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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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MONTHLY REVIEW OF CULTURE

Vol. LXXI

No. 2

“Great is Truth and it shall prevail”

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1970

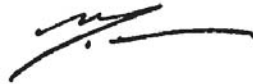
Le monde se prépare
à un grand changement
Voulez-vous aider ?



1970

The world is preparing
for a big change.

Will you help ?



THE DIVINE SEER-WILL

Sri Aurobindo shows us the way towards a glorious future.

(M13: 19)

Since the beginning of earth history, Sri Aurobindo has always presided over the great earthly transformations, under one form or another, one name or another.

(M13: 10)

Sri Aurobindo came to tell the world of the beauty of the future that must be realised.

He came to give not a hope but a certitude of the splendour towards which the world moves. The world is not an unfortunate accident, it is a marvel which moves towards its expression.

The world needs the certitude of the beauty of the future. And Sri Aurobindo has given that assurance.

(M13: 15)

Man is the creation of yesterday.

Sri Aurobindo came to announce the creation of tomorrow: the coming of the supramental being.

15 August 1972

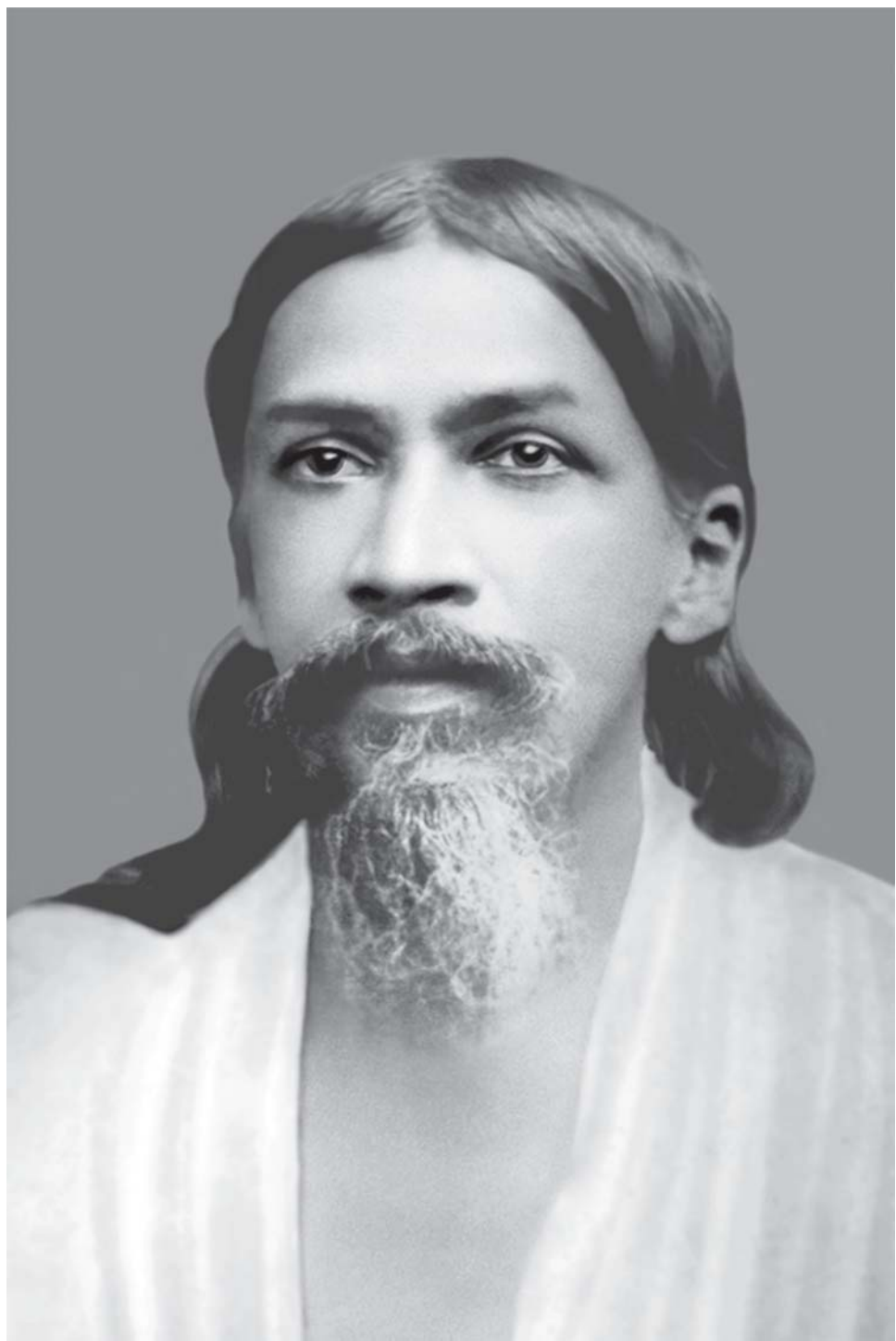
(M13: 19)

Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

(M13: 17)



You must understand that what Sri Aurobindo represents in the world's history, is not a teaching, not even a revelation; it is a *decisive action* direct from the Supreme.
And I am just trying to fulfil that action.

(M13: 23)

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.

(M13: 38)

The reminiscences will be short.

