gaz. 2, 2.
Handwritten in English. Scan available.

13. 7. 72.



So long. as we go on
telling lies

we go on pushing the happy Future
far from us,

—

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

* * *

1972, July 15*Entry in Shyam Sunder's notes:*

DML, p. 199.
English.

J. and C. were seen making love under a tree in the day-time. C. is pregnant. The neighbouring Indonesian woman is worried about it, especially for her son what effect such a sight will have on him?

Nowadays, children know many things. Let them know... When I was married at eighteen, my Mother told me what will happen, but now... After a hundred years, two hundred years, these things will be looked upon as remnants of animality.

* * *

1972, July 16*General message (not given specifically to Aurovilians):*

CWM, Vol. XIII, p. 60; AMW, p. 440.
English ?

To each and every one of my children.
Whenever they think, speak or act under the impulse of falsehood, it acts on my body like a blow.

* * *

1972, July 17*Entry in Shyam Sunder's notes:*DML, p. 200.
English.

S.S.: Mother, tomorrow and the day after, there will be the meeting of the Select Committee on the Land Ceiling Bill. After that we will know their decision.

Where are they meeting?

S.S.: At Madras.

You are going?

S.S.: No, it is their own official meeting.

*

Mother writes down the significance of Matrimandir's four pillars¹ for Roger:

MoA, p. 5; CWM, Vol. XIII, p. 232; AMW, p. 440.
Handwritten in French. Scan available.

North	Mahakali	East	Mahalakshmi
South	Maheshwari	West	Mahasaraswati

Roger notes down Mother's clarification regarding the position and colour of the 12 meditation rooms in the "petals":

Roger's personal archives.
Handwritten in French by Roger. Scan available.

¹ Mother seems to have given these names verbally earlier.

*The colour light blue for Sincerity and dark blue for Peace.
Rotating towards the left.¹*

Agreement for this solution.²

* * *

1972, July 20

Notice, drafted by Roger and approved by Mother:

MoA, p. 88, AMW, p. 440.

French.

The Mother has clearly indicated that from now on, for various reasons, above all for reasons of safety, construction of thatched houses should not be undertaken. Consequently, future construction, even temporary, should not include bamboo or thatch and should receive the technical approval of Aurofuture/State House.³

* * *

1 A small sketch indicates that this means anti-clockwise.

2 Roger did not note down along which radial the first and last rooms should be. During Mother's lifetime, drawings by *Auroville's Future* showed them on either side of the East radial. (The first and last of the 12 gardens are also on either side of this radial). As per Mother's instructions, Matrimandir's [main] entrance door faces the rising sun on 4th April. (Sri Aurobindo landed in Pondicherry on 4.4.10).

3 "State House" was the mansion where *Auroville's Future* had its office in Pondicherry. The State Bank of India had used it earlier. Roger had built an apartment for himself on the terrace. The entire building has been demolished. "Palais de Mahé" and neighbouring buildings came up on the large plot it once occupied.

1972, July 27

Entry in Shyam Sunder's notes:

DML, p. 204.
English.

*And D. says that I am only a bureaucrat, I only tell people to go; Mother forgives, Mother is very good.
Mother had a good laugh and she took my hands in hers.*

*S.S.: Mother, formerly these things used to affect me,
now they don't.*

(Mother laughed)

They are like cats and dogs; like cats, and like cats they can be useful. Do you understand?

I didn't, and she repeated, and added,

They have nothing to do with spirituality, it is animality.

*S.S.: But, Mother, they announce without hesitation
that by producing children they are doing great service
to Auroville!*

Auroville is going to have 50,000 inhabitants, is it not?¹ But let us see how many of these children will be there. Does this woman wish to produce more children?

*S.S.: Not this one, Mother. She is not saying about it in
her letter. It is D. who will come today to Mother in the
group.*

¹ This is the only record of Mother speaking of 50,000 inhabitants in Auroville. Though it seems obvious that she mentioned this figure to Roger (and others) in September 1965, there is no record of it.

These things will teach you to smile.

* * *

1972, August

Entry in Roger Anger's notes:

Roger's personal archives, AMW, p. 441.

Handwritten in French by Roger. Translation Gilles G. Scan available.

[On the subject of the quality of silence at Matrimandir:]

I would like people to keep silent. It must be written there *[in the Matrimandir area]* that one keeps silent, in French, English and Tamil. And no music.

[About flowers:]

No flowers inside. There should be a room to put them in, in a corridor.

[Matrimandir:]

In principle not for visitors, reserved for Aurovilians; but not everyone will be admitted. The first condition for those who want to go there is to ask. Those who have contributed to the construction will be admitted in the first place. If there are doubtful cases, they should be referred to me. All those who have a doubtful presence should not go. If there is the slightest doubt, the case should be presented to me. People must be known for their qualifications.

[Matrimandir door:]

One cannot leave it *[the building]* open. Then voluntary

guardians would be needed, day and night. I think it's simplest with doors.

* * *

1972, August 3

Entry in Shyam Sunder's notes:

DML, p. 207.
English.

| *To an Aurovilian who feels lonely and like a stranger.*

Your feeling comes from the fact that you are doing nothing useful for the community. Take up some work that you can do regularly and it will be alright.

| *In reply to another letter Mother says:*

Change your nature.

* * *

1972, August 4

Entry in Shyam Sunder's notes:

DML, p. 208.
English.

| *The person who was told yesterday "Change your nature" wishes to know what exactly is to be changed.*

Be sincerely consecrated and faithful to the Divine.

* * *

1972, August 8

Notice drafted by someone and signed by Mother, “with Blessings” in response to the many visitors asking to see the schools in Aspiration, especially Last School:

AV-Archives; AMW, p. 442.

Typed in French. Translation Gilles G. Scan available.

The Mother has confirmed that in future all visits should be made as far as possible during the hours fixed for that; that visitors are not allowed to enter the school buildings without specific permission; and that they may not take photos as they wish without prior agreement.

All Aurovilians are therefore requested to see that these instructions from the Mother are respected.

(In addition Mother has said:)

Each person and each thing in its own place and time.

(And about judging visitors.)

There is a big difference between coming out of curiosity and coming to offer service. It would be useful to ask them, ‘What service can you offer?’ – That is, to make it a little difficult.

* * *

1972, August 10

Entry in Shyam Sunder's notes:

DML, p. 210.
English.

A question was raised about the language in which command is to be given to the village children in the evening playground started at Aspiration.

They only understand Tamil?

Shyam Sunder: Yes, Mother.

Then, Tamil.

For the Aspiration School, French and English to continue in sports and games.

* * *

1972, August 15

Excerpt from Ruud Lohman's Matrimandir Diary:

On August 15th there was a special midnight meditation to celebrate Sri Aurobindo's Centenary, and a collective meditation at 10:00 a.m. Matrimandir workers were presented with a souvenir poster carrying photographs of Sri Aurobindo, the Mother and the construction team, and Mother's message:

MoA, p. 104; CWM, Vol. XIII, p. 233; AMW, p. 442.
Handwritten in English. Scan available.

Goodwill and peace to all.

* * *

1972, August 17

Entry in Shyam Sunder's notes:

DML, p. 212.
English.



Narad has written to Mother about the smallness of the size of the Matrimandir gardens fixed by Roger.¹

I have never told Narad that it should be very big... Roger is the best judge.

* * *

¹ In this model, originally and during Mother's lifetime, the areas in rosewood were to be entirely covered with red tiles. The "gardens" were all very small (a few square meters each) and were partly surrounded by small ponds. Flowers were to be exhibited there in vats and in pots and changed regularly (as was and is still the case in the first courtyard when one enters the main Ashram building.) Narad was well aware of how different Roger's concept for these gardens was from what Mother had described to Huta on 25th June 1965. Three decades later, Roger increased the size of these gardens.

1972, August 20*Entry in Shyam Sunder's notes:*

DML, p. 213.
English.

Ajit Rao wishes to build a house in Auroville. Roger has told him that unless he works for a specific project, he should not have a house; but if Mother says that he can have it even without such a work, he will make the design. Ajit insists that only his wish to build a house in Auroville be placed before Mother, and he is prepared to work if she wants him to do so. He drinks and smokes.

To build a house in Auroville, one should not drink or smoke. *(laughing)*

Is he prepared to exchange smoking and drinking for a house in Auroville?

* * *

1972, August 22*Entry in Shyam Sunder's notes:*

DML, p. 213-14.
English.

Patricia of the Matrimandir Workers' Camp kitchen asks about fish and eggs as part of the food of the future for Auroville.

This is certainly not the food of the future. But we are in a period of transition. The length of the transition depends upon the transformation of consciousness.

Q.: What guidance can you give to Aurovilians who wish to use the medium of film in the service of the Divine?

One should read the books of Sri Aurobindo, what he wrote after coming here, and not confuse by imagination.

Q.: But Mother, Sri Aurobindo takes a life-time.

(laughingly) Yes, yes.

* * *

1972, August 26

Entry in Shyam Sunder's notes:

DML, p. 215.
English.

| *About people in Auroville, Mother remarked,*

They have no conscience, no consciousness, no aspiration.
They are for a comfortable life.

* * *

1972, August 27

Entry in Shyam Sunder's notes:

DML, p. 215.
English.

| *Sadhana gives her impressions after attending a meeting of the Planning Group – lack of mutual respect, disorder and disharmony, little accomplishment of positive things. She suggested that some individuals should be nominated as a central figure to run the meetings.*

What names does she give?

Shyam Sunder: None.

Who are there? Are you there? *(smiling)*

S.S.: Rarely.

The subjects are of all sorts. People are there to speak of subjects about which they do not know. This creates further confusion.

Oh!

| *Mother answered questions from Doléac:*

To do the Yoga, one has to quieten the mind, silence it and go beyond it.

