

TOWARDS THE FUTURE

A pictorial introduction to
Sri Aurobindo Ashram, Sri Aurobindo International Centre of Education,
Sri Aurobindo Society and Auroville



Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION



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Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

Birth Centenary of Sri Aurobindo

UNESCO's Support

The General Conference

RECALLING

Resolution No. 4.02 adopted at its fifteenth session (1968) inviting Member States and international non-governmental organisations to participate in the development of the international cultural township known as AUROVILLE set up by the Sri Aurobindo Society, Pondicherry, India, in order to bring together the values of different cultures and civilisations in a harmonious environment with integrated living standards which correspond to man's physical and spiritual needs,

NOTING

That Auroville has been inspired by the life and work of Sri Aurobindo, Indian poet, sage and seer, who taught the ideal of human dignity, elimination

of conflict and the achievement of peace through unity, sympathy and understanding between men and nation,

REALISING

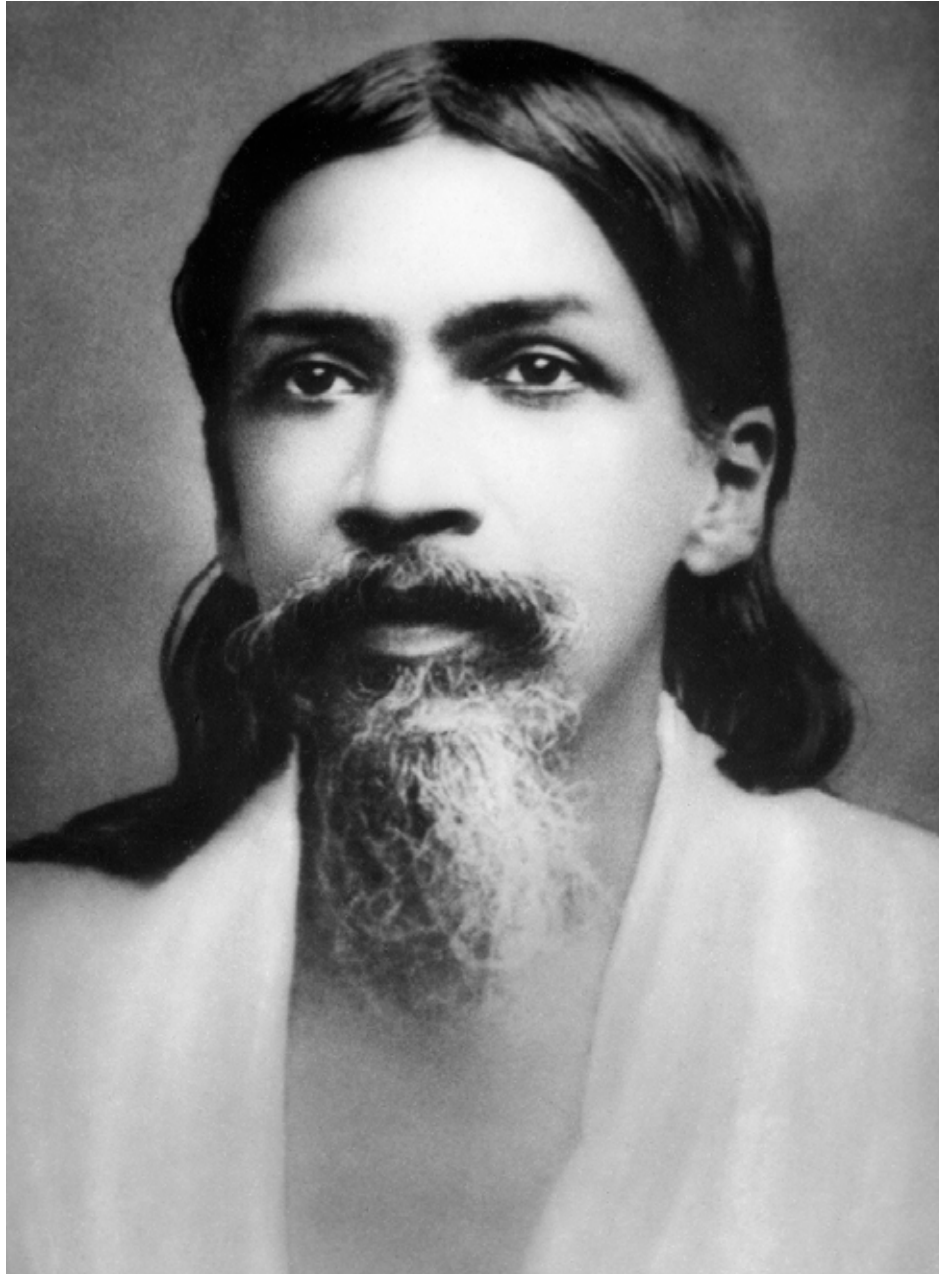
That 15 August marks the birth centenary of Sri Aurobindo, *Towards the Future* was sent to all the embassies in India in 1972.

APPRECIATING

The importance of the integral, synthetic and unifying mission and work of Sri Aurobindo for the future of humanity,

INVITES

All Member States and non-governmental organisations to participate in the observance of the Centenary.



SRI AUROBINDO

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.

– The Mother



Sri Aurobindo – His Life and Work

Sri Aurobindo was born on 15 August 1872 in Calcutta (Kolkata). At the age of seven he was sent to England for education and lived there for fourteen years. He began writing poetry at an early age and during a brilliant academic career at St. Paul's in London and King's College, Cambridge, he mastered not only English but also Greek, Latin and French and became familiar with German and Italian. This education gave him a deep insight into the culture of ancient, mediaeval and modern Europe.

Returning to India in 1893 with a completely occidental education he now sought for the wisdom and truth of the Orient. He learnt Sanskrit, several modern Indian languages

and assimilated the spirit of Indian civilisation in all its aspects. He spent thirteen years in Baroda in the administrative and educational services of the State. These were years of self-culture, of literary activity and a great part of his last years of this period was spent on leave in silent political activity.

In 1906, he came to Calcutta as the Principal of the Bengal National College. He openly joined the movement for India's liberation and, revolutionising the moderate and ineffectual stand of the Congress, fixed in the national consciousness the ideal of complete independence. Although "he was on the high skies only for a time", observes Dr. Pattabhi Sitaramayya, the celebrated historian of the Indian National Congress, "he

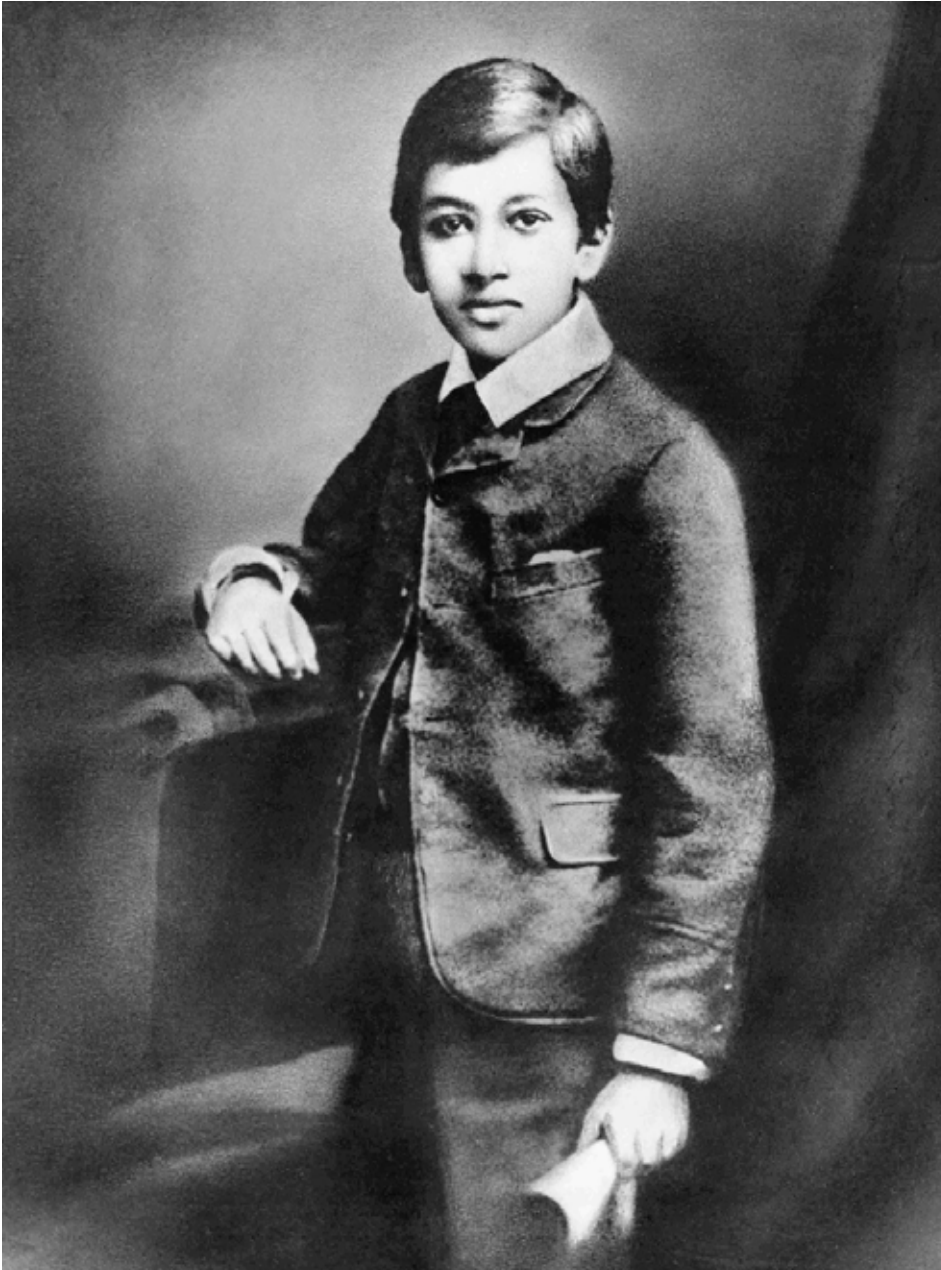
flooded the land from Cape to Mount with the effulgence of his light."