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

21 February 1968

(M13: 45)



When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.

(M13: 32)

Without him, I exist not;
without me, he is unmanifest.

(M13: 32)

THE VISION

. . . evolution means a bringing out of new powers which lay concealed in the seed or the first form; the simple develops to the more complex, — more complex even in some apparent simplicity, — the superficial gives place to the more and more profound, the lesser gives place to the greater nature of the common manifestation.

(S26: 205)

Behind everything in life there is an Absolute, which that thing is seeking after in its own way; everything finite is striving to express an infinite which it feels to be its real truth.

. . . it is not only each class, each type, each tendency in Nature that is thus impelled to strive after its own secret truth in its own way, but each individual brings in his own variations.

. . . there is not only an Absolute, an Infinite in itself which governs its own expression in many forms and tendencies, but there is also a principle of infinite potentiality and variation . . .

. . . not only is mankind unlimited in potentiality; not only is each of its powers and tendencies seeking after its own absolute in its own way . . . but in each man their degrees, methods, combinations vary, each man belongs not only to the common humanity, but to the Infinite in himself and is therefore unique.

(S25: 112)

What man sees and experiences of God and himself and his race and Nature and the spiritual, mental, psychic and material worlds in which he moves, his backlook upon the past, his sweep of vision over the present, his eye of aspiration and prophecy cast towards the future, his passion of self-finding and self-exceeding, his reach beyond the three times to the eternal and immutable, this is his real life.

(S26: 249-50)

. . . all life is one and a new human mind moves towards the realisation of its totality and oneness.

(S26: 251)

The human intelligence seems on the verge of an attempt to rise through the intellectual into an intuitive mentality; it is no longer content to regard the intellect

and the world of positive fact as all or the intellectual reason as a sufficient mediator between life and the spirit, but is beginning to perceive that there is a spiritual mind which can admit us to a greater and more comprehensive vision. This does not mean any sacrifice of the gains of the past, but a raising and extending of them not only by a seeking of the inner as well as the outer truth of things, but also of all that binds them together and a bringing of them into true relation and oneness.

(S26: 212)

. . . the forms of life as they appear to us are at once its [*spirit's*] disguises and its instruments of self-manifestation. Man has to grow in knowledge till they cease to be disguises and grow in spiritual power and quality till they become in him its perfect instruments. To grow into the fullness of the divine is the true law of human life and to shape his earthly existence into its image is the meaning of his evolution.

(S13: 107)

Generally, every nation or people has or develops a spirit in its being, a special soul-form of the human all-soul and a law of its nature which determines the lines and turns of its evolution. All that it takes from its environment it naturally attempts to assimilate to this spirit, transmute into stuff of this soul-form, make apt to and governable by this law of its nature. All its self-expression is in conformity with them.

(S26: 46)

The Messiah or Avatar is nothing but this, the divine Seer-Will descending upon the human consciousness to reveal to it the divine meaning behind our half-blind action and to give along with the vision the exalted will that is faithful and performs and the ideal force that executes according to the vision.

(S13: 118)

We start from the idea that humanity is moving to a great change of its life which will even lead to a new life of the race, — in all countries where men think, there is now in various forms that idea and that hope, — and our aim has been to search for the spiritual, religious and other truth which can enlighten and guide the race in this movement and endeavour.

(S13: 105)

To use the figures of the Vedic seers, by Yoga Varuna is born in us, a vast sky of spiritual living, the divine in his wide existence and infinite truth; into that wideness Mitra rises up, Lord of Light and Love who takes all our activities of thought and feeling and will, links them into a divine harmony, charioteers our movement and dictates our works; called by this wideness and this harmony Aryaman appears in

us, the Divine in its illumined power, uplifted force of being and all-judging effective will; and by the three comes the indwelling Bhaga, the Divine in its pure bliss and all-seizing joy who dispels the evil dream of our jarring and divided existence and possesses all things in the light and glory of Aryaman's power, Mitra's love and light, Varuna's unity. This divine Birth shall be the son of our works; and than creating this what greater skill can there be or what more practical and sovereign cunning?

(S13: 125-26)

India, the heart of the Orient, has to change as the whole West and the whole East are changing, and it cannot avoid changing in the sense of the problems forced upon it by Europe. The new Orient must necessarily be the result either of some balance and fusion or of some ardent struggle between progressive and conservative ideals and tendencies. If therefore the conservative mind in this country opens itself sufficiently to the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification in the future civilisation of the world.

(S13: 138)

. . . a new spiritual awakening must arise from the depths of this vast life that shall this time more successfully include in its scope the great problems of earthly life as well as those of the soul and its transmudane destinies, an awakening that shall ally itself closely with the renascent spiritual seeking of the West and with its yearning for the perfection of the human race.

(S13: 138)

What then shall be our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit.

(S13: 147)

THE CONCRETE FORM

The task of giving a concrete form to Sri Aurobindo's vision was entrusted to the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the work she has undertaken. By the very nature of things, it is a collective ideal that calls for a collective effort so that it may be realised in the terms of an integral human perfection.

The Ashram founded and built by the Mother was the first step towards the accomplishment of this goal. The project of Auroville is the next step, more exterior, which seeks to widen the base of this attempt to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of mankind.*

*(*Written in 1969 for a UNESCO committee. When Mother reread this text in 1972, she added the words "more exterior" in the last sentence.)*

(M13: 204)

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. . . .