It is the ego one has to convert and transform.

* * *

1972, August 31

Entry in Shyam Sunder's notes:

DML, p. 217.
English.

| *In answer to a letter on snakes. The following note was written:*

For Auroville Mother is not interested in zoos. We have already too much tendency of attachment to animality rather than super-mentality.

*

| *At Aspiration someone had started a collection of snakes; there was the suggestion of extending it and making a zoo. Roger spoke to Mother about it. His notes of her verbal reply were later approved by her.*

MoA, p. 89; CWM, Vol. XIII, p. 247; AMW, p. 443.
French.

About the snakes, Mother has said that they must not remain where they are. They should be sent to Madras and given to the Institute for preparing vaccines.
She added:

Gaz. 2, 3.

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

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

* * *

1972, September 5

Entry in Shyam Sunder's notes:

DML, p. 219-20.
English.

As an offshoot from an Aurovilian's letter, Mother made remarks about lying:

We could say, 'The first condition for living in Auroville is not to lie'... You wish to ask something?

Shyam Sunder: Mother, if it is made a condition for people wishing to see Mother, she will have a very little crowd to see...

(Mother laughs) If we make it a condition for living in Auroville no one will be there.

It is not the time; people are not ready.

When one purposely says what one knows to be not true, it

is lying.

When one says something in ignorance, it is a different lying.

The supramental is a world of Truth, it is not a lying world, but there is so much lying, that is what prevents its coming.

S.S.: Often we put before Mother our wishes, get her approval or blessings and when we go out we say, "Mother has asked me to do this or that".

(Mother smiles)

Yes, it is lying.

| *In the end she says:*

If you do not wish to say something which is true, instead of lying just keep silent. There is a great strength in the power to keep silent.

* * *

1972, September 8

Entry in Shyam Sunder's notes:

DML, p. 220.
English.

| *A sick person wishes to see Mother.*

I do not wish to see sick people. Sickness means there is something wrong inside.

* * *

1972, September 9*Entry in Shyam Sunder's notes:*

DML, p. 221.
English.

The subject of the soap industry came up again. Mother's remark,

I do not change my decision. When I say a thing, for me it is done, and then I forget it. I had thought it was done. Why quarrel? It is out of my consciousness.

I prayed to Mother for her help in this knotty problem. And she helped.

*

Message to be displayed at "Tout C'qu'il Faut" (An Ashram restaurant in Pondicherry). It was also approved for publication in the Gazette Aurovilienne.

Gaz. 2, 2; AMW, p. 443.
Handwritten in English. Scan available.

Eat for living but do not live for eating.

* * *

1972, September 15*Entry in Shyam Sunder's notes:*

DML, p. 223.
English.

The Madras engineers [from S.E.R.C.], who came to inspect the construction of the Matrimandir, have found it to be very satisfactory. Roger is going on the 20th. That day he will give further instructions at Madras.

* * *

1972, September 16*Entry in Shyam Sunder's notes:*DML, p. 223.
English.

| *Piero's letter about the next phases of the Matrimandir construction. He wants to know whether it should be continued by ourselves or by a contractor.*¹

What does Roger say?

Shyam Sunder: He agrees that it be continued by Piero, preferably with the help of the Ashram engineers, if available.

| *Mother approves of our continuing the work.*

* * *

1972, September 17*Entry in Shyam Sunder's notes:*DML, p. 223; MoA, p. 104; AMW, p. 444.
English.

| *There is a long letter from [an Aurovilian] – doubt, ignorance, hierarchy in Auroville, clash of egos, etc. Mother's reply:*

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

* * *

¹ Till then, as suggested by Piero, the understanding was that the Aurovilians would build the foundations and the 4 pillars and that Mother would then decide whether to hire a contractor or let the Aurovilians carry on with the work.

1972, September 20

Entry in Shyam Sunder's notes:

DML, p. 224.
English.

Chamanlal writes about disharmony between the Madras Institute [S.E.R.C.] and Auroville Architectural Office [regarding Matrimandir]. Today there is a meeting. Blessings prayed for.

Roger leaves for France after meeting with S.E.R.C.'s engineers and coming to an agreement with them on major changes in Matrimandir's structure.¹

* * *

1972, September 22

Entry in Shyam Sunder's notes:

DML, p. 225.
English.

The question of Tibetan children was referred to Mother by Shanti and Katak. Should they be dispersed among the families of Aspiration? The idea is that they should be integrated.

¹ Major changes were agreed upon on that day. They had come about because the scientists assigned to this project (T.K. Santhanam assisted at times by some colleagues) were facing serious difficulties with the structure of the 4 ramps and with the slab of the Chamber which was designed as 4 floating petals. At some point Piero suggested to Roger: "1) Let us have only two ramps, starting from the second level and arriving in the ribs at the same level as the Room. 2) Let the Room only be surrounded by the dodeca wall (instead of the same wall continuing down till the second level) and let the Room's floor be continuous." To Piero's amazement, Roger agreed easily to his suggestion. After a year of work S.E.R.C.'s scientists were very unhappy about the radical changes but agreed to them because it was structurally easier.

No. Why? What do they want? Unity? Unity does not mean this sort of thing. Unity is the Divine. This is not equality. Equality is in the Divine unity where friends and enemies, known and unknown, all are in unity. Do they know about Tibetan culture? Each country has its culture and way of being. Tibetans have lost their country they wish to preserve their culture naturally. Let them continue.

S.S.: Another suggestion is that when it is possible, they should be shifted from here to a separate boarding house in Aspiration.

Yes.

| *In reply to a letter about the writer being criticised by others, Mother said,*

What can I do? I cannot take decisions. They should work in collaboration and harmony in Auroville.

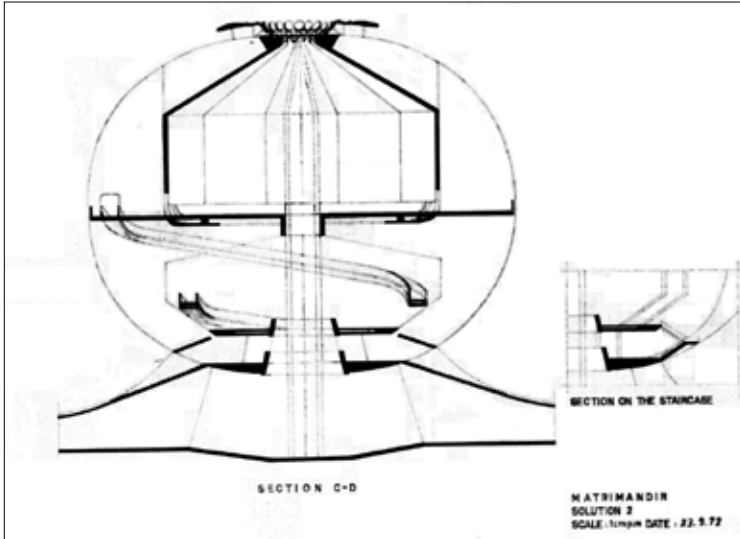
| *She gave a blessings packet for the writer and said,*

You work for the best, above all narrowness, and it will be alright.

* * *

1972, September 23

Vertical section, part of the first set of drawings of the modified Matrimandir structure:¹



* * *

1972, September 25

Entry in Shyam Sunder's notes:

DML, p. 226.
English.

Howard [later known as Amrit] asks Mother whether Parthasarathi should take treatment for tuberculosis of bone and tubercular meningitis.

Mother did not reply. When asked what should be said to this man, she said,

¹ Note that, unlike previously, while climbing the spiral ramps, one now rotates counterclockwise. Was this specified by Mother?

Note also that, as yet, the staircases between the 1st and 2nd levels are not located at the centre of the structure but on its side.

This I am telling you. I have seen cases of cure where there is faith in the treatment.

Shyam Sunder: But in this letter, faith is not there, a doubt is there.

Yes.

S.S.: Mother, is it faith that cures, or is it the treatment?

Both. For the treatment, for the force to cure to pass from the vital into the physical, faith in the physical is needed.

The mind wishes for clear cut things, this or that, it is not like that. Both act. You can tell him. You have understood?

* * *

1972, October 1

Entry in Shyam Sunder's notes:

DML, p. 229.
English.

I have spoken about H. and D. two days ago. Their trial period is not satisfactory and it was suggested that they should quit.

(Mother nodded.)

S.S.: But they are not believing me. They refer to what Mother said last year that her instructions will be in writing.

I will write.

(Mother writes)

H.

D.

Certainly Auroville is not the right place for you.
Blessings

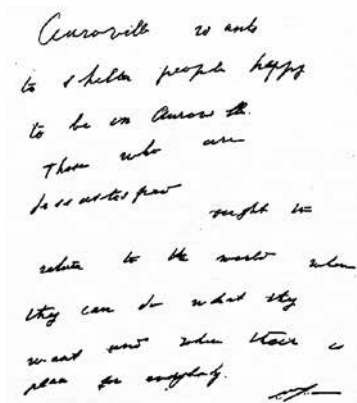
Then I spoke about the problem created by their friends who say that Mother is autocratic, Shyam Sunder is autocratic, etc.

They are not respecting Mother's decisions.

I wish to write something for you.

(Mother writes:)

MoA, p. 36; CWM, Vol. XIII, p. 222; AMW, p. 444; DML, p. 229, Gaz. 2, 2.
Handwritten in English. Scan available.



Auroville is not
to shelter people happy
to be in Auroville.
Those who are
dissatisfied must
return to the world where
they can do what they
want and where there is
place for everybody.

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

(To Shyam Sunder:) You can show it to them, but make a copy first.

Then I put up a note before her for signature, if she approves.

You are too... that is what I don't like.

S.S.: But, why people in Auroville do not respect Mother? Why are they here?

But how can I sign it? You can sign it.

I didn't see my way to sign it, so I kept silent.