Along with his political activities Sri Aurobindo carried on an inner spiritual life. He was kept under detention for one year by the foreign government. This proved to be a fruitful year, for during this period he had intense spiritual experiences which set him definitely on the path of his future work.

In 1910 in answer to an inner call, he withdrew from the political field and came to Pondicherry (Puducherry), aware that the movement would be carried on by others and his work lay elsewhere. In 1914 he started a philosophical monthly in English called the *Arya*, which embodied much of the inner knowledge that had come to him in his practice of

yoga. Most of his important works – *The Life Divine*, *The Synthesis of Yoga*, *The Human Cycle*, *The Ideal of Human Unity*, *Essays on the Gita*, *On the Veda* – first appeared in this journal. His major poetical work is the epic, *Savitri: A Legend and a Symbol*, consisting of about 24,000 lines of blank verse.

Sri Aurobindo envisioned and strove for a divine evolutionary destiny of human being and from 1910 till his passing in 1950, he remained absorbed in this spiritual work, but at the same time he kept a close watch on all that was happening in India and the world and saw all the movements he had initiated fulfilled or approaching fulfilment.



Sri Aurobindo 1883

In England from 1879 to 1893 (Age 7-21)

Brilliant Academic Career –

Learned and mastered a number of classical
and modern European languages –

Deep study of Western history and culture –

Began writing poetry.



Sri Aurobindo in 1906

At Baroda, India, 1893 to 1906 (Age 21-34)

In the State administrative service, later vice-principal of Baroda College – Period of intense self-culture – Study of the Vedas and other mystic lores – Effort to give a radical turn to Indian Politics through writing and organisation – Beginning of Yoga.

In Bengal from 1906 to 1910 (Age 34-38)

Leader of the freedom movement—Editor of the *Bande Mataram*,
the herald of the Indian revolution —
First to declare that complete freedom was the goal
of India's national awakening.

...long after this turmoil,
this agitation will have ceased...
he will be looked upon as a poet of
patriotism, as the prophet of nationalism
and lover of humanity...
his words will be echoed and re-echoed
not only in India but across distant seas and
lands...

~ C.R. Das,
while defending Sri Aurobindo in the Alipore Conspiracy Case



Sri Aurobindo in 1908



Sri Aurobindo in 1918-1920

...He has realised the most complete synthesis achieved upto the present between the genius of the West and of the East...

~ Romain Rolland

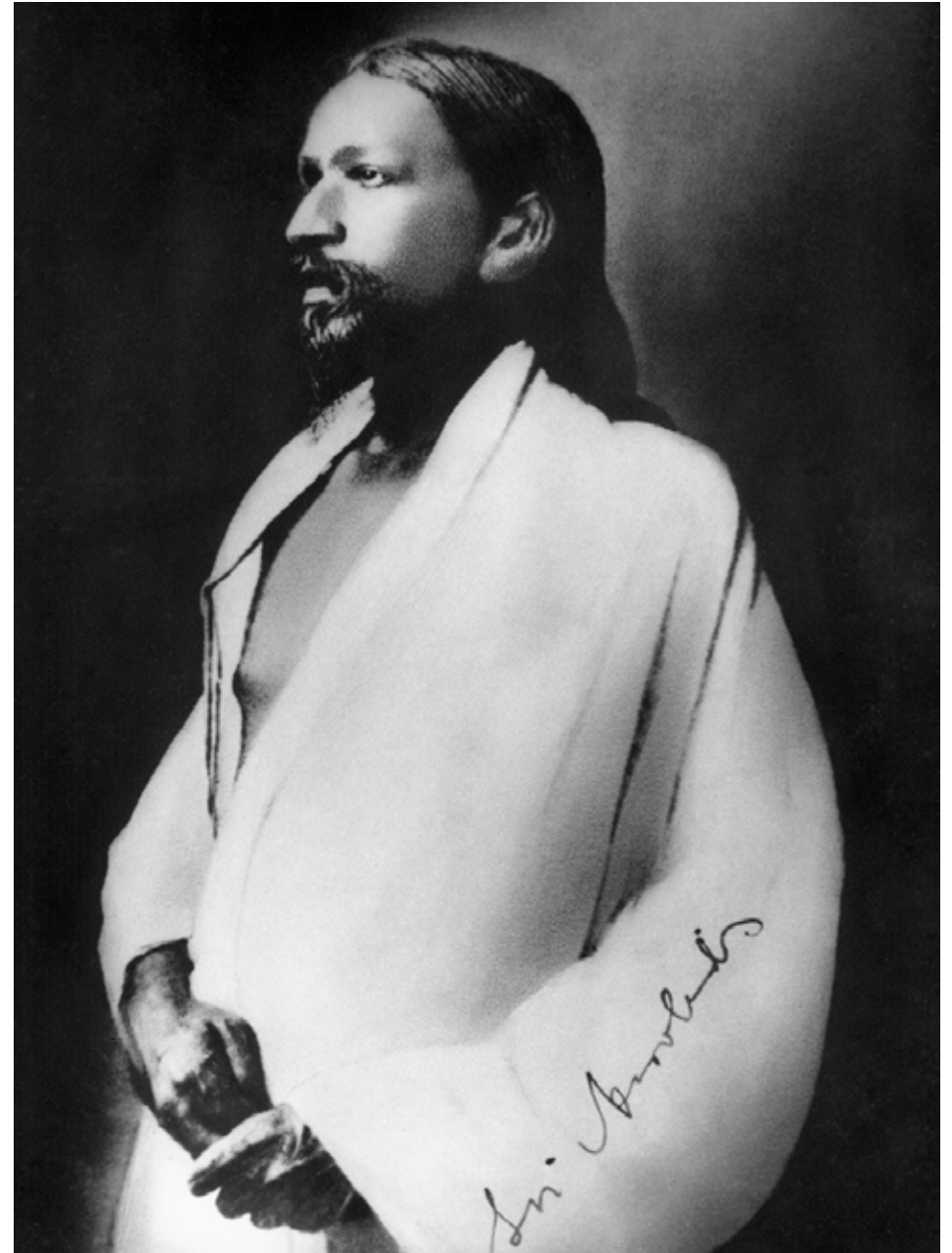
In Pondicherry from 1910 to 1950

Engrossed in Yoga Integral,
that will make the earth
the Spirit's manifest home –
Serialisation in the *Arya* of his major
works carrying his vision of man's
destiny.

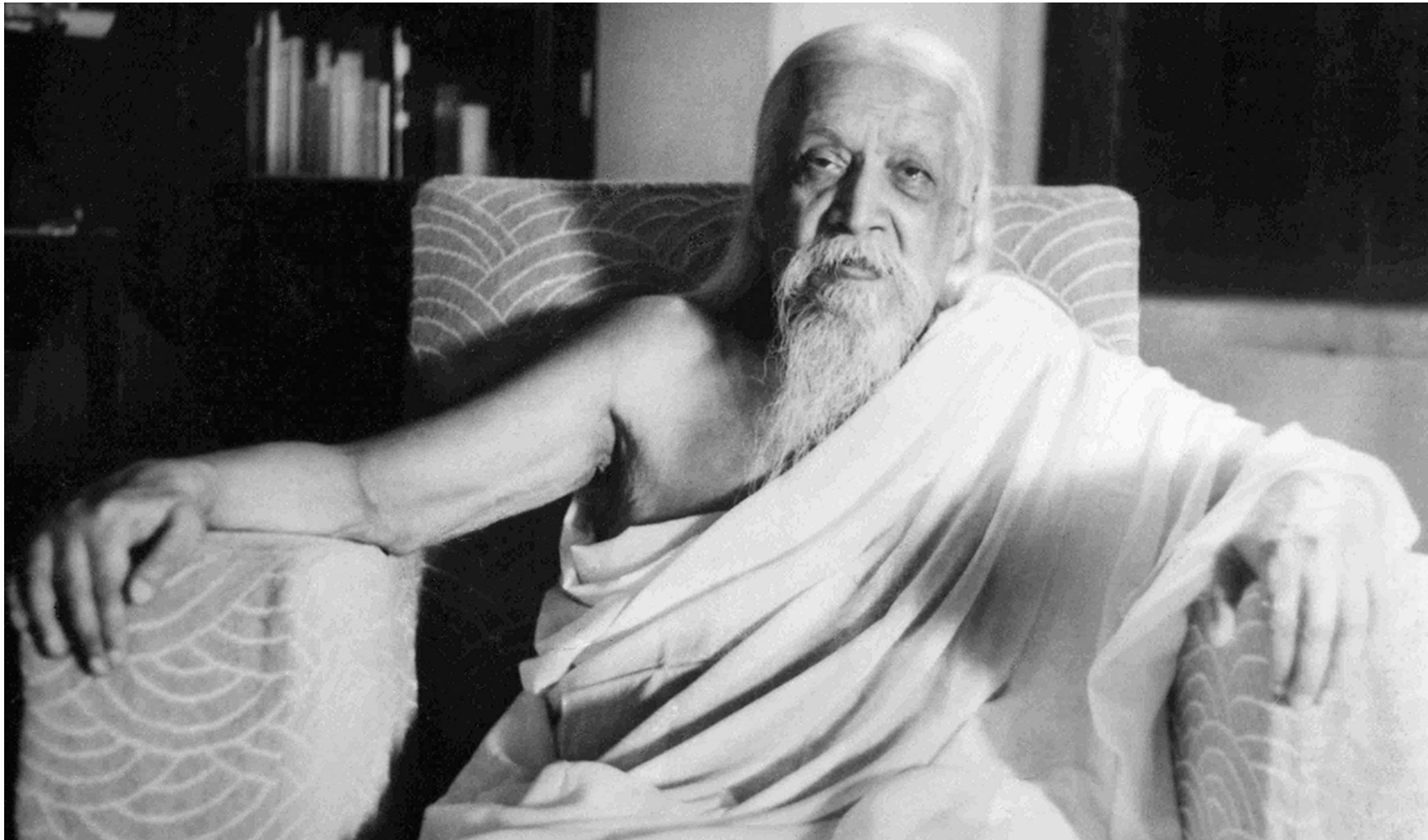
Creation has a purpose
and man marches onward, towards a goal.
He will rise beyond Mind to another status of
Consciousness – Supermind.
It was Sri Aurobindo's spiritual endeavour to
usher in this new phase in evolution.