(M13: 109)

First indispensable condition
to be admitted in the Ashram

The candidate must have taken the resolution to dedicate his life unconditionally to the service of the Divine.

(M13: 112)

The usual sadhanas have for aim the union with the Supreme Consciousness (Satchit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one-third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation. . . .

(M13: 107-08)

What is the fundamental difference between the ideal of the Ashram and the ideal of Auroville?

There is no fundamental difference in the attitude towards the future and the service of the Divine.

But the people in the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and who are not expected to have made their choice in life).

Whereas in Auroville simply the good will to make a collective experiment for the progress of humanity is sufficient to gain admittance.

(M13: 203-04)

The Ashram is the central consciousness, Auroville is one of the outward expressions. In both places equally the work is done for the Divine.

The people who live in the Ashram have their own work and most of them are too busy to give time to Auroville.

Each one must be busy with his own work; this is essential for a proper organisation.

(M13: 205)

Auroville aspires for union.

(M13: 205)

Auroville
The city the earth
needs.

(M13: 200)

The conception of Auroville is purely divine and has preceded its execution by many years.

Naturally, in the details of the execution the human consciousness intervenes.

(M13: 201)

Earth needs

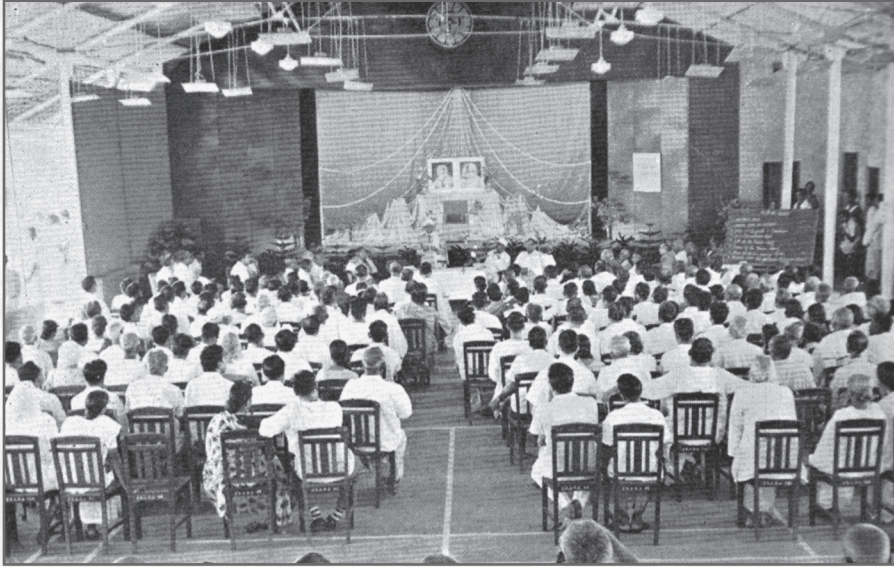
a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;

a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest.

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

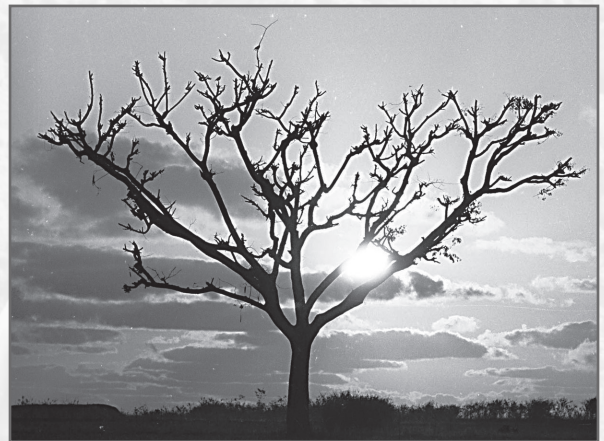
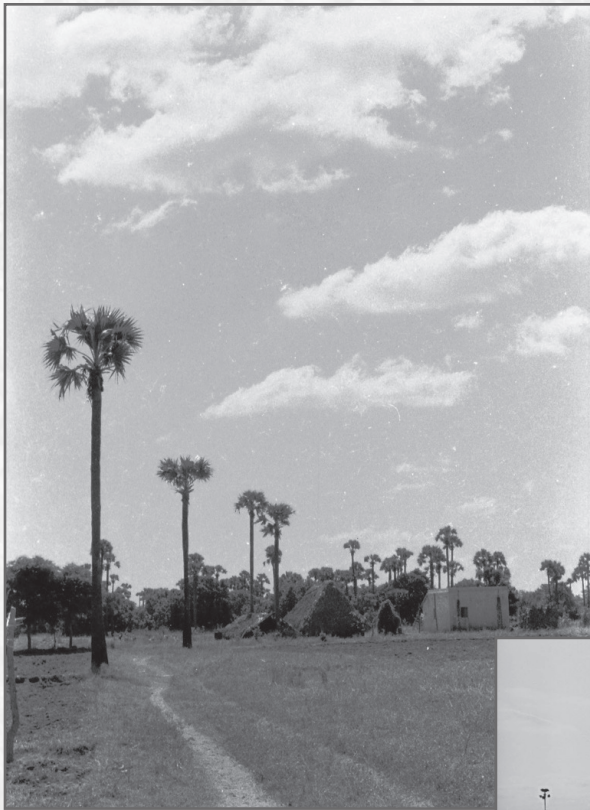
(M13: 202)