Then she said that it should be spontaneous, the obedience should be spontaneous, not imposed.

I cannot claim it from them. For you it is different. You can say, "The first and most important condition is obedience to Mother". Why not choose something from Sri Aurobindo? He has written in abundance to Nirod. Read it again.

This time I read the proposed note omitting the words not approved by her, and said that I will choose something from Sri Aurobindo, put it in the beginning and show it to her tomorrow.

(Mother was quite pleased and said,)

That is it; that is it.

In Auroville I do not want many men. I want some people, but true people. If you want many people, I can give you a hundred thousand in a moment from South Africa.¹

* * *

¹ This is probably because, at that time, the Government of South Africa was refusing to accept people from Commonwealth countries as South Africans (such as Indians) who had migrated there after a given date.

1972, October

*Reply to a question asked through Nirodbaran by the
Auroville Association (USA) about recruiting people
for Auroville:*

MoA, p. 89; AMW, p. 444; Gaz. 2, 2.
English.

We don't want any recruitment.

* * *

1972, October 3

Entry in Shyam Sunder's notes:

DML, p. 231.
English.

| *In continuation of yesterday's note matter, I read out selections from Sri Aurobindo.*

Very good, very good.

| *The subsequent portion was also read again and she signed it with blessings.*

AV-Archives; AMW, p.445; DML, p.230.

“Always behave as if the Mother was looking at you, for indeed she is always present.

Do nothing, try to think and feel nothing that would be unworthy of the Divine Presence.

Aspire especially for the elimination of all obscurity and unconsciousness in the nature.”

(Sri Aurobindo)

*

Those who do not stop telling lies, do not stop drinking
or do not work regularly for the community, are a bur-
den on Auroville and Auroville has no place for them.
Blessings

* * *

1972, October 5

*Excerpt from a letter from Madhav Pandit to Shyam
Sunder recounting a conversation with Mother:*

Ashram Archives (Oscar's file).
English.

*Regarding "Durga Puja" at the centre: Mother does not at
all approve of any kind of religious ceremonies in connec-
tion with this or any other day.
Mother is definite that Religion in whatever form has no
place in Auroville.¹*

* * *

1972, October 9

Entry in Shyam Sunder's notes:

DML, p. 233.
English.

*There was an unsigned typed letter of complaint against
[an Aurovilian].*

In case of anonymous letters we should ignore them.

¹ This statement was later approved by Mother for publication in a modified form
– see 28th October 1972.

There was a letter from Dennis of the afforestation project. Mother replied,

Snakes are to be sent to the Madras Institute for making vaccine; scorpions are to be killed unless you find some Institute for their use.

In reply to another query about dollars to be cashed through non-banking channels for getting better rate, Mother said,

These should be cashed through banks.

*

Excerpt from a letter from Clare F. on "Pour Tous" and Mother's answer:

Should we open "Pour Tous" to those [villagers] working in Auroville based first on a coupon system, or should we open "Pour Tous" to those working for Auroville and those that do not work for Auroville?

What do you say?

S.S.: Let us make a start with those who are working for Auroville. After getting experience and fresh possibilities we will see further.

Yes.

* * *

1972, October 19

Entry in Shyam Sunder's notes:

DML, p. 236.
English.

| *Shraddhalu's questions were answered.*

Q.: Is the Mother in Her "everyday" consciousness aware of the community Findhorn in Scotland?

No.

*Q.: Is the Mother the guiding Force behind Findhorn?
[As She is in Auroville and the Ashram.]*

Not the same. It is absurd to think so.

Q.: Is the picking of flowers detrimental to communication with Nature and the beings involved?

If it were so, we would not have been allowed to do it.

Q.: Can the Mother tell us of any relationship between the plant kingdom and the lunar phases?

The moon has its effect. It is known.

| *Regarding his attraction for non-interference with wild growth and objection of other residents of Aspiration who want cleanliness near the habitation places, she said,*

It may be good for him, but he should not impose it on others.

| *On a further question, she said,*

A separate place may be given to him to do as he likes regarding the plants.

| *Incidentally, the question of marriages came up.
Mother said that it is an old system.*

The basis of faithfulness in marriage is the preference of a man for one woman and the preference of a woman for one man. For some time it goes on, but later one loses the preference and the trouble starts. If the marriage is for association for a work it is different, but it is so only one in a million. Then it lasts.

Shyam Sunder: Mother, at the time of marriage one has not even fixed the ideal or aim of life.

At that time, it is impulse... sexual impulse. At that time if you tell them something, they will not understand. Marriages arranged by parents have other conveniences, but... I have to say many things. The union should be for association for an ideal, a work, otherwise it is a stupidity.

*

Excerpt from a letter to an Aurovilian:

MoA, p. 104; AMW, p. 445, Gaz. 2, 5.
English.

One should read Sri Aurobindo and know the answer.

* * *

1972, October 20

Entry in Shyam Sunder's notes:

DML, p. 237-38.
English.

Day before yesterday when I went to Matrimandir, there came the idea of starting the work of construction of the twelve meditation rooms and the Matrimandir gardens.¹ Mother was happy.

On the other hand we have no money. There is no money to pay the land already bought, several construction works have stopped; even for the Matrimandir work already done we have borrowed a lakh of Rupees. In spite of this difficulty the idea persists.

Shyam Sunder: I want to know what Mother sees about it.

There is no money at all?

S.S.: No, Mother.

I see a pressure in the atmosphere... but what to do?

S.S.: I have spoken to the people at Matrimandir, Piero, Alain. There is the difficulty of money. They have asked me to ask Mother if she says 'yes'. At present, even if one begins, one can begin only slowly.

¹ The 4 pillars were nearing completion. Casting the 1st level slab would be the next phase of work, but, prior to that the design needed to be finalised (major structural changes had occurred and some had yet to be clarified). Steel pipes and clamps as well as wood (for shuttering) needed to be purchased. Scaffolding needed to be erected and carpenters needed to assemble curved shuttering on top of it. Four shoring towers and four hoisting towers needed to be designed and built. It would take many months for all these works to be completed (in October 1973). Then only would construction resume. Several members of the MM team were looking for some other work in the meantime...

Are materials necessary?

S.S.: In the beginning, no, it does not cost much. But towards the end, it will cost a good deal.

| *Mother gave her approval for commencing.*

S.S.: Do I say to the people at Matrimandir that Mother has said Yes?

Yes.

* * *

1972, October 21

Message for an Aurovilian:

MI, March 1973, p. 181; MoA, p. 54; CWM, Vol. XIII, p. 247; AMW, p. 445.
Gaz. 2, 3 has another translation¹.
Handwritten in French. Scan available.

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

* * *

1972, October 22

Message written because a couple had omitted to state an important fact about one of their children:

MoA, p. 48; CWM, Vol. XIII, p. 222; AMW, p. 445; DML, p. 238.
Handwritten in English. Scan available.

¹ "To feel at home in uncleanness and disorder is a sure sign of a nature which rejects its psychic being and does not want to have anything to do with it."

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

* * *

Undated

CWM, Vol. XIV p. 210.

For those who are eager to get rid of falsehood here is the way:

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

* * *

1972, October 24

Entry in Shyam Sunder's notes:

DML, p. 239.

English.

A few days ago, I had spoken about the extension of the areas of work of the Matrimandir construction and Mother had approved of it.

She confirmed, "Yes."

Shyam Sunder: But Piero does not agree to it.

Why?

| Shyam Sunder read out the letter written by Piero to him.¹

Message to Piero:

MoA, p. 44; CWM, Vol. XIII, p. 222; AMW, p. 446; DML, p. 239.
Handwritten in English. Scan available.



24.10.72

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

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



2.

True collaboration
paves the way to Divinity

**True collaboration
paves the way to divinity.
Blessings**

24.10.72.

Blessings P.

* * *

¹ Among other things, Piero had to deal with the implications of the major structural modifications which had been agreed upon one month earlier – and with some other problems for which a solution needed to be found.

1972, October 25

*Excerpt from a conversation with Shyam Sunder
on Matrimandir:*

DML, p. 239.
English.

Shyam Sunder: I spoke yesterday to Piero. He says that it is not a question of collaboration or goodwill or faith in Mother. He speaks of financial difficulty; his over-work and increase in work due to change in plans.

Truly, I can't say what to do. I am no architect, not an expert. Each one is sticking to one's own point of view. (*She shakes her hands*). What is the solution?

S.S.: Piero is the most capable person for the construction. He is necessary for the work. I can try to persuade him, Mother.

And if he is not persuaded?

S.S.: Then I don't know.

Try to find out a meeting point, a common base for the work to be done.

S.S.: Yes, Mother, I can try.

* * *

1972, October 26*Entry in Shyam Sunder's notes:*

DML, p. 240.
English.

Yesterday, I went to Matrimandir, took Piero with me and there was a meeting with the people working there. The talking was done without passion and it is agreed that we should first finish the necessary studies in detail and then start the new areas of work in a few weeks.
Mother was pleased to know of it.

* * *

1972, October 28

Some people living in Auroville had asked whether Durga Puja could be celebrated at the Centre. The person who spoke to Mother about it reported her reply to Shyam Sunder in a letter of October 5th. The substance of this reply was later approved by Mother in this form:

MoA, p. 89; AMW, p. 447; DML, p. 240, Gaz. 2, 2.
English.

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

* * *

1972, October 30

Madhav P. Pandit, was coming regularly to talk to groups of Aurovilians. One day he asked Mother whether Aurovilians should have their own form of greeting.

Three possible forms of greeting given by Mother for those Aurovilians who wish to use them:

Archives, MoA, p. 82; CWM, Vol. XIII, p. 223; Gaz. 2, 3, AMW, p. 447-48.
Handwritten in French & English. Scan available.



30. 10. 72.

Au service de la Vérité

At the service of Truth

Truth.

