

THE INTERNATIONAL ZONE AT AUROVILLE: ITS SPIRITUAL AND PRAGMATIC PERSPECTIVES

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(Before starting with my welcome address let us concentrate for a minute in order to welcome the Mother and Sri Aurobindo to this AVI 2002 Conference.....

It is indeed a very happy occasion to welcome this very dynamic body of the builders of the Future, the builders of the City of Tomorrow—Auroville.

Having been invited to this august gathering of Aurovilians from different parts of the world, I decided to refresh my knowledge of what the Mother had said about Auroville and its development. While reading some books, I discovered to my great joy that a couple of the utterances of the Mother explained my decision to join Auroville after my studies. When I had graduated from the Ashram School in 1969, I had asked the Mother about my work. If I remember rightly, She had asked me to choose if I wanted to work at Auroville or at the Ashram. After some days of cogitation, I went back to Her and told Her, “ Mother, I would like at work at Auroville”. After a brief moment of concentration, She replied: “Bien!”

Thus, I was the first student from the Ashram to have crossed over to Auroville. It was my next step in life—from a student life at the Ashram I wanted to graduate myself into a wider, international experience of what I was given at the Ashram. From a specific experience of a spirituality within the well-defined boundaries of the Ashram, I had stepped into a broad-based spirituality by walking over to my hut at Aspiration, Auroville on Jan. 1st, 1971, carrying with me the new year Message: “Blessed are those who take a leap towards the future”.

And the significance of this decision of mine was revealed to me when I read what the Mother had written in 1969 to the UNESCO Committee.)

I. The Spiritual Perspective:

“The task of giving a complete form of 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.”

This message of the Mother, written for a UNESCO committee, in the year 1969 (CWM 13, p.210) gives us the right perspective of Auroville. In our eagerness to build the city we are so very focused on activities and planning that we seem to be forgetting that Auroville is a universal township needed by the earth and executed by the Mother according to Sri Aurobindo’s vision and dreams. Let us not forget even for a moment that “Auroville wants to be the first realisation of human unity based on the teaching of Sri Aurobindo ...” and that “Auroville is meant to hasten the advent of the Supramental Reality upon earth”.(CWM. Vol.13, p.21) It is Their dream and Ideal that has to be manifested and not our idea of Auroville that should be pushed through.

Auroville is in essentially the seed-ground of the realisation of the third dream of Sri Aurobindo, i.e. “a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind”, and as described in detail in the Mother’s own Dream of “a place that no nation could claim as its sole property, a place where all human beings of goodwill, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth...”

In our mental attempts to be open, flexible and even comprehensive and international in spirit, we may tend to forget this innate truth of Auroville – that it “offers itself to all who aspire to live for the Truth of tomorrow”, (Ibid p.208) as envisaged *only* by Sri Aurobindo and the Mother. In our seeking to manifest the City of Tomorrow, we have to be, however, very careful in repeating the Past in Auroville. Although Auroville is supposed to be a bridge between the Past and the Future, we have to be sure of the elements of the Past that alone can be useful in the building of the Future. Not because we are in love with or we appreciate some of the institutions of the Present and the Past, that we should include them in the building of this City of Tomorrow. We have to keep in mind the futuristic aspect of the city and judge all the life activities that are to be integrated into it in their usefulness to the future spiritual society and the New Humanity that the Mother wants to herald at Auroville.

II. An Integral Perspective

Once we are clear about this Spiritual Perspective of Auroville, then it becomes easier to grasp its Integral – Perspective. This perspective too is hinted at in the Mother’s message to the UNESCO committee. She wrote:

“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...” (Ibid, p.210)

On another occasion, the Mother answered to a disciple’s question:

“The Ashram is the central consciousness, Auroville is one of the outward expressions.” (1970)

And again, to a clear cut question, “what is the difference between the Ashram and Auroville,” the Mother replied in categorical terms:

“The Ashram will retain its role of pioneer, inspirer and the guide. Auroville is the attempt towards collective realisation” (June 1968) (Ibid., p.202)

We see that the emphasis has been always on Auroville being a ‘more exterior’ expression, ‘an outward expression’, a ‘collective realisation’ of a Truth that has been worked out successfully on the individual level in the community framework of the Ashram. The Ashram, since its inception in 1926, has been a laboratory for the Consciousness and Force that Sri Aurobindo has been wanting to bring down upon earth; the supramental Truth-Consciousness.

