November 15, 1969

The other day we were looking for something to ‘fill a gap’ in the Bulletin, and they brought me this (Mother hands a text), it's from Sri Aurobindo.

“Sri Aurobindo is in no way bound by the present world's institutions or current ideas whether in political, social or economic field; it is not necessary for him either to approve or disapprove of them. He does not regard either capitalism or orthodox socialism as the right solution for the world's future; nor can he admit that the admission of private enterprise by itself makes the society capitalistic, a socialistic economy can very well admit some amount of controlled or subordinated private enterprise as an aid to its own working or a partial convenience without ceasing to be socialistic. Sri Aurobindo has his own views as to how far Congress economy is intended to be truly socialistic or whether that is only a cover, but he does not care to express his views on that point at present.”

April 15, 1949

It's interesting.

It would seem it's all coming out now, it's now that it's beginning to show itself.¹

Yes, it's an answer to now.

It seems there are many things written in his own hand, in which he says, “Sri Aurobindo says”; that's how he refers to himself: Sri Aurobindo says.

Yes, I've seen that several times too, it struck me. I wonder why?

It's so as not to put ‘I’ — I think that's why. It's so there's no sense of ‘I’ in there. Or else, it's the Consciousness which, through him, says, “Sri Aurobindo says,” because they asked Sri Aurobindo, and the Consciousness answers. That's how it is. It means they are things that directly come from above.

(silence)

Have you brought anything special? ... Me, I have nothing, except a very small thing, which is that last night, for the first time, for about two hours continuously (I was simply as I always am, like that, quiet), the Force ... I seemed to be like a sponge. I don't know how to explain: it's not that it was coming ‘from above’, or like this (horizontal gesture), but it was coming in — I was like a pipe — and then going out ceaselessly, ceaselessly ... For one hour, the Force, with an intense golden color, went out like that, and then spread over the world. It's the first time I have felt it physically — I felt physically. And it had such extraordinary power! And this [the body], it was as if I were ... a water tap or a pipe, you understand, but it didn't come from a precise spot: it was as though I were immersed in it, and, through me, it

¹ Indira Gandhi has just been ‘expelled’ from the Congress by a group of politicians opposed to her nationalization of banks.
flowed and flowed (gesture through Mother and spreading out everywhere). It went on for more than two hours early this morning, that is, between one and four (I don't know exactly); my impression is that it lasted for more than two and a half hours like that. And I saw the Force. The body only acted as a way to touch the earth — the Force came, then it went out and spread. And it went ... I saw that, I saw it go towards all those who call. It was directed by a wholly conscious consciousness, while I was ... quiet, (laughing) I just was the pipe!

It's the only thing I had to say.

It's the first time it has happened physically, it was physical.

(silence)

Are the nights better? Have you had any dreams?

Nothing particular.

Nothing after what you said [last time]?

No ... I only had a dream with A.R.

Oh! ... Me, I've NEVER seen him at night, not once. And your nights, are they good?

Yes, Mother, not very conscious, but it's all right.

Good.

I have an impression that there's a pressure for things to move fast. And the physical nature has been accustomed to regard discomforts as something to beware of, otherwise ... Through observation, I've noticed that many discomforts have a precise purpose, in order to act on a particular thing and make it change. I told you about it last time. Since those two occurrences [of nerve pains], it hasn't come back at all, and I've had proof that it brought about a considerable change in one of the persons; the other, I don't know yet, I haven't seen him again ....

In other words, the physical is a little timorous by nature. But now it's learning — it's learning.

It also has a sort of distrust for anything new in its functioning, which means that if the functioning we regard as 'normal' is changed, it has a distrust, it wonders whether ... I don't know if all physical bodies are like that, but I notice that with others, the least of those things I now have all the time, brr! they make such a fuss! As though they were going to fall very sick. So I think it's rather widespread. At first I started scolding this body a lot, telling it, “You're a coward!” (Mother laughs) But, poor thing, I think that's quite widespread.

Now its spontaneous attitude, whatever may happen (whether good, bad, difficult, anything), instantly: an aspiration, a call, an expression of trust, which isn't put into words but is really ... “May Your Will be done” — and luminously. And I have the impression things are moving fast — they MUST move fast.