**Au Service de la Vérité
At the service of Truth
Truth**

Commentary approved by Mother:

Any of these may be used instead of “Good Morning”, “How are you?”, “How do you do?” etc. This constant affirmation in words confirms in the consciousness the self-consecration to Truth. It is a reminder that all our relations are to be based on Truth, with no room left for false movements, a reminder that we live for and move towards the Truth. The constant repetition of this phrase lights up the flame in oneself and awakens it in the collective consciousness.

* * *

1972, October 31

Message given on a request for Matrimandir workers:

DML, p. 241, MoA, p. 75; CWM, Vol. XIII, p. 223; DML, p. 241, Gaz. 2, 2.
Handwritten in English. Scan available.

Harmony

Goodwill

Discipline

Truth

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

* * *

1972, November 4

Entry in Shyam Sunder's notes:

DML, p. 242-43.
English.

*Mother said that Huta will be the guardian of Matrimandir.
For her a residence is to be built in one of the twelve gar-
dens there. She has given money also for it.*

*I said that when Roger comes back, I will speak to him
about it and get it settled.*

*There was a talk about the costly architecture and changes
in architectural plans. The old roof-curves at Promesse are
proposed by Roger to be broken. It will cost about Rs 1,500/-*

Don't do it.

* * *

1972, November 5*Entry in Shyam Sunder's notes:*

DML, p. 243.
English.

Last evening the four pillars of Matrimandir have been completed.

* * *

1972, November 8*Entry in Shyam Sunder's notes:*

DML, p. 243-44.
English.

About three weeks ago two thieves were caught at Aspiration. They are boys from the villages. I was there and said that we will not give them to the police, and offered them construction job.

They didn't come and are again caught in theft at Aspiration. One has run away; one has been given by Vincenzo to the police. The police will let him off unless a formal complaint is filed by us by midday today.

Oh! Then they will do it again.

Shyam Sunder: They are from a village outside of Auroville and we have already given them a chance.

Then let them be given over to the police.

* * *

1972, November 9*Entry in Shyam Sunder's notes:*

DML, p. 244.
English.

| *About a person wishing to come back to Auroville, Mother said:*

Auroville is not a refuge for unsuccessful people.

| *About a Swiss who is very ill and not happy, Mother said:*

He is not ready for Auroville. He should go back.

* * *

1972, November 13*Entry in Shyam Sunder's notes:*

DML, p. 245.
English.

| *About children born in Auroville, Mother said that one cannot ask them to leave Auroville. They are to live freely in Auroville.*

* * *

1972, November 24*Notice signed with Blessings:*

Original at AV-Archives.
 Typed in English. Scan available.

November 24, 1972

At the Matrimandir

6 A.M. 15 minute meditation followed by the commencement of the Matrimandir gardens work.

Blessings

*

*Excerpt from the December 3rd entry in Ruud Lohman's
 Matrimandir Diary:*

In the meantime it was discovered that a hired bulldozer could do the same [levelling] work [in the gardens] for one-twentieth of the cost, and since we are expecting our own small bulldozer at the end of this month, it was decided to wait a little with the gardens.

Suddenly the idea came up to concentrate our energies on the place where the official inauguration of Auroville took place on February 28th, 1968, and where the white marble urn containing soil from 124 countries stands. [...] About a year ago, some initial drawings were made to study how the place could be developed into an open-air theatre. These plans were dug out last week, discussed and are now being worked on. The 25 workers were transferred to the Amphitheatre where they first dug a channel for the rain-water disposal pipes and are now removing the earth which has accumulated through four monsoons on the lowest levels where the stage will be.

* * *

1972, November 26

Entry in Shyam Sunder's notes:

DML, p. 247.
English.

Letter of Stephan and Pierre regarding the cafeteria [in Aspiration].

Mother said to close the cafeteria. About the use of the place she asked me. I said that if the community wants the Pondy office to go there it can go, or some other activity may be chosen.¹

After a while, Mother wanted to write a message. She wrote it and wanted a copy immediately.

This message was posted everywhere, including on the Auroville Notice-Boards.

MoA, p. 48; CWM, Vol. XIII p. 223; AMW, p. 448, Gaz. 2, 3.
Handwritten in English. Scan available.



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

¹ Many residents of 'Aspiration' had expressed their dissatisfaction with Auroville being remotely managed from Pondicherry.



so that it has not
to be.
It is only the Truth
that can save us; truth in words,
truth in action, truth in will, truth in
feelings. It is a chosen
relation serving the Truth or being
destroyed.

so that it has not to be.
It is only the Truth that
can save us, truth in words,
truth in action, truth in
will, truth in feelings.
It is a choice between
serving the Truth or being
destroyed.

* * *

1972, November 27

Entry in Shyam Sunder's notes:

DML, p. 248.

English.

A 34 year old woman has raised several questions.

Q.1: Her sleep is light. She feels disturbed by the noise made by the neighbours and the early crowing of the cocks of one of them. What to do?

Not to listen to these is under her control.

Q.2: Should she have a baby?

NO, no. There are enough babies.

Shyam Sunder: But she is 34 years old and childless. Should she have a baby?

No, no.

Q.3: She is plagued with vital desires and sex desires. Should she have sex relations?

No, no. She should read what Sri Aurobindo has said. The sex-energy should be elevated, to the chest.

| *Q.4: Where she should live and what she should do?*
(She is doing nothing.)

Can you give her some work?

Shyam Sunder: Yes, Mother.

Then give her work.

| *Q.5: She wants a new name.*

When she will be a new person.

| *A sick woman gone out for treatment asks for Mother's help.*

What can we do? She has no faith.

* * *

1972, December 1

Message:

MoA, p. 37; CWM, Vol. XIII, p. 217; AMW, p. 449.
 Handwritten in French. Scan available.

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

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

* * *

1972, December 7

Entry in Shyam Sunder's notes:

DML, p. 250.
English.

As a result of the cyclone that came in the night of 5th, the community kitchen in Aspiration has fallen down.¹

The kitchen or the dining place?

S.S.: The kitchen and store room have asbestos roof and they have remained. At the farm, banana plants are destroyed. At Aspiration some other structures also have been destroyed.

The fruits in the banana trees can be used even if they are unripe.

S.S.: Yes, Mother.

*

Message about the cyclone that struck Auroville and Pondicherry on the night of December 5th:

MoA, p. 82; CWM, Vol. XIII, p. 224; AMW, p. 449 Gaz. 2, 3.
Handwritten in English. Scan available.

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

* * *

¹ It is not the roof of Aspiration's cafeteria that fell down but that of the Community kitchen (a large hut at a place now occupied by the Auroville Bakery) built by Poppo ... who learned from this experience. This Community kitchen was eventually rebuilt.

1972, December 8*Entry in Shyam Sunder's notes:*

DML, p. 250, Gaz. 2, 3.
English.

*Requests for joining Auroville and letters were disposed of.
Mother's reply to one of the letters,*

The mind does not know truly,
Aspire sincerely to the supermind.

* * *

1972, December 9

*Editor's explanations of the design question for
Matrimandir (the spherical structure to be attached to
the 4 ribs) which urgently needed a solution for S.E.R.C.
scientists to be able to proceed with their structural
design and calculations:¹*

*At first, Roger had thought of a thin spherical shell, which
is why Dr. Chamanlal Gupta had advised dealing with
S.E.R.C. whose director was said to be India's best expert in
this field at that time. But, when major changes were agreed
upon (in September 1972) Roger looked for other options.*

* * *

¹ This explanation is based on Ruud Lohman's entry in his "Matrimandir Diary".

1972, December 17

Entry in Shyam Sunder's notes:

DML, p. 253; (Gaz. 2, 5 for the second part).
English.

| *Mother's replies:*

MoA, p. 37; CWM, Vol. XIII, p. 223-24; AMW, p. 449-50; DML, p. 253; Gaz. 2, 3.
French

Everybody has to progress and to become more sincere.
Auroville has been created not for the satisfaction of the
egos and their greeds, but for the creation of a new world,
the supramental, expressing the Divine perfection.
Everybody is imperfect and has to progress.
Keep firm and confident.
Blessings.¹

| *Mother writes Blessings on a proposal of Vincenzo:*

Sweet Mother,

*The cyclone has damaged and destroyed a lot at the
[Matrimandir Workers] Camp and in the gardens. Few peo-
ple only are in charge of them. So that everything is clean,
it would be good if all Aspiration people, school included,
would dedicate two days to put things back in order.
Every Sunday, this action could be repeated.*

Blessings

| *Raoul Mercier's letter. He speaks of the attitudes he is fac-
ing in the work, like "At Auroville one is free", "one has
eternity before oneself", etc.*

¹ The first part had been issued on 12.12.72.

Haven't I already said that the Aurovilians have to work according to the supramental discipline?

S.S.: Yes, Mother, but they say that regular work is not the supramental way.

Do they know the supramental?

S.S.: One doesn't know, even the illumined mind, but pretends about the supramental.

| *Mother writes a message [in French].*

MoA, p. 37; CWM, p. 224; AMW, p. 450, Gaz. 2, 3.
Handwritten in French. Scan available.

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

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

* * *

1972, December 19

Message:

DML, p. 254; MoA, p. 48; CWM, Vol. XIII, p. 224; AMW, p. 450, Gaz. 2, 3.
Handwritten in English. Scan available.



To all those who are
telling lies

By the simple fact that you
are telling lies you prove that
you do not wish to be
true Aurovilians. If you wish
to remain in Auroville you must
stop lying.

To all those who are
telling lies
By the simple fact that you
are telling lies you prove that
you do not wish to be
true Aurovilians.
If you wish
to remain in Auroville you must
stop lying.