I realised that he ... had accumulated
within him a silent power of inspiration...
I said to him, "You have the Word and we
are waiting to receive it from you.
India will speak through your voice,
'Hearken unto me'."

– Rabindranath Tagore



Sri Aurobindo in 1915



Sri Aurobindo in 1950

Sri Aurobindo came to tell us: "One need not leave the earth to find the Truth, one need not leave the life to find his soul, one need not abandon the world or have only limited beliefs to enter into relation with the Divine. The Divine is everywhere, in everything and if He is hidden, it is because we do not take the trouble to discover Him."

– The Mother



The Last Photograph of Sri Aurobindo

Sri Aurobindo has not left us.
Sri Aurobindo is here,
as living and present as ever
and it is left to us to realise
his work with all the sincerity, eagerness
and concentration necessary.

– The Mother



The Message of Sri Aurobindo

Like his personality, the teaching of Sri Aurobindo is multifaceted. The core of it, however, is his perception that though Mind is the highest term yet reached in earthly evolution, it is yet not the highest possible. Mind is an ignorance seeking after Truth, but there is above it a Supermind, or eternal Truth-Consciousness, which is the light and power and bliss of a Divine Knowledge. It is possible to rise to this Truth-Consciousness, discover one's true self, remain in constant union with the Divine and

bring down the Supramental force for the transformation of mind, and life and body. It is only by the descent of the Supermind that the perfection dreamed by all that is highest in humanity can come. Not only the individual but his social existence also can be remoulded into a divine pattern. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

It is not Sri Aurobindo's object to develop any one religion or to amalgamate the older religions or to found any new religion – for any of

these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental which will divinise human nature.

The task of giving a concrete shape to Sri Aurobindo's vision has been 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 undertaken by her. In the very nature

of things, it is a collective ideal calling for a collective effort to realise it in terms of an integral human perfection.

The Ashram, founded and built up by the Mother, has been the first step towards the fulfilment of this goal. The project of 'AUROVILLE' is the next step "more exterior", seeking to widen the base of this endeavour to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of humanity.



THE MOTHER

"...You will have to fulfil our yoga of supramental descent and transformation."

- SRI AUROBINDO



Sri Aurobindo Ashram

The Ashram has been an organic development, a natural and growing expression of the ideals of Sri Aurobindo and the Mother. At first only a few of Sri Aurobindo's associates lived with him as members of a household. As years passed, others joined. But it was in 1920, after the Mother's final arrival that the numbers began to increase and a collective life took shape.

By the term 'Ashram' is often understood something like a

monastery, a cloister for recluses and ascetics, but this was not what it meant in the age of the Vedas, the Upanishads and the Epics. *Sannyasa*, or asceticism, as popularly understood, was never accepted by Sri Aurobindo as part of his Yoga and the Ashram in Pondicherry is obviously different from the popular ideas of an Ashram.

Its members are not *Sannyasis*, they do not wear ochre robes or practise rigorous asceticism, but are *sadhaks*, seekers and aspirants of a

life based on spiritual realisation, the ideal being the attainment of the life divine here on earth and in physical existence. This was the character of the Ashram when it had eight members and it is so today, when it has 1,800 with a floating population of more than 200 visitors and temporary residents.

The stress is on a change in consciousness and nature with a view to preparing men and women and society for the higher stage in evolution. All activities in the Ashram

are centred on this faith or truth. They include agricultural farms, workshops, industries, arts and an educational centre embracing all faculties, from nursery to post-graduate levels.

Each one chooses the work most congenial to his or her nature and does it in a spirit of service and perfection, keeping always in view the aim of integral transformation.



This erring race of humanbeingsdreams always of perfecting their environment by the machinery of government and society; but it only by the perfection of the soul within that the outer environment can be perfected.

What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being.

– Sri Aurobindo

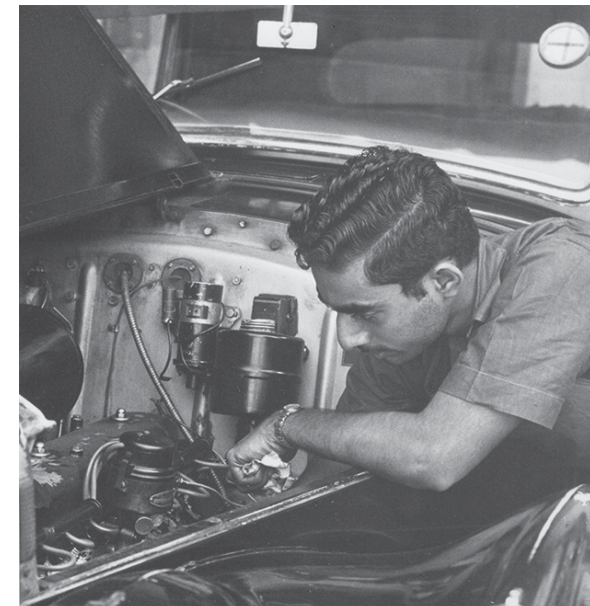
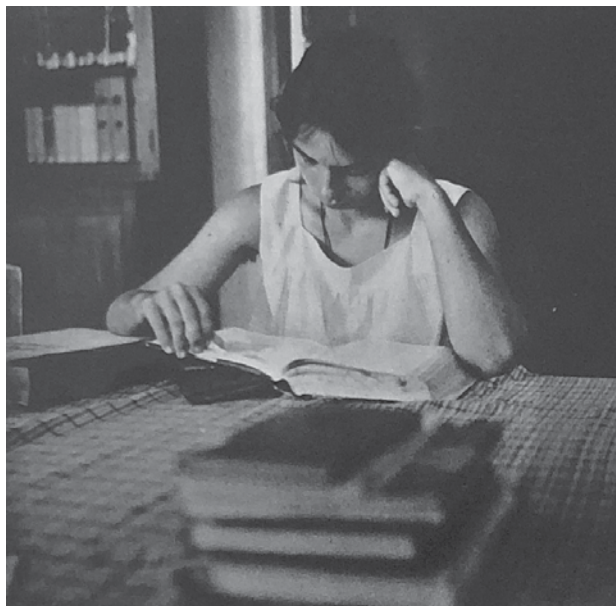
SRI AUROBINDO ASHRAM

With trust in a sublime destiny of man, 2,000 members of Sri Aurobindo Ashram, coming from all races and religions, but living above them, do not shun any worldly work, as it is not rejection of the world but its transformation that they aspire for.



