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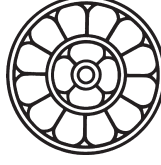
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Lord, Thou hast willed, and I execute,  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.



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# MOTHER INDIA

## MONTHLY REVIEW OF CULTURE

Vol. LXX

No. 10

*“Great is Truth and it shall prevail”*

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## **‘THE DREAMS OF GOD ARE TRUTHS’**

. . . Like poets in a wondrous world of thought  
    Always we live,  
Whose shapes from out ourselves to being brought  
    Abide and thrive.  
The poet from his vast and labouring mind  
    Brings brilliant out  
A living world; forth into space they wind,  
    The shining rout,  
And hate and love, and laugh and weep, enjoy,  
    Fight and shout,  
King, lord and beggar, tender girl and boy,  
    Foemen, friends;  
So to His creatures God’s poetic mind  
    A substance lends.  
The Poet with dazzling inspiration blind,  
    Until it ends,  
Forgets Himself and lives in what He forms;  
    For ever His soul  
Through chaos like a wind creating storms,  
    Till the stars roll  
Through ordered space and the green lands arise,  
    The snowy Pole,  
Ocean and this great heaven full of eyes,  
    And sweet sounds heard,  
Man with his wondrous soul of hate and love,  
    And beast and bird, —  
Yes, He creates the worlds and heaven above  
    With a single word;  
And these things being Himself are real, yet  
    Are they like dreams,  
For He awakes to self He could forget  
    In what He seems.  
Yet, King, deem nothing vain: through many veils  
    This Spirit gleams.  
The dreams of God are truths and He prevails.  
    Then all His time

Cherish thyself, O King, and cherish men,  
Anchored in Him.

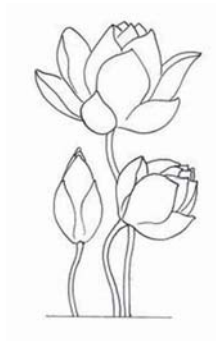
[. . .]

Hear then the truth. Behind this visible world  
The eyes see plain,  
Another stands, and in its folds are curled  
Our waking dreams.  
Dream is more real, which, while here we wake,  
Unreal seems.  
From that our mortal life and thoughts we take.

[. . .]

SRI AUROBINDO

(Extract from the poem 'The Rishi', *Collected Poems*, CWSA, Vol. 2, pp. 231-32)



## **THE TURN TOWARDS UNITY: ITS NECESSITY AND DANGERS**

The surfaces of life are easy to understand; their laws, characteristic movements, practical utilities are ready to our hand and we can seize on them and turn them to account with a sufficient facility and rapidity. But they do not carry us very far. They suffice for an active superficial life from day to day, but they do not solve the great problems of existence. On the other hand, the knowledge of life's profundities, its potent secrets, its great, hidden, all-determining laws is exceedingly difficult to us. We have found no plummet that can fathom these depths; they seem to us a vague, indeterminate movement, a profound obscurity from which the mind recoils willingly to play with the fret and foam and facile radiances of the surface. Yet it is these depths and their unseen forces that we ought to know if we would understand existence; on the surface we get only Nature's secondary rules and practical bye-laws which help us to tide over the difficulties of the moment and to organise empirically without understanding them her continual transitions.

Nothing is more obscure to humanity or less seized by its understanding, whether in the power that moves it or the sense of the aim towards which it moves, than its own communal and collective life. Sociology does not help us, for it only gives us the general story of the past and the external conditions under which communities have survived. History teaches us nothing; it is a confused torrent of events and personalities or a kaleidoscope of changing institutions. We do not seize the real sense of all this change and this continual streaming forward of human life in the channels of Time. What we do seize are current or recurrent phenomena, facile generalisations, partial ideas. We talk of democracy, aristocracy and autocracy, collectivism and individualism, imperialism and nationalism, the State and the commune, capitalism and labour; we advance hasty generalisations and make absolute systems which are positively announced today only to be abandoned perforce tomorrow; we espouse causes and ardent enthusiasms whose triumph turns to an early disillusionment and then forsake them for others, perhaps for those that we have taken so much trouble to destroy. For a whole century mankind thirsts and battles after liberty and earns it with a bitter expense of toil, tears and blood; the century that enjoys without having fought for it turns away as from a puerile illusion and is ready to renounce the depreciated gain as the price of some new good. And all this happens because our whole thought and action with regard to our collective life is shallow and empirical; it does not seek for, it does not base itself on a firm, profound and complete knowledge. The moral is not the vanity of human life, of its ardours and enthusiasms and of the ideals it pursues, but the necessity of a wiser, larger, more patient search after its true law and aim.

Today the ideal of human unity is more or less vaguely making its way to the front of our consciousness. The emergence of an ideal in human thought is always the sign of an intention in Nature, but not always of an intention to accomplish; sometimes it indicates only an attempt which is predestined to temporary failure. For Nature is slow and patient in her methods. She takes up ideas and half carries them out, then drops them by the wayside to resume them in some future era with a better combination. She tempts humanity, her thinking instrument, and tests how far it is ready for the harmony she has imagined; she allows and incites man to attempt and fail, so that he may learn and succeed better another time. Still the ideal, having once made its way to the front of thought, must certainly be attempted, and this ideal of human unity is likely to figure largely among the determining forces of the future; for the intellectual and material circumstances of the age have prepared and almost impose it, especially the scientific discoveries which have made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country.

But this very commodity of the material circumstances may bring about the failure of the ideal; for when material circumstances favour a great change, but the heart and mind of the race are not really ready — especially the heart — failure may be predicted, unless indeed men are wise in time and accept the inner change along with the external readjustment. But at present the human intellect has been so much mechanised by physical Science that it is likely to attempt the revolution it is beginning to envisage principally or solely through mechanical means, through social and political adjustments. Now it is not by social and political devices, or at any rate not by these chiefly or only, that the unity of the human race can be enduringly or fruitfully accomplished.

It must be remembered that a greater social or political unity is not necessarily a boon in itself; it is only worth pursuing in so far as it provides a means and a framework for a better, richer, more happy and puissant individual and collective life. But hitherto the experience of mankind has not favoured the view that huge aggregations, closely united and strictly organised, are favourable to a rich and puissant human life. It would seem rather that collective life is more at ease with itself, more genial, varied, fruitful when it can concentrate itself in small spaces and simpler organisms.

If we consider the past of humanity so far as it is known to us, we find that the interesting periods of human life, the scenes in which it has been most richly lived and has left behind it the most precious fruits, were precisely those ages and countries in which humanity was able to organise itself in little independent centres acting intimately upon each other but not fused into a single unity. Modern Europe owes two-thirds of its civilisation to three such supreme moments of human history, the religious life of the congeries of tribes which called itself Israel and, subsequently, of the little nation of the Jews, the many-sided life of the small Greek city states, the



similar, though more restricted artistic and intellectual life of mediaeval Italy. Nor was any age in Asia so rich in energy, so well worth living in, so productive of the best and most enduring fruits as that heroic period of India when she was divided into small kingdoms, many of them no larger than a modern district. Her most wonderful activities, her most vigorous and enduring work, that which, if we had to make a choice, we should keep at the sacrifice of all else, belonged to that period; the second best came afterwards in larger, but still comparatively small nations and kingdoms like those of the Pallavas, Chalukyas, Pandyas, Cholas and Cheras. In comparison she received little from the greater empires that rose and fell within her borders, the Moghul, the Gupta or the Maurya — little indeed except political and administrative organisation, some fine art and literature and a certain amount of lasting work in other kinds, not always of the best quality. Their impulse was rather towards elaborate organisation than original, stimulating and creative.

Nevertheless, in this regime of the small city state or of regional cultures there was always a defect which compelled a tendency towards large organisations. The defect was a characteristic of impermanence, often of disorder, especially of defencelessness against the onslaught of larger organisations, even of an insufficient capacity for widespread material well-being. Therefore this earlier form of collective life tended to disappear and give place to the organisation of nations, kingdoms and empires.

And here we notice, first, that it is the groupments of smaller nations which have had the most intense life and not the huge States and colossal empires. Collective life diffusing itself in too vast spaces seems to lose intensity and productiveness. Europe has lived in England, France, the Netherlands, Spain, Italy, the small States of Germany — all her later civilisation and progress evolved itself there, not in the huge mass of the Holy Roman or the Russian Empire. We see a similar phenomenon in the social and political field when we compare the intense life and activity of Europe in its many nations acting richly upon each other, rapidly progressing by quick creative steps and sometimes by bounds, with the great masses of Asia, her long periods of immobility in which wars and revolutions seem to be small, temporary and usually unproductive episodes, her centuries of religious, philosophic and artistic reveries, her tendency towards an increasing isolation and a final stagnancy of the outward life.

Secondly, we note that in this organisation of nations and kingdoms those which have had the most vigorous life have gained it by a sort of artificial concentration of the vitality into some head, centre or capital, London, Paris, Rome. By this device Nature, while acquiring the benefits of a larger organisation and more perfect unity, preserves to some extent that equally precious power of fruitful concentration in a small space and into a closely packed activity which she had possessed in her more primitive system of the city state or petty kingdom. But this advantage was purchased by the condemnation of the rest of the organisation, the district, the

provincial town, the village to a dull, petty and somnolent life in strange contrast with the vital intensity of the *urbs* or metropolis.

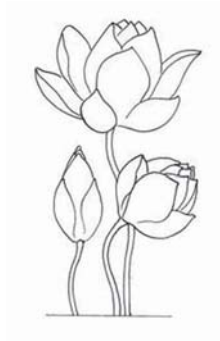
The Roman Empire is the historic example of an organisation of unity which transcended the limits of the nation, and its advantages and disadvantages are there perfectly typified. The advantages are admirable organisation, peace, widespread security, order and material well-being; the disadvantage is that the individual, the city, the region sacrifice their independent life and become mechanical parts of a machine; life loses its colour, richness, variety, freedom and victorious impulse towards creation. The organisation is great and admirable, but the individual dwindles and is overpowered and overshadowed; and eventually by the smallness and feebleness of the individual the huge organism inevitably and slowly loses even its great conservative vitality and dies of an increasing stagnation. Even while outwardly whole and untouched, the structure has become rotten and begins to crack and dissolve at the first shock from outside. Such organisations, such periods are immensely useful for conservation, even as the Roman Empire served to consolidate the gains of the rich centuries that preceded it. But they arrest life and growth.

We see, then, what is likely to happen if there were a social, administrative and political unification of mankind, such as some have begun to dream of nowadays. A tremendous organisation would be needed under which both individual and regional life would be crushed, dwarfed, deprived of their necessary freedom like a plant without rain and wind and sunlight, and this would mean for humanity, after perhaps one first outburst of satisfied and joyous activity, a long period of mere conservation, increasing stagnancy and ultimately decay.

Yet the unity of mankind is evidently a part of Nature's eventual scheme and must come about. Only it must be under other conditions and with safeguards which will keep the race intact in the roots of its vitality, richly diverse in its oneness.

SRI AUROBINDO

(*The Ideal of Human Unity*, CWSA, Vol. 25, pp. 279-84)



**‘I WAS THE WHOLE EARTH  
AND THE WHOLE EARTH  
PROSTRATED ITSELF BEFORE THEE . . .’**

**May 31, 1914**

When the sun set in the indrawn contemplation of the calm twilight, all my being prostrated itself before Thee, O Lord, in mute adoration and complete self-giving. Then I was the whole earth and the whole earth prostrated itself before Thee, imploring the benediction of Thy illumination, the beatitude of Thy love. Oh, the kneeling earth that supplicates to Thee, then is ingathered in the silence of the night, waiting in both patience and anxiety for the illumination so ardently desired. If there is a sweetness in being Thy divine love at work in the world, there is as great a sweetness in being the infinite aspiration which rises towards that infinite love. And to be able to change thus, to be successively, almost simultaneously, what receives and what gives, what transfigures and what is transfigured, to be identified with the painful darkness as with the all-powerful splendour and, in this double identification, to discover the secret of Thy sovereign unity, is this not a way of expressing, of accomplishing Thy supreme will? . . .

O my sweet Master, my heart is a flaming chapel, and Thou art seated there permanently like the sublimest of idols; so it is that Thy form appears to me, clothed in magnificence, in the midst of the flames consuming my heart for Thee, and at the same time, in my head, I see Thee, know Thee as the Inconceivable, the Unknowable, the Formless; and in this double perception, this double knowledge, lies the plenitude of contentment.

THE MOTHER

*(Prayers and Meditations, CWM 2<sup>nd</sup> Ed., Vol. 1, p. 162)*

**“CANZONET” —  
CORRESPONDENCE WITH SRI AUROBINDO**

Sri Aurobindo —

I wonder what you will think of this poem.

So passing sweet  
To adore her heaven-remembering feet,  
For she disdains not earthly grace!  
And strangely hued  
With love’s impassioned sanctitude  
Lures the dream-shadowy silence of her gaze!

O hers the ecstatic mood  
Of an eternal dawn-pure sky  
Where blends in deep intimacy  
The awakening loveliness  
Of voiceful day  
With night’s unchangeable mystery  
Past human words . . .  
O! fleeting words  
In vain endeavouring to express  
What aeons of constellate calm can scarce convey!

[*Amal’s question*]

1. Do you advise me to replace “O” by an adjective, say, “poor”?

Sri Aurobindo’s comment:

1. Yes, poor is all right.

It is very good, remarkably graceful and delicate.

15 October 1931

(Version from *The Secret Splendour —  
Collected Poems of K. D. Sethna [Amal Kiran]*, 1993, p. 408:)

### CANZONET

So passing sweet  
To adore her heaven-remembering feet,  
For she disdains not earthly grace!  
And strangely hued  
With love's impassioned sanctitude  
Lures the dream-shadowy silence of her gaze!