* * *

1972, December 20

Entry in Shyam Sunder's notes:

DML, p. 255.
English.

| For one who is not satisfied with Auroville, Mother replied:

If he is not satisfied with Auroville, it is better for him to go
back to the world; it is wide enough.

*

*Statement signed by 64 residents of “Aspiration”:*¹

AV-Archives.

*We agree
that the relationship between the Architecture office and
Aspiration should change. We feel the need of a living
cooperation between those who design Auromodèle and
those who live or will live there. If we really want to build
a new city for a new², we have to aspire to a constant
exchange between the ideas of the architects on one side
and the needs and the experiences of the community on the
other side.*

*We don't want to repeat the malaise of most modern cities,
where the residents are less and less taken into account.
Therefore we should become conscious and decide all
together how we have to build in order to make a new life
possible.*

*This includes that the Auroville Architecture Office not be
separated any more from most Aurovilians. (The existing
separation is physical and psychological.)*

*In order to make a step towards union and cooperation, we
invite the architects to work at Aspiration.*

*Some months later, “Auroville’s Future” will move out of
the State House in Puducherry to Aspiration’s Cafeteria.*

* * *

¹ It is also written that: “Two more signed in agreement with the content but not with the style of the text.”

² A word is missing here.

1972, December 21

Entry in Shyam Sunder's notes:

DML, p. 255.
English.

| *Reply to one who wanted work from Mother:*

I can give work only to those who have a feeling of responsibility.

| *Piero has written about the violent threats of K. I have to communicate Mother's advice to the person concerned:*

You must conquer your bad temper.

(Incidentally Mother remarked)

Auroville is not a shelter for murderers.

* * *

1972, December 22

Entry in Shyam Sunder's notes:

DML, p. 255.
Handwritten in English by Mary-Helen. Answer noted by Shyam Sunder. Scan available.

| *In reply to Mary Helen's letter about the Japanese garden in Matrimandir's Nursery, Mother said:*

It is to be naturally in the Japanese way.

* * *

1972, December 25

AV-Archives

Handwritten in both French and English. Scans available.

Christmas message:

We want to show to the world that man can become a true servitor of the Divine.

Who will collaborate in all sincerity?

* * *

1972, December 28

Answers to some questions from a French television crew which is filming in Auroville and the Ashram:

MoA, p. 16; CWM, Vol. XIII, p. 225; AMW, p. 450-51, (Gaz. 2, 4 puts the two questions in a different sequence).

French.

Jean-Pierre Elkabbach: Is Auroville the only solution to the misery of mankind and the disorders of society?

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

J.P. Elkabbach: What political organisation do you want for Auroville?

An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become conscious of their psychic being and organise themselves spontaneously,

without fixed rules and laws – that is the ideal.

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

*

*Excerpt from Roger Anger's answers to some questions
from the same TV crew (but not necessarily
on the same day):*

French, video recording available.

J.P.E. to Roger: Have you done like the Brazilians in Brazilia? You built a city that you wanted people to inhabit?

Roger: Not at all. I think it is at the base of the principle of Auroville. If the people who come for this profession of faith are not able to build their own environment it would mean that Auroville is a failure. It is essential that it is being built at the level of individual experience. One could say that the Auroville concept is the opposite of a contemporary urbanism. In our urbanistic conception, one makes a city on paper. The conception is as intelligent as it can be and then one asks people to come and live there. Here the process is inverted: people live the experience and it is from this experience that the environment is created.

J.P.E.: Wouldn't you like to raise some money to accelerate the construction?

R.: Of course. Such an undertaking can happen almost only through difficulties. If there is no maturity of the problems at the level of the people who live the

experiment, it seems difficult to be able to conceive that Auroville's ambition can be total and at the level of its finality, its messages. It has to be almost a painful giving birth in order for the human infrastructure necessary to this realisation to happen. The fact to build men at the level of the complete man is a thing so difficult that it cannot happen with the material difficulties that they are used to with the West.

J.P.E.: Auroville will never be completed then?

R.: Maybe not; but it does not matter at all. What is important is not to build a city but to build new men.¹ From there, what is the delay? How long is it going to take? Only the future will tell us... I hope soon.

J.P.E.: In other words, Auroville and new men go together.

R.: Of course. It's obvious.

*

Entry in Shyam Sunder's notes:

DML, p. 257.
English.

*The conduct of two Aurovilians was reported.
One of them is asked to leave.
For the other, Mother wrote in French. The English translation is.*

¹ On 21.7.73, Satprem will say the same thing in an interview with Jean Biès: "The point in not building a city, the point is to build men, this something that will make from us whole beings". (« Il ne s'agit pas de bâtir une ville, il s'agit de bâtir des hommes, ce quelque chose qui fera de nous des êtres réellement pleins. »)

MoA, p. 49; CWM, Vol. XIII, p. 224; AMW, p. 450, Gaz. 2, 4 writes: "never speak falsehood".

Handwritten in French. Scan available.

To be a true Aurovilian one must never lie.

I told Mother that recently she has given strong and clear messages for Aurovilians, but each one thinks that it is for the others.

Mother wrote:

MoA, p. 44; CWM, Vol. XIII, p. 225; AMW, p. 451.

Handwritten in English. Scan available.

28. 12. 72.

Auroville has been

created for those who want

to progress, their own progress.

+ this is written for each one is concerned each one; with himself first.

**Auroville has been
created for those who want
to progress, their own progress.
This is written for each one;
each one is concerned
with himself first.**

Mother remarked:

They take their ego for the psychic.

*

MoA, p. 35; CWM, Vol. XIII, p. 225; AMW, p. 451, Gaz. 2, 4.
French.

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

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

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

* * *

1972, December 29

Entry in Shyam Sunder's notes:

DML, p. 257-59.
English.

Piero's letter to Mother: He mentions two points about the Matrimandir construction:

- i) not getting drawings from Madras engineers and Roger,*
- ii) his ill-health.*

Mother gave a blessing packet with Sri Aurobindo's picture. Regarding drawings, I said I am no more hurt as before by these delays although the work suffers.

B. and Cl. have written a letter to Mother which was read yesterday evening to her by Kireet. She told Kireet that she wished to give him a chance to go to Auroville if he promises to accept what she said in the morning to me and I should speak to her about it and also narrated the facts known to me.

You all are acting by the mind, one comes and says one thing, another comes and says another thing, instead of sitting together and agreeing. I do not wish to say anything now, do as...

S.S.: Sometime back, Mother took a decision that these people are to go back and when [their daughter] is of age and wishes to come to Auroville she is free to come.

Yes, I know.

S.S.: Once Mother has taken a decision I cannot change it, I may not understand it. Last evening Kireet spoke to Mother and I was asked to speak about it, so I am speaking, I am putting only the facts, what Mother says will be followed.

We have been severe to this man, don't you find a change in him?

S.S.: He has not seen me since he was asked to go away, that was a month and a half ago. Mother has seen him yesterday morning.

Yes, and I feel that there is an aspiration in him, and he can...

S.S.: So he can work either at S.A.I.C.E. here or go to Auroville if Mother gives him a chance.

(Kumud intervenes and says that Mother has already said 'No' about his work in S.A.I.C.E.)

He will be at his expense? Auroville is not rich!

S.S.: Perhaps he will. But it will be only for one year, then the expense will come upon Auroville, plus the house building, whereas we have no money for the existing persons.

Then don't take new persons. But for old ones...

S.S.: Yes, Mother. And if he goes to Auroville, naturally his wife also goes there and of course (their daughter).

His wife also?

S.S.: Naturally Mother.

Why? Not that if the wife goes.... *(Mother laughs)*

You see, we have been severe with this man and there are so many people in Auroville who deserve to have been sent away, but we are asking them, they are clever so they are there, so I was feeling hesitant about this man. What about his wife?

S.S.: To me, she appears to be lower on the scale. The man is more dynamic and likely to change.

Yes, I too feel so.

S.S.: Mother, this is what troubles me. Newcomers are watched by me, and those who are not satisfactory are reported to Mother and they go away or are asked to go away. But what about the old ones? They set bad examples.

They are bad examples?

S.S.: I was asked to be strict about newcomers, but what about the old ones? These who are here since two three years cannot be asked to go and they do not change and the trouble is there.

So, you are conscious of it. What I am doing is that I am putting pressure on them to change.

S.S.: Yes, Mother, that is the radical solution; by the pressure of the Mother's force they should change. But it takes time, and in the meantime it affects the progress of Auroville even in the physical. Even where there are one or two good persons the thing works and there is a good atmosphere; where it is not so, in spite of facilities the thing does not work. If these people are there, we have to have a very slow progress.

So, unlimited patience is needed.

S.S.: Yes, Mother.

What I can do, and I am doing it, is that I am putting a tremendous pressure for change. (*Mother shows her fist*) Those who cannot bear it will go away. Yes, I am doing it, but it will not have a quick result, not even some months, but this is what I am doing, and not any exterior means.

S.S.: Yes, Mother.

* * *

1972, December 30

Entry in Roger Anger's notes:

Roger's personal archives.
French.

We speak of world Unity. It is a joke. Insincerity has to disappear. The new force demands it. Things have to change here first. Things have to change – they have to, they have to.

We want to inform and we have to inform... but we must first change ourselves.

No meeting. You know, Nava is not coming. He prefers to

do his work rather than coming here in front of me. He thinks it's more important. A true sincerity is needed, not a surface one. Without a change in the heart, it is untrue.

Roger: Organisation. Money concentrated with Nava.

It is impossible. It is impossible. It is impossible.

A third person is required whom I can trust and who is sufficiently strong to resist.

You don't know these people, promises. Oh yes, promises. That's all.

R.: The idea was they would all work together within the Sri Aurobindo Society, Nava, Udar...

The idea was excellent, it is the solution, but one has to find a person whom I trust.

R.: André [Morisset]?

Too tired¹.

R.: But to control.

You think so?