In a letter to his brother, Barindra Kumar Ghose, Sri Aurobindo wrote in 1922:

“I have been till now and shall be for some time longer withdrawn in the practice of a Yoga destined to be a basis not for withdrawal from life, but for the transformation of human life....

It is, therefore, necessary to establish a number of centres small and few at first but enlarging and increasing in number as I go on, for training in this Sadhana, one under my direct supervision, others in immediate connection with me....

The first, ... already exists at Pondicherry...”

(SABCL 26, p.435)

That was the genesis of the Sri Aurobindo Ashram, in which many individual sadhaks, under the direct supervision of Sri Aurobindo and the Mother 'recreated themselves in the image of the Spirit.' That is to say, these individuals not only recognized integrally that the spiritual evolution is the great need and destiny of man but they also lived the spiritual knowledge inwardly and integrally and thereby prepared the next stage of realisation, the collective realisation, the realisation of Auroville.

Perhaps this is what the Mother had meant when she had said that the "project of Auroville is the next step, more exterior ...". It was a 'next step' not only chronologically but it was so in the process of the realisation of the Mother's own work for the earth. It was but an organic growth of Sri Aurobindo's yoga which proceeds from the individual to the collective, and from the collective to the universal level of manifestation.

Before the collective-body of Auroville could be built, the important thing was to manifest the soul of Auroville. That is what the Mother had said to a disciple who had asked her: "When the project of Auroville is so grand and stupendous and our means so limited, what should we do for its realisation?" "You build the Matrimandir, the rest I will do." (*The Golden Bridge*, p.205).

The soul of Matrimandir has descended; it is in its place though the psychic-body of Matrimandir is yet to be completed. The golden tower is not yet built fully, the flame-child is not yet born, (the Mother initially talked of the outer form of the Matrimandir as "a kind of tower with twelve regular facets..." CWM, p.291), but the influence and the power of this Luminous and Pulsating Centre is 'becoming more and more real', more and more tangible, and the realisation of the collective-soul of Auroville – "which does not proceed in the usual human way" is "more visible to the inner consciousness than to the outer eye." (1966) (CWM, V.13, p.196)

It is true that the 'ideal town' envisaged by the Mother is a far cry at present. But the soul of Auroville seems to be exerting a pressure on the collective body of Auroville. At present the residents of Auroville seem to be going through a great travail and a deep churning both on the psychological and physical levels. This unrest, this unease may be symptomatic of Auroville's need to expand, of our need to enlarge our vision and to deepen our inner understanding of the true perspective of Auroville.

As the Ashram had to extend itself into Auroville in order to complete itself, so too Auroville at present needs to expand itself into the global, universal level represented by the Auroville International Centres. Long back, in 1969, "Auroville International's status, objectives and working methods were examined and approved for a realisation of unity and harmony" by the Mother. For the past thirty years or so, the AVI centres in different countries went through the process of acceptance and consolidation. Many more countries have yet to join in in this anthem of human unity. Yet suffice it to say that the movement has matured in some countries and since a few years some countries have come to Auroville to lay the foundations of their national pavilions, their inner aspiration to participate in the future world.

Unless and until all these three movements – the Ashram, Auroville and Auroville International Centres – that is to say, the Individual, the Collective and the Universal levels coalesce and are open to a more transparent and dynamic symbiosis, none of these units by themselves can fulfill their role and purpose. They are as if the three strides of Vishnu in his march towards the divinisation of earth life.

The truth is that there is One consciousness behind all these movements – the Supramental Consciousness – which is manifesting itself in different forms and modes of existence. A dynamic interfacing of all these modes of expression can alone fulfil their *raison-d'être*. With its objective of effectuating human unity on the life plane, Auroville can ill afford to overlook this integral vision of the triple mode of the expression of the New Consciousness. Otherwise, if there is a sense of separation, alienation, isolation, then there is a disruption, a barrage built, in the contiguity of the New Consciousness and the consequences could be disastrous for all involved in the process. There should be no divisive sense of the outsider and the insider: the Ashram, Auroville and the AVI

Centres are an extension of each other, complementary to each other, only the mode of expression differs. Auroville is like the healthy trunk of a banyan tree with its roots in the Ashram's spiritual efforts and its flowering branches in the Auroville International Centres around the world. If such a unitive consciousness and outlook is not lived out, then the banyan tree trunk may not be able to flourish or fulfill itself. Moreover, a divisive attitude or consciousness will always bring about problems of existence itself in the life of the community – be it in the Ashram or Auroville or in between the AVI Centres.