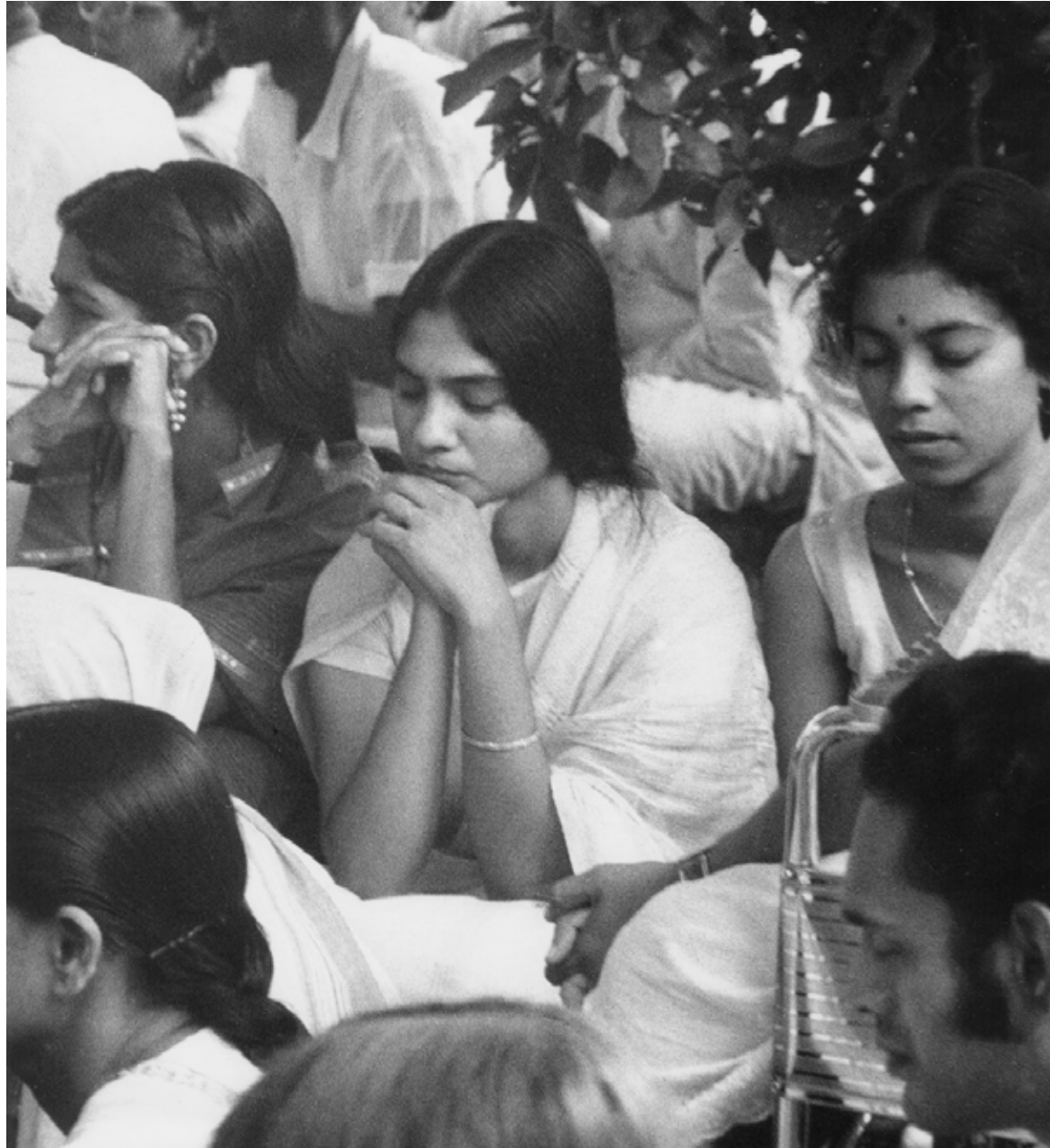


A View of the Ashram Mail Building



True spirituality is not to renounce life, but to make life perfect with a Divine Perfection.

– The Mother



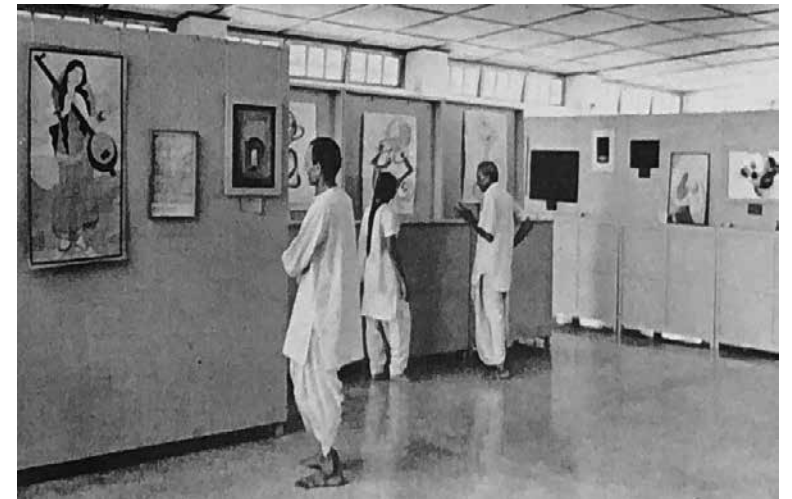
Collective Meditation

All life is only a lavish and manifold opportunity given us to discover, realise, express the Divine.

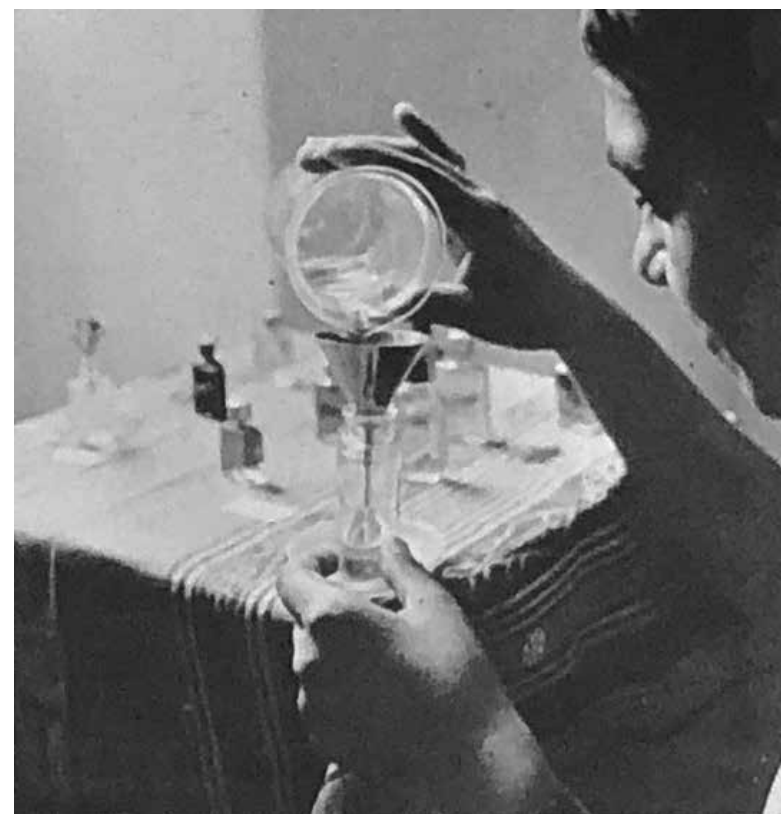
– Sri Aurobindo



The Embroidery Department



The Art Gallery



In works, aspiration towards perfection is true spirituality.

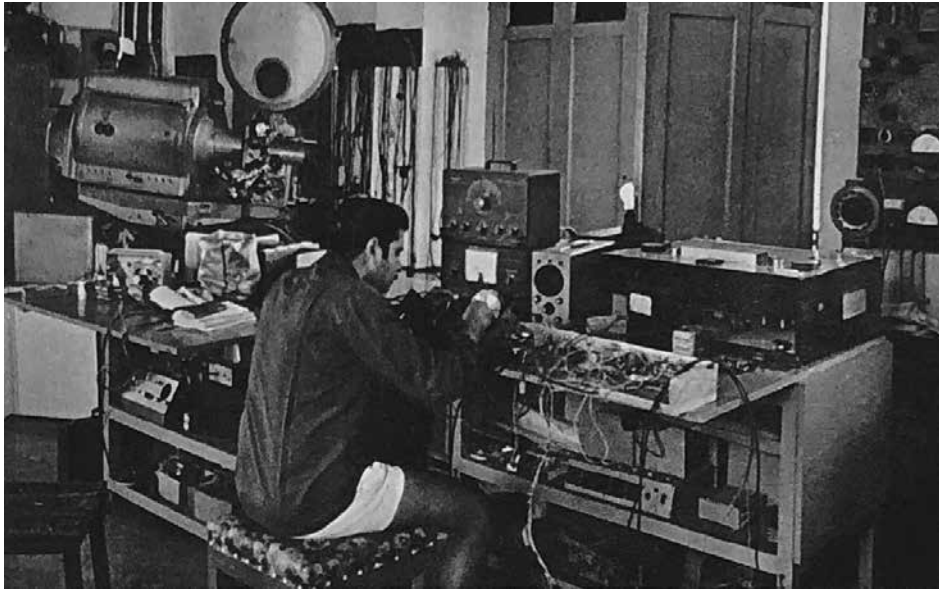
– The Mother



Batik Work

The aim of its economics would be not to create a huge engine of production, whether of the competitive or of the co-operative kind, but to give to men – not only to some but to all men each in his highest possible measure – the joy of work according to their own nature and free leisure to grow inwardly, as well as a simple rich and beautiful life for all.