O hers the ecstatic mood  
Of an eternal dawn-pure sky  
Where blends in deepest amity  
The awakening loveliness  
Of voiceful day  
With night's unchangeable mystery  
Past human words,  
Poor fleeting words  
In vain endeavouring to express  
What aeons of constellate calm can scarce convey!

AMAL KIRAN  
(K. D. SETHNA)

*I know that the opposite of what I say is true, but for the present what I say is still  
truer.*

*Sri Aurobindo*

(*Essays Divine and Human*, CWSA, Vol. 12, p. 500)

# SRI AUROBINDO: LIFE AND TIMES OF THE MAHAYOGI

(Continued from the issue of September 2017)

## Postscript: III

### “Towards the Preordained Summit”

Born in Calcutta thirty-seven years earlier, his Odyssey had covered many places, many climes: Darjeeling, Manchester, London, Cambridge, Baroda — and with the return to Calcutta in 1906, the wheel had come full circle. Chander-nagore was almost a new start, or more appropriately, the beginning of another upward swing of the spiralling ascent; and Pondicherry was a continuation, acceleration towards the preordained summit.

— K. R. Srinivasa Iyengar<sup>1</sup>

Nobody was more conscious of the deep interest Lord Morley, the Secretary of State for India, took in matters regarding Sri Aurobindo than Lord Minto, the Governor-General. But there was nothing intriguing in the latter keeping the former in the dark about his decision to allow the warrant to be issued against Sri Aurobindo, for Minto feared that the proposed action could be obstructed by Morley.

But what is surely intriguing is his not informing Morley even after the warrant had been issued.

Was it his embarrassment due to the Government's failure to serve the warrant? Was it his resentment against Morley, building up over a period of time resulting in a sort of contempt because, in any case, his own term as the Governor-General and Viceroy was coming to an end?

The faux pas that was the warrant came to Morley's knowledge as a news item in *The Times* of London. At once, on the 7<sup>th</sup> of April 1910 he wrote to Minto:

We are vastly puzzled here today by a telegram in *The Times* about a warrant being issued for the arrest of Arabindo Ghose on account of a certain article on Xmas day last. I summoned Rislely and D. Smith into counsel and we all agreed that the telegram was too obscure to found either action or opinion upon. So I sent you a telegram requesting for the facts of the matter. The summary of the article given in *The Times* does not seem to make it an incitement to murder. We shall see. I only hope that Arabindo Ghose does not find his way into this

country. ‘Fugitive offenders’, where the offence has been a newspaper article, may prove awkward customers in a free country.<sup>2</sup>

Lord Minto sent a telegraphic reply to Morley. Meanwhile Ramsay MacDonald had started demanding a statement from the British Government giving the facts behind the same news. Minto did not seem to have anticipated that an awkward situation would arise from his Government’s attitude and action towards as fearsome an enemy of the empire as Sri Aurobindo. Of course he must have woken up to the embarrassment the Government would experience both in India as well as at “home”, that is England, if their prey managed to reach England — and that possibility could not be wished away, now that he was mysteriously missing from Calcutta and other possible shelters around. Minto wrote to Morley on 14 April 1910:

I have been somewhat exercised by the question in the House of Commons about Arabindo Ghose. He is the most dangerous man we have to deal with at present and he has great influence with the student class. I believe every effort has been made by his Indian friends to reclaim him and they tell me it is hopeless. . . . It was, I think, Bhupendra Nath Basu who said to me lately that though he certainly did not approve of deportation, if anyone is deported it should be Arabindo Ghose and as I daresay, you know, Bhupendra Nath Basu has himself not always been reckoned among most loyal subjects of the King. In the meantime Arabindo has disappeared and it will be very unfortunate if there should seem to be any sympathy with him at home. But as to this, I have telegraphed to you.<sup>3</sup>

It is doubtful if Bhupendra Nath Basu would have made the alleged comment, for though a Moderate leader, he had high regards for Sri Aurobindo.

Hurried “secret” telegraphic exchanges were taking place between London (often referred to as ‘home’) and Calcutta (then the capital of India) on the issue of the warrant that did not yield fruit. While the rulers in Calcutta claimed greater knowledge of the ground realities, they were also more subjective in their reaction, angry because of the despair brewing over their inability to either deport or lock up Sri Aurobindo. Their compatriots in London, since they looked at the situation from a distance, believed themselves to be somewhat objective. Some sane suggestions obviously emanated from London in favour of “cancelling the prosecution” launched against Sri Aurobindo or to postpone it to a later date when their target would commit a more convincing offence amounting to sedition. Minto must have conveyed that unwelcome brainwave to his collaborator Baker, the Governor of Bengal, who was then at Darjeeling. Baker wrote to Minto on 19 April 1910:

In continuation of my telegram yesterday regarding Arabindo Ghose, I now reply more fully to Your Excellency's secret telegram and private letter of the 15<sup>th</sup> instant.

As regards the effect of cancelling the prosecution, by orders from home, the way in which the matter presents itself to myself and my chief advisers is as follows:

Where the Chief Law Officer of the Government has advised that if a particular publication contravenes the provisions of the ordinary law, and that there is 'good ground for prosecution' and where there is no room for doubt that the tenor and intention of the publication in question are actually mischievous, we shall be failing in our duty if we abstained from putting the law into operation.

There is certainly nothing in Arabindo Ghose's past records which would justify exceptional tenderness towards him. On the contrary, although he escaped conviction on the actual charge of conspiracy in the Alipore Bomb Case (the Home Department have recently stated in an official letter that they consider that he ought to have been convicted), yet it is beyond doubt that his influence has been pernicious in the extreme. He is not a mere blind and unreasoning tool, but an active generator of revolutionary sentiment. He is imbued with a semi-religious fanaticism which is a powerful factor in attracting adherents to his cause; and I attribute the spread of seditious doctrines to him personally in a greater degree than to any other single individual in Bengal, or possibly in India. His attitude is one of avowed and irreconcilable hostility towards the British Government; he has openly and persistently preached the doctrine of political boycott, with the intention of making government impossible; and if, in his propaganda, he transgresses the criminal law, that law should unhesitatingly be put into operation against him.

In these circumstances to withdraw the proceedings instituted against him, under orders from home, would afford more regrettable encouragement to those whose object it is to disseminate sedition through the press and who are only deterred from doing so by the fear of penal consequences. It would discourage and bewilder our supporters, who would be quite unable to imagine any reason for showing exceptional favour to our most conspicuous and most dangerous opponent. It would place loyal zamindars and our other adherents in a false and extremely difficult position. It would present itself to their mind in this way, viz., that Arabindo is preaching sedition almost without disguise, and that instead of being legally responsible for his action, he is accorded exceptional protection at the instance of the highest authorities at home.<sup>4</sup>

Baker then gave a long account of the legal consultation and preparation that had preceded the issue of the warrant against Sri Aurobindo.



Lord Minto had sent a telegraphic reply to Lord Morley's letter of 7<sup>th</sup> April. That was now followed by a long explanation by post in which he takes the position that "Bengal", that is, the provincial government of Bengal, was keen to deport Sri Aurobindo, but he prevented it. The letter dated 28<sup>th</sup> April, 1910 reads:

I don't know that I need go into the case of Arabindo Ghose as I hope our telegram to you will explain the action taken by Bengal. But certain conditions affected that action which may not appear in the telegrams, and for which I was largely responsible. At the time when the "Karmayogin" article appeared, Bengal was anxious to go in for wholesale deportation — there was great alarm in Calcutta and after consultation with Jenkins I determined against deportation and to proceed by means of our legal machinery. My decision was, I believe, thoroughly distasteful to Bengal at the moment. They and the Government of India were aware of the existence of a Seditious Conspiracy on a large scale in Calcutta and its neighborhood and it was well known that Arabindo was the most dangerous man with whom we had to deal. The local Government would have dealt with him and the conspiracy by means of deportation. I thought they would do a great mistake by doing so and the results fully confirm my opinion. But our insistence on legal procedure, in opposition as it was to the original wishes of Bengal, may have given an appearance of lukewarmness in Bengal's action in respect to the prosecution of Arabindo which is not justified. Also proceedings were taken against the printer of the "Karmayogin" as well as against Arabindo and in those against the former the question whether the article is seditious under section 124a will be directly at issue, and if the courts hold that it is not, the proceedings against Arabindo will naturally lapse. If the court held that the article is seditious, then the prosecution in accordance with the advice of the Advocate General will be fully vindicated. At the present moment I don't know what stage the case had reached — I have not all the papers with me and am writing largely from memory. Speaking generally, there was at one time a very decided slackness on the part of the local governments in respect to prosecution for sedition. They were much more inclined to advise deportation and throw the responsibility on the Government of India and the Secretary of State, and there was a tendency to complain of the weakness of our legal machinery, the truth being that it was always ample, but that its application was neglected. . . .<sup>5</sup>

Morley replied on May 5, 1910:

As to the famous Arabindo, my satisfaction is not at all lively. You are mistaken if you think that there is any sympathy with him at home. That is not the point. The point is, in my mind, that the institution of proceedings against him was a

foolish blunder from the side of policy. I have always understood that proceedings for sedition were only advised when a conviction was reasonably certain. Is a conviction reasonably certain in this case? I should think decidedly not, and I *hope not*. So far as I can make out, the article (so far back as last Xmas) simply paraded passive resistance and abstention from taking part in public life. That may be as odious and objectionable as you please, but it is at least doubtful whether any decent court will find it to be sedition. If there is any strong doubt, it would have been far better to let the thing alone. I had heard of an Advocate General who had 200 cases submitted for his opinion, and he only advised proceedings in a dozen of them. What a sensible example! I wonder what Sinha would say about the matter: Nothing will induce me to defend such work. As for deportation, I will not listen to it.<sup>6</sup>

On 26<sup>th</sup> May 1910, Minto wrote back to Morley:

As to the celebrated Arabindo, I confess, I cannot in the least understand your hope that we shall not get a conviction against him! I can only repeat what I said to you in my letter of April 14<sup>th</sup> that he is the most dangerous man we now have to reckon with . . . and has an unfortunate influence over the student class, and Indians who knew him well have told me he is quite beyond redemption. Surely you cannot hope that such a man should remain at large; we had to consider two courses of procedure against him — deportation and prosecution in accordance with law. The former I was decidedly opposed to, though Indians who knew him intimately would have thought it thoroughly justified. The alternative was to proceed by the machinery of the law. As to this it has always been an accepted axiom that Prosecutions are not to be undertaken unless there is good reason to believe that conviction will be obtained and the Bengal Government after consulting their legal advisers, satisfied themselves as to this. In the meanwhile Arabindo is in Pondicherry where he seems to have formed some undesirable French connections and will probably sail for France.<sup>7</sup>

On 15<sup>th</sup> June 1910, Morley wrote to Minto:

You say you cannot in the least understand my hope that you won't get a conviction against the redoubtable Arabindo. The belated proceedings were a thorough blunder from the first, and their institution does little credit to Baker. I have not met a single person, having read the indicted matter, who thinks there is any indictable sedition in a single line of it. Nothing will induce me to pretend to support the action taken.

My fear is that the man may reach this country, and resort may be requested

either by the Government of India or somebody else to the Fugitive Offender's Act. Well, I shall be bound (so far as I have power!) to veto anything of the kind. Your information may be good about the mischief that the man may have tried to brew but we have information here that he means to 'retire from the business' of political agitation. Deportation!! I should think not. . . .<sup>8</sup>

Meanwhile Lord Minto's term as Viceroy was coming to end. But he would not believe that Sri Aurobindo meant to give up politics. In one of his last letters to Morley, he wrote (on 7<sup>th</sup> July 1910):

I hand the concern of Arabindo Ghose over to you! I cannot think what your information may be about his conversion! I can only say my information was very direct indeed and his intimate friends believed him to be quite beyond reclamation.<sup>9</sup>

Lord Minto retired and left for home. Probably he continued to treasure in his heart his stubborn suspicion of Sri Aurobindo till his last days in 1914. His biggest act of treachery towards the Indian body politic had been his role in pampering the process of communal division that his predecessor Curzon had begun by dividing Bengal. Minto's successor, Charles Hardinge was much more sensible. Under his stewardship efforts were made to control the consequences of some of the wrong doings of his two predecessors. In December 1911 was held a glittering durbar at Delhi on the occasion of the visit of the King-Emperor George V and the Queen. (King Edward VII had expired on the 6<sup>th</sup> of May 1910.) The durbar announced the unification of the "two Bengals". The other momentous decision announced was the shifting of the nation's capital from Calcutta to Delhi. Unfortunately for Hardinge, a bomb attack during his ceremonial entry into the new capital on 23<sup>rd</sup> December 1912 seriously wounded him, but he remained composed and his subsequent attitude did not show any sign of revengefulness against the radical elements in politics. A few months later he strongly condemned the South African Government's treatment of Indians and that proved to be a major factor contributing to the said government's change of policy. He made several efforts to create goodwill between India and England. Although Sri Aurobindo was not quite enthusiastic about his gestures, unknown to anybody and quite significantly, Sri Aurobindo used his spiritual power for Hardinge's recovery and quite successfully, as we come to know from the *Record of Yoga*.<sup>10</sup>

It seems Lord Hardinge took a good deal of interest in the case against Sri Aurobindo — probably in an academic spirit. After a study of the papers he felt convinced that the Government had acted towards Sri Aurobindo unwisely. On 11 January 1911, he wrote to the Secretary of State, among some other issues:

Prosecution for sedition should, in my opinion, only be taken up when a conviction is practically assured. In this particular case, considering that the prosecution was principally directed towards Arabindo Ghose, any risk of failure should have been examined with more than usual care and avoided. . . . It is impossible to deny that the prosecution was taken up in a more venturesome spirit than the gravity of the step warranted.<sup>11</sup>

It took time for the British rulers and their Indian colleagues to believe that their most dangerous foe had really decided to leave them in peace. When they realised that the French administration could not be easily persuaded to hand over the political refugees to them, they sent alluring offers of safety and comfort in British India if Sri Aurobindo would be good enough to return home. Lord Carmichael, the Governor of Bengal (1912-1916) sent his emissary to him with the promise that they would provide him with a bungalow at as idyllic a place as Darjeeling where he (Lord Carmichael) would be happy to “discuss philosophy with him”!<sup>12</sup>

The French Government too, at one point of time, seems to have decided to get rid of this worrisome guest in an honourable way. They proposed to make arrangements for his peaceful sojourn in Algeria. “I do not budge from here!” was Sri Aurobindo’s response.<sup>13</sup>

World War I had broken out in August 1914 giving an unprecedented jolt to the greater part of the world. *The Arya* had been launched just before that. By and by Sri Aurobindo’s name assumed a new connotation and his personality, though physically invisible, began to loom large in the vision of the thinking humanity. We do not know how long it took for the British Indian administration to totally get rid of their fear of him. But the French authorities shed their uneasiness in a relatively short while because of the respect Sri Aurobindo received from some of the leading aristocrats and dignitaries in the colony. There was no political hindrance thereafter in the path of Sri Aurobindo’s journey towards his “preordained summit”.