But this interdependence between the three modes of expression of the new Consciousness could tend to become mental or superficial if the underlying factor of deep dependence on the Mother and Sri Aurobindo is not recognized and followed in its innate and spiritual sense. That is to say, the inner Divine consciousness is the only unifying factor; the soul, the psychic is the only centre of unification and until then all else is an endless and frustrating and conflicting groping on the way.

Each one of us has not only to participate in the Becoming of Auroville but also in the Being of Auroville. Doubtlessly, that Being is the supramental twin-incarnate Mother and Sri Aurobindo alone. All other claims to it are only meteoric flashes in the dark sky of ignorance. It is such individuals who can connect themselves with the universal Mother or the deeper being, the self within, who can connect themselves to the collective-soul of Auroville or to the Universal Soul of the Earth. It is the increasing numbers of such individuals that can prevent an admixture of the old and the new, who can be the channels of the new ways of working with the New Consciousness and be the Men and Women of Tomorrow.

III. Internationalism: Nation-soul as the Basis

“In modern civilisation”, wrote the Mother in 1966, “men work on the surface. The mind is the surface of existence; they work on the surface and they try to find the Truth that is behind by studying more and more deeply....

Men always make plans, mental constructions and attempt to create on that basis, but not one human creation is a total realisation of their mental construction. They always add something, or else it is always altered by a force they do not understand; they think it is chance, fortune, circumstances, all sorts of things, but it is in fact the Truth-force which is trying to manifest on earth and which is exerting a pressure and of course this changes the mental and vital creations which are only superficial ones.” (*Mother on Auroville, p.19*)

And Sri Aurobindo emphasized:

“The advocates of action think that by human intellect and energy making an always new rush, everything can be put right; the present state of the world after a development of the intellect and a stupendous output of energy for which there is no historical parallel is a signal proof of the emptiness of the illusion under which they labour. Yoga takes the stand that it is only by a change of consciousness that the true basis of life can be discovered; from within outward is indeed the rule.” (*Ibid*)

This perhaps is the spiritual basis of all works at Auroville, including, of course, the development of the International Zone which is the next step in the organic development of Auroville. There shouldn't be any rush and haste by the human intellect and energy in trying to develop the projects at Auroville. As the Mother puts it: “Whereas the true method is to enter into direct contact with the inner Truth, and impelled by that, guided by that, to make an outer construction, which is not a seeking for the Truth but a creation of the Truth, that is say, the Truth-force realises itself outwardly through the human instrument.” (*Ibid*)

I know it is easier said than done, but Auroville is for those who want to do the Yoga of work...” (1973) (*The Spirit of Auroville*) the Karma Yoga as taught by Sri Aurobindo. And one of the central pre-requisites of Karma Yoga is a deep surrender of all one's acts and thoughts and

feelings to the Mother, or the imminent Divinity. An increasing surrender will bring us closer to the inner truth of Auroville and we shall be guided by it unerringly to its fulfillment.

1V . Some Precautions in the Development of IZ

With this humility and sincerity let us approach the question of the development of the International Zone and see what hints we get from Sri Aurobindo and the Mother towards its development.

From a spiritual perspective, we can say that the Mother wanted the International zone to be one of the four zones of Auroville – the rest being the Residential, the Cultural and the Industrial. And these four zones are not only the most practical and necessary zones of any city, but they represent here the “four Powers of the Supreme Mother”. The International Zone, on the west of Auroville city, represents Mahasaraswati aspect of the Mother-- the Perfection in Work aspect. Sri Aurobindo described Her as : “The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things.”

And the Mother indicated also the shape of the buildings that will come in this area: they would be triangular and their colour would be “pale blue which means peace”. And “Peace upon earth” is one of two aims of Auroville, the other one being, “an effective human unity”.

Perhaps the first precaution that we need to take in safeguarding this perspective at the IZ is that this Zone should not be started on the basis into an “internationalism of the intellectuals”. These intellectuals propose to grow out of ‘the national idea and form’ and grow into ‘a larger synthesis of mankind’ at the cost of the nation-soul. This type of internationalism is dominant in the German psyche of the day and the youth of the present seems to be “intolerant of nationalism as a narrow spirit of the past, contemptuous of patriotism as an irrational prejudice, a maleficent corporate egoism characteristic of narrow intellects and creative arrogance, prejudice, hatred, oppression, division and strife between nation and nation, a gross survival of the past which the growth of reason was destined to destroy.” (SABCL 15, p.526)

This negative approach to Internationalism would be a harmful approach for starting the International Zone. It would be a wrong foundation in itself.