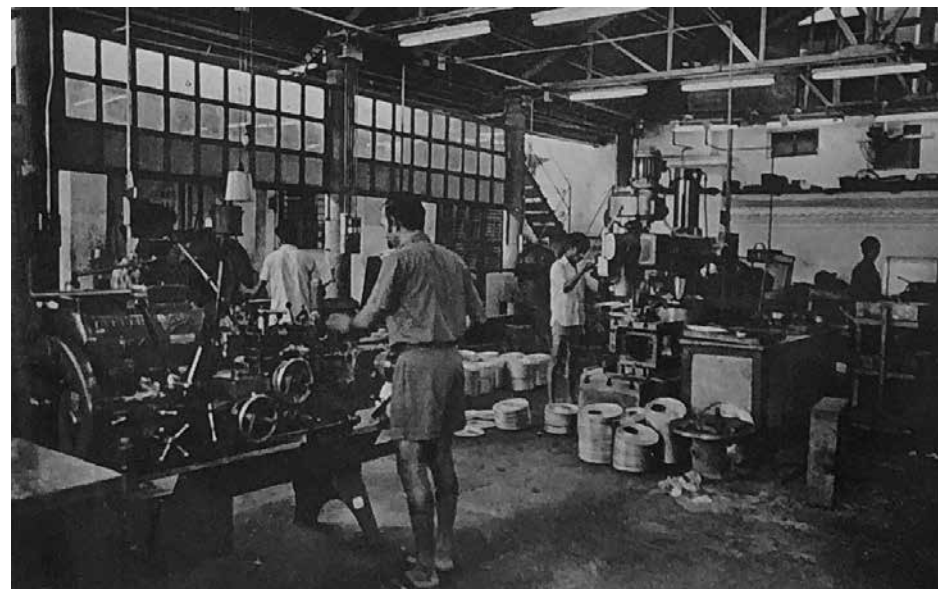
– Sri Aurobindo



The Electronics Workshop



In the Paddy Fields



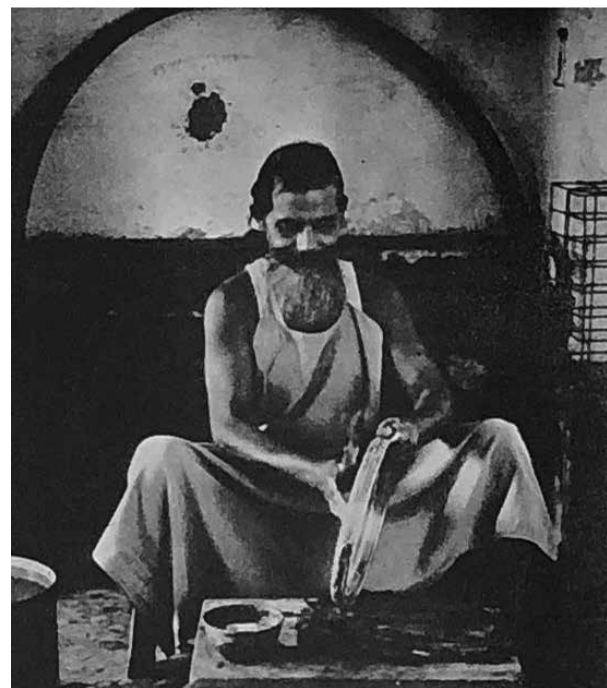
In the Workshop



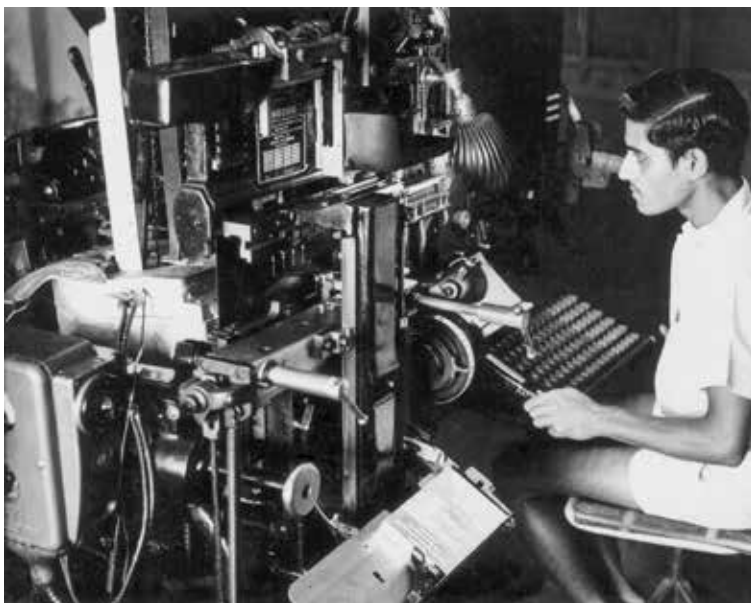
The Harvesting Season



Working on the Radial Drill



Dish Washing



Composing on Linotype

It is not what you do that matters most, but the way in which it is done and the consciousness you put into it.

– The Mother



In the Press

We are not working for a race or a people or a continent or for a realisation of which only Indians or only orientals are capable. Our aim is not, either, to found a religion or a school of philosophy or a school of yoga, but to create a ground of spiritual growth and experience and a way which will bring down a greater Truth beyond the mind but not inaccessible to the human soul and consciousness. All can pass who are drawn to that Truth, whether they are from India or elsewhere, from the East or from the West.

– Sri Aurobindo



The Recording Room



Vessel Cleaning



Sri Aurobindo International Centre of Education

The Centre of Education is an integral part of the Sri Aurobindo Ashram and it serves as a field for new experiment and research in education.

At present the Centre has 200 teachers for 700 students and has provision for studies from the nursery to the higher and advanced levels. It has the faculties of Humanities, Languages, Science, Engineering, Technology and Physical Education. It has also facilities for Art, Music, Dance and Drama. In addition, facilities are provided for practical and manual work.

The objects of the institution are:

1. To evolve and realise a system of integral education which will emphasise the unity of all knowledge

and synthesise the humanities and the sciences.

2. To organise an environment and an atmosphere affording inspiration for the development of the five essential aspects of personality, the physical, the vital, the mental, the psychic and the spiritual.

3. To develop the sense of the oneness of mankind and of international collaboration.

Education is a process of a harmonious and progressive awakening, of self-revelation of knowledge that is within. As Sri Aurobindo has said: "The first principle of true teaching is that nothing can be taught."

This is the truth underlying the Free Progress System which is followed at this Centre of Education. In this system each student is free to study any subject he chooses at any given time, to progress at his own pace and ultimately to take charge of his own development.

The general medium of instruction is English and French but each child is helped to study his native language.

The role of the teacher may be summarised as follows:

To aid the student in uncovering the inner will to grow and progress – that should be the constant endeavour of the teacher.

To evolve a programme of education for each student in accordance with the felt needs of the student's growth, to watch the students with deep sympathy, understanding and patience, ready to intervene and guide as and when necessary, to stimulate the students with striking words, ideas, questions, stories, projects and programmes, this – should be the main work of the teacher.

But to radiate inner calm and cheerful dynamism so as to create an atmosphere conducive to the development of higher faculties of inner knowledge and intuition – that may be regarded as the heart of the work of the teacher.



**Sri Aurobindo International
Centre of Education**

– with 200 teacher for 700
children - is an experiment
in integral education, where
amid a healthy freedom, scope
is created for a harmonious
development of all parts of the
child's personality.

A new centre of thought implies a new centre of education.

– Sri Aurobindo



An aimless life is always a miserable life. Everyone of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested: this will make your life precious to yourself and to all.

– The Mother



The future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it.

– Sri Aurobindo





The finest present one can give
to a child would be to teach him to know
himself and to master himself.

– The Mother





A free and natural growth is the condition of genuine development.

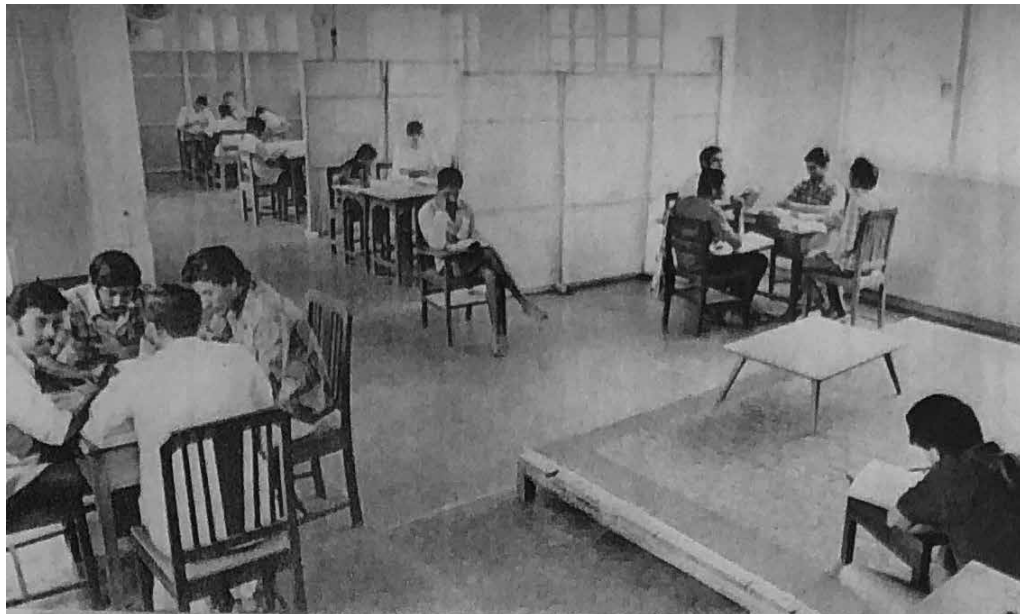
– Sri Aurobindo



Strange, remote and splendid,
Childhood's fancy pure
Thrills to thoughts we cannot fathom,
Quick felicities obscure.

– Sri Aurobindo





In Groups they Explore



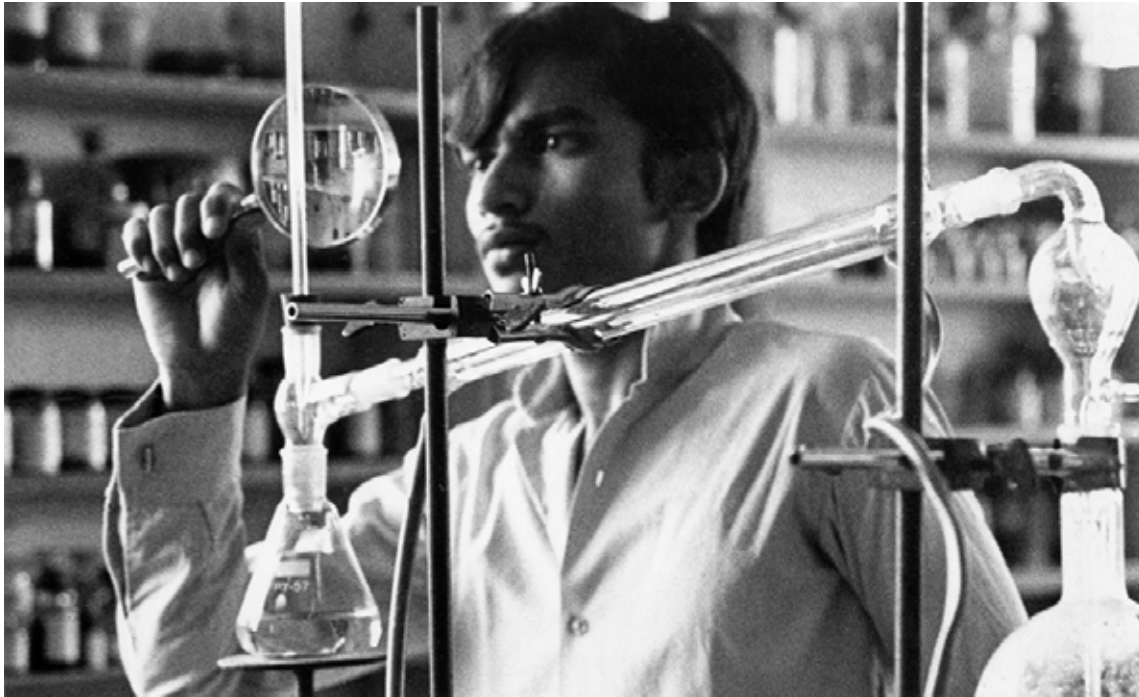
The Professor Explains



The first principle of true teaching is that nothing can be taught.