Auroville



*The first
conferences*



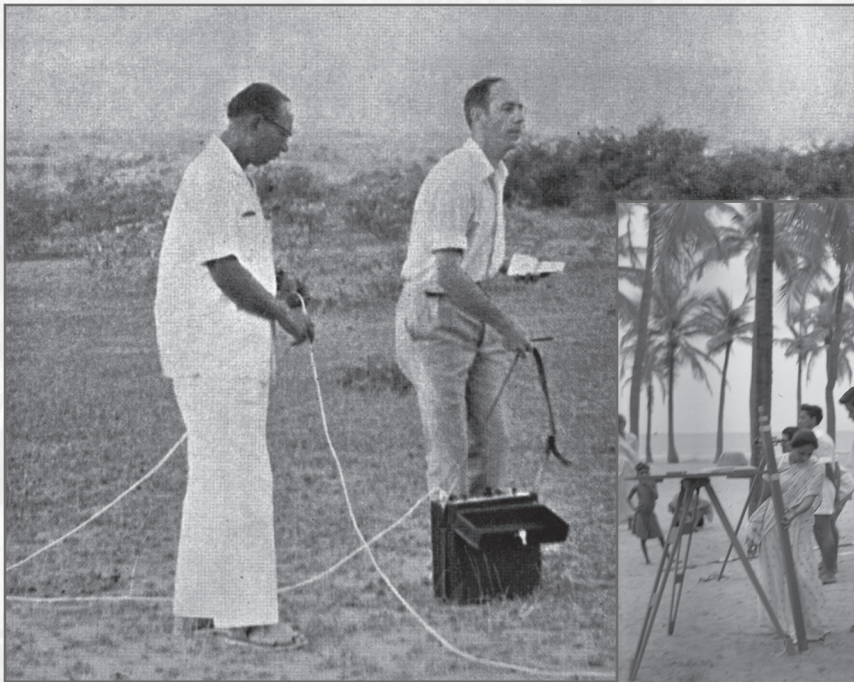


The land

*The
inhabitants*



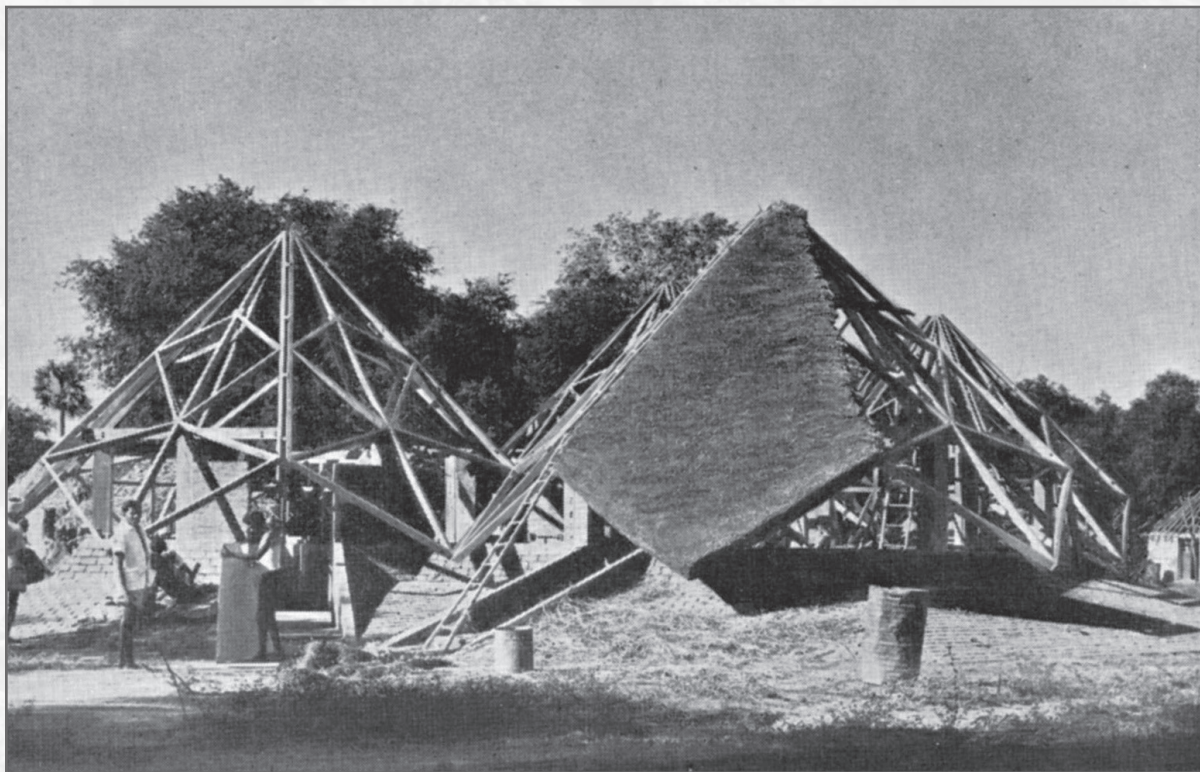
Surveying





*The
work
begins*





Homes

Outreach





*Getting
ready*



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

(M13: 202)

Peace through human unity:

Unity through uniformity is an absurdity.