*(To be concluded)*

MANOJ DAS

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10. "The improvement in the Viceroy's health took place in the direction willed, viz. elimination of fever & pain. A period now must be fixed for entire recovery & it must be seen whether the element of time can be controlled." *Record of Yoga* (Entry on Dec. 27, 1912), Sri Aurobindo Ashram, Pondicherry.

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*Dharma is generally spoken of as something eternal and unchanging, and so it is in the fundamental principle, in the ideal, but in its forms it is continually changing and evolving, because man does not already possess the ideal or live in it, but aspires more or less perfectly towards it, is growing towards its knowledge and practice. And in this growth dharma is all that helps us to grow into the divine purity, largeness, light, freedom, power, strength, joy, love, good, unity, beauty, and against it stands its shadow and denial, all that resists its growth and has not undergone its law, all that has not yielded up and does not will to yield up its secret of divine values, but presents a front of perversion and contradiction, of impurity, narrowness, bondage, darkness, weakness, vileness, discord and suffering and division, and the hideous and the crude, all that man has to leave behind in his progress.*

*Sri Aurobindo*

(*Essays on the Gita*, CWSA, Vol. 19, p. 172)

# MOTHER INDIA

*(Sri Aurobindo's translation)*

1

Mother India, when Thou rosest from the depths of oceans hoary,  
Love and joy burst forth unbounded, life acclaimed Thee in Thy glory;  
Darkness fled before Thy splendour, light its radiant flag unfurled.  
All acclaimed Thee, "Hail, O Mother! Fosterer, Saviour of the world!"  
Earth became thrice-blessed by the rose of beauty of Thy feet;  
Blithe, she chanted: "Hail, World-Charmer! Hail, World-Mother!  
Thee I greet."

2

Damp from ocean's kiss Thy raiment, from its waves still drip Thy tresses.  
Greatness spans Thy brow, and flower-like lucent-pure Thy smiling face is.  
Sun and moon and stars go dancing through the vastness of Thy spaces,  
While below mid ocean's thunders foam of waves Thy feet embraces.  
Earth became thrice-blessed with the rose of beauty of Thy feet;  
Blithe, she chanted: "Hail, World-Charmer! Hail, World-Mother!  
Thee I greet."

3

On Thy brow the snow's corona, round Thy knees leaps ocean's spray;  
Ganges, Indus, Brahmaputra, — pearlstrings for Thy bosom's play!  
There in desert places dire and bright and bare in heat Thou blazest,  
There mid garnered world-flung riches with Thy golden smile amazest.  
Earth became thrice-blessed with the rose of beauty of Thy feet;  
Blithe, she chanted: "Hail, World-Charmer! Hail, World-Mother!  
Thee I greet."

4

Through the void Thy winds sweep clamouring mighty, tireless, huge of wing,  
Or Thy feet adored caressing low and long bird-murmurs sing.  
Race of wild clouds thunder-hurling with their deluge-seas of rain,

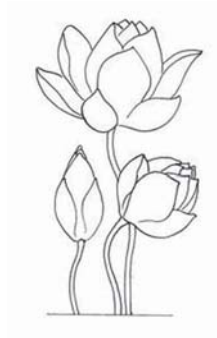
Laughter of Thy groves and woodlands drunk with fragrance, flowery-fain!  
Earth became thrice-blessed with the rose of beauty of Thy feet;  
Blithe, she chanted: "Hail, World-Charmer! Hail, Earth-Mother!  
Thee I greet."

## 5

Peace surrounds men from Thy bosom, Thy sweet voice love's blessing throws;  
By Thy hand are fed earth's millions, from Thy feet salvation flows.  
Deep Thy joy is in Thy children, deep Thy suffering's tragic night,  
Mother India, great World-Mother! O World-Saviour, World's Delight!  
Earth became thrice-blessed by the rose of beauty of Thy feet;  
Blithe, she chanted: "Hail, World-Charmer! Hail, Earth-Mother!  
Thee I greet."

DWIJENDRALAL ROY

*(Translations, CWSA, Vol. 5, pp. 555-56)*



# EVOLUTION OF INDIA . . . ITS MEANING

(Continued from the issue of September 2017)

## CHAPTER ONE

### ‘THE SPIRITUAL MOTHER OF ALL MANKIND’

#### II

A notable figure in the history of Alexandrian philosophy was Philo who lived in the first century B.C. Philo had contact with Indian Gymnosophists. He knew also the Buddhist communities called the Therapeutaes and Essenes. There is a view that Philo himself was a lay follower of the Buddhist faith. He propounded the doctrine of Logos which passed into Christianity (in the Gospel of St. John) and whose origin is traced to the Indian idea of *Vak* (Word) which is personified in the Rigveda as a divine power. Ammonius Saccas (200 A.D.) was another Alexandrian philosopher whose thought reflects Indian inspiration. He is said to have had direct intercourse with travellers from various countries including India. It is however from the Indians he met that he had his initiation into Yoga of which he became master. It may be noted that the disciplines he practised were unknown in Alexandria at that time. Mead says that Ammonius made such an impression on his time by his knowledge and wisdom that he was known as the ‘God-taught’, believed to be an appellation for a Yogi in Alexandria.

Ammonius was the teacher of Plotinus, the founder of the Neo-Platonist School whose influence on European thought is well known. That this School had much in its ideas which were Indian was due to Plotinus being imbued with the truths of the Yoga and the Vedanta philosophy of the Hindus. Erdmann says that Plotinus had a desire to visit India, but no mention is found in the fragmentary account of his life whether he was able to fulfil it or not. But, thinks the same authority, there can be no doubt that he had deep knowledge of Indian mystical thought, particularly of the Vedanta School, which he might have received from his master and which he followed in his spiritual life. Like his master, he led an ascetic life and practised Yogic disciplines. He used to remain most of his time in meditation and would often rise into those states of trance and ecstasy that are likened to states of Samadhi mentioned in the Yoga Philosophy. The Good, the One Reality, of his system is the same as Brahman or Paramatman. He declared with the Upanishads that the Absolute is inexpressible. His universal Mind and World-Soul are respectively the Ishwara and Hiranyagarbha of the Vedanta. What he called Nature is the Prakriti of the



Sankhya. He believed in Karma and reincarnation. At the time of his death he said like a Hindu Yogi: “Now I seek to lead back the self within me to the All-Self.” The words of Plotinus that “We say what He is not, we cannot say what He is” seem to be a mere repetition of the famous expression of the Upanishad, *neti, neti* (He is not this, not this). Garbe sees Sankhya influence in the bondage of matter and so of sorrow and suffering, and of how the world could be redeemed and brought to ‘a state of absolute cessation of pain’, which also is an echo of the Buddhistic view of Nirvana. It is not possible, says Garbe, to question the Indian origin of the thought of Plotinus.

The tracts of Porphyry (third century A.D.), a famous disciple of Plotinus, indicate that he was devoted to Indian ways of self-discipline perhaps more ardently than his master. He was fortunate in having a personal acquaintance with ideas of Indian philosophy through an access he got to an important treatise on India by Bardesanes, the noted Babylonian Gnostic teacher of the early third century A.D., “who acquired authentic information about India from the Indian ambassadors who were sent to the court of Emperor Antoninus Pius”. A quotation from it by Porphyry, still preserved, gives an intimate knowledge of the brahmins and the Buddhists, their discipline and their mode of life. Porphyry made a critical study of the Sankhya doctrines of the contrast between the spiritual and the material world. But his strong insistence on abstention from animal slaughter and his denunciation of sacrifice for religious merit show his Buddhistic bias.

Clement of Alexandria knew of Buddhism in the second and third centuries A.D. He heard about India from his tutor Pantaenus, one of the earliest Christian missionaries to visit India. He makes repeated mention of the presence of Buddhists in Alexandria, and declares that “the Greeks stole their philosophy from the barbarians”. He is the first Greek to refer to the Buddha by name. The Therapeutes of Alexandria and the Essenes of Palestine, who were so well known to the Greek world, were in fact communities of Buddhist Bhikkus practising Buddhist rites, preaching doctrines and spreading the teachings of the Buddha in the West. The word ‘Therapeutae’ is only a Greek variation of the Pali word ‘Theraputta’, meaning son of the Buddha. *Thera* is a name of the Buddha derived from the Sanskrit word *sthira* meaning ‘settled in peace’. The Christian historian Mahaffy says: “These Buddhist missionaries were the forerunners of the Christ.” Philosophers, like Schelling and Schopenhauer, and Christian thinkers, like Dean Mansel and D. Milman, admit that the Essenes and the Therapeutes arose through the influence of Buddhist missionaries who had come from India during the reign of Asoka. Swami Abhedananda says that the Essenes belonged to a Tantrik order (Chakra) of India and owed their name to *Ishani*, the Sanskrit appellation of the Tantrik goddess Durga.

The influence of Buddhism on the development of Christian faith has been admitted by many scholars. The parable style of the Bible is held to be an echo of

the story-telling method of the Buddhist Jatakas, and, says Vincent Smith, “some orthodox forms of Christian teaching owe some debt to the lessons of Gautama”. Winternitz believes that “in the combination of the Jewish and the Greek ideas on which the teachings of the Christian Gospels are based, there was also some admixture of Buddhist thoughts and legends. Some undoubted borrowings from the Buddhist religious literature are also found in the Apocryphal Gospels”. The strong insistence of the orthodox form of Christianity on the observance of rituals, penance, celibacy and other rigid austerities is said to have been imbibed from Buddhism. Renan in his *Life of Jesus* says: “Baptism by water was introduced among the Essenes by Buddhist missionaries the custom having originated in India.”

The Gospel Story of the Bible bears striking resemblance to the account of the Buddha’s life given in such Buddhist works as the *Lalita Vistara*, which describe the miraculous conception and birth of the Buddha, the star over his birth-place, the prophecy of the aged Asita, the temptation by Mara and the twelve disciples. Besides, points of similarity between the Buddhist and the Christian parables are even more striking. Discussing the coincidence of the Jataka story of the pious disciple walking on water with the similar story in the Gospels, Max Mueller remarks that it can only be accounted for by some historical contact and transference, and the Jatakas are centuries older than the Gospels. The story of the Prodigal Son is found almost in the same form in the Buddhist work, the *Suddharma Pundarika*. Says the famous German Indologist Oldenberg: “Buddhist prototypes underlie extensive portions of the Gospels. . . . At Alexandria or at Antioch the intercourse of Christian writers with Buddhistic envoys led to the introduction of a large number of stories, proverbs and parables from Indian literature into that of the New Testament.”

Another fact which confirms the possibility of Indian influence on Christianity was revealed years ago in a book called *The Unknown Life of Jesus Christ*, translated from a manuscript discovered in a monastery of Tibet by the Russian explorer Lutovitch. The book throws light on the Christ’s twelve-year-long absence from Jerusalem by giving detailed description of his visits, during the same period, to the well-known cities and centres of learning and of his meeting the great saints and scholars of northern India.

There is positive evidence that Indian faiths and philosophies flourished in Asia Minor in Pre-Christian times. Zenob, an early fourth-century classical writer of Christian Armenia, relates the episode of two Indian chiefs who as a result of their discomfiture in an insurrection against their king, left their country with their following and settled in Taron in the upper Euphrates, west of Lake Van. There they built a town and erected temples for the worship of a deity called Giasne, — a corruption of the name Krishna. This was about the middle of the second century B.C. They flourished in that region for more than four hundred years when about the year 304 A.D. St. Gregory appeared there in his temple-breaking campaigns and after overcoming stiff resistance razed the temples to the ground. There were at

that time more than 5000 followers of the Krishna cult or Vaishnavism as we may call it. But, obviously enough, all of them could not be Indians.

The Syrian countries which formed part, first of the Persian and later of the Graeco-Roman world for nearly five centuries before the Christian era, were for a long period open to Indian influence. They had intimate contact particularly with the Bhagavata (the worship of the Hindu Godhead Vishnu of whom Krishna represents an aspect) religion and Buddhism. There is a view that this impact of India upon Israel had much to do with the rise and growth of Christianity and that it was one of the reasons why Judaism became hostile, and remained so ever afterwards, to the new faith as something outlandish.

Indian knowledge was familiar to the Eastern churches of the Levant. A notable instance is furnished by the presence of Indian ideas in the writings of Origen (third century A.D.), who was one of the greatest of the Greek Fathers of the Eastern church and a writer of many authoritative books on Christian theology. Origen believed in reincarnation and showed extreme eagerness to acquire Indian wisdom, "those insights and illuminations from the Christians that were before Christ". He was thrice persecuted, the last time to death, for holding 'un-Christian' views, one of which must have been on reincarnation. An eminent Christian thinker says that had not the Council of Chalcedon condemned reincarnation, in the fourth century A.D, believed in by many Christian Fathers, then the 'religion of love' would have been saved the disgrace of the cruel finality of everlasting punishment for the mistakes of one life.