All the social groupings of man, starting with the family and till the level of the city-state, have been “natural aggregations, evolutionary forms already prepared on the animal level,” says Sri Aurobindo. The nation idea is more or less the first real human achievement of the mental-man. The other levels were really the vital needs of man, whereas the nation-idea represents the very mental consciousness of man, however egoistic and imperfect it may be at present. Therefore, as the family - idea is fixed on the physical-vital level, so the nation-idea is the primary, compelling and permanent idea of the evolution of the mind in Man.

And if Auroville is a cradle for the new species, for the superman, then the International Zone has to offer the best achievement of man’s mental consciousness – the Nation-idea – so that it is illumined by the New Consciousness and even transfigured into a universal symphony of the nation-souls. This – perhaps – is the *raison d’être* of the national pavilions in the International Zone which will not only be the living and vibrant exhibits of their respective cultures but will also be the bridges between Auroville and the respective nation-souls.

Thirdly, the International Zone should not be built on a mechanical basis, that is, to think that as it is an integral part of the city, it should somehow be built and completed. In fact, nothing in Auroville should be built with this attitude. The outer must grow out of an inner necessity. The spirit of international unity that is increasing nowadays is out of a historical necessity, says Sri Aurobindo, -- “that is, a need which has arisen as the result of certain actual circumstances that have grown up in the evolution of international relations. And that need is economic, political, mechanical,” technological etc. (SABCL 15, p.533) – basically it is an external need.

The participants in the adventure of International Zone have to feel within, in a convincing manner, an internal necessity of the unity. This demands a widening, heightening and deepening of one's individual consciousness. At present, one may not have achieved great expansions of a universal consciousness, but, we must have at least "a will in the very seed of the being", an utter willingness to manifest the unity. With such a will and a willingness, let us create the body of the International Zone; "the soul will grow in the body". (Ibid, p.534)

V. The Principle of the Grouping of the Nations in the International Zone

The important question in the planning and building of the International Zone is one of the basic principle of the groupings of nations – a principle that would reflect a harmonious effectuation of human unity.

The galactic spiral whirl of the ground plan of Auroville indicates a motion and a movement of cosmic centrifugal and centripetal forces; it is a perfect dynamic balancing of the energy of concentration and the energy of expansion. It is as though the whole city is breathing in and breathing out – absorbing the world's unconsciousness, transfiguring it in the pavilion of Peace and Unity, the Matrimandir, the Universal Soul, and then releasing the transformed and purified consciousness back into the world in order to unify it, to divinise it. It is the symbol of Purusha and Prakriti – Prakriti offering all of herself at the alter of the Matrimandir, the Impersonal witness Purusha, for her own self-transfiguration. Thus, all energies, movements, thought that get connected with Auroville are transformed by the 'golden tower', the golden sphere, the Matrimandir, and thereby get enriched and fulfilled.

The architecture of the galaxy pattern must be maintained at all cost when the planning of the International Zone is attempted. No rows of buildings should go across these galactic lines that trace the spiral movement blocking the inflow and outflow of energies from the world into the International Zone.

In the light of its interaction with the incoming of forces and energies from the world, the International Zone becomes the most important zone in Auroville. There we may have to organize small study groups composed of researchers of history, culture, psychology, philosophy etc who shall make a deep study of the deeper expression of the nation-souls in the light of the vision provided by Sri Aurobindo and the Mother. They must also find out different alternatives to groupings such as groupings based on gunas or psychological grounds, groupings based on cultural symbiosis etc. Once such studies are more or less finalised then the architects and planners could take it up and try to realize the results of the study-groups. Of course, in these efforts, the study-groups and the architects-groups must be formed on an international basis and not just by the residents of Auroville.

At the first glance, the broad outlines of the nation-groupings is very obvious in Sri Aurobindo's writings. The movement of human unity that shall enter Auroville through the Western gate of Mahasaraswati and manifest itself in the International Zone has to be arranged according to a principle that would be "based on a diversity and that diversity must be based on free self-determination." (SABCL 15, p.517) That is to say, a free grouping of humanity based more on the swabhava of the nation-souls than on any other principle.