The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose.

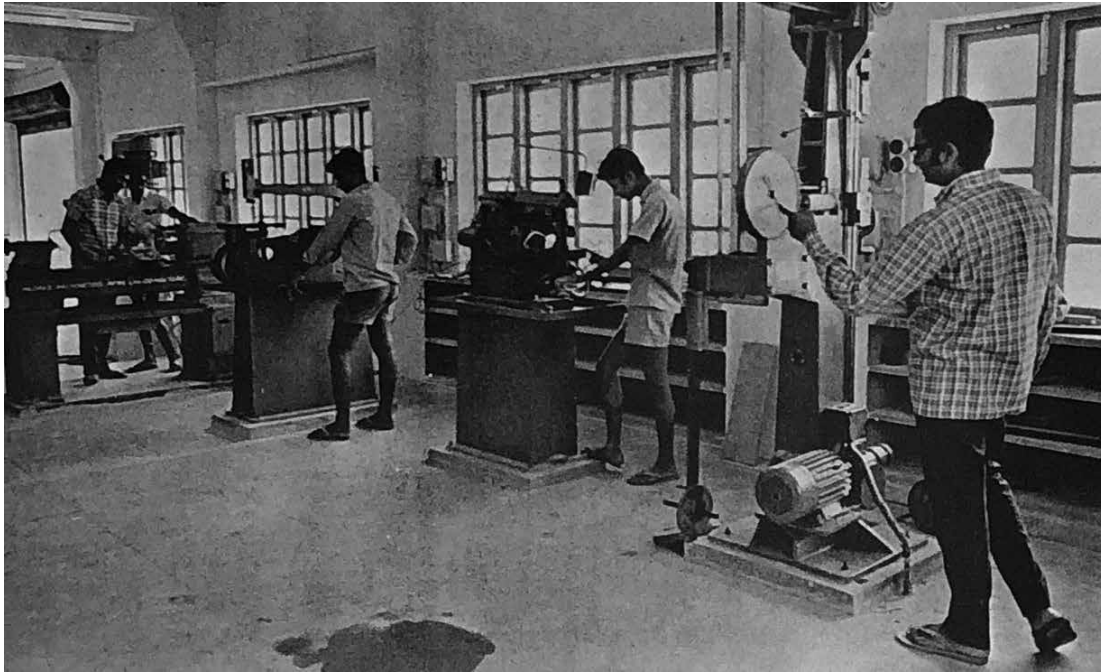
– Sri Aurobindo



Laboratory of Physics and Chemistry



In the Art Studio



Technology Laboratory



In the Laboratory

The second principle is that the mind has to be consulted in its own growth...
The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

– Sri Aurobindo



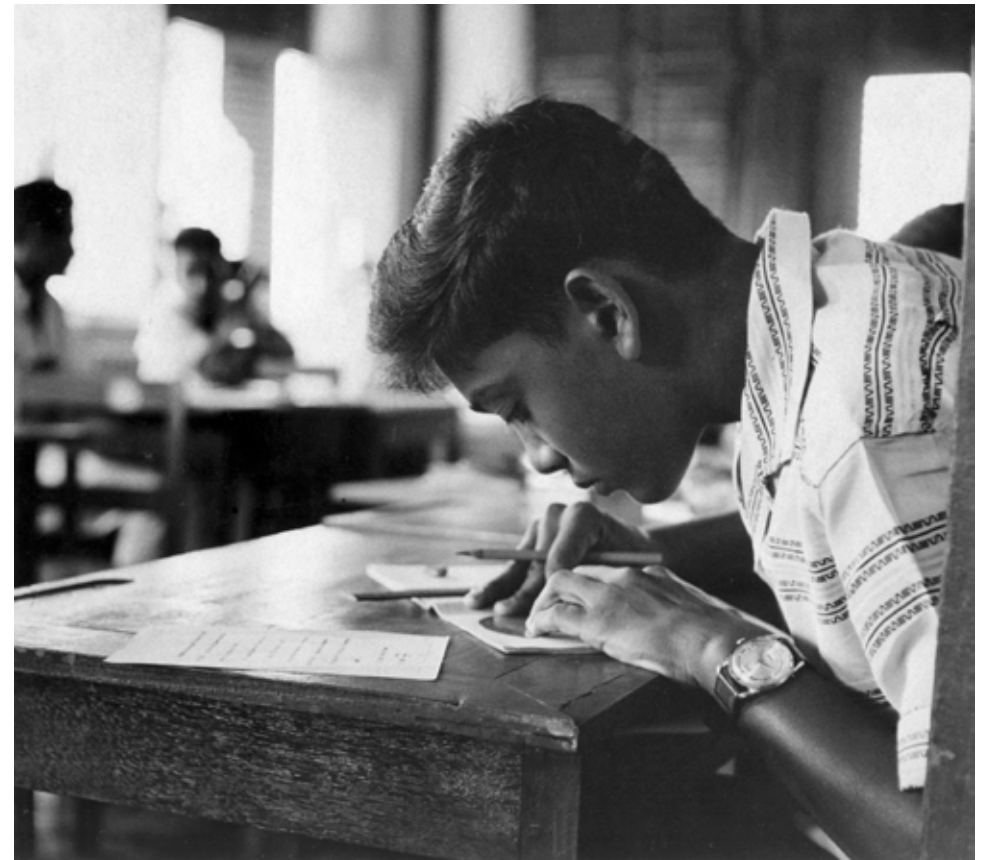
Each one busy with his work



Individual Consultation with Professors

The third principle of education is to work from the near to the far, from that which is to that which shall be.

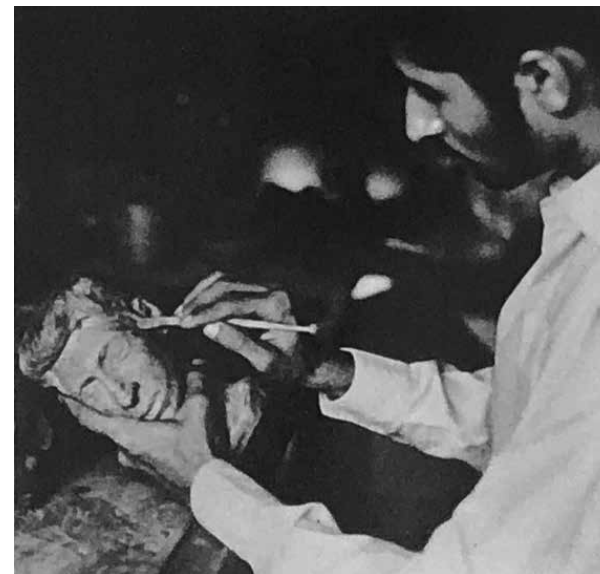
– Sri Aurobindo





Whatever is capable of being manifested as
Beauty is the material of the artist.

– Sri Aurobindo



Sculpture and Flute Class



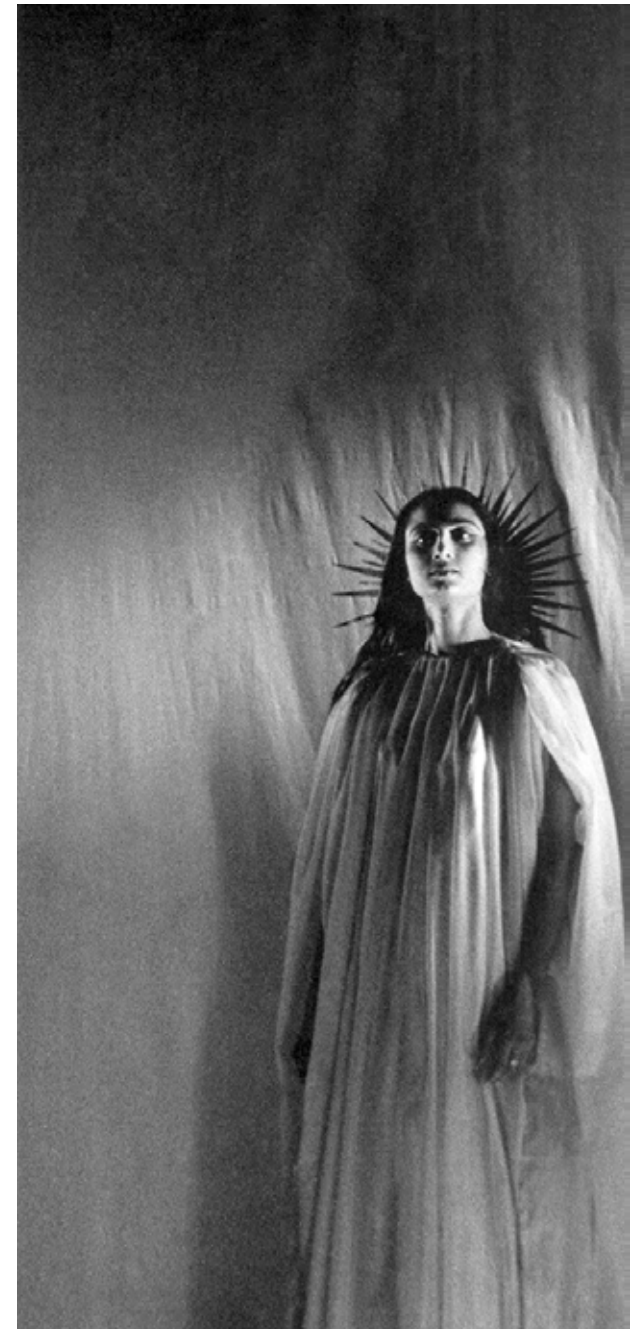
Sri Aurobindo's 'Ahana'

Beauty interprets, expresses, manifest the Eternal.