Unity must be realised through the union of the many.

Each one is part of the unity; each one is indispensable to the whole.

(M13: 202)

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.

(M13: 188)

Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species.

For those who are satisfied with the world as it is, Auroville obviously has no reason to exist.

(M13: 191)

The urn





*All set
for the
inauguration*



Soil from Auroville



*The
delegates*

*

*Soil
for the
urn*



*Young
representatives*





*Reading
of the
Charter*

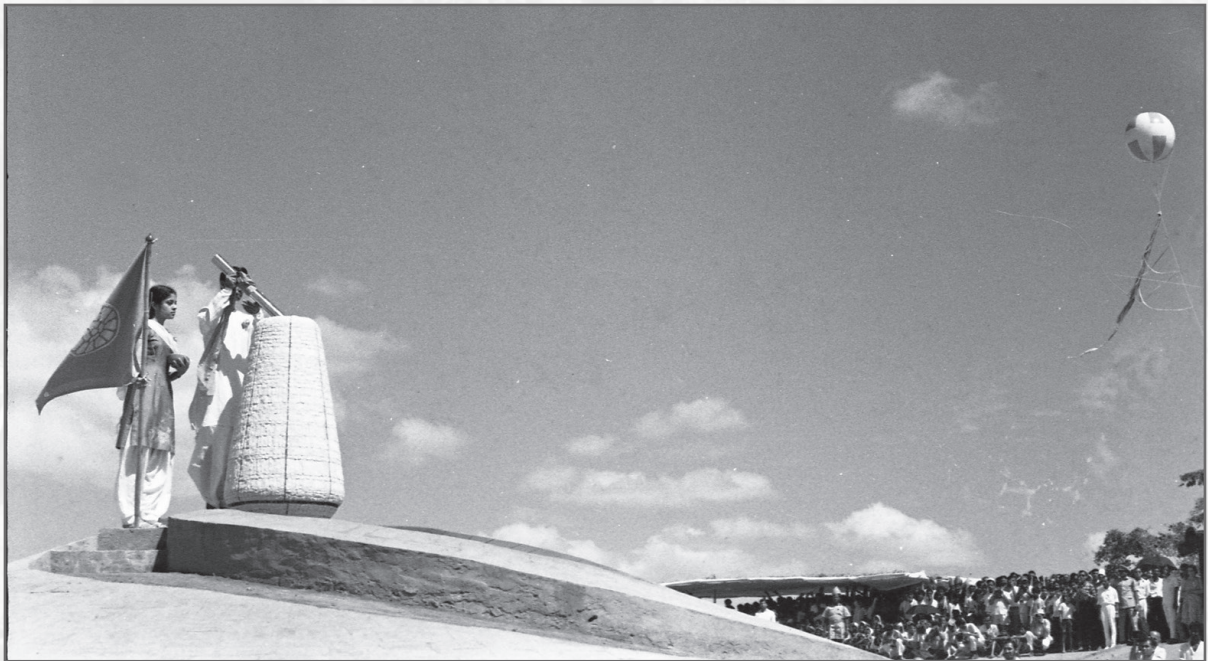


*Countries
come
together*

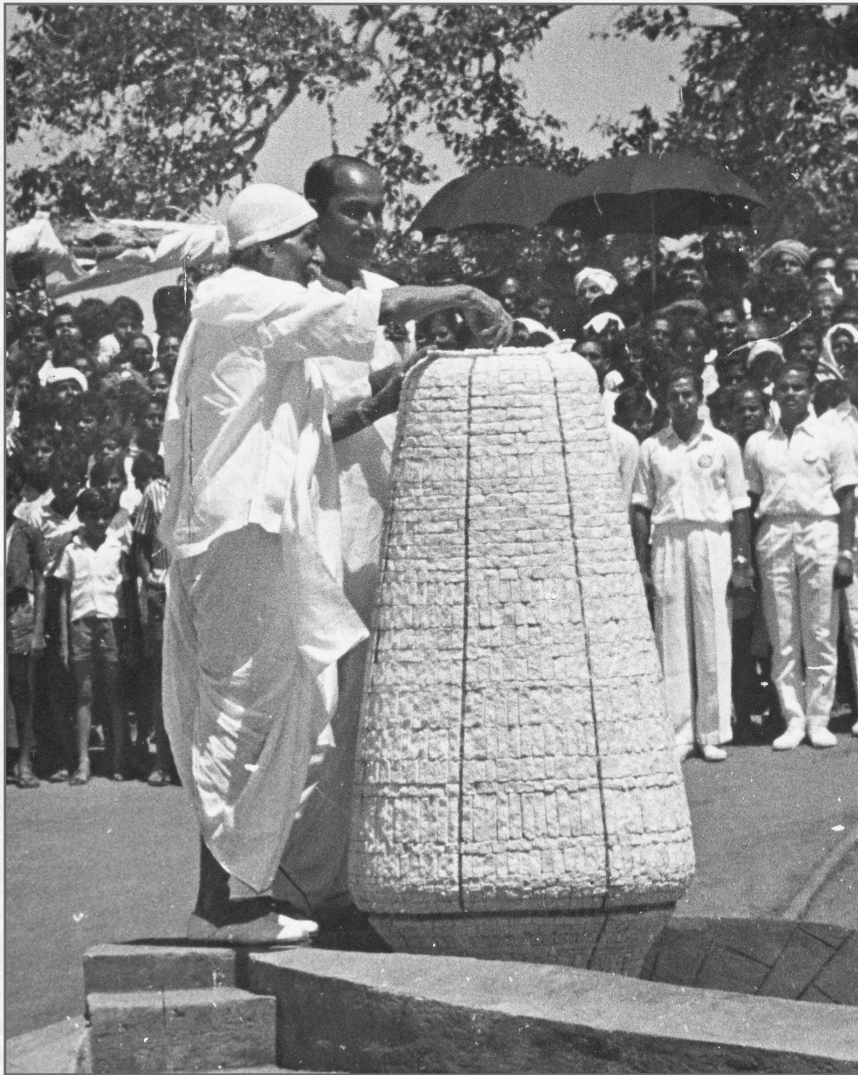