Some authorities feel that in India "there is a source-land rich and constant enough in its yield of the Water of Life to have fed all mankind's ecclesiastical channels". They think that India had her direct or indirect contribution to the stream of lofty idealism and devotion that arose in the Rhineland in the spring of the Middle Ages. Indian ideas were transmitted through a succession of teachers and disciples like the Arabian monk Bar Sudali, also known as Dionysius the Aeropagite (whose doctrines were more Vedantic than "Synoptic"), Eirgena, Eckhart and his spiritual sons. This was, as it were "a transplantation of Indian wisdom from the banks of the Ganga to those of the Rhine". In his book *The Flowering of Mysticism*, Rufus Jones has traced quite clearly this movement of Indian ideas through Persia, Alexandria, Cordova, Padua and thence through Paris on to the Rhine, "influencing and forming the thought and practice of the first great schools of Western mysticism". Scholarship, says Gerald Heard, has now proved as a fact of literature that the specific concepts which gave to Western religion its deepest insights and its most effective techniques were all imported from the Indian areas.

It is well known that the stories of India form a substantial element in those of Europe, the *Panchatantra*, the *Hitopadesha* and the Buddhist Jatakas having played a most important part in this migration of stories from India. The famous Welsh story of Llewellyn and Gebert, many fables in La Fontaine's French work, a number

of fairy-tales in Grimm and Hans Anderson, many stories in the *Gesta Romanorum*, the *Decameron*, and Chaucer's *Canterbury Tales*, not to speak of the fables of Aesop, are derived from India. Barlaam and Josaphet in the well-known Christian story have now been definitely identified with a Bodhisattva and the Buddha. The story is that of Gautama Buddha's Great Renunciation as told in the *Lalita Vistara*. Thus the Buddha is worshipped today in a modified form in a church in Sicily dedicated to St. Barlaam. A Jataka story is traced in Shakespeare's play *The Merchant of Venice*.

Nor is India's contribution to early Western science less noteworthy. The so-called Arabic numerals, the decimal system, the place-value system for numerals, the use of zero, the fundamental principles of Algebra and Geometry are distinctly of Indian origin, carried to Europe by the Arabs. Royle says that Hippocrates, the father of Western medicine, borrowed his *Materia Medica* from India, and that "we accepted the fundamental principles of medicine from the Hindus". In the time of Alexander, says Garrison, "Hindu physicians and surgeons enjoyed a well-earned reputation for superior knowledge and skill". Aristotle is believed to have been indebted to them. India's science of music is held to be the source of Wagner's principal idea of the 'leading motive'. Beethoven was not untouched by India. "In science, too, the debt of Europe to India has been considerable" says A. A. Macdonell, the famous Indologist.

It is needless to mention in detail the various ways in which Indian ideas have influenced Western thought in modern times. We quote a few of the leading thinkers of Europe and America on the point. To Schopenhauer of Germany the Upanishads came as a revelation. He said: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death. . . . No works are of greater blessings to mankind than the Upanishads." Keyserling declared: "India has produced the profoundest metaphysics that we know of." These views are echoed by almost all the internationally famous German Indologists to many of whom "Sanskrit is the greatest language of the world, the most wonderful and perfect".

Jules Michelet, the great French historian of the nineteenth century, asked the world to accept the Vedas as the Bible of humanity. Romain Rolland said: "Amid all the beliefs of Europe, and of Asia, that of the Indian Brahmins seems to me infinitely the most alluring. . . . And the reason why I love the Brahmin more than the other schools of Asiatic thought is because it seems to me to contain them all." Rolland's perceptive study of the lives and teachings of Sri Ramakrishna and Swami Vivekananda is a glowing testimony to his soul's adoration of these two 'mighty makers' of new India. The Vedanta movement initiated by Vivekananda has spread to almost all the countries of the world. Many in different parts of the world are opening to the truth of the divinity of man and of his divine destiny revealed by Sri Aurobindo in whom Rolland saw "the completest synthesis of the culture of the

East and of the West, holding in his outstretched hands the bow of Creative Impulse, the promise of a greater tomorrow". To the distinguished French Indologist Renou, India is "the repository of the noblest spiritual tradition, the only one in the whole world which has been alive throughout the centuries".

Sir John Woodroffe's exposition of the Indian Tantrik lore and his book *Is India Civilised?* are among the best of England's tributes to the spiritual and cultural genius of India. Woodroffe himself was a follower of the Tantrik cult. Many of the ideas of Gerald Heard and Aldous Huxley are distinctly Indian. Says Kenneth Walker: "India, the greatest spiritual force of the world, even maintains today those fountain sources of eternal life, which are the only hope of the spiritual resurrection of humanity."

Indian influence in America began with the Transcendentalists of Concord, of whom Emerson was the leader, and Thoreau a devoted supporter. Emerson said: "In the great books of India an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the questions that exercise us." Upanishadic suggestions in Emerson's writings are striking. He once wrote: "Nature makes a Brahmin of me presently." After reading Manu Thoreau said: "I cannot read a sentence in the book without being elevated." Here are his inspired words on the Vedas: "Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminates me. In the great teaching of the Vedas, there is no touch of sectarianism. It is of all ages, climes and nationalities and is the royal road for the attainment of the Great Knowledge. When I am at it, I feel that I am under the spangled heavens of a summer night. Slowly the full moon appears with its soothing beams and inundates me with an indefinable sublimity of celestial origin."

Says Leon Roth of the Hebrew University: "India has always implied for the world at large the inward light of the spirit; and this light is the more needed today because of the dark mists of scientific barbarism which seem to be closing in upon the world from all sides." How in her reawakening in modern times India rediscovered this light of her soul and revealed it to mankind will be seen in the last chapter.

It is not possible within the present brief scope to give further details of the story of the diffusion of Indian ideas in the western world. What however we have so far been able with the help of authorities to say about the main movements and personalities concerned, suffices to show that India left the indelible stamp of her culture upon the culture of those regions in the West with which she came into contact.

Let us sum up in the reverent words of Will Durant, the eminent American thinker and historian: "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals

embodied in Christianity; mother through the village community, of self-government and democracy. Mother India is in many ways the mother of us all.”<sup>1</sup> “India is the spiritual mother of all mankind”, is a more recent voice from America in Ruth Reyna.<sup>2</sup> We began with a Seer’s vision of Indian influence on Western thought. We conclude with another Seer’s, Swami Vivekananda’s vision of it and its great future: “Study the history of the whole world, and you will see that every high ideal you meet with anywhere had its origin in India. From time immemorial India has been the mine of precious ideas to human society; giving birth to high ideas herself, she has freely distributed them broadcast over the whole world. This is the land whence, like tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. The debt which the world owes to our motherland is immense.”

*(To be continued)*

SISIR KUMAR MITRA

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1. Will Durant: *The Case for India*, published in 1931 by Simon and Schuster, New York. Within a few weeks of its arrival in India the book was banned by the British Government in India.

2. *The Sunday Magazine Hindusthan Standard*, Calcutta, June 1966.

## A REVIEW

*The Upanishads: A Study of the Original Texts* — N. Jayashanmugam, published by Motilal Banarsidass Publishers, 2016, pp. XIV + 416.

There are ten sections in the book under review. The first has six chapters and all of them are on the Isha Upanishad. (i) Ascetics consider both birth and work to be the twin sources of bondage and mortality. They renounce both with a view to be free and immortal. But the Isha teaches otherwise. It says that from the habitation of the Lord in the world, birth and work are known to be not necessarily the sources of evil, for he is eternally free and immortal even when he is a dweller in all (*sarvāntarah*). (ii) The dark worlds are the worlds to which ascetics go by means of body-renunciation (*dehatyāgam*). As the ascetics do so after undergoing rigorous spiritual disciplines, they cannot go to *asūrya lokaḥ* (dark worlds). In view of this contradiction *asūrya lokaḥ* are interpreted to signify the inferior worlds of Brahman. (iii) The second verse is evidently anti-ascetic. Therefore this particular teaching is extended to all other verses of the Upanishad. This puts the whole text in a new light. (iv) Here the Upanishad is viewed as a unified whole. Therefore its verses are related to those that have gone before them and understood by reading the earlier in the light of the later verses. (v) This is a new way of reading the Upanishad. Its verses are rearranged and studied in the light of three connected topics — God and the World, The Devotee: His Means and Ends, and Prayers for God's Grace. (vi) The words *ātmahano janāh* are very important. Many scholars have tried to understand the word *ātmahan*. Among them there are four scholars — Shankara, Sri Aurobindo, Thieme and Arvind Sharma. Having critically examined their interpretations given to the word the one offered by Sri Aurobindo is established to be the most satisfactory. There are two notable features of this section. One is that the study is made from as many points of view as possible. The other is that the entire text of 18 verses has been discussed in each of the chapters 3, 4 and 5. And in all of them the central issue of each is taken to its logical end.

The second section contains two chapters. (i) It is a comparative study of the Isha and the Kena Upanishads on the basis of three common ideas — Brahman, Immortality and Works. If we take the content of each into consideration, the two Upanishads, though they come from two different divisions of Vedas, are identical and teach the same thing. (ii) This is the central theme of the chapter: the wise (*dhīrāh*) who worship this form of Brahman (*brahmaṇo rūpam*) — as the Lord of our active self and also as the higher Self beyond our eternal Self, — attain double freedom, freedom in the eternal Self that is no longer obscured by the active self (*amṛtam*) and freedom in the active self which is no longer bound by death

(*amṛtatvam*). Here the whole text of the Kena is discussed and shown how it is opposed to asceticism.

There is only one chapter in the third section. It is on the Katha Upanishad. There are two main teachings, one about the Eater-Atman and another about the definition of yoga. It explains how the word Eater-Atman and the two words that qualify yoga — Birth and Dissolution — are to be taken in their figurative senses. As a result, the teachings acquire a deeper significance.

We now come to section four which has four chapters. All the four are on the Mundaka Upanishad. (i) It takes the words *muṇḍaka upaniṣad* to mean the Head Upanishad. Already the Isha is given the position of being the First Upanishad. It raises the question how the Mundaka also can claim the same position in the order of the twelve Upanishads. The claim is settled by offering suitable explanations to the Mundaka and the Isha. (ii) It says that the Vedas and their six aids are a source of lower knowledge (*aparāvidyā*). It raises the question how the Vedas from which the Imperishable is known can be regarded as the source of *aparāvidyā*. This is a contradiction and the contradiction is resolved in the following manner. The Vedas do give us the higher knowledge of the Imperishable through actual attainment, but they become a source of lower knowledge when the six aids are used to know the Imperishable by means of words and texts. A knowledge obtained from mere words and texts is definitely lower (*aparā*) than a knowledge obtained from actual attainment. (iii) A study of the Vedic origin of the Upanishads is a desideratum. An attempt is made to prove that in the Mundaka and the Shvetashvatara Upanishads their Vedic origin is clearly established. Between the two Upanishads the latter text is more insightful and comprehensive than the former text. (iv) There are two ways of attaining immortality: renunciation and fulfilment. Though the Mundaka recognises the first method, it gives importance to the second method and supports it with a mantra of Rishi Dirghatamas. It discusses it as a direct and independent means to Immortality. In this connection the mantra of Dirghatamas is placed completely in a new light, a light that connects the Veda with the Gita.

There are three chapters in section five. All three are based upon three aspects of the Mandukya Upanishad. (i) According to Gaudapada, the Upanishad teaches that the world is a product of Maya or Illusion. This view is rejected by studying the text in a different light. Through an independent research the epithet of Prajnatman *ekībhūtaḥ* is given an exclusive importance and made into an idea of great and essential significance. In this manner the Upanishad is shown to be in favour of the theory of transformation (*parinā mavāda*) of Atman and advocate that the world is a real product of Atman. It reconciles this view with that of the Chhandogya through a suitable reading of its text. (ii) There are four topics in this chapter — that Atman is real, that the world is a mere illusion, that all arguments in support of the reality of Atman and of the falsity of the world are re-examined so as to arrive at right views of both Atman and the world, and that the central teaching of the Upanishad is



shown to be in favour of the view that the world is real and exists at all points of time — before creation, after destruction and between creation and destruction. (iii) It discusses the problem of the fourfold Atman under six sub-headings — the status of the Upanishad, its true import, its structure, Gaudapada's Karikas, an analysis of his view, the interpretation of the text, and the formula of negation of negation. The concluding part of the series reveals how the principle of negation contains a key to resolve the major contradictions in the texts. All these sections clearly establish that Gaudapada's view is unsatisfactory and inconclusive.

Now we go to two chapters in section six. Both of them deal with an important text in the Chhandogya Upanishad — the *vācārambhaṇa* text. (i) According to Vidyanaraya, the clay is real while the product of clay is unreal. For the product is of the nature of Maya or Illusion. But a close reading of the relevant text gives a different sense. It says that the product of clay (*vikāraḥ*) is parallel to the name (*nāmadheyam*) produced from the words of the language (*vācārambhaṇam*). It means that like the name that pre-exists in the language, the product of clay is to be regarded as having its pre-existence in the clay. If the product of clay comes out of its pre-existence in the clay, then the product cannot be unreal. It must be real like the clay. (ii) Uddalaka teaches his son that by knowing a clod of clay all made of clay become known. For the formula to work and produce the desired result there must be a clear discrimination between the word clay and the clay. Otherwise one is open to confusion and mistakes the word for the clay. And the formula fails to work. It is in this context that the *vācārambhaṇa* text is to be understood. It goes thus: the clay called by the name clay is alone real (*mṛittkā iti eva satyam*), for the illusory clay (*vikāraḥ*) begun by the word clay (*vācārambhaṇa*) is but the name clay (*nāmadheyam*). In other words, even though the word clay puts on the appearance of the clay, it is but the name clay to a discriminating eye. The two readings of this important text do not support the Advaita view that the product of clay (*vikāraḥ*) is an unreal modification. This is certainly a departure from the beaten track and an outcome of independent research.