– The Mother



A Scene from 'Chandi'



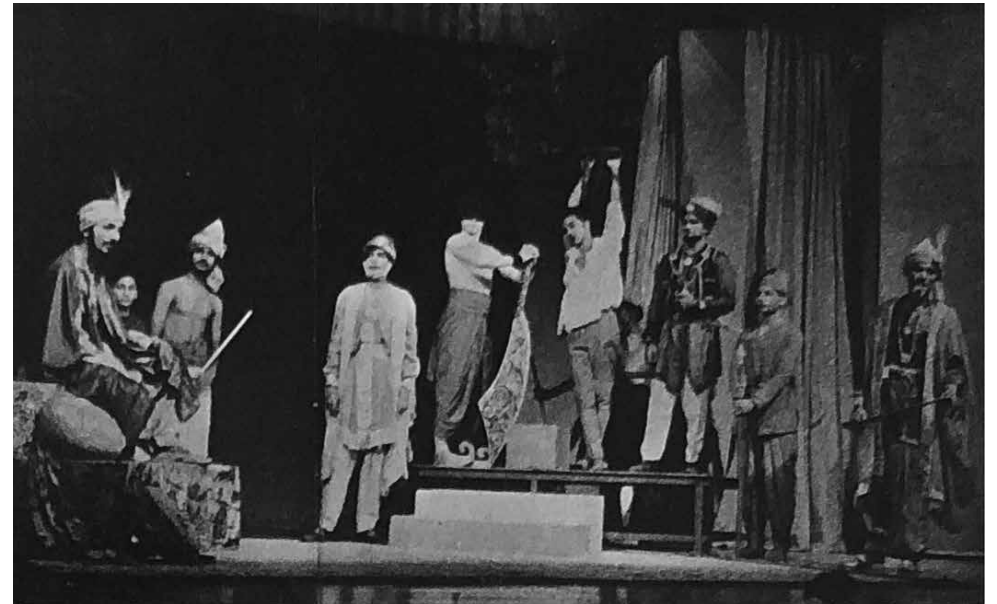
A Scene from 'Perseus the Deliverer'



Dance of Nataraja



Practising Ballet



A Scene from 'Viziers of Bassora'

Between them music, art and poetry are a perfect education for the soul.

– Sri Aurobindo



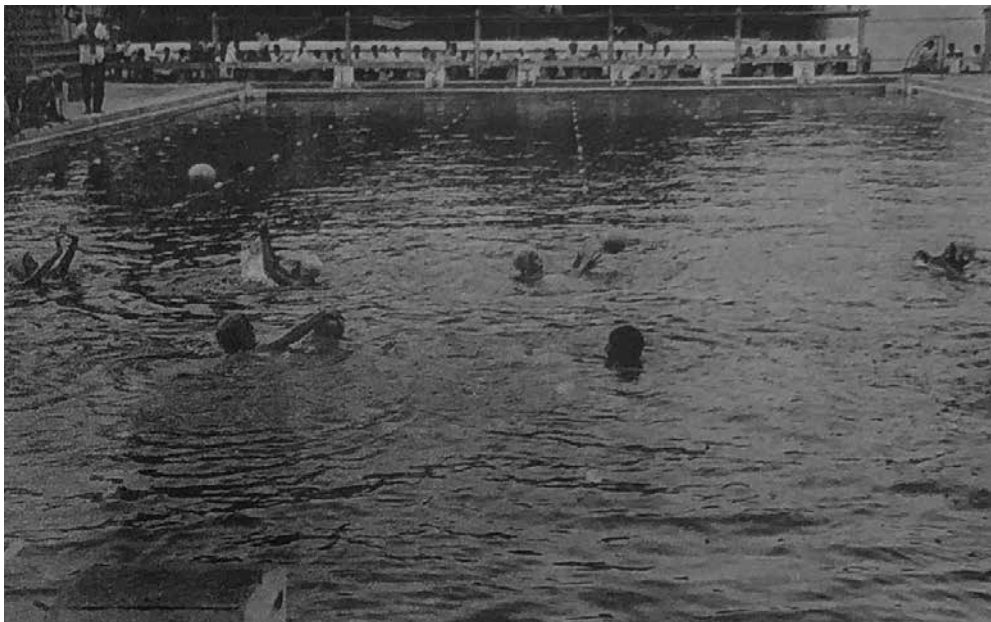
Folk Dance



Trampoline



Diving



The Swimming Pool

The basic programme will be to build a body, beautiful in form, harmonious in posture, supple and agile in its movements, powerful in its activities and resistant in its health and organic functions.

– The Mother



Basket-Ball



Relay Races

Replace the ambition to be first
by the will to do the best possible.
Replace the desire for success by the
yearning for progress. Replace the
eagerness for fame by the aspiration
for perfection.

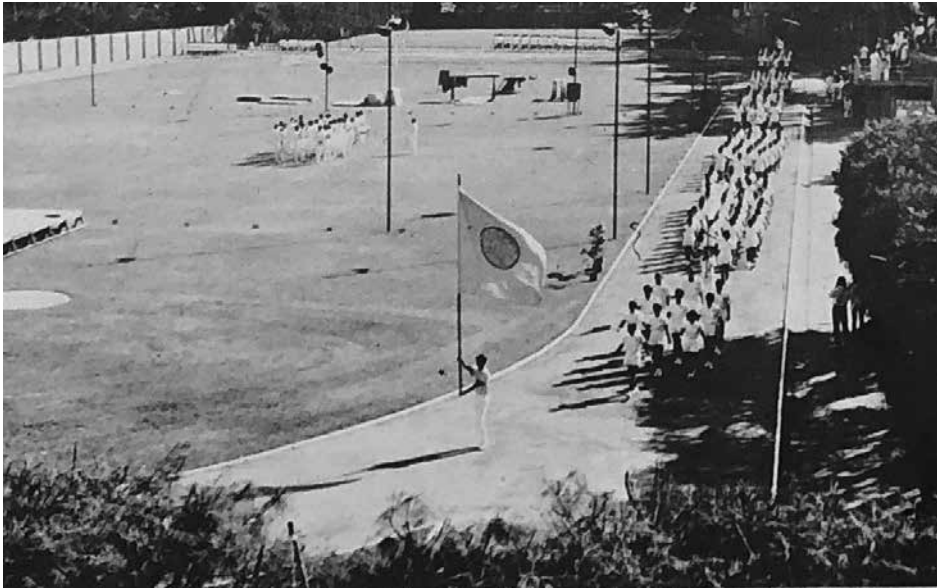
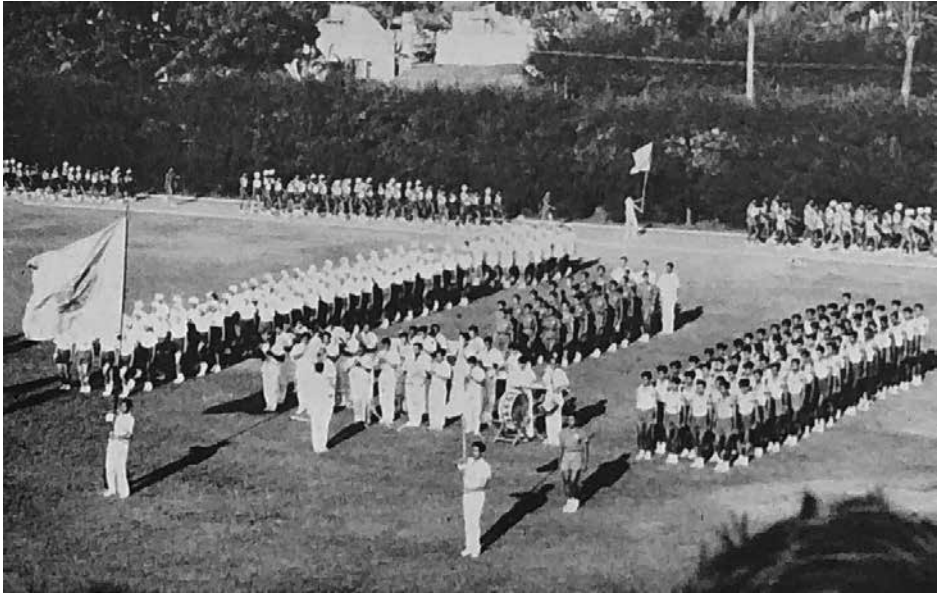
– The Mother



Hurdles



The March-Past





Sri Aurobindo Society

The main objective of Sri Aurobindo Society is to work for the advent of a progressive universal harmony. It was founded in 1960 to bring together persons and institutions inspired by this ideal so that they could work for its effective realisation, individually and collectively, all over the world. This effort has three aspects:

- 1) The integral growth and perfection of the individual.
- 2) Social transformation and the development of a collective life

where each one can occupy the place for which he is best suited and pour himself out as a force for the growth and perfection of humanity.

3) The realisation of human unity in a harmonious and organised diversity, where each nation will become conscious of its true genius and offer its best to mankind.