R.: Yes Mother.

Then one has to find a young person with him, to do the work. Excellent. We shall see with André, but it is a major responsibility.

R.: Everything would be very simple if only they would

¹ At that time Mother's son was 74.

sincerely look for a way.

You see, Nava came this morning, he did not tell me anything. He couldn't; one cannot lie to me, you understand. They won't come, both of them, in front of me to tell me that they agree, so we shall see...

* * *

1973

*When you are conscious
of the whole world at the
same time, then you can
become conscious of the Divine*



**When you are conscious
of the whole world at the
same time, then you can
become conscious of the Divine.**

1973 was the most painful year of Auroville's early history – that of Mother's physical withdrawal. In May she stopped receiving people, even her secretaries. On November 17th she left her body – exactly at the time when Matrimandir's four pillars were completed (which required casting the 1st level slab). Interestingly she had named them after the four Powers/Personalities of the Universal Mother... Did she transfer something to Matrimandir at that time? That year, construction stopped for lack of funds at Bharat Nivas and at the site of Aspiration's educational building (leaving only the Last School complete and the three other structures incomplete). (In 1974, work resumed to cast the roof of Bharat Nivas Auditorium – and then stopped again.) Work on Auromodel's individual houses started that year but would soon stop.

Though it didn't express itself verbally, Mother's consciousness remained extremely powerful. What it accomplished in 1973 and during the nine following years (1974-82) wasn't visible to human eyes. During these nine years, as expected by Mother, Auroville came very close to destruction but, from behind the veil of death, she succeeded in protecting it.

1973, January 8*Entry in Shyam Sunder's Notes:*

DML, p. 263.
English.

S.S.: A child born in Auroville is going to Aspiration School. Two persons say that Mother doesn't like it.

I haven't said so. What I didn't like was his not wanting to see me, when I was told that he did not want to come and see me.

S.S.: Nowadays many requests are coming for joining Auroville. But most of them are not acceptable to us. Is each case to be referred to Mother?

No.

S.S.: We will refer cases where we have doubt or where we accept.

Yes.

S.S.: And before accepting, I am now giving them a chance of two to three weeks to see Auroville and choose their work and settle their financial position, otherwise they say something but forget it when Mother's approval comes.

Have I not said that the first condition to live in Auroville is not to tell a lie?

S.S.: Yes, and Mother has on several occasions recently written on truth and explained about it.

Show it to them.

S.S.: Yes, Mother, but they call me a policeman when I do so.

You can tell them (*Mother laughs*) that you are Mother's policeman.

(Pause)

There is no need to build another ordinary city in Auroville; already there are so many. If people are like that, it will become an ordinary city and our money and efforts will be wasted. You have to be strict. If they say, well they will say so easily, that they wish to change, they can be there if they are sincere.¹

* * *

1973, January 12

Entry in Shyam Sunder's Notes:

DML, p. 265.

English.

(Speaking in a tone of disgust about the lies going around, Mother says:)

What can I do? Some people come and say one thing, others come and say another thing, and get contradictory answers. I do not remember things now and people take advantage of it and say lies, what they like.

S.S.: If Mother chooses not to remember things, is it more of our duty to be correct in putting facts before her?

¹ This is another instance of Mother favouring quality over numbers.

I do not remember; I am made not to remember; I am in such a position for a reason, so that people take more care, be more conscientious. I do not remember, but there is an acute... (*gesture of sensation*) by which I know...

* * *

1973, January 14

Entry in Shyam Sunder's Notes:

DML, p. 265.
English.

I do not wish to see people who tell lies.

* * *

1973, January 18

H.H. the Dalai Lama visits Mother and Auroville for the first time.

* * *

1973, January 19

Answer to Huta who, once more, asks Mother whether Matrimandir would be built according to her vision:

MTL, p. 32; AMW, p. 455.
English.

Yes

* * *

1973, January 21*Message given to Ashram guest-houses:*

MoA, p. 54; CWM, Vol. XIII, p. 247; AMW, p. 455.
Handwritten in English. Scan available.

Cleanliness is the first indispensable step towards the supramental manifestation.

We cannot shelter Hippies in our guest houses.¹

* * *

1973, January 22*Entry in Shyam Sunder's Notes:*

DML, p. 267-68.
English.

The Madras engineers [S.E.R.C.] working upon the architectural design of Matrimandir say: "What is the assurance that there will be no further change?"

Mother said that Roger had not informed her of the changes. She approves that I tell them through Chamanlal that there will be no further change without mutual consent.

* * *

1973, January 29*Entry in Shyam Sunder's Notes:*

DML, p. 269.
English.

Narad's letter about working with plants through music, prayer, meditation and other new ways:

¹ This message will be published without this last sentence.

I don't understand... how can meditation work with plants?

S.S.: Aurofood is not on Auroville land. Nor is it contributing anything to Auroville in money or in produce. Is it correct to include Aurofood in Auroville's brochures?¹ (Mother nods negatively)

Even Roger [Anger] asked the [French] television team to go to Aurofood.²

When they are having Auroville's name they should contribute at least something to Auroville.

S.S.: Manibhai [Patel] has offered personally big amounts to Mother.

That cannot be doubted.

* * *

1973, January 30

Message in answer to a letter written by Dennis:

DML, p. 270.
English.

"There is much doubt, distrust, waste, divisiveness. I see this in myself and it seems to be a general condition in Auroville now. I wish there was some concrete way for all of us in Auroville to place ourselves as a collectivity before You, exactly as we are, all in sincerity call upon you to help and guide us to become whatever it is we must become..."

1 More importantly, Aurofood was a Pvt. Ltd. company and hence wasn't owned by Auroville and so wasn't an Auroville company.

2 This shows the ongoing confusion regarding what is acceptable on the part of an Auroville business.

Mother is with all those who are sincere in their aspiration towards a divine life.

* * *

1973, February 1

Madhav P. Pandit's answer (given at Mother's request) to a letter on 'hippies' not being accepted in Ashram guest houses:

MI, May 1974.
English.

The question has been raised: "Who is a Hippie? And why should he be kept out of the Ashram Guest Houses?"¹ It is asked whether one is a Hippie if he has long hair, wears unconventional clothes, is unclean or takes drugs. The Mother is categoric that for our purpose, those that are unclean, those that take drugs, are to be kept out. Those that are not unclean, do not take drugs, are welcome, even if they have long hairs, even if they wear unconventional clothes. Even those who are unclean and take drugs but promise to become clean and stop drugs, will be received in Her open arms, given a chance.

The Mother objects to uncleanliness for reasons of safety. For in this country, one may catch any serious disease – even leprosy – in that condition.

The Mother objects to drugs because they lower the consciousness while our object is to raise the consciousness. Drugs induce vital experiences which people mistake for spiritual experiences and then they go astray.

The wearing of unconventional clothes was questioned by some Sadhakas on the ground of decency. The Mother said,

¹ This refers to Mother's message, dated 21.1.73.

“No, I am not concerned with that. I am out to break conventions.” *She also said that She was concerned with drugs and cleanliness for the reasons She had stated and for no others.*

Those who want to change will always be given a chance.

* * *

1973, February 5

Answer to a letter from an Aurovilian:

MoA, p. 105; CWM, p. 226; AMW, p. 455; DML, p. 271.
French.

Q.: I feel inclined to do a new work, but I should like you to give me one so that I can really do it as Karma Yoga.

It is not what you do, but the spirit in which you do it that makes karmayoga.

* * *

1973, February 7

Excerpt from a conversation with Satprem in which Mother comments on a text given by her for the next Gazette and Bulletin:

AM, p. 364; MA, p. 360.
French.

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

(Mother, 31.12.72)

I am very keen on this! It's very true – very true. It may not be easy to understand, but it's PROFOUNDLY true.

All in us that veils or distorts or prevents the manifestation of the Divine is the falsehood.

Satprem: It means a lot of work!

That's what I am doing all the time – every day and all day long, whenever I don't... even when I see people. It is the only thing worth living for.

* * *

1973, February 8

Shyam Sunder reports on the context of the following entry:

DML, p. 91.
English.

Towards the end of January 73, Udar told a German visitor that Mother had approved of his admission to Auroville. This person had been declined admission a few days earlier, mainly because of financial conditions. Udar's understanding was different and he had reported accordingly. This naturally created confusion, misunderstanding and some rumours.

Kumud, who was attending upon Mother, had noticed that various things were being said and advised me to ask Mother if she had authorised Udar as claimed by him. I wrote a note for Mother and gave it to Kumud who had thought of showing it to her and getting her answer before I could see her.

The matter, in fact, came up only when I was with Mother.

*

Entry in Shyam Sunder's Notes:

DML, p. 271.
English.

S.S.: "One must never lie", does this requirement apply only to Aurovilians or also to the Ashramites who wish to work for Auroville?

This condition applies to all, to all those who have goodwill and want to progress.

S.S.: Has Mother given Udar a general authority to intervene in the Auroville affairs?

No. But one must enlarge oneself to serve the Divine, get rid of the ego, not cling to the sense of Authority, and one should work with him.

*

Shyam Sunder reports on the follow-up of the previous entry:

DML, p. 91.
English.

| *[Mother] was not happy over the situation. She spoke to Kumud and to me and said:*

I want to clarify the position so that there is no doubt about Auroville administration.

*

Message written by Mother to clarify the position:

MoA, p. 73; CWM, Vol. XIII, p. 356; AMW, p. 455; DML, p. 91.
Handwritten in French. Scan available.

For the affairs of Auroville and whenever Aurovilians are concerned it must always be done in consultation with Shyam Sunder to whom I have entrusted the responsibility of Auroville.¹

*

Shyam Sunder reports on the follow up of this affair:

DML, p. 91.
English.