*Capturing
the
moment*

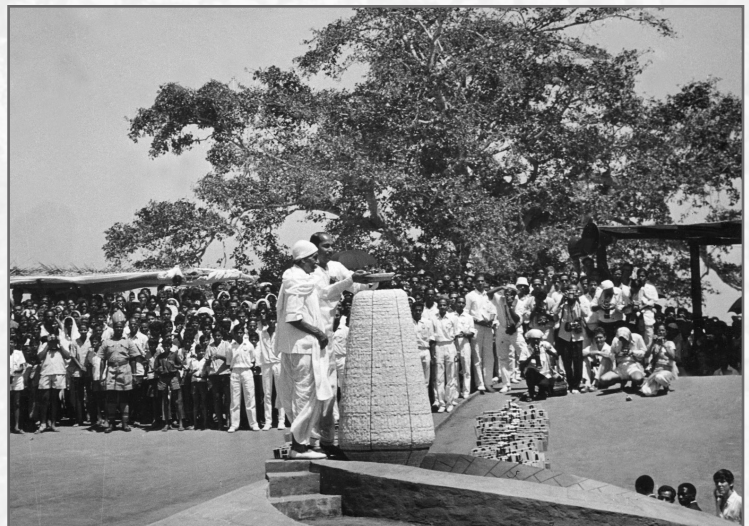




*The Charter
and earth from
the Samadhi
are placed in
the urn*



*Sealing
of the
urn*



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

(M13: 191)

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

Auroville is the effort towards peace, in sincerity and Truth.

(M13: 191)

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

(M13: 191)

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

(M13: 192)

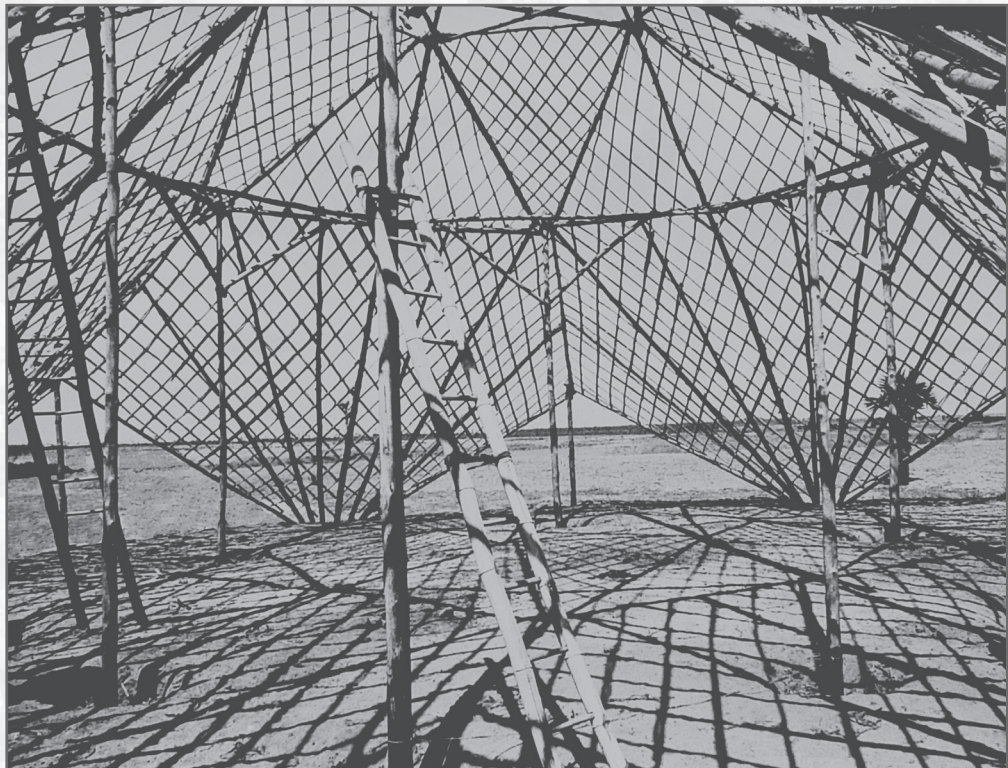
§ Report of a comment by the Mother, spoken in English, noted down by a disciple and later approved by her for publication.



