Evolution

All is not finished in the Unseen's decree!
A mind beyond our mind demands our ken;
A life of unimagined harmony
Awaits, concealed, the grasp of unborn men.

The crude beginnings of the lifeless earth
And mindless stirrings of the plant and tree
Prepared our thought; thought for a godlike birth
Broadens the mould of our mortality.

A might no human will or force could gain,
A knowledge seated in eternity,
A joy beyond our struggle and our pain
Is this earth-hampered creature's destiny.

O thou who climbedst to mind from the dull stone,
Turn to the miracled summits yet unwon.

Sri Aurobindo
Auroville wants to be the first realisation of human unity based on the teaching of Sri Auroville, when men of all countries would be at home. Blessings.

The purpose of Auroville is to realise human unity.
23. 2. 68

Charte d'Annam

1) Anam est appelé à parvenir en particulier, Anam est appelé à prendre dans son ensemble.
   Mais pour l'instant, Anam doit être la terre du volontaire de la conscience Divine.

2) Anam est le lieu de l'éducation spirituelle, du travail, d'où les gens se réunissent et d'une force qui ne vole pas.

3) Anam est le lieu de la paix et de l'amour.
   Réunissant à tous les hommers extérieurs et intérieurs, elle est haricard d'hommes ou la réalisation future.

4) Anam est le lieu des recherches matérielle et spirituelle pour donner un corps vivant et une unité humaine concrète.
The world is a unity - it has always been and it is always so, even now it is so; it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it. Only the world is not conscious of its unity. It has to be made conscious.

The Mother

The Mother gave the name “Unity” to a solitary banyan, sole survivor of the forest that used to cover the bare red plateau that was to become Auroville. With its surroundings, it constitutes the “Garden of Unity”, bringing together elements from all the twelve gardens - each with its own psychological significance and atmosphere - which surround the Matrimandir, the physical and spiritual centre of Auroville. Of these gardens the Mother said:

“When people enter the gardens they will say ‘Ah, this is it,’ and experience physically, concretely, the significance of each garden”.

The banyan, which harbours a multitude of birds, several families of squirrels, and even, it is rumoured, a benevolent snake, not only gives constant melodious shade and abundant fruits, but also puts down aerial roots which will start a new section of the tree when they touch ground. If a banyan tree is protected from goats, and has enough space, it can go on spreading indefinitely. There are several vast ones in India, said to cover an acre or more. The Auroville Unity tree is not yet such a giant, but in its shade it is possible to contact the experience of Unity in Multiplicity.
If you want union in the world, first unify the different parts of your own being.

The Mother

Another symbol of unity is the crystal globe which forms the focus of the inner chamber of the Matrimandir, a place for individual silent concentration. A visitor once asked, “What is the realisation here?” The emphatic answer given by a senior sadhak was, “Oneness”; and he elaborated, “a very warm intimate sense of closeness with all beings as children of the Mother”. “The Mother” - the founder of Auroville; but also the motherly force that has given birth to this universe and everything in it; our Mother the Earth; and the creative principle of realisation.

The Mother has referred to this globe at the centre of the inner chamber of the Matrimandir both as “the object of concentration”, and “the symbol of the future realisation”. By concentrating on that future realisation we make it part of our consciousness, bring it closer to human reality. For she asked us to “become the living cells of the organism we want to manifest”. We want to manifest an earth like that, one in which every being, cell, molecule, atom, particle, is in exactly the right place, perfectly transparent to the pure unwavering ray of divine inspiration and force, receiving and radiating it everywhere.
A GOD’S SADHANA: some early experiences of Sri Aurobindo, in his own words

From letters written to Sri Aurobindo by disciples, one can see that they imagined his sadhana or process of spiritual development to have been all effortless and gloriously easy, a kind of constant spontaneous miracle, because he was an Avatar, a special incarnation of the Divine.