Mother told me to show this message to Udar in the correct way. She did not use the words "in the correct way", but that is what I understood from her expression and gesture. On my way back from her room, I saw Udar coming up the stairs. A word had gone for him to come. I gave him the message and he went with it to Mother. I went straight to the office as usual. Shortly after, Udar came there and handed over the message to me saying, "Mother has told me to give it to you to keep." I must say he was very happy and shared his happiness with Chamanlal Gupta who happened to be there.

* * *

¹ « Pour les affaires d'Auroville et quand il s'agit d'Auroviliens, il faut toujours le faire en consultation avec Shyam Sunder à qui j'ai confié la responsabilité d'Auroville. »

1973, February 12*Entry in Shyam Sunder's Notes:*

DML, p. 273.
English.

| *Letter of Narad regarding tree plantation around Matrimandir:*

Narad: Roger wants me to begin this work soon... I am empty of all ideas... I humbly wish to serve Thee in the new way... but I cannot proceed in the old manner..."

The execution of the Matrimandir Gardens has been already told in detail to Roger. That is what has to be done.

| *Remark about certain instances in Auroville:*

They have in the name of liberty taken abominable licentiousness.

* * *

1973, February 15

*Message written because Mother had allowed Dayanand to do some political work for the Congress Party but told him NOT to meet political people in Auroville offices.*¹

MoA, p. 73; CWM, Vol. XIII, p. 226; AMW, p. 456; DML, p. 273.
Handwritten in English. Scan available.

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

* * *

1973, February 17

Entry in Shyam Sunder's Notes:

DML, p. 274, message: MoA, p. 105; AMW, p. 456; Gaz. 2, 5.
English.

Written answer to an Aurovilian who [was looking after Aspiration School and] had asked "How to learn to receive a solution for problems?"

I do not give it mentally; it is to be received inwardly.

* * *

¹ Scans of Dayanand's correspondence with Mother on this topic are available at AV-Archives.

1973, February 18*Entry in Shyam Sunder's Notes:*

DML, p. 275.
English.

To the Bhatt couple, confused due to difficulties in the soap industry, suggesting sale of the unit at Pondicherry and change to Auromodèle:

If you run away from difficulties, you will have to run away from life.

Mother doesn't like the change, and remarks:

Life everywhere is full of difficulties.

* * *

1973, February 22

*Excerpt from Ruud Lohman's Matrimandir Diary,
dated 27th Feb.:*

Last Thursday, the 22nd, Roger left again for Paris and we took the opportunity to go to Madras and visit the S.E.R.C. The question of the skin has not yet been decided, though it seems that Roger's suggestion of concrete circles with openings in between has not been fully rejected. It is only too heavy for the existing designs, which would have to be adapted. The question of the staircase connecting the first and second levels could not be decided during the meeting because neither Roger nor Piero could come to a clear picture themselves.

* * *

1973, February 25*Entry in Shyam Sunder's Notes:*

DML, p. 276-77.
English.

| *Mother explained to me the difference [...] between her approving something and wanting something to be done:*

It is of tremendous importance when I want something to be done.

* * *

1973, February 26*Entry in Shyam Sunder's Notes:*

DML, p. 277.
English.

| *There is a proposal that the Commonwealth Human Ecology Council Conference (C.H.E.C.) should be held in Auroville:*

Why in Auroville? I don't see why it should be in Auroville. Auroville doesn't belong to the past knowledge.

*

Piero writes to S.E.R.C scientist T.K. Santhanam about the proposed twin spiral central staircases between levels 1 & 2. Hence, this must be the time when Roger decided to have them at the centre – and that the scientists had to again modify their calculations and drawings.

* * *

1973, March 4*Entry in Shyam Sunder's Notes:*

DML, p. 278, message: MoA, p. 73; CWM, Vol. XIII, p. 356; AMW, p. 456.
Handwritten in English. Scan available.

There are people in Auroville who say that it is against the spirit of Auroville when Shyam Sunder asks people to work or when I allot work to them.

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

Remark when hearing that an Aurovilian had lied:

Auroville is not a place for liars.

* * *

1973, March 13*Entry in Shyam Sunder's Notes:*

DML, p. 280.
English.

The difficulties created by the Land Ceiling Act¹ were placed before Mother. At one stage she asked:

Can we have a garden with each house?²

¹ As said already, Auroville was not exempted from this Act. Though the ceiling was raised, the level was found insufficient by Auroville.

² This remark is amazing because, according to Roger's plans, most Aurovilians are to be lodged in "lines of force", which culminate at 18 stories. Already while speaking of her 1938 attempt to build a new town, Mother had explained that all disciples should have a house and a garden.

| *Remark when informed of two pregnancies:*

Do people in Auroville believe that I desire children?

* * *

1973, March 15

Entry in Roger's notes:

Roger's personal archives.

French, translation by Gilles G. Scan available.

| *Seen Mother on March 15th 1973*

Regarding the Matrimandir.

Concerning the secret chambers, Mother said that this idea was old and there was no reason for retaining it in the project selected for the Matrimandir. Having told her that, however, this possibility was feasible if she still wished it now in the present project, and that she could stay there when she wants, or for.....

Mother replied: I don't believe it. It is not in my intention.

*

AV-Archives; SA, p. 157.

English.

Roger's handwritten note (in French underneath Huta's letter dated 16.02.73) of Mother's comments:

| *That was long ago, at the beginning. The important thing is to plan a room for her [Huta] in the gardens.*

The Mother

15 March 1973

* * *

1973, March 18

Entry in Shyam Sunder's Notes:

DML, p. 281-82; Message only: AMW, p. 457.
Handwritten in English. Scan available.

| *A request for Prosperity was answered in the negative:*

The first condition is not to tell a lie and this person started with a big lie.

| *First Mother wants to write: No liars in Auroville or No lies in Auroville, but then she writes this message:*



18. 3. 73
Auroville will become
what it must be only
—
if not when the
people living there will
stop lying

Auroville will become
what it must be only
if and when the
people living there will
stop lying.

| *One person in Aspiration gave up a work, for which he had taken a name from Mother, without asking anyone and closed it.*

Shyam Sunder: When you got a work from Mother, was it proper for you to give it up without referring to her?

The Aurovilian: Yes

S.S.: Was it correct according to the spiritual discipline of Mother?

The Aurovilian: Yes

And now he has written me a four page letter in criticism of mental morality, of people in Pondicherry, of Auroville architecture, stating that he has acted from inner guidance. Mother made a remark and asked me to tell it to him:

The guidance can come also from the ego-devil.

*

Other sources: CWM, p. 228; MoA, p. 49; AMW, p. 456.
Handwritten in English. Scan available.

| *[Mother] concentrated, made some remarks, and then wrote:*

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

| *and asks me to show it to him; one of her remarks was:*

There is no way.

* * *

1973, March 19

Note in "Mother's Agenda":

MoA, p. 41; MA, p. 379.

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

* * *

1973, March 23*Entry in Shyam Sunder's Notes:*

DML, p. 283.
English.

| *A person in Auroville wishes to make babies for Auroville.*

Do they believe that I want babies in Auroville? You tell them that it is not so. A way has to be found for taking birth differently, we do not want babies by the ordinary way.

* * *

1973, March 26*Entry in Shyam Sunder's Notes:*

DML, p. 283-84.
English.

| *Yesterday I went to Tanjore to see the lawyer specialising in the Land Ceiling laws. Spoke to Mother about his helpful opinion. Each house with its own garden was also one of his suggestions.*

*

*Excerpt from a conversation with S.A.I.C.E. teachers.
One of them complains about "lack of organisation":*

MA, p. 382.

Coordination!... But that's because people are accustomed to using their mind to organise things, that's all they know: organisation as devised by the mind. While we here are trying to change that pattern. We seek a change of government but the new government isn't very well known yet, that's the difficulty.

Maybe I want to go too fast.

I see clearly... I tend to go too fast, possibly.

*

Statement issued by Roger on would-be “secret chambers” at the Matrimandir:

SA, p. 159. Original kept at AV-Archives.

English. Scan of the typed and signed original available.

March 26th, 1973

Further to the letter of Huta and different questions asked by a few Aurovilians concerning the Matrimandir, particularly on the subject of the secret chambers, The Mother has said that those were envisaged at one time but are not to be retained in the actual project.

The Mother has confirmed that the sole important thing is the lodging foreseen for the guardian within the framework of the gardens around Matrimandir.

* * *

1973, March 27

Message: (It will be Mother's last one for Auroville.)

DML, p. 284, MoA, p. 47; CWM, Vol. XIII, p. 227; AMW, p. 457.
Handwritten in English. Scan available.

27 3 73

Auroville is created to
realise the ideal of Sri Aurobindo
who taught us the Karma
yoga. Auroville is for those who
want to be the Yoga of work.
To live in Auroville
means to be the Yoga
of work. So all aurovilians
must take up a work and
do it as Yoga.
Blessings

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

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

* * *

1973, March 28

*Excerpt from a letter from Huta to Mother, who attached
to it Roger's letter dated 26th March:*

SA, p. 161.
English.

*For some time I have been feeling to write to You all this
before I received this note. I am really sorry that I shall not
be able to be the guardian – I am helpless and hopeless.
Please do forgive me. There are many capable people who*

*can carry out this wonderful mission according to Your will.
Excerpt from Huta's book, The Spirit of Auroville:*

Vasudha, the Mother's attendant, read out this letter to Mother. She remained in trance and said nothing except that she sent a blessing-packet through Vasudha.

* * *

1973, March 30

Entry in Shyam Sunder's Notes:

DML, p. 285.
English.

Mother signs with Blessings on the First Annual Sports programme of the Kuilapalayam village children in Aspiration.

Q.: Will the village children go to Aspiration School after the pre-school or should there be an independent school for them?

Why division? There should be unification.

Mother spoke of the need of collaboration in the Ashram.