Early days



Planning and building





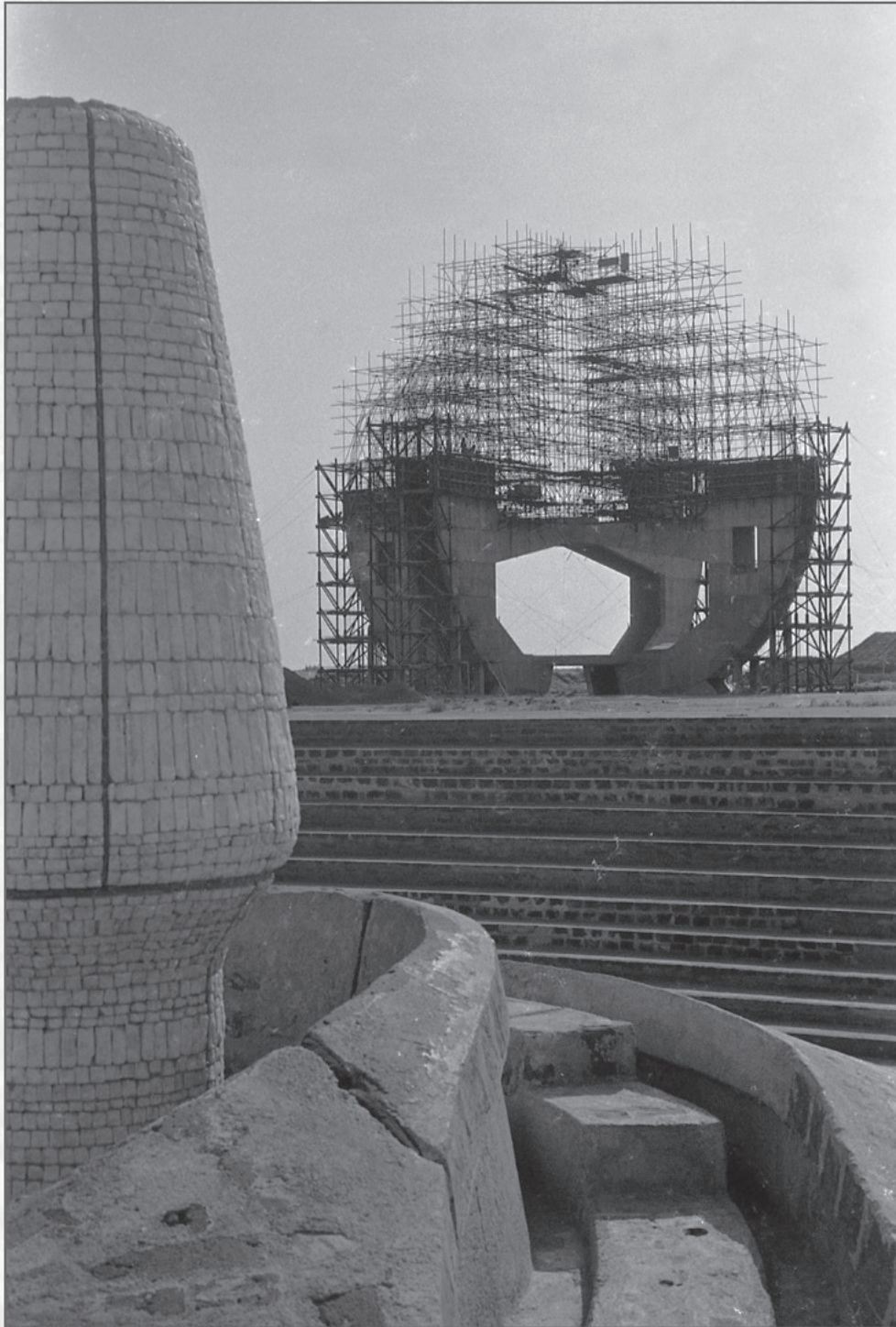
*They heard
the call*



Digging deeper







Rising from the Earth

The aims of Auroville
An effective human unity
Peace upon earth

(M13: 192)

Auroville the City
at the service of Truth

28 February 1968
(M13: 192)

At last a place where one will be able to live in peace, without conflicts and without rivalries of nations, religions and ambitions.

At last a place where nothing will have the right to impose itself as the exclusive truth.

(M13: 196)

. . . the aim of Auroville is to discover a new, deeper, more complete, more perfect life and to show the world that tomorrow will be better than today.

(M13: 345)

Auroville wants to be a new creation expressing a new consciousness in a new way and according to new methods.

(M13: 249)

Auroville has been created for a progressive superhumanity . . .

Auroville is for those who aspire for the supramental and make an effort to reach there.

(M13: 217)

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

(M13: 223)

The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity.