(silence)
From the point of view of the attitude towards circumstances and others' character, there's that wonderful atavism of ours, which is so ‘natural’ that we don't even notice it, and now ... For years I've looked and looked, and well, you know, when you were born into the bourgeois middle class, you're awfully bourgeois! And you don't even notice it! (Mother laughs) It's so ridiculous! ... Here, with the Indians, I've noticed that they have the atavism of their caste; even when they have deliberately left their caste, they still have that atavism. That's how I began to see. And then, I realized it was exactly the same thing with me! You were born into the middle class and you're awfully bourgeois, awfully — ridiculously!

It goes away in a smile.

It's in the relationship with others. I don't know if it's the same thing in your ‘bourgeoisism’: a sort of distrust of the adventurer.

Oh, yes!

That's it — what isn't ‘solidly accepted’. I saw that. But now, it's over. Now one can see all that and smile — it's all gone. In ACTION, I mean (in thought it's a very long time since it's been out of question), it's in action, in one's way of acting with others — there, one can catch oneself in the act! ... That's the amusing thing.

(silence)

And Auroville is a great Adventure.
I see how it's being organized, it's really interesting, really interesting.²
Have you met the Persian?

No, I haven't seen him.

He isn't an intellectual.

What does he want to do?

He's an inventor, a man of action — I might say, an ‘inventor-adventurer’, but I won't: he's still here! (Mother laughs) But it's really interesting.

But what does he want to do here?

Oh! ... He wants to ‘help’ in the creation of Auroville. He already has a society, “Auroville International”, and he is going to start his action — he's traveling here and there. He's a man who knows four or five languages, and he has the mind of an inventor. It seems his invention ... some engineers here saw it and said it was remarkable, so ... As for me, I can't judge. It's for these machines (Mother points to the tape recorder), it's a transformation of receiving and recording machines. I don't know, but others told me it was remarkable. He likes to organize, but he is ... as I said, he loves adventure, it's in his temperament (after all, ²See in addendum Mother's latest notes about Auroville.
inventions are adventures, and that's how he is). So he's already founded a society called
“Auroville International” with members in Europe and its head office in the United States ...
the whole outfit. As for me, I watch and have great fun! In appearance he's very surrendered
and devoted, but ... For the moment, I don't have proof it's anything other than a ‘necessary
appearance’. But he's nice and a man of real goodwill ... but I see him with a plume in his
hat!

So we'll see.

*Did he react to the reading of the “Great Sense”?*

Oh, he did, he has ‘savoir-faire’, mon petit (!) He said, “It's very beautiful” — in a tone of
great conviction! But ... I don't know, I didn't see him enough later on to see whether it had
changed his point of view. I think it made him shrink back a little, I noticed he inwardly
reacted. And what I saw was that it has made him a bit cautious towards me! ... Maybe it
made him feel I could see through him! (Mother laughs)

But he is among those people who really aren't bourgeois from the standpoint of money,
that is, who don't have much notion of personal property. So then I caught myself (that's how
I caught myself!) ... I myself made an effort to reach the viewpoint that money is a force that
must circulate and must not be a personal property. In the consciousness, everything is fine,
but the body has its old habit, and it observed the state in which this man is: for him money is
a force that must circulate, go where it has to go, it doesn't belong to this or that person — so
it [the body] first had this reaction: “Oh, watch out, he's an adventurer.” (Mother laughs) I
cought myself, I said, “See, you preach, and when someone does as you say ...!” I found it
very amusing. But I saw how he is enthusiastic about the idea of Auroville, and it seems to be
quite sincere, he even said it's what he has been looking for for a long time. So he goes about
it ‘fair and square’ .... He was a minister in Persia, but there were revolutions in Persia and he
left, he is in America. But he's a man who's used to earning money.

I really caught myself there, I had some real fun. I said to myself, “See, you've come
across the man who understands you!” (Mother laughs) It's funny, you know!

This Auroville is going to be a very interesting experience.

*At first glance, Auroville isn't made up of people burdened with morality!*

Oh, no! ... Ah, we have many little Aurovilians, lots of them, but you know, among them
some are absolutely remarkable from the point of view of consciousness; they're tall as a
boot, mon petit, and they're conscious! It's splendid.