To speak ill elsewhere of a person in the Ashram amounts to treachery to Mother. One should keep the mouth shut in such cases.

* * *

1973, May 1

Entry in Shyam Sunder's Notes:

DML, p. 287.
English.

Auroville has two horses and Frederick, who is a good horse rider, wishes to know whether he can start a programme of horse riding.

Why?

Shyam Sunder: May be interesting.

Is it difficult?

S.S.: No.

From where did the horses come?

S.S.: Some Aurovilians bought them.

If he likes.

Are the horses good? It depends on that.

S.S.: One will see.

* * *

1973, May 4*Entry in Shyam Sunder's Notes:*

DML, p. 287.
English.

Madanlal Himatsingka's letter regarding funds for Matrimandir. He feels that he should work for it.

Very good, I am happy over the proposal. All my force is with you.

* * *

1973, May 6

Excerpt from a letter from Huta to Mother after meeting with Roger and Shyam Sunder on Mother's terrace, and talking about her house near Matrimandir:

AV-Archives (Huta's file), SA, pp. 162-63.
English. Scan of the typed and signed letter available.

I had a talk with Roger regarding my house and the Matrimandir. Shyam Sunder was also present. Roger is willing to give location of my residence in the Matrimandir area – nearest to Matrimandir. But Roger is anxious and would like to know clearly and precisely the work I am expected to do by The Divine Mother as the guardian of the Matrimandir. Then and then only Roger can proceed further and can plan out everything accordingly.

Roger said that there are many things which are to be done in the Matrimandir as it is a very huge thing.

1. Control of visitors – (as The Mother has said that the admission will be restricted).
2. Information of the work in the Matrimandir when it is ready.
3. Cleaning and maintenance.

4. *Priestess of Matrimandir* – that is to just watch and see. Finally, Roger said that everything would be possible for him to arrange once my work as guardian would be decided by the Divine Mother, and he is ready to do exactly according to The Mother's Will.

Roger is going to Paris on Saturday so it is very important that he could know as soon as possible regarding the matter so that he can do the needful by working out everything according to Your instructions.

Indeed, I too am wondering what work I shall have to do over there. Nevertheless, whatever You have Willed for my soul and its aspiration, let it be done. And I will with all my heart carry out Your command in all Truth and Love.

* * *

1973, May 10 (or 11?)¹

Entry in Roger's Notes:

Roger's personal archives.
French.

Seen Mother on 11th May 1973.

Regarding Huta.

During Matrimandir's early days, it was foreseen to locate a house for her in the gardens around Matrimandir; but this was centuries ago. Matrimandir's conception is now entirely changed. So?²

Roger: It is still possible.

(Roger asks about Huta's role at Matrimandir)

¹ According to Vasudha this meeting took place on 10th but, according to Roger, it took place on Friday 11th.

² It is not clear whether Mother or Roger said these words.

I do not know, we shall see.

Roger: The keys of Matrimandir!

That's it, it is very good.

*

*Vasudha's note of Mother's answer to Huta's letter
dated May 6th:*

AV-Archives, MTL, p. 32; AMW, p. 457.
English.

| *The Mother said to Roger when I was with her:*

She will keep the keys of the Matrimandir, She will open and close the Matrimandir, and, she will also see whether everything is alright within the Matrimandir.

* * *

1973, May 11

Excerpt from Huta's book, The Spirit of Auroville:

SA, pp. 163-64.
English.

I sat in my meditation room for quite a long time and felt strongly that what I had stated in my previous letter to the Mother, dated 28.3.73, was in tune with my soul's aspiration. I was inspired, and rushed to Vasudha in the evening with a copy of the letter and requested her to re-read it to the Mother, because it was a question of life and death – I must know the Mother's final wish.

The letter was read out to the Mother the next morning when

Vasudha went to comb the Mother's hair. Later Vasudha came to my house with the Mother's blessing packet and said:

"Huta, you know, the Mother cannot see properly and cannot possibly write to you, because she is too weak. She listened attentively to your letter which I read to her loudly. Then she went into a trance for a long time. After that she asked me to give you her blessing packet and convey this message to you."

I know this. Tell her that this is better like that. My love and blessings are always with her.

Vasudha: Huta, Mother has granted your prayer.¹

*

Huta's comments (years later):

My eyes were filled with tears of relief and gratitude. I felt that my whole being was free.

[...]

I never uttered a word of my release to people concerned, my own people and to my friends. I kept absolutely quiet and silent. I watched and waited for the proper time to act.²

*

Personal Communication from Alain

According to Alain Grandcolas, Roger visited Mother after

¹ Of being relieved from the guardianship of Matrimandir.

² It is only in August 1994 that Huta came out publicly about her resignation in an article published in *Mother India* – and then in her "The Spirit of Auroville" published in 2002.

Huta (to say goodbye to her as he was leaving on 12th). He asked her again what should be done for Huta's house. As Mother was unable to speak, she waved her hands in a way which Roger understood as meaning "Forget it!"

* * *

1973, May 20

Mother receives Shyam Sunder for the last time. From then onwards, only her son, André, and her personal attendants will visit her in her room.

* * *

1973, May 26

Excerpt from a letter from Shyam Sunder to Huta:

SA, p. 168.
English.

The architectural tangle about the construction of Matrimandir is not yet solved.¹ It seems that something will happen soon. I am praying for it.

* * *

¹ The questions which were still pending and urgent pertained to the staircases between levels 1 & 2, to the 2nd level slab and to the spherical structure.

1973, September 6

Note by Shyam Sunder to prepare for a meeting to be held on that day:

AV-Archives.
English.

A situation has arisen wherein it has become imperative to take steps towards Auroville becoming "a self supporting township."¹

It needs a determined effort lasting over a considerable length of time to achieve this object, and a beginning is to be made now to provide for the food and prosperity items. We can be self-supporting indeed if the responsibility is shared by the collectivity instead of putting it wholly on one or two persons.

* * *

1973, September 15

The Auroville Central Food Distribution Unit is set up. It is taking up the responsibility of purchasing, transporting and delivering the food requirements to each community. It collects agricultural products from Auroville farms and purchases the rest in bulk in Pondicherry, leading to savings in cost.

* * *

¹ Auroville's financial situation had become very bad. As the flow of donation was insufficient; moreover, as said, 50% of every new donation had to be passed on to the banks to reimburse loans.

1973, November 11-14

The concreting of the slab of Matrimandir's 1st level started at 15:15, after a short meditation. It continued through the night with Ashramites joining Aurovilians in the work until the next morning at 10:30.

It resumed on November 13th at 15:30 (after a day's interval to clean the machines and to sleep) and continued throughout the night with more and more people collaborating in its execution. The slab was finished with a meditation at 6:20 on the 14th.

* * *

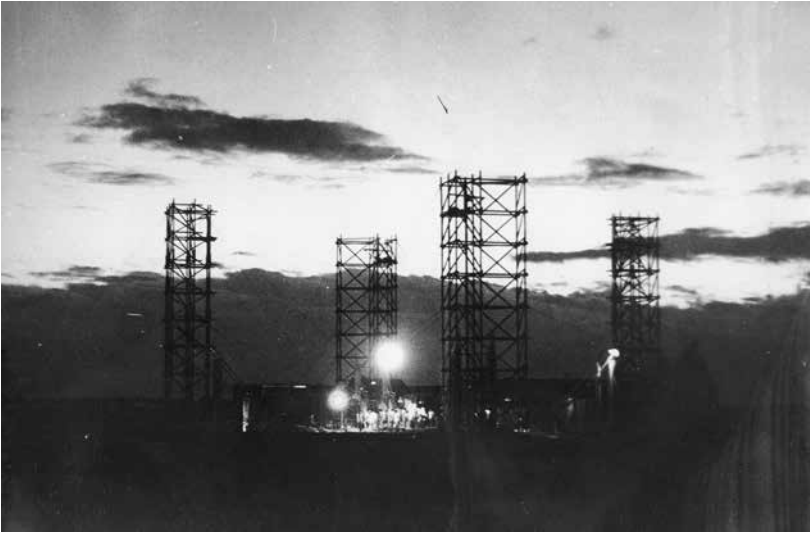
1973, November 15, 16 & 17

*Excerpt from Ruud Lohman's Matrimandir
Diary dated 29th Dec.:*

On November 15, 16 and 17 concreting of the last summit portion of the pillars¹ above slab level 1 continued. The entire work was finished on 17th November, precisely between 7:07 and 7:25 p.m.

When information came to the Matrimandir Camp that the Mother had left her body, it was seen that all the pillars of the Matrimandir had been completed by, and simultaneously with the time of her physical withdrawal.

¹ Matrimandir's 4 pillars represent the Mother's 4 Aspects/Personalities.



The site at the end of the concreting

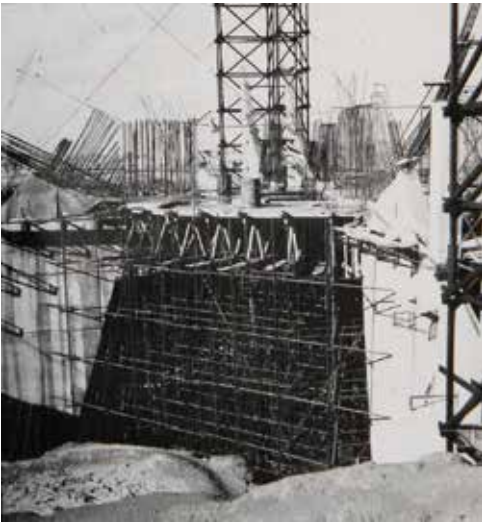


Photo showing the part of a pillar which is above the 1st level slab.



The Mother's Mahasamadhi
17.11.73 at 7.25 p.m.

Le "Mahāsamādhi" de la Mère,
17.11.73 à 19h 25.

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