This is section seven in which there are three chapters. The three are on the Brihadaranyaka Upanishad. (i) In the text 1-4-10 of Brihadaranyaka there is a statement about Brahman. It says, That itself knew as "I am Brahman", therefore That became all. As Brahman is said to be of the nature of consciousness (*citsvarūpa*), it must be conscious of its self-form. The above statement in 1-4-10 speaks as if Brahman was not originally conscious of its self-form and becomes conscious of it only afterwards. This is a contradiction. However, we cannot dismiss the statement *ahambrahmāsmi* as a self-contradiction, for it is a *śrutivākya* and we have to accept it as it is. There is only one alternative left to us. We have to assume that there is a superimposition of ignorance, and Brahman comes out of it and says "I am Brahman". As the idea of superimposition of ignorance is not mentioned anywhere in the authoritative Upanishads, the above assumption is given up and the statement

is explained otherwise without causing damage to the authority of the scripture. This establishes that Shankara's Mayavada has no basis whatsoever in the text. (ii) It deals with the problem of death and immortality. It states how the concept of death is presented in the Upanishad. Then it is followed by a discussion on the nature of immortality according to Yajnavalkya. Its central point is that immortality is not only possessed through knowledge but also expressed through the instruments of life in the world — mental, vital, and physical. (iii) It speaks about the connection between two Brahmanas — Maitreyi and Madhu and also about the science of Madhu. This science starts from the science of Atman and closes with its formula of mutual love and fulfilment between the individual and the universal. The word *madhu* is given an enlightened sense and this puts the Madhavidya in a wholly new light.

We now come to section eight which consists of five chapters. All the five discuss five different topics of the Upanishads. (i) It deals with the evidences presented by Professor Mahadevan to support his contention that the world, according to the Upanishads, is created through Maya (Illusion). The style of composition of the Upanishads is very peculiar according to which their author can express his thoughts by freely omitting the important connections between words, phrases and even verses in a given piece of composition and yet preserve order and harmony in his expressions. By taking advantage of these gaps in the Upanishad a skilful individual can make it speak his preconceived ideas as if they were the ideas of that Upanishad. This is the method by which Mahadevan has argued his case. The author of the present book has countered all of Mahadevan's arguments by strictly using the authority of the concerned Upanishad in his favour. This displays the wonderful talent possessed by the author. (ii) There are three definitions of a mortal — (a) that he is a perceiver of the world, (b) that he is a doer of works in the world, and (c) that he is an enjoyer of worldly possessions. Therefore an immortal is taken to be a non-perceiver of the world, a non-doer of works in the world, and a non-enjoyer of worldly possessions. This notion of immortality is justified by quoting from suitable portions in the scripture that speak in favour of ascetics who renounce the world by renouncing both work and possessions. As Yajnavalkya is not in favour of ascetics and their asceticism, the notions of immortality and mortality are redefined through suitable quotations from the scripture that prefer psychological to physical or ascetic renunciation. (iii) The idea of synthesis of yoga is taken in two distinct senses — individual and collective. From the individual point of view, there are five systems of yoga — (a) the yoga of the Vedas, (b) the yoga of the Upanishads, (c) the yoga of knowledge, (d) the yoga of works, and (e) the yoga of love. Each is shown to be a synthesis in its own way, though each is different from other forms of synthesis. From the collective point of view, there must be a synthesis of the three yogas themselves — Knowledge, Works and Love. Here the question is whether it is possible to get a grand synthesis as a complete means of realising God in his fullness without omitting any of his essential aspects — God the Knower, God the Doer, and

God the Object of Love. The search leads us through the Gita to an original source which bears the title of the Mundaka Upanishad. From this the author has identified the relevant verse which refers to the possibility of a grand synthesis of the three yogas — Knowledge, Works and Love. The relevant words are reproduced here — *ātmakriḍaḥ* (love) *ātmaratiḥ* (knowledge) *kriyāvān* (work) (verse 3-1-4) and with them the chapter is concluded and the original question answered in the affirmative. (iv) This is a complete deviation from the usual method of discussion. It commences and closes the survey of the Upanishads with the help of seven important topics — (a) the nature of Atman, (b) the nature of the world, (c) the nature of the individual, (d) immortality and renunciation, (e) immortality and fulfilment, (f) an ideal world, and (g) the Upanishads and the title of Vedanta. The whole discussion is thoughtful and original. (v) Generally, yoga is presented as a means of extinction in the highest of the high Person or a means of escape into the world of Brahman. Here an attempt is made to establish that yoga can be a means of fulfilment in life for the individual and the society. There are three powers of the human soul — knowledge, work and enjoyment. When each of them is fulfilled through yoga, the individual becomes a great knower or a great worker or a great enjoyer in the world, depending on the power on which his attention is focused.

This is section nine which has three chapters. (i) It deals with a textual problem in the twelfth chapter of the Gita. There are two forms of worship — worship of the Ishvara and worship of the Avyakta. Though the text speaks of the first as the higher than the second, it seems to reverse its position and say that the second can rise to the level of the first. The problem is resolved by a close study which justifies both the claims. (ii) A *sūtra* of Badarayana says that *sāstra* is the source from which Brahman is known. But Shankara points out that the *sūtra* can be taken to give another sense also. He says that it can also mean that Brahman is the source of *sāstra*. The present chapter attempts to deny Shankara's claim and support Badarayana's position. This is done by quoting a relevant text from Badarayana's work. (iii) Sri Aurobindo made a study of the Upanishads when he was in Baroda. On this basis he says that the world was created from Brahman through the illusory Maya. But in *The Life Divine* he writes that the world was created through evolution from Brahman. Therefore the question is this: which of the two is the real view of Sri Aurobindo. The question is settled by taking the later to be stronger than the earlier view. In other words, the view set forth in *The Life Divine* is taken as his real view of the world.

This is the concluding section where there is only one chapter. As a matter of fact, this is the concluding chapter of the book under review — *An Answer to the Critics*. It is argued by the critics in this way: the textual meaning of the Upanishads independent of the interpreter is a myth; no real achievement is possible in the search for the textual meaning. The author answers their objection and justifies his search in these words.

To argue that the textual meaning of the Upanishads is relative to and not independent of the interpreter, is to reduce the original text to a collection of mere words and declare that it has no message of its own. This amounts to abandoning all conventions of words and making the very presence of the text an incomprehensible creation. (p. 403)

It is true that the text cannot be studied with a mind which is *tabula rasa*. It can be studied only when the mind has a perspective but it is absolutely necessary that the perspective should not be derived from an external source. What is needed is therefore a perspective based on the key words, phrases, and passages of the original text. The evidences provided by them must be indisputable and make the perspective truly founded on the text. On the other hand, if the perspective is pre-conceived and not derived from the original text, then the resulting interpretation will be biased. (p. 404)

An underlying aim of the book is to demonstrate that the attempt at elucidating the original texts of the Upanishads in favour of the theory of Maya (Illusion) is against the general teaching of the scripture (*avaidika*) and that these texts must therefore be understood in their proper perspective. In this connection the author's attempt is good and merits appreciation. A look at the studies made by him on the Brihadaranyaka, Chhandogya and Mandukya Upanishads will be sufficient to recognise the value of his research.

The readings of the original texts by Professor Jayashanmugam are flawless and good. The study is Aurobindonian and the outcome of the study is a book both original and profound. The book deserves a rightful place among volumes that deal with the teachings of Dirghatamas, Yajnavalkya, Uddalaka and others like them.

S. THANIGAIVELAN

*Many have had communion with the Personal Divine, through the mind and the heart — but that is not the complete or supreme realisation.*

*Sri Aurobindo*

(*Letters on Yoga – I*, CWSA, Vol. 28, p. 11)

# A ‘DREAM’ OF THE LORD

You say that Auroville is a dream. Yes, it is a “dream” of the Lord and generally these “dreams” turn out to be *true* — much more true than the human so-called realities!

20 May 1966

(M13: 191)

## Sources:

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G: *A Glimpse of the Mother’s Love and Action* (ed. Vijay)

H: *The Spirit of Auroville* by Huta (© Havyavahana Trust)

M: *Collected Works of the Mother*, 2<sup>nd</sup> Ed.: volume & page

B: *I Remember . . .* by Pranab Bhattacharya

P: *The Mother and Her Mission* by M. P. Pandit

S: *Complete Works of Sri Aurobindo*: volume & page

*We begin with this issue a series of features on Auroville, the city founded by the Mother.*

*February 28, 2018 will be Auroville's 50<sup>th</sup> anniversary.*

## THE FIVE DREAMS

August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form — the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other

still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.



Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.

(S36: 478-80)

## **NO LONGER A NOBLE CHIMERA**

The indwelling deity who presides over the destiny of the race has raised in man's mind and heart the idea, the hope of a new order which will replace the old unsatisfactory order and substitute for it conditions of the world's life which will in the end have a reasonable chance of establishing permanent peace and well-being. This would for the first time turn into an assured fact the ideal of human unity which, cherished by a few, seemed for so long a noble chimera; then might be created a firm ground of peace and harmony and even a free room for the realisation of the highest human dreams, for the perfectibility of the race, a perfect society, a higher upward evolution of the human soul and human nature. It is for the men of our day and, at the most, of tomorrow to give the answer. For, too long a postponement or too continued a failure will open the way to a series of increasing catastrophes which might create a too prolonged and disastrous confusion and chaos and render a solution too difficult or impossible; it might even end in something like an irremediable crash not only of the present world-civilisation but of all civilisation. A new, a difficult and uncertain beginning might have to be made in the midst of the chaos and ruin after perhaps an extermination on a large scale, and a more successful creation could be predicted only if a way was found to develop a better humanity or perhaps a greater, a superhuman race.

(S25: 586-87)

## SIGNIFICANT STAGES

*What is the most useful work to be done at the present moment?*

The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One.

In other words — to create unity by founding the Kingdom of God which is within us.

This, therefore, is the most useful work to be done.

(1) For each individually, to be conscious in himself of the Divine Presence and to identify himself with it.

(2) To individualise the states of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the fountains of universal force that are still sealed to it.

(3) To speak again to the world the eternal word under a new form adapted to its present mentality.

It will be the synthesis of all human knowledge.

(4) Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

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The terrestrial transformation and harmonisation can be brought about by two processes which, though opposite in appearance, must combine — must act upon each other and complete each other:

(1) Individual transformation, an inner development leading to the union with the Divine Presence.

(2) Social transformation, the establishment of an environment favourable to the flowering and growth of the individual.

Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchised, if possible.

The action of the members of the group should be threefold:

(1) To realise in oneself the ideal to be attained: to become a perfect earthly representative of the first manifestation of the Unthinkable in all its modes, attributes and qualities.

(2) To preach this ideal by word, but, also above all, by example, so as to find out all those who are ready to realise it in their turn and to become also announcers of liberation.

(3) To found a typic society or reorganise those that already exist.

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For each individual also there is a twofold labour to be done, simultaneously, each side of it helping and completing the other:

(1) An inner development, a progressive union with the Divine Light, sole condition in which man can be always in harmony with the great stream of universal life.

(2) An external action which everyone has to choose according to his capacities and personal preferences. He must find his own place, the place which he alone can occupy in the general concert, and he must give himself entirely to it, not forgetting that he is playing only one note in the terrestrial harmony of the whole, and its value depends upon its justness.

7 May 1912

(M2: 49-50)

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. . . I did not leave politics because I felt I could do nothing more there; such an idea was very far from me. I came away because I did not want anything to interfere with my Yoga and because I got a very distinct adesh in the matter. I have cut connection entirely with politics, but before I did so I knew from within that the work I had begun there was destined to be carried forward, on lines I had foreseen, by others, and that the ultimate triumph of the movement I had initiated was sure without my personal action or presence. There was not the least motive of despair or sense of futility behind my withdrawal. For the rest, I have never known any will of mine for any major event in the conduct of the world affairs to fail in the end, although it may take a long time for the world-forces to fulfil it. As for the possibility of failure in my spiritual work, I shall deal with that another time. Difficulties there are, but I see no cause for pessimism or for the certification of failure.

(S35: 26-27)

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In the presence of those who are integrally Thy servitors, those who have attained the perfect consciousness of Thy presence, I become aware that I am still far, very far from what I yearn to realise; and I know that the highest I can conceive, the

noblest and purest is still dark and ignorant beside what I should conceive. But this perception, far from being depressing, stimulates and strengthens the aspiration, the energy, the will to triumph over all obstacles so as to be at last identified with Thy law and Thy work.

Gradually the horizon becomes distinct, the path grows clear, and we move towards a greater and greater certitude.

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is Silent.

30 March 1914

(M1: 113)

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My aim is to create a centre of spiritual life which shall serve as a means of bringing down the higher consciousness and making it a power not merely for "salvation" but for a divine life upon earth. It is with this object that I have withdrawn from public life and founded this Ashram in Pondicherry (so-called for want of a better word, for it is not an Ashram of Sannyasins, but of those who want to leave all else and prepare for this work). But at the same time I have a small number of disciples all over India who live in their families and receive spiritual help from me even at a distance.

1930

(S36: 441-42)

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### **The Mother Takes Charge of the Ashram**

*On what date in 1926 did Mother take up the work of the sadhana?*

Mother does not at all remember the exact date. It may have been a few days after 15th August. She took up the work completely when I retired.

(S35: 29)

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**The Mother's Message**  
**on the anniversary of Sri Aurobindo's Arrival in Pondicherry**

A new Light shall break upon the earth, a new world shall be born: the things that were promised shall be fulfilled.

1951

(M15: 191)

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**A New Light**

A new light shall break upon earth, a light of Truth and Harmony.