But Sri Aurobindo always insisted that this was a totally wrong image of his spiritual path, based on a totally wrong understanding of what the role and task of an Avatar truly are. For example, he wrote:

"X seems to say that there is no way and no possibility of following, that the struggles and sufferings of the Avatar are unreal and all humbug - there is no possibility of struggle for one who represents the Divine. Such a conception makes nonsense of the whole idea of Avatarhood; there is then no reason in it, no necessity in it, no meaning in it. The Divine being all-powerful can lift people up without bothering to come down on earth. It is only if it is a part of the world-arrangement that he should take upon himself the burden of humanity and open the Way that Avatarhood has any meaning."
(26:463)

"The Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience, not in a mere play or Lila but in grim earnest, all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path."
(26:464)

Sri Aurobindo never wrote an extensive description of what his own sadhana had been or was, but he did sometimes give hints, and even somewhat detailed accounts, of at least some of the most important moments in it. But these are scattered in his letters, poems, his Thoughts and Glimpses and other writings, or in notes made by disciples to whom he spoke.

After researching here and there, and reading these accounts attentively and with great interest, I came to the conclusion that it would be useful for many of us ordinary sadhaks and sadhikas trying to tread on the same path to have collected in one place all that concerns the beginnings and early stages of Sri Aurobindo’s sadhana, including texts which are not quoted in the existing biographies but which give precisely the details we could especially learn from or be moved by. As this document consists entirely of Sri Aurobindo’s own words, it could also be seen as a sort of spiritual autobiography of the first period of his life.

The work is offered to Sri Aurobindo with love and gratitude for his 123rd birthday, August 15, 1995; it is hoped that it will also be found a precious gift by those who read it.

Bhaga
Bhaga, who is French, has lived in Auroville since 1972 and has been associated with CIRHU from its earliest beginnings. As custodian of Auroville’s “Centre for Human Unity” she has concentrated on archival work, collecting material relating to attempts and experiences in human unity, within Auroville and around the world. She contributes two items to our first Miscellany: an introduction to a compilation she has been working on recently, which is about to be published by the Sri Aurobindo International Institute for Educational Research, and a note on a recently-released film.

A FILM FOR HUMAN UNITY: "Bombay"

A few years after the terrible communal clashes between Hindus and Moslems in and around Bombay, the longstanding difficulties between the two religious communities are far from being solved.

Still, there is one encouraging sign: a refreshing, moving and passionate film, "Bombay", shows by its success that the courageous initiative of the young Indian director who made it is bearing fruit.

In Delhi and in Bombay itself the film cannot be publicly screened; but in Pondicherry it could be shown, and has been received in a very positive manner by the public. It ran for more than 60 weeks, with people queuing for three showings a day, and emerging thoughtfully, or with tears in the eyes and a peaceful heart. It seems a good sign for India that a film could be made on such a delicate subject, not only with great artistic talent, but also with sobriety, tenderness, humour, and the soul-quality which is India’s special secret.

If India is capable of expressing in such a beautiful and forceful manner her aspiration and her will for Unity, maybe in other parts of the globe that are torn apart by fanaticism the same will can start irresistibly expressing itself, changing minds and hearts?

Bhaga
An extract from the Mother's commentaries on Sri Aurobindo's *Thoughts and Glimpses*:

"Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace? Because humanity in the mass is still a hard crude and vile ore which will not otherwise be smelted and shaped; as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses."

(Sri Aurobindo, *Thoughts and Glimpses*)

After all, the whole problem is to know whether humanity has reached the state of pure gold or whether it still needs to be tested in the crucible. One thing is evident, humanity has not become pure gold; that is visible and certain. But something has happened in the world's history which allows us to hope that a selected few in humanity, a small number of beings, perhaps, are ready to be transformed into pure gold and that they will be able to manifest strength without violence, heroism without destruction and courage without catastrophe.

In the very next paragraph Sri Aurobindo gives the answer:

"*All would change if man could once consent to be spiritualised ..."*

At the moment we are at a decisive turning-point in the history of the earth, once again. From every side I am asked, "What is going to happen? ..." There is only one answer: "If only man could consent to be spiritualised."

And perhaps it would be enough if some individuals became pure gold, for this would be enough to change the course of events. We are faced with this necessity in a very urgent way.

This courage, this heroism which the Divine wants of us, why not use it to fight against one's own difficulties, one's own imperfections, one's own obscurities? Why not heroically face the furnace of inner purification so that it does not become necessary to pass once more through one of those terrible gigantic destructions which plunge an entire civilisation into darkness?

This is the problem before us. It is for each one to solve it in his own way.

This evening I am answering the questions I have been asked, and my reply is that of Sri Aurobindo: "*If man could once consent to be spiritualised ..."

And I add: Time presses - from the human point of view.