A mechanical Unitarian system would regard, writes Sri Aurobindo, in its idea the geographical groupings of men as so many conveniences for provincial division, for the convenience of administration ... it would arrange its system probably by continents and subdivide the continents by convenient geographical demarcations. ... [But] the peoples of humanity must be allowed to group themselves according to their free-will and their natural affinities; no constraint or force could be allowed to compel an unwilling nation or distinct grouping of peoples to enter into another system or join itself or remain joined to it for the convenience, aggrandisement or political necessity of another people or even for the general convenience, in disregard of its own wishes. Nations or countries widely divided from each other geographically like England and Canada or England and Australia might cohere

together. Nations closely grouped locally might choose to stand apart, like England and Ireland or like Finland and Russia. Unity would be the largest principle of life, but freedom would be its foundation-stone. (SABCL 15, p.517)

It is on this basis of free-will, natural affinities or the affinities of the gunas that the nations in the International Zone could be grouped. The same principles that Sri Aurobindo applied to the formation of human unity should and must be applied to the groupings of the nations in the International Zone. Doing otherwise would be to impede and to delay indefinitely the inner movement in Nature towards human unity. If wrong forces and mind-born plans get crystallized at the International Zone there could possibly be chaos and confusion not only in Auroville and but on a larger scale too. This is because, the International Zone, more than any other Zone, represents symbolically a miniature world-union. The International Zone must not be a dam to withhold or divert or delay the natural forces of evolution. And given to understand Auroville's spiritual stature and symbolism, it could easily become one such hindrance if great care is not taken in its implementation.

Sri Aurobindo, in the following passage from the *Ideal of Human Unity*, seems to point clearly and succinctly to the manner in which the International Zone could be developed:

“For this very reason the basic principle adopted must be a free grouping and not that of some abstract or practical rule or principle of historic tradition or actual status imposed upon the nations. It is easy to build up a system in the mind and propose to erect it on foundations which would be at first sight rational and convenient. At first sight it would seem that the unity of mankind could most rationally and conveniently arrange itself upon the basis of a European grouping, as Asiatic grouping, as American grouping...” (SABCL 15, p.411)

But, such a continental grouping has an innate danger, as warned Sri Aurobindo in the following passage taken from his essay on ‘The United States of Europe’:

“But it is evident that in the present state of human egoism it would, if formed, become a tremendously powerful instrument for domination and exploitation of the rest of the world by the group of nations which are at present in the forefront of human progress. It would inevitably awaken an antagonism to it an idea of Asiatic unity and an idea of American unity, and while such continental groupings replacing the present smaller national unities might well be an advance towards the final union of all mankind, yet their realisation would mean cataclysms of a kind and scope which would dwarf the present catastrophe and in which the hopes of mankind might founder and fatally collapse rather than progress nearer to fulfilment.” (SABCL 15, p.331)

It is very rare that to find such warnings in Sri Aurobindo: he emphasises that this kind of continental groupings might end up in a greater cataclysm than the one we have had in the two World Wars. On one hand he sees that these groupings are a natural movement of evolution towards human unity, -- an advance towards the final union of all mankind. On the other hand he sees the dangers of such continental groupings: if they become realised they could stand in the way of a world unity. As he writes: “But the chief objection to the idea of a United States of Europe is that the general sense of humanity is already seeking to travel beyond its continental distinctions and make them subordinate to a larger human idea. A division on the continental basis might therefore be from this point of view a reactionary step of the gravest kind and might be attended with the most serious consequences to human progress.” (Ibid)

It is as if Sri Aurobindo would not like to see any movement that would subvert or divert or delay this innate movement of humanity towards unity. There are chances that today's continental groupings might become hardened ego-entities just as the nations had become and to break the nation-- ego the World Wars had to be adapted by Nature. So if the massive and more powerful and resistant continental egoism have to be broken in order to bring about a human unity, then a greater catastrophe, a greater demolition-war might be needed. That would be cataclysmic and humanity might never achieve what the evolutionary nisus intends it to achieve.

VI. The Need for Psychological Unity and the Integral Yoga

How can we safeguard that this kind of a cataclysm does not take place? Sri Aurobindo does not highlight only the problems, he shows us the way out also. And the way out is the realisation of brotherhood based on psychological unity. If we have these geographical and continental groupings without any underlying sense of brotherhood, we may be in a grave danger. With the pattern of nationhoods we can still survive without the deeper sense of brotherhood. But, with the realisation of the continental groupings, this sense of brotherhood becomes indispensable. Or else the world may take a suicidal march.