A few days ago, I held a Tamil baby in my hands, he was as big as this, like a doll
(delightfully shaped, with exquisite tiny feet), and with this child I wanted to make the
experiment: I took him on my lap, and I put the Force — you should have seen the
transformation of his expression! His eyes aren't open yet, but a blissful peace seemed to
come over him. I thought, “Let's see whether he's asleep or conscious.” Then I touched his
foot — he started, which means he wasn't asleep at all. Wonderful! A wonderful
expression ... I know another one who isn't yet two years old, but, mon petit, his way of
seeing and acting is that of a five-year-old child! So something is happening nevertheless.
And the last experience is a woman (she came with the ‘caravan’), who had a first child in
France: she suffered for thirty-five hours to give birth. She gave birth to another one here (the

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3 Mother had given him that text.
day before yesterday, I think): one hour and without suffering. An hour later, when it was
over, she was up and about! So she said, “That's Mother, because I don't know how it's
done!”

   Something is happening.

   (Mother goes into a long contemplation during which Satprem feels a very powerful creative
force.)

   I often think of another creation which would serve this new world a little.

What creation?

   Well, I don't know ... The aspiration to bring down something in writing since I have
nothing else — which would help this new world.

Yes, that would be good.

   But what? I don't know.

   Oh, if you could crystallize ... (how should I put it?) the intermediary; crystallize the next
step, to give those people something they can see, they can ... They're in a ... a great
confusion.
   This thing you've written [“The Great Sense”] is already very good, but there should be
something else again.
   It will come if you ...  

   But I don't know under what form!

Ah?

   Things can be said in a psychological way, as in “The Adventure of Consciousness”,
psychological and reasoned, or else they can be said in a more poetic form, that is, in
the form of a novel or a play or a poem — I don't know.

Poem? Have you ever written poems?

   No, never! ... I don't know what form.

   (After a silence) It will come, it's going to come.
   There was a very strong presence just now.
   It will surely come.

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4 The following year (nine months later to be precise), “On the Way to Supermanhood” will drop down on
Satprem.
ADDENDUM
(Mother's latest notes about Auroville)

Who took the initiative of Auroville?
The supreme Lord.

Who is participating in the financing of Auroville?
The supreme Lord.

If one wants to live in Auroville, what does it mean for oneself?
Striving towards the supreme perfection.

In order to live in Auroville, must one be a student of yoga?
All life is a yoga. Thus one cannot live without practicing the supreme yoga.

Will family life continue in Auroville?
If one has not gone beyond that.

Can one keep religion in Auroville?
If one has not gone beyond that.

Can one be atheistic in Auroville?
If one has not gone beyond that.

Will there be a social life in Auroville?
If one has not gone beyond that.

Will there be compulsory community activities in Auroville?
Nothing is compulsory.

*Will money circulate in Auroville?*

No, it is only with outside that Auroville will have money dealings.

*Who will be the owner of lands and buildings?*

The supreme Lord.

*In which languages will teaching be given?*

In all languages spoken on earth.

October 8, 1969

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*Will a day come when there will be no more poor people and no more suffering in the world?*

That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him.

It is with the intention of creating such a place that we want to found Auroville.

But for this realization to be possible, everyone must make effort to transform himself, for most of the sufferings of human beings are the result of their own physical and moral errors.

November 8, 1969

*How do you think there will be no more suffering in Auroville — as long as people who come to live in Auroville are men from this same world, born with the same weaknesses and the same faults?*

I never thought there would be no more suffering in Auroville, because men, as they are, love suffering and call it, while at the same time cursing it.

But we will endeavor to teach them to truly love peace and to try and practice equanimity.

It is involuntary poverty and begging that I was referring to.

Life in Auroville will be organized in such a way that that will not exist — if beggars come from outside, either they will have to go or they will be hospitalized and taught the joy of work.

November 9, 1969
What is the fundamental difference between the Ashram's ideal and Auroville's?

There is no fundamental difference in the attitude with regard to the future and the service of the Divine.

But people in the Ashram are regarded as having dedicated their lives to the yoga (except naturally for the students, who are here only for their studies and who have not been asked to choose in life).

While in Auroville, the goodwill to carry out a collective experience for the progress of mankind is alone sufficient to get admitted.

November 10, 1969