24 December 1954

(M15: 93)

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**The Supramental Realisation**

In order to know what the Supramental Realisation will be like, the first step, the first condition is to know what the supramental consciousness is. All those who have been, in one way or another, in contact with it have had some glimpse of the realisation to be. But those who have not, can yet aspire for that realisation, just as they can aspire to get the supramental knowledge. True knowledge means awareness by identity: once you get in touch with the supramental world, you can say something about its descent, but not before. What you can say before is that there will be a new creation upon earth; this you say through faith, since the exact character of it escapes you. And if you are called upon to define realisation, you may declare that, individually speaking, it means the transformation of your ordinary human consciousness into the divine and supramental.

The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth. . . . The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the conscious-

ness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.

1930-31

(M3: 178-79)

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### **The Supramental Descent**

Do you know what the flower which we have called "Successful Future" signifies when given to you? It signifies the hope — nay, even the promise — that you will participate in the descent of the supramental world. For that descent will be the successful consummation of our work, a descent of which the full glory has not yet been or else the whole face of life would have been different. By slow degrees the Supramental is exerting its influence; now one part of the being and now another feels the embrace or the touch of its divinity; but when it comes down in all its self-existent power, a supreme radical change will seize the whole nature. We are moving nearer and nearer the hour of its complete triumph. Once the world-conditions are ready the full descent will take place carrying everything before it. Its presence will be unmistakable, its force will brook no resistance, doubts and difficulties will not torture you any longer. For the Divine will stand manifest — unveiled in its total perfection. I do not, however, mean to say that the whole world will at once feel its presence or be transformed; but I do mean that a part of humanity will know and participate in its descent — say, this little world of ours here. From there the transfiguring grace will most effectively radiate. And, fortunately for the aspirants, that successful future will materialise for them in spite of all the obstacles set in its way by unregenerate human nature!

1930-31

(M3: 180)

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One of the most recent forms under which Sri Aurobindo conceived of the development of his work was to establish at Pondicherry an International University Centre open to students from all over the world.

It is considered that the most fitting memorial to his name would be to found this University now so as to give concrete expression to the fact that his work continues with unabated vigour.

1951

(M12: 111)

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### **Inaugural Message for the Sri Aurobindo Memorial Convention**

Sri Aurobindo is present in our midst, and with all the power of his creative genius he presides over the formation of the University Centre which for years he considered as one of the best means of preparing the future humanity to receive the supramental light that will transform the élite of today into a new race manifesting upon earth the new light and force and life.

In his name I open today this convention meeting here with the purpose of realising one of his most cherished deals.

24 April 1951

(M12: 112)

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### **An International University Centre**

#### **1**

The conditions in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera. Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life — economic, political, social, financial, educational and sanitary — are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes. Prophets of a new humanity have followed one another; religions, spiritual or social,

have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm. Also, in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be achieved. The first advocates a collective reorganisation, something which could lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.

It is in answer to this urgent need that Sri Aurobindo conceived the scheme of this international university, in order to prepare the human élite who will be able to work for the progressive unification of mankind and be ready at the same time to embody the new force which is descending to transform the earth. A few broad ideas will serve as a basis for the organisation of this university centre and will govern its programme of studies. Most of them have already been presented in the various writings of Sri Aurobindo and in the series of articles on education in this *Bulletin*.

The most important idea is that the unity of the human race can be achieved neither by uniformity nor by domination and subjection. Only a synthetic organisation of all nations, each one occupying its true place according to its own genius and the part it has to play in the whole, can bring about a comprehensive and progressive unification which has any chance of enduring. And if this synthesis is to be a living one, the grouping should be effectuated around a central idea that is as wide and as high as possible, in which all tendencies, even the most contradictory, may find their respective places. This higher idea is to give men the conditions of life they need in order to be able to prepare themselves to manifest the new force that will create the race of tomorrow.

All impulsions of rivalry, all struggle for precedence and domination must disappear and give way to a will for harmonious organisation, for clear-sighted and effective collaboration.

To make this possible, the children should be accustomed from a very early age not merely to the idea itself, but to its practice. That is why the international university centre will be international; not because students from all countries will be admitted here, nor even because they will be taught in their own language, but above all because the cultures of the various parts of the world will be represented



here so as to be accessible to all, not merely intellectually in ideas, theories, principles and language, but also vitally in habits and customs, and in all its forms — painting, sculpture, music, architecture, decoration — and physically through natural scenery, dress, games, sports, industries and food. A kind of permanent world-exhibition should be organised in which all countries will be represented in a concrete and living way.<sup>1</sup> The ideal would be for every nation with a well-defined culture to have a pavilion representing that culture, built in a style that is most expressive of the customs of the country; it will exhibit the nation's most representative products, natural as well as manufactured, and also the best expressions of its intellectual and artistic genius and its spiritual tendencies. Each nation would thus have a very practical and concrete interest in this cultural synthesis and could collaborate in the work by taking responsibility for the pavilion that represents it. Living accommodation, large or small according to the need, could be attached, where students of the same nationality could stay and thus enjoy the true culture of their native country and at the same time receive at the university centre the education which will introduce them to all the other cultures that exist on earth. In this way, international education will not be merely theoretical, in the classroom, but practical in all the details of life.

Only a general idea of the organisation is given here; its detailed application will be presented little by little in this *Bulletin* as it is carried out.

The first aim will therefore be to help individuals to become aware of the fundamental genius of the nation to which they belong and at the same time to bring them into contact with the ways of life of other nations, so that they learn to know and respect equally the true spirit of all the countries of the world. For, in order to be real and workable, any world-organisation must be based on this mutual respect and understanding between nation and nation as well as between individual and individual. Only in order and collective organisation, in collaboration based on mutual goodwill, is there any possibility of lifting man out of the painful chaos in which he finds himself now. It is with this aim and in this spirit that all human problems will be studied at the University centre; and the solution to them will be given in the light of the supramental knowledge which Sri Aurobindo has revealed in his writings.

(M12: 39-42)

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#### 1. Regarding these Cultural Pavilions:

She [The Mother] said in sum: students from different countries, with their different civilisations and traditions, should be given opportunities to stay in independent blocks; students from France, students from Japan, students from America — each in a separate block not demarcated by walls but by the free development of their own pattern of life, so that if any student wanted to know of the Japanese way of life, he could straightaway walk into the Japanese sector, a distinct part of the hostel, mix with the students there, see what kind of food they ate, how they cooked, how they lived. And at that time she said also that each country must have its own pavilion — a pavilion where its own culture at its highest point should be represented in its special characteristic way . . . She saw the whole area round the Ashram, with all buildings contained in it, split in twelve different segments together forming the Mother's symbol.

(P: 15)

## 2

Concerning the principles which will govern the education given at the Sri Aurobindo International University Centre, it has been mentioned that each nation must occupy its own place and play its part in the world concert.

This should not be taken to mean that each nation can choose its place arbitrarily, according to its own ambitions and cravings. A country's mission is not something which can be decided mentally with all the egoistic and ignorant preferences of the external consciousness, for in that case the field of conflict between nations might be shifted, but the conflict would continue, probably with even greater force.

Just as each individual has a psychic being which is his true self and which governs his destiny more or less overtly, so too each nation has a psychic being which is its true being and moulds its destiny from behind the veil; it is the soul of the country, the national genius, the spirit of the people, the centre of national aspiration, the fountainhead of all that is beautiful, noble, great and generous in the life of the country. True patriots feel its presence as a tangible reality. In India it has been made into an almost divine entity, and all who truly love their country call it "Mother India" (Bharat Mata) and offer her a daily prayer for the welfare of their country. It is she who symbolises and embodies the true ideal of the country, its true mission in the world.

[ . . . ]

One would like to see in all countries the same veneration for the national soul, the same aspiration to become fit instruments for the manifestation of its highest ideal, the same ardour for progress and self-perfection enabling each people to identify itself with its national soul and thus find its true nature and role, which makes each one a living and immortal entity regardless of all the accidents of history.

(M12: 42-43, 44)

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## 3

### Advice to Newcomers

The International University Centre is being organised little by little. Until it is possible to erect the new buildings where it will be permanently housed, and for which the plans are now ready, certain departments such as the library, the reading room and a limited number of classes have been accommodated in the old premises that are going to be pulled down. Already future teachers and future students are beginning to arrive, some from outside, new to the climate and customs of the country. They

are arriving in the Ashram for the first time and know nothing of its life or its customs. Some of them come with a mental aspiration, either to serve or to learn; others come in the hope of doing yoga, of finding the Divine and uniting with Him; finally there are those who want to devote themselves entirely to the divine work upon earth. All of them come impelled by their psychic being, which wants to lead them towards self-realisation. They come with their psychic in front and ruling their consciousness; they have a psychic contact with people and things. Everything seems beautiful and good to them, their health improves, their consciousness grows more luminous; they feel happy, peaceful and safe; they think that they have reached their utmost possibility of consciousness. This peace and fullness and joy given by the psychic contact they naturally find everywhere, in everything and everybody. It gives an openness towards the true consciousness pervading here and working out everything. So long as the openness is there, the peace, the fullness and the joy remain with their immediate results of progress, health and fitness in the physical, quietness and goodwill in the vital, clear understanding and broadness in the mental and a general feeling of security and satisfaction. But it is difficult for a human being to keep up a constant contact with his psychic. As soon as he settles down and the freshness of the new experience fades away, the old person comes back to the surface with all its habits, preferences, small manias, shortcomings and misunderstandings; the peace is replaced by restlessness, the joy vanishes, the understanding is blinded and the feeling that the place is the same as everywhere else creeps in, because one has become what one was everywhere else. Instead of seeing only what has been accomplished, he becomes aware more and more and almost exclusively of what has yet to be done; he becomes morose and discontented and blames people and things instead of blaming himself. He complains of the lack of comfort, of the unbearable climate, of the unsuitable food that makes his digestion painful. Taking support from Sri Aurobindo's teaching that the body is an indispensable basis for the yoga, that it should not be neglected and that, on the contrary, great care should be given to it, the physical consciousness concentrates almost exclusively on the body and tries to find ways of satisfying it. This is practically impossible, for, with a very few exceptions, the more it is given, the more it demands. Besides, the physical being is ignorant and blind; it is full of false notions, preconceived ideas, prejudices and preferences. Indeed, it cannot deal effectively with the body. Only the psychic consciousness has the knowledge and the insight needed to do the right thing in the right way.

You might well ask, what is the remedy for this state of affairs? For here we are going round in a vicious circle, since the whole trouble comes from drawing away from the psychic and only the psychic can find the solution to the problems. There is consequently only one remedy: be on your guard, hold fast to the psychic, do not allow anything in your consciousness to slip in between your psychic and yourself, close your ears and your understanding to all other suggestions and rely only on the psychic.

Usually, those who become conscious of their psychic being expect that it will liberate them from vital and physical attractions and activities; they seek to escape from the world in order to live in the joy of contemplation of the Divine, and in the immutable peace of constant contact with Him. The attitude of those who want to practise Sri Aurobindo's integral yoga is quite different. When they have found their psychic being and are united with it, they ask it to turn its gaze towards the physical being in order to act on it with the knowledge that comes from the contact with the Divine, and to transform the body so that it may be able to receive and manifest the divine consciousness and harmony.

This is the goal of our efforts here; this will be the culmination of your studies in the International University Centre.

So, to all those who come to join the University Centre, I shall say once more: never forget our programme and the deeper reason of your coming here. And if in spite of all your efforts the horizon sometimes darkens, if hope and joy fade away, if enthusiasm flags, remember that it is a sign that you have drawn away from your psychic being and lost contact with its ideal. In this way you will avoid making the mistake of throwing the blame on the people and things around you and thus quite needlessly increasing your sufferings and your difficulties.

(M12: 44-47)

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### **A Dream**

There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities. Beauty in all its artistic forms, painting, sculpture, music, literature, would be equally accessible to all; the ability

to share in the joy it brings would be limited only by the capacities of each one and not by social or financial position. For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action. In short, it would be a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration and real brotherhood.

The earth is certainly not ready to realise such an ideal, for mankind does not yet possess sufficient knowledge to understand and adopt it nor the conscious force that is indispensable in order to execute it; that is why I call it a dream.

And yet this dream is in the course of becoming a reality; that is what we are striving for in Sri Aurobindo's Ashram, on a very small scale, in proportion to our limited means. The realisation is certainly far from perfect, but it is progressive; little by little we are advancing towards our goal which we hope we may one day be able to present to the world as a practical and effective way to emerge from the present chaos, to be born into a new life that is more harmonious and true.

(M12: 93-94)

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## 29 February 1956

*During the common meditation on Wednesday*

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

As I looked at the door, I knew and willed, in a single movement of consciousness, that “*the time has come,*” and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

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

(M15: 188)

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## The Golden Day

Henceforth the 29th February will be the day of the Lord.

(M15: 188)

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## 29 February — 29 March

Lord, Thou hast willed, and I execute:  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.

(M15: 190)

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### The Need for a Collective Reality

*Mother, for quite some time there has been a feeling that the general consciousness in our activities has fallen, especially since the Ashram has grown so large. What is the reason for it and how can we put it right?*

Are you referring to all the activities of the Ashram or only to sports? . . . All the activities of the Ashram?

*I don't know very many, Mother: in the ones I see.*

*(After a long silence)*

It is something rather complicated. I shall try to explain it.