(M13: 223)



*Looking out,
looking in*





*Doing
and
learning*





*Formal
and
informal*



Games and growth





*Artistic
and
scientific*



*Participatory
culture*



*Tradition
and
modernity*



Creative aspiration





*Inspiring
by
greatness*





*Collective
organisation*





*Indoors
and
outdoors*

*Organic
and
innovative*





*Works
and
crafts*



*Health
and
well-being*





*Energy
from the sun*





*Futuristic
approaches*





New concepts

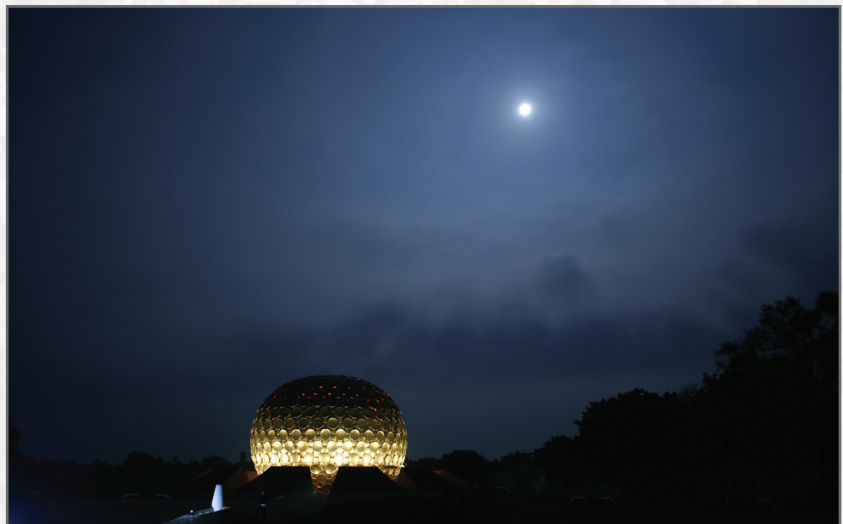
Novel shapes





*Creative
designs*

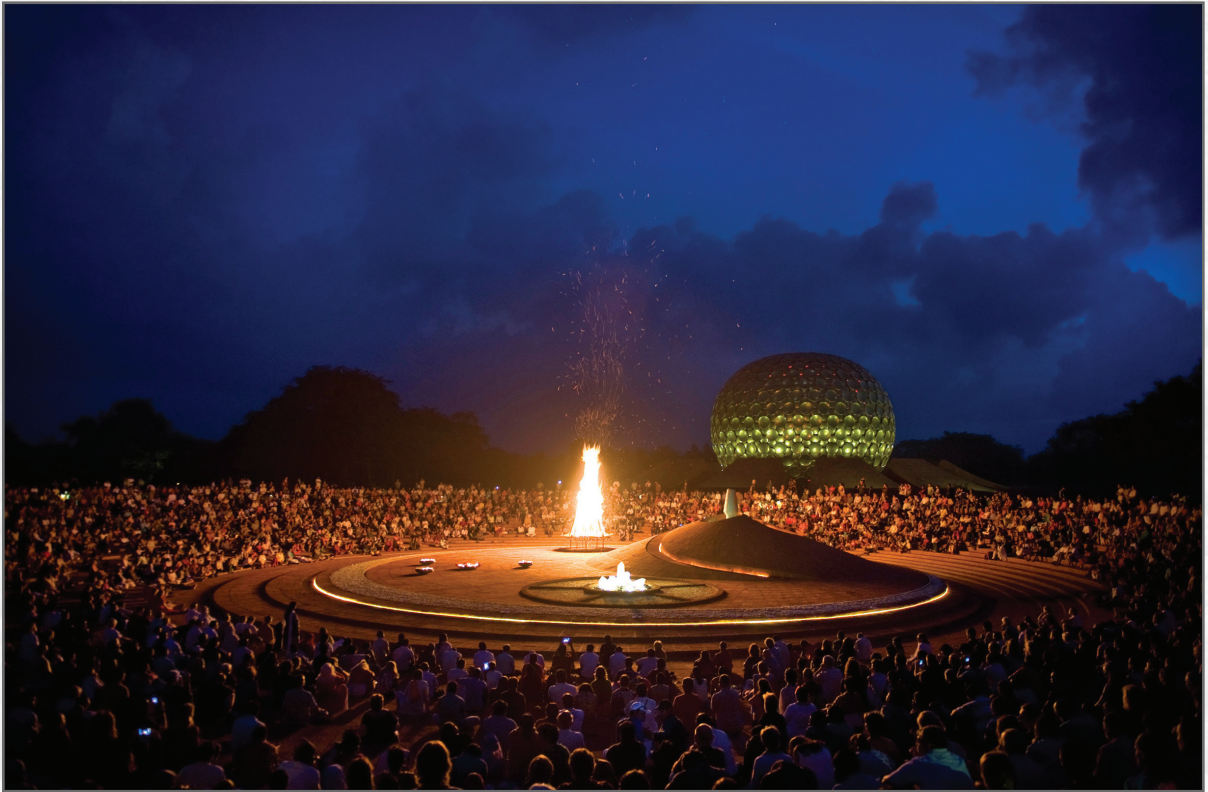
*Visions
of the globe*





*The sun
and
the flame*





Prayer



Matrimandir





*“... let us make an effort to realise the ideal of life
that He has marked out for us.”*

(M13:31)



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in the satisfaction of others.”*

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