Sri Aurobindo is hopeful that a cataclysmic danger could be avoided if only humanity consented to be spiritualise:

“It is not impossible that the indispensable inner factor for this outer frame might be increasingly created, in its very process of growth, writes Sri Aurobindo, but certain psychological elements would have to be present in great strength. There would be needed, to make the change persist, a religion of humanity or an equivalent sentiment much more powerful, explicit, self-conscious, universal in its appeal than the nationalist’s religion of country; the clear recognition by man in all his thought and life of a single soul in humanity of which each man and each people is an incarnation and soul-form; an ascension of man beyond the principle of ego which lives by separativeness, -- and yet there must be no destruction of individuality, for without that man would stagnate; a principle and arrangement of the common life which would give free play to the individual variation, interchange in diversity and the need of adventure and conquest by which the soul of man lives and grows great, and sufficient means of expressing all the resultant complex life and growth in a flexible and progressive form of human society.” (Ibid p. 539-40)

To fulfil, to realise these four psychological elements in the ‘progressive form of human society’ is the *raison d’être* of Auroville. The first element, that of ‘a religion of humanity much more powerful than the nationalist’s religion of country,’ could be the ideal of human-unity which, *per se*, must be based on supramental consciousness.

Sri Aurobindo indicates that the human mind’s best achievement has been the creation of nations. They are its best creations but mind-born, they are still divided and self-centered. Under the influence of the New Consciousness, the supramental consciousness, human mind has in the recent past decades ventured into the realisation of continental groups, which, however, are under the grip of mental and vital ego.

It is only with the increase of the supramental consciousness on earth, its increasing influence on human life, that the sense of universality and unity can grow. That is because the very essence of the supramental consciousness is universality. Supermind requires the entire humanity as its footstool, unlike all other forces till now, like the religious forces which were satisfied with nations or creeds or sects – big or small – as their footstools. Hence the immense importance of a body like Auroville which wants to be the very physical foundation of the supramental consciousness upon earth.

The third element that Sri Aurobindo speaks of: “an ascension of man beyond the principle of ego which lives by separativeness...” is indeed the very corner stone of the beginning of this realization of the inner unity. Ego was the helper till man evolved into the mental consciousness, but when man has to evolve beyond mind, ego proves to be a bar. Sri Aurobindo has not only given the idea and the ideal of the spiritual religion of man, he has also given the means to achieve this crossing – from man to superman. That means is, what he calls, Integral Yoga. It is a long and arduous yoga, for it aims at a total transformation of the human being – including the body.

There is, however, a short-cut to it. It is to evoke Sri Aurobindo and The Mother, the harbingers, the concrete embodiments of this New Consciousness. We do not have to go too far in our attempts or too long in our tapasya. Fortunate is humanity at present as it has got two physical

embodiments of the New Consciousness and it should be comparatively easier for us to turn to them. To say that our consciousness should turn towards Supermind could be very ambiguous, quite difficult and we may not know what it means. But all these difficulties decrease when we turn to Sri Aurobindo and The Mother. They have given us guidelines on the level of Yoga, on the level of nation-souls, on the level of continental groupings, on the level of human unity and we begin to read the blue-print of human evolution. It is by guiding itself by their Consciousness and Force that Auroville could work out a principle and arrangement of common life “by which the soul of man lives and grows great.”

In fact, this is the inner secret of building Auroville: to let Sri Aurobindo and the Mother be the builders of Auroville and we be only the labourers of Love and the servitors of the Supramental Truth whose wages would be “Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings...” (*The Mother*)

As our surrender to Them increases integrally, we begin to see that all is Her doing: the Ashram, Auroville and the Auroville International Centres are the three poises of Her working and that each poise gets fulfilled only when all are fused in the one’s consciousness. There is an absolute oneness of purpose and plan in these three poises because behind these individual, collective and universal poises, is the unifying transcendental consciousness of the Divine Mother:

“The ages are the footfalls of her tread,
Their happenings the figure of her thoughts,
And all creation is her endless act.”

(Savitri Canto II, B.14)

“A Tā”

If you want to respond to this article please write to Dr. Ananda Reddy at sacar@vsnl.com.

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