For a very long time the Ashram was only a gathering of individuals, each one representing something, but as an individual and without any collective organisation. They were like separate pawns on a chess-board — united only in appearance — or rather by the purely superficial fact of living together in the same place and having a few habits in common — not even very many, only a few. Each one progressed — or didn't progress — according to his own capacity and with a minimum of relations with others. So, in accordance with the value of the individuals constituting this odd assemblage, one could say that there was a general value, but a very nebulous one, with no collective reality. This lasted a very long time — very long. And it is only quite recently that the need for a collective reality began to appear — which is not necessarily limited to the Ashram but embraces all who have declared themselves — I don't mean materially but in their consciousness — to be disciples of Sri Aurobindo and have tried to live his teaching. Among all of them, and more strongly since the manifestation of the supramental Consciousness and Force, there has awakened the necessity for a true communal life, which would not be based only on purely material circumstances but would represent a deeper truth, and be the beginning of what Sri Aurobindo calls a supramental or gnostic community. . . . He has said, of course, that, for this, the individuals constituting this collectivity should themselves have this supramental consciousness; but even without attaining an individual perfection — even while very far from it — there was at the same time an inner effort to create this “collective individuality”, so to speak. The need for a real union, a deeper bond has been felt and the effort has been directed towards that realisation.

This has caused some . . . disturbance, for the tendency was formerly so individualistic that certain habits have been upset, I don't mean materially, for things are not very different from what they were, but in a somewhat deeper consciousness. *And above all* — that is the point I want to emphasise — this has created a certain

inner interdependence which has naturally lowered the individual level — a little — except for those who had already attained an inner realisation strong enough to be able to resist this movement of what I might call “levelling”. And this is what gives the impression that the general level has fallen, which is not correct. The general level is on a higher plane than it formerly was, but the individual level has dropped in many cases, and individuals who were capable of one realisation or another have felt, without understanding why, weighed down by a load they did not have to carry before, which is the result of this interdependence. It is just a temporary effect which, on the other hand, will lead to an improvement, a very tangible general progress.

Of course, if each individual was conscious, if instead of yielding to this kind of levelling effect, he resisted it in order to transform, transmute, uplift the elements, influences, currents he receives from the group, then the *whole* would rise up into a higher consciousness far ahead of where it was before.

This is what I was aiming at — without explaining the thing to you in detail — when I spoke to you of a more and more urgent need to make an effort, and I intended, in fact, to explain to you one day that the effort you could make individually, instead of being for only an individual progress, will spread, so to say, or have very important collective results. But I said nothing because for months I wanted to prepare the individual consciousness to admit, I might say, even perhaps to recognise, this necessity for a collective individuality. This is what must be explained now. There is no other reason for this kind of apparent fall which, in fact, is not one. It is the spiral movement of progress which makes it necessary to move away from a certain realisation in order to make it not only vaster but also higher. If every one collaborates consciously and with goodwill, it will go much faster.

It was an imperative necessity if one wanted this Ashram life to be viable. Everything that does not progress necessarily declines and perishes, and for the Ashram to last it had to make progress in its consciousness and become a living entity. There.

We are rather far away in the spiral from the line of realisation we had some years ago, but we shall come back to it on a higher level.

So that is the answer.

There may appear to be movements which seem to contradict what I have just told you, but that . . . it is always like that, for every time one wants to realise something, the first difficulty one meets is the opposition of all that was inactive before and now rises up to resist. All that does not want to accept this change naturally wakes up and revolts. But that is of no importance. It is the same thing as in the individual being: when you want to progress, the difficulty you want to conquer immediately increases tenfold in importance and intensity in your consciousness. There is but to persevere, that's all. It will pass.

21 August 1957

(M9: 173-75)

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### Sri Aurobindo Society

The world is at the crossroads. Sri Aurobindo has said that the world will face a crisis — he has called it an 'evolutionary crisis'. Man will be confronted with innumerable difficulties which are beyond his power to resolve.

He will find that his mind and body which are his means today are inadequate to solve these difficulties. When Sri Aurobindo was in the Alipore Jail, he had received an assurance that India would be free. But what would India do with that freedom? It was for this that Sri Aurobindo had to prepare and for which he came to Pondicherry in response to an inner command. Those of us who are closely connected with Sri Aurobindo Society must understand clearly what was this preparation, what is the goal Sri Aurobindo has placed before us and how we can attain it.

In this connection I am reminded of two talks I had with the Mother. Many years ago when I read the book *Prayers and Meditations* written by the Mother, I asked her, "Mother, when I read this book I find that you have expressed my own feelings and ideas here. But what was the need for you to go through these experiences?" The Mother answered, "I have done the sadhana for the whole world." You see it is not only mine but the aspirations of all of us which are included in this sadhana. So I told the Mother, "Mother when you have already done the sadhana for the whole world, nothing is then left for us to do." The Mother said, "As long as there is even one person in the world who is not transformed my work is not done."

So, we must realise that nobody is essentially bad. Because we have some deficiency in ourselves we see bad things in others, instead of seeing the Divine. The task before us is the Supramental transformation of the entire human race, not a small and partial, but a total transformation. This has also been a special feature of their Yoga — the perfection of life. For this individual and collective efforts are both necessary and there is a synthesis of both in Sri Aurobindo's Yoga.

When the Sri Aurobindo International Centre of Education was established, the Mother wrote an article where she said that some people think that if we change the society, man will be transformed. Others think that man must first transform himself and then the society will automatically change. According to the Mother both movements should proceed simultaneously. Man should first try to change his consciousness and then to bring this change in his education, politics, and society. Then again he must make an effort for progress and so on, so that both things proceed together. If this has to be done, if the whole world has to be transformed, if there has to be a synthesis of spiritual and material life, then it is very necessary to form a collectivity. Sri Aurobindo has said somewhere that if we remain everywhere individually we will be able to achieve something, but if we are part of a group, a hundred times more will be done.

Against this background, I had my second talk with the Mother. And what is interesting is that it took place after the descent of the Supramental Consciousness

and Force. One day I was standing beside the Mother in the corridor. I told the Mother: "Mother, so many people are connected with you all over the world. You have to establish world unity, you have to help India to progress, you have to bring about a social change. If we all get together we can do a great work in the world." The Mother said: "Surely it can be done." Then I said: "But Mother, it cannot be done if you do not guide it directly." The Mother replied: "I will definitely guide you."

It is thus that Sri Aurobindo Society was started by the Mother. She directed that a constitution be drawn up and the Society be registered. The Mother herself became its Executive President. The Mother gave instructions to include an important clause in its constitution that no final decision could be taken without her prior permission. She took such a great interest in every aspect — even in the designing of the letterheads, in the smallest details.

Here we must understand something very important. After the Mother left her body, her guidance has not ceased. In fact it is there with an even greater force. She has given her word that she would direct and guide the Society. Her promise is bound to be fulfilled. The entire earth has still to be transformed and till this is achieved the Mother will continue to guide us. But it is necessary that we become her instruments, that we receive her guidance and follow it in our actions.

I must mention one more point in this connection. Once the Mother was asked what is the work of Sri Aurobindo Society. The Mother replied that the work of Sri Aurobindo Society is to work for the realisation of the ideals of Sri Aurobindo throughout the world, in every field, in every walk of life — education, economic life, social life, political life. So we must be clear as to what these ideals are, how we can realise them and what should be our programme. . . .

(Navajata in G: 13-14)

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The Mother herself laid the foundation of the Society [in 1960]. . . .

It was the Mother who named the new organisation Sri Aurobindo Society . . . She gave a motto:

To know is good,  
to live is better,  
to be, that is perfect.

It was she who supervised the formulation of the constitution, and the main objective of the Society, as laid down in the Memorandum:

To make known to the members and people in general the aims and ideals of Sri Aurobindo and the Mother, their system of Integral Yoga and to work for its fulfilment in all possible ways and for the attainment of a spiritualised society as envisaged by Sri Aurobindo.

Along with the Mother, the two other persons who sat on the first Executive Committee of the Society were Navajata and Arunendranath Tagore of Calcutta . . . significantly, the first few meetings of the Executive Committee were held in the Mother's room in the Ashram.

The first Annual Conference was organised in December 1961.  
The first World Conference was held in Pondicherry in August 1964.  
Among the important decisions taken during the conference was:

To develop a township near Pondicherry for those who want to prepare for a new life.

(G: 25, 27, 43, 47, 54)

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### **The Mother's Message for the First World Conference of Sri Aurobindo Society**

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

August 1964

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### **The Mother gave the following questions for discussion by the Conference participants, and her own answers.**

*How can humanity become one?*

By becoming conscious of its origin.

*What is the way of making the consciousness of human unity grow in man?*

Spiritual education, that is to say an education which gives more importance to the growth of the spirit than to any religious or moral teaching or to the material so-called knowledge.

*What is a change of consciousness?*

A change of consciousness is equivalent to a new birth, a birth into a higher sphere of existence.

*How can a change of consciousness change the life upon earth?*

A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

August 1964

(M15: 60-61)

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### **A Response to 'A Dream'**

. . . I saw Sudhir Ghosh this morning, the person who went to America, who knew Kennedy and even spoke to him about the possibility of openly joining with Russia so as to exert pressure on the world and prevent armed disputes (he said, "to settle all border and territorial disputes in a peaceful way," beginning, of course, with China and India). Kennedy had been enthusiastic. The Russian ambassador had been summoned at once, and he had telephoned Khrushchev: enthusiastic over the idea (but this Khrushchev seems to be rather a good man). They were supposed to sort it out during a meeting at the U.N. At this point, Kennedy makes off. . . .

But the idea has been taken up again through Khrushchev and he continues to be quite enthusiastic. It seems (I don't know if it's quite true, because it's Z [a Russian disciple] who says so) . . . but Z sent him my article "A Dream," on the possibility of creating a small "international centre" (I don't like the word "international," but never mind), and Khrushchev answered, "This idea is excellent, the entire world should make it a reality." Well, I don't know whether it's correct, but anyway the gentleman seems to be well-disposed. And this Sudhir is very intimate with the U.S. ambassador in Delhi. . . .

In brief, Sudhir has sent me the new proposal — the first one, I had approved it, I had even put my blessings on it, and he had gone to see Nehru: Nehru immediately called both ambassadors for a conference. At the time, I worked a good deal and

things were moving. . . . Now, it seems that the new president [Johnson] is, for the time being, continuing what the other did: he won't upset the apple cart. . . . We'll see.

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

(C: 18.1.1964)

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### A Message

None of the present achievements of humanity, however great they are, can be for us an ideal to follow. The wide world is there as a field of experiment for human ideals.

Our purpose is quite different and if our chances of success are small just now, we are sure that we are working to prepare the future.

I know that from the external point of view we are below many of the present achievements in this world, but our aim is not a perfection in accordance with the human standards. We are endeavouring for something else which belongs to the future.

The Ashram has been founded and is meant to be the cradle of the new world.

The inspiration is from above, the guiding force is from above, the creative power is from above, at work for the descent of the new realisation.

It is only by its shortcomings, its deficiencies and its failures that the Ashram belongs to the present world.

None of the present achievements of humanity have the power to pull the Ashram out of its difficulties.

It is only a total conversion of all its members and an integral opening to the descending Light of Truth that can help it to realise itself.

The task, no doubt, is a formidable one, but we received the command to accomplish it and we are upon earth for that purpose alone.

We shall continue up to the end with an unfailing trust in the Will and the Help of the Supreme.

The door is open and will always remain open to all those who decide to give their life for that purpose.

13 June 1964

(M13: 109-10)

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The old dreams of the past will turn into meaningful realities.

(C: 1964 undated)

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### The Conception of Auroville

Have you heard of Auroville?

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

The place is up there, on the Madras road, on top of the hill. (*Mother takes a paper and begins to draw.*) We have here — naturally, it is not like that in Nature, we shall have to adapt ourselves; it is like that up there on the ideal plane — here, a central point. This central point is a park which I saw when I was very young — perhaps the most beautiful thing in the world from the point of view of physical, material Nature — a park with water and trees, like all parks, and flowers, but not many; flowers in the form of creepers, palms and ferns, all varieties of palms; water, if possible running water, and possibly a small cascade. From the practical point of view, it would be very good: at the far end, outside the park, we could build reservoirs which would be used to supply water to the residents.

So in this park, I saw the “Pavilion of Love”. But I dislike this word, for man has turned it into something grotesque; I am speaking of the principle of Divine Love. But that has changed: it will be “The Pavilion of the Mother” — but not this (*Mother points to herself*) — the Mother, the true Mother, the principle of the Mother. I say “Mother” because Sri Aurobindo used that word, otherwise I would have put something else, I would have put “creative principle” or “principle of realisation” or — I do not know. . . . It will be a small building, not a big one, with only a

meditation room downstairs, but with columns and probably a circular shape. I say probably, because I am leaving that for B to decide. Upstairs, the first floor will be a room and the roof will be a covered terrace. You know the ancient Indo-Mughul miniatures, with palaces where there are terraces with small roofs supported by columns? You know those old miniatures? Hundreds of them have come into my hands. . . . But this pavilion is very, very beautiful, a small pavilion like this, with a roof on a terrace, and low walls with couches against them to sit on, to meditate in the open air in the evening, at night. And below, downstairs, at ground-level, a meditation room, simply — something quite bare. There would probably be at the far end something which would be a living light, perhaps the symbol in living light, a constant light. Otherwise, a very peaceful, very silent place.

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

That is the centre.

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

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

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

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

The international section: we have already approached a certain number of ambassadors and countries for each one to have its pavilion — a pavilion from every country. It was an old idea. Some have already accepted, so it is on the way. Each pavilion has its own garden with, as far as possible, a representation of the plants and products of the country which it represents. If they have enough money and enough space, they can also have a sort of small museum or permanent exhibition of the country’s achievements. The buildings should be constructed according to the architecture of each country — it should be like a document of information.

Then, depending on the money they wish to spend, they could also have accommodation for students, conference-rooms, etc., a cuisine of the country, a restaurant of the country — they could have all kinds of developments.

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

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

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



in order to obtain what we do not produce. They are like districts, you see.

*And you will be there at the centre?*

A hopes so (*Mother laughs*). I did not say no, I did not say yes; I told her, "The Lord will decide." It depends on my state of health. A removal, no — I am here because of the Samadhi, I shall stay here, that is quite sure. But I can go there on a visit; it is not so far, it takes five minutes by car. But A wants to be quiet, silent, aloof, and that is quite possible in her park, surrounded by a road, with someone to stop people from coming in; one can stay very quiet — but if I am there, that is the end of it! There would be collective meditations, etc. That is to say that if I get a sign, first the physical sign, then the inner command to go out, I shall drive there and spend an hour, in the afternoon — I can do that now and then. We still have time because, before everything is ready, it will take years.

*That is to say that the disciples will stay here?*

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

*A satellite.*

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

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

*In short, Auroville is more for outside?*

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

In the old formation which I had made, there had to be a hill and a river. There had to be a hill, because Sri Aurobindo's house was on top of the hill. But Sri Aurobindo was there at the centre. It was arranged according to the plan of my symbol, that is to say, a point in the middle, with Sri Aurobindo and all that concerned Sri Aurobindo's life, and four big petals — which were not the same as on this

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

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

Outside the walls, in my first formation, on one side there was an industrial town, and on the other, fields, farms, etc., to supply the town. But that represented a real country — not a big country, but a country. Now it is much reduced. It is no longer my symbol; there are only four zones and there are no walls. And there will be money. You see, the other formation was truly an ideal endeavour. . . . But I counted on many years before trying to start. At that time I thought twenty-four years. But now it is much more modest, it is a transitional attempt, and it is much more realisable. The other plan was . . . I almost had the land; it was in the time of Sir Akbar, you remember, from Hyderabad. They sent me some photographs of the State of Hyderabad and there, in those photographs, I found my ideal spot: an isolated hill, quite a big hill, and below it, a large, flowing river. I told him, "I want this place", and he arranged the matter. Everything was arranged. They sent me the plans, the papers and everything, saying that they were giving it to the Ashram. But they laid down one condition — it was virgin forest, uncultivated land — the place was given on condition, naturally, that we would cultivate it — but the products must be utilised on the spot; for example, the crops, the wood, must be utilised on the spot, not transported; nothing could leave the State of Hyderabad. There was even C, who was a navigator, who said that he would obtain a sailing boat from England to go up the river to fetch the products and bring them to us here. Everything was very well planned! Then they set this condition. I asked if it was not possible to have it removed; then Sir Akbar died and that was the end of it, the matter was dropped. Afterwards, I was glad that it was not done because, now that Sri Aurobindo has departed, I cannot leave Pondicherry. I could only leave Pondicherry with him provided that he accepted to live in his ideal town. At that time, I had spoken of this

project to D, the person who built Golconde; and he was enthusiastic, he told me, "As soon as you start to build, call me, I shall come." I had shown him my plan; it was based on an enlargement of my symbol; he was most enthusiastic, he thought it was magnificent.

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

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

*Much depends on the financial organisation of the project?*

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

The greatest difficulty is the water, because there is no river nearby, up there. But they are already trying to channel the rivers; there was even a project to channel water from the Himalayas across the whole of India: F had made a plan and had spoken about it in Delhi; they objected that it would be rather expensive, obviously! But, anyway, even without such grandiose things, something must be done to supply the water. That will be the greatest difficulty; that will take the most time. All the rest, light, power, will be done on the spot in the industrial section — but water cannot be made! The Americans have seriously thought of finding a way to use sea-water, because the earth no longer has enough drinking water for man — the water which they call "fresh": it is ironical; the amount of water is not enough for the needs of man, so they have already started chemical experiments on a large scale to transform sea-water and make it utilisable — obviously, that would be the solution to the problem.

*But that already exists.*

It exists, but not on a sufficiently large scale.

*It does in Israel.*

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

We shall see.

It would have to be brought up.

*A yachting club would be rather nice?*

Ah! Certainly, with the industrial section.

*Near your port, there.*

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

*It will surely be a success.*

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

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

*We can also have boating on the lake?*

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

No, there are two difficulties. Small sums of money we have — to be precise:

what the Government can loan, what people give to have a plot — it is coming. But it takes massive sums, you know, it takes billions to build a town!

June 1965

(M13: 251-61)

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### **Way back in 1945-46**

Auroville is being built according Mother's plan, we are told. But long before Auroville started, way back in 1945-46, Mother had told me that she wanted a beautiful place with the sea, hills and rivers. There, men would live without egoism, aspiring for the Divine in order to fulfil the dream of "divine life". She had not yet called it Auroville. This was a dream of Mother's. There is also a writing of hers titled A Dream.

Mother had many similar beautiful ideas. Mother would often speak of a huge ship of ours in which the entire Ashram could be accommodated. And we would sail all over the world on that ship and not be tied down to any one place nor even to any one country. The whole earth would be our country.

Mother added something more. She would have a house built whose walls would be transparent. Different colours would shine out from different rooms and glow through the walls. Depending on their state of being people would choose the room with the appropriate colour to stay in.

(B: 143)

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### **Message for broadcast by All India Radio, Tiruchirappalli**

What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation; it is a mighty action straight from the Supreme.

15 August 1964

(M13: 4)

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### **Message for the issuance of a Sri Aurobindo commemorative stamp**

He has come to bid the earth to prepare for its luminous future.

15 August 1964

(M13: 4)

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### A Message

Sri Aurobindo has brought to the world the assurance of a divine future.

(M13: 4)

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### Foundation of a New World

We are here to lay the foundations of a new world.

All the virtues and skills required to succeed in athletics are exactly those the physical man must have to be fit for receiving and manifesting the new force.

I expect that with this knowledge and in this spirit you will enter this athletic competition and go through it successfully.

My blessings are with you.

24 August 1964

(M12: 274)

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My child, that is why the Ashram was created! That was the idea. Because, in France, I was always asking myself: How can one find the time to find oneself? How can one even find the time to understand how to become free? So then I thought: a place where material needs will be sufficiently provided for, so that if one truly wants to become free, one can do so. And the Ashram was founded on this idea, not on any other — a place where people would have enough to live on so as to have time to think of the True Thing.

(*Mother smiles*) Human nature is such that laziness has taken the place of aspiration — not for everyone, but anyway in quite a general way — and licence or libertinism has taken the place of freedom — which would tend to prove that the human race has to pass through a period of rough handling before it is ready to pull itself away more sincerely from its slavery to activity.

Indeed, the first movement is this: “Oh! To find the place where one can concentrate, find oneself, truly live without being preoccupied with material things.” That is the first aspiration. It was even on this basis, at any rate in the beginning, that disciples were chosen — but it does not last! Things become easy and so one lets oneself go. There are no moral restraints and so one acts foolishly.

But one cannot even say that there was a mistake in the selection — one would be tempted to believe it, but it is not true; because the selection was made according to a very precise and clear inner indication. . . . It is probably the difficulty of keeping the inner attitude unmixed. This is exactly what Sri Aurobindo wanted,

what he was trying for. He said: "If I could find one hundred people, that would be enough." But it did not stay one hundred for long, and I must say that even when it was a hundred, it was already mixed.

Many came, attracted by the True Thing, but . . . one lets oneself go. That is, it is impossible to hold firm in one's true position.

16 September 1964

(M10: 197-98)

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*The Sri Aurobindo Society purchases a first plot of land for Auroville in Thiruchitrabalam Panchayat. It is now part of "Aurobrindavan".*

8 October 1964

(AA)

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### **Like a Nebula**

*Mother hands a brochure on Auroville to a disciple.*

The photos are very pretty. One is quite like a nebula.

*Practically, is it moving?*

It seems to be going quite well. A very widespread collective response, and from the two opposite sides: the whole Communist side is moving, and the whole financial, American side is moving. There is an effervescence.

It's sure to work, I *know* it exists — the city is already there (it has been for many, many years). Interestingly, my creation was with Sri Aurobindo in the centre, then when Sri Aurobindo left, I let it all rest, I didn't budge anymore. Then it suddenly started coming again, as if to say, "Now is the time, it must be done." Very well. The Muslims would say, "It's fated." It's fated, it's sure to exist. I don't know how much time it will take, but it seems to be going fast.

The city already exists.

And the remarkable thing is that I simply told R. [the architect] the broad outlines, asking him if he was interested. Then he went back to France and he received my formation (my old formation, which I myself had left asleep); he received it there. I found that very interesting. He received it, he said to me, "It came all at once, I seemed to be possessed by something, and in one night the whole thing was done." And the interesting point is that an architect friend of his came and worked

with him and participated in the creation; he is now quite enthusiastic, and he is a man who has very extensive contacts with all Communist Europe, including Russia. And he is thrilled to pieces. So, on that side, it's working well. And in America, too, it seems to be working.

And that's precisely what I want — that these two countries clashing with each other should come here, and each of them have a pavilion of their culture and ideal, and that they should be here, face to face, and shake hands.

(C: 23 April 1965)

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I wrote to the Mother asking whether I could have a small house in the New Town. She answered on 16.11.64:

My dear little child Huta  
You will have your house in the new town.  
But it may not be so soon as you believe.  
With Love.

People in India and the world over started giving money to the Sri Aurobindo Society to buy lands in Auroville.

Once again I wrote to the Mother about my house. She replied on 10.6.65:

My dear little child,  
Quite willing to give you *your* house in Auroville, but it must be built first.  
You must keep the amount of which you spoke for the purpose.  
LOVE

[. . .]

On the night of 19.6.65 I had a vision. The next morning I expressed to the Mother in detail what I had seen and felt.

The ardent aspiration was that the Mother should have her house in Auroville because without the Spirit of Auroville the whole town would be lifeless.

She responded:

Huta, my dear little child

You have indeed a very sweet soul who makes very sweet projects and beautiful dreams — all that is passed on directly to the Lord who will show us clearly what is His decision.



Meanwhile, it is not to Nava that I shall show the letter but to the architect of Auroville when he arrives and see with him the way of giving a concrete realisation to the beautiful plans.

But I must warn you to be patient because all that may take more time than you expect.

However there is also a joy in waiting, the joy of expectation.  
With all my love

Further I wrote to the Mother about my childhood dream, which I had suppressed for a long time.

She confirmed on 21.6.65:

My dearest little child Huta

With your Rs. 500 of today, I have started a purse on which is written:

“Huta — Auroville.” So, little by little the money will collect.

In your yesterday's letter you spoke of a dream of your childhood “the most beautiful spot of the world”.

This was also a dream of my own childhood. SO our dreams have met for realisation.

Now it is only to be worked out. When we know how to wait, we put Time on our side.

LOVE

[. . .]

It was nice to read the Mother's talk of 23.6.65 in *Mother India*, special issue of February 1967:

Have you heard of Auroville? For a long time, I had a plan of the 'ideal town', but that was during Sri Aurobindo's lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville — I gave the name Auroville — was taken up again, but from the other end: instead of the formation having to find a place, it was a place — near the lake — which gave birth to the formation, and until now I took only a minor interest in it, for

I had received nothing directly. Then our little Huta took it into her head to have a house there, by the lake, and to have a house for me next to hers — and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest — a creation — when I was very small and which had again started trying to manifest at the very beginning of the century, when I was with Théon. Then all was forgotten. It came back with this letter: all at once, I had my plan for Auroville . . .

My heart filled with joy and happiness because of Mother's encouragement. In answer to my letter she wrote on 23.6.65:

My dearest little child Huta

Your letter is very nice. On the 25<sup>th</sup> I shall show you my plan of Auroville.

(H: 4-10)

(© Havyavahana Trust)

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*Darshan message:*

The world will trouble you so long as any part of you belongs to the world.  
It is only if you belong entirely to the Divine that you become free.

(Sri Aurobindo)

24 November 1964

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*Christmas Message:*

If you want peace in the world or upon earth, first establish peace in your heart.  
If you want union in the world, first unify the different parts of your own being.

(The Mother)

25 December 1964

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

The purpose of Auroville is to realise human unity.

8 September 1965

(M13: 188)

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### **A universal town — not international: universal**

*On September 7, while looking at the above message, the Mother had emphasised:*

A universal town — not international: universal.

(C: 23 June 1965)

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*1. Who has taken the initiative for the construction of Auroville?*

The Supreme Lord.

*2. Who participates in the financing of Auroville?*

The Supreme Lord.

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

To try to attain the Supreme Perfection.

*4. Must one be a student of yoga in order to live in Auroville?*

All life is yoga. Therefore one cannot live without practising the supreme yoga.

*5. What will be the Ashram's role in Auroville?*

Whatever the Supreme Lord wants it to be.

*6. Will there be camping-grounds in Auroville?*

All things are as they should be, when they should be.

7. *Will family life continue in Auroville?*

If one has not gone beyond that.

8. *Can one retain one's religion in Auroville?*

If one has not gone beyond that.

9. *Can one be an atheist in Auroville?*

If one has not gone beyond that.

10. *Will there be a social life in Auroville?*

If one has not gone beyond that.

11. *Will there be compulsory community activities in Auroville?*

Nothing is compulsory.

12. *Will money be used in Auroville?*

No, Auroville will have money relations only with the outside world.

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

“Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action.”<sup>1</sup>

14. *What will be the relations between the inhabitants of Auroville and the outside world?*

Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.

1. Extract from “A Dream”, an essay by the Mother.

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

The Supreme Lord.

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

All the spoken languages of the earth.

*17. What will be the means of transport in Auroville?*

We do not know.§<sup>2</sup>

1965<sup>3</sup>

(M13: 188-90)

\*

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.§

January 1966

(M13: 190)

\*

You say that Auroville is a dream. Yes, it is a “dream” of the Lord and generally these “dreams” turn out to be *true* — much more true than the human so-called realities!

20 May 1966

(M13: 191)

2. The sign § at the end of a text indicates that this was not written by the Mother, but is a report of what she said and was noted down by disciples and later approved by her for publication.

3. Mother answered these questions orally in 1965. When she read the notation on 8 October 1969, she changed answers 12 and 17 to read as printed here.

Benedictions  
à  
Auroville

A handwritten signature in black ink, consisting of several fluid, overlapping strokes that are difficult to decipher as a specific name.

Blessings to Auroville



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