To realise its objectives the Society has undertaken many activities. It has members and centres in India and abroad, striving to make known the message of Sri Aurobindo and to realise it in everyday life. The

Society also tries to establish model institutions in all fields, and helps existing ones to perfect themselves.

It publishes books, magazines and other literature, prepares slides and films and organises talks, conferences and exhibitions on themes of world unity, world culture, a spiritualised society. Its major projects are AUROVILLE, the city of human unity, Youth Training Centres and Research and World Information Centres.

Since the aim of the Society is to transform the whole of life, nothing is excluded from its comprehensive

programme. It is a member of UNESCO and has been recognised by the Government of India as an institution carrying out research in the social sciences.

Sri Aurobindo has said: "If we remain everywhere, individually, something will be done indeed, but if we remain everywhere as part of a group a hundred times more will be done." It is the Society's aim to bring together all those who want to dedicate themselves to the advent of a new world.



Discussing the work to be done

The World Conference
of Sri Aurobindo Society in Pondicherry

SRI AUROBINDO SOCIETY
is an international organisation,
with members and centres all over the world,
striving for individual perfection,
social transformation and human unity.





Cultural Programme at Calcutta



Exhibition of Ashram Products at Hrishikesh



All Bihar Conference



Exhibition arranged by Navasari Centre



Dance Programme by the Orissa Centre

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

1. To realise in oneself the ideal to be attained...
2. To preach this ideal by word, but, above all, by example...
3. To found a typic society or reorganise those that already exist.

– The Mother



Some Members in Japan



Two Workers at a Canadian Centre



A Discussion at Geneva Centre



A Meeting in Baroda, India

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 symphony and yet his note is indispensable to the harmony of the whole, and its value depends upon its justness.

– The Mother



Tadpatri Centre, India



At the London Centre



Minnesota Centre, U.S.A



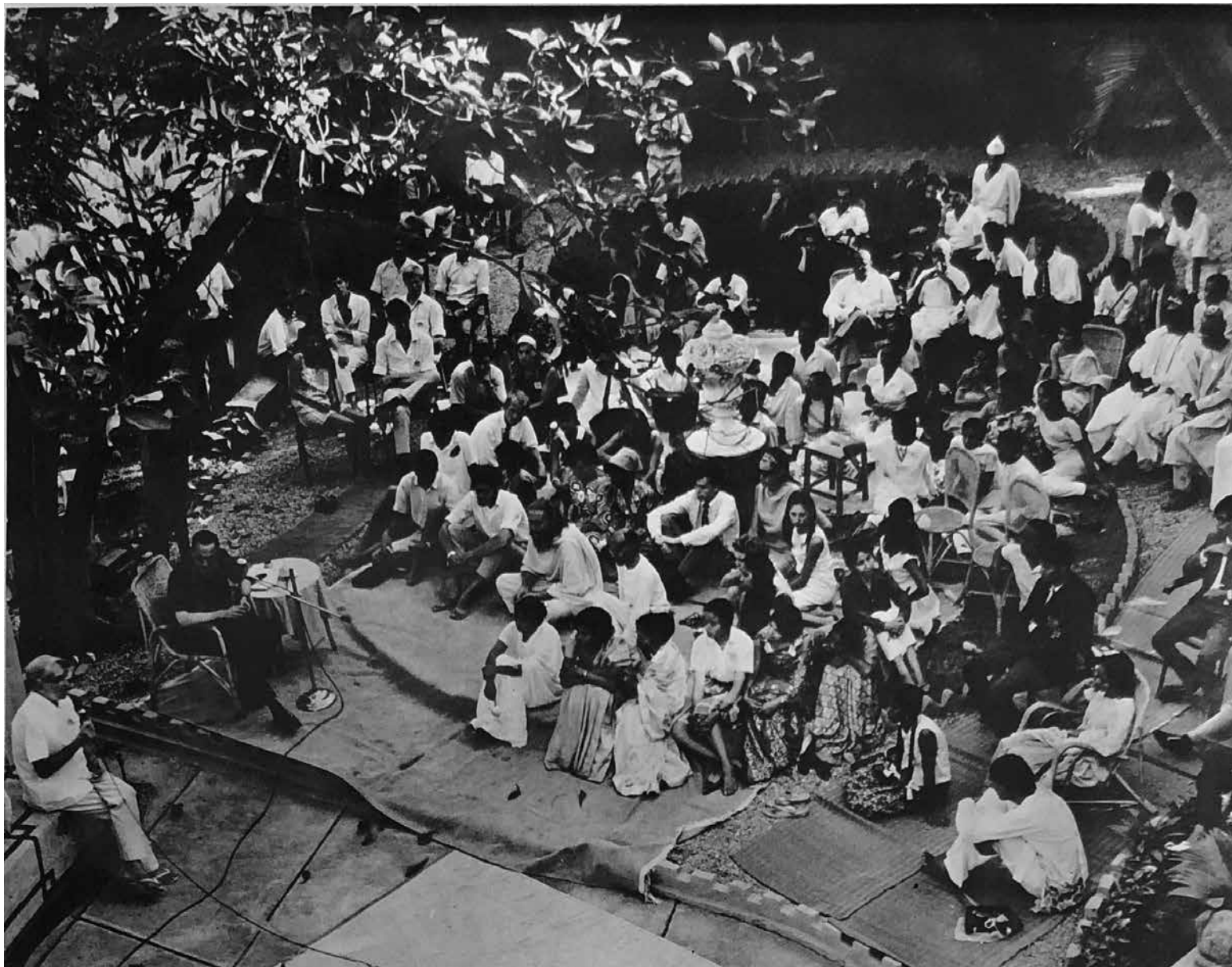
Building of Baroda Centre, India



Centre at Zurich

The future of the Earth depends on a Change of Consciousness. The only hope for the future is in a change of consciousness and the change is bound to come. But it is left to men to decide if they will collaborate for this change or it will have to be enforced upon them by the power of crashing circumstances.

– The Mother



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

– The Mother



Youth Conference, Pondicherry



Auroville — the City of Dawn

In a world torn and tormented by conflicts and the clash of separative egos, the ideal of human unity is already taking shape in a new township, on the borders of Pondicherry, in South India – Auroville, “The City of Dawn” named after Sri Aurobindo.

“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.”

The town is planned for 50,000 residents and will be an expression of beauty in all its forms. It will be divided into four zones: residential, cultural, industrial and international.

In the international zone, permanent cultural pavilions will be concrete examples of unity in diversity. An attempt will be made to represent here the cultures of the different nations of the world in such a way as to be accessible to all, not merely intellectually, but also vitally in habits, customs, in art in all its forms, and physically too through dress, games, sports, industries, food and even reconstruction of natural scenery, all leading to a unique cultural synthesis.

Auroville will also have an international university, perhaps the first in the world, established specifically for the world unity. In fact, the whole of Auroville will be a living university, a place of unending education,

of constant progress and a youth that never ages.

The activities in the project cover a very wide range: industrial, agricultural, educational, artistic and others. Each nation will participate in the project in which it specialises. Each resident will be free to choose the work for which he has special aptitude, and will be given the necessary training for it. The work in Auroville will not be a field which one is compelled to accept for earning one’s livelihood but a joyful means whereby to express oneself while doing at the same time service to the whole group.

There will be thus an integrated effort and a practical research towards creating conditions where each individual can occupy his true place in society, develop himself to his highest possibilities, inner and outer, and give his maximum to mankind. According to many, it is the greatest research in social science ever known on this scale.

Regular conferences, seminars on different aspects of world welfare, youth camps and other similar activities, will bring together those interested in a collective effort towards a new and better life.

The evolution on earth cannot stop with man. It continues and man will be surpassed. In this further evolution lies the fulfilment of present humanity and a solution of all problems with which it is faced today. And here at last is a place for those who want to evolve consciously.

Auroville has been sponsored by the Sri Aurobindo Society and unanimously supported by UNESCO. At present there are nearly 200 persons from many countries of the world, from various walks of life, who are staying at Auroville, in small communities significantly named Promesse, Hope, Peace, Aspiration, etc. Experts from many fields have volunteered their services free. Work is continuing on agricultural farms, dairies, orchards, gardens and industries. A team of international architects is working on the layout of the city and the detailed designs. The plans for the ‘Bharat Nivas’, the cultural pavilion of India, and the ‘Matrimandir’, the Sanctuary of Truth at the centre of Auroville, are ready and work has begun. At ‘Aspiration’, which houses nearly 120 persons, a new school has been opened, sports facilities are being created, a printing press is functioning and a handmade paper factory, a health centre and three more schools are under construction. Research is being carried out in new methods of education. A cultural centre and a television centre are also slowly taking shape. Near this will be built ‘Auromodel’, the advance colony.

For the moment life is hard and full of challenges and sacrifices. But there are always those with an adventurous spirit who want to be pioneers of the new world. Auroville invites all those who are aspiring for a better humanity and a better world to participate in this unfolding saga of world progress.

AUROVILLE - THE CITY THE EARTH NEEDS

Earth needs a place where men can live away from national rivalries, social conventions, self-contradictory moralities and contending religions; a place where human beings, freed from all slavery of the past, can devote themselves wholly to the discovery and practice of the divine consciousness that is seeking to manifest itself.

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



The Model of Auroville

Auroville will provide a model for those who aspire for a better and higher collective life everywhere.

INDIA

Bombay

Madras

Pondicherry

○ AUROVILLE

**Auroville lies in Madras State, on the borders of Pondicherry, in South India.
It will be divided into four zones :**

Residential :

A free spirit of architectural innovation will combine with picturesque views to create a zone of beauty.

Cultural :

An international university, academies of all arts and sciences and research institutes will lay special emphasis on the latent possibilities of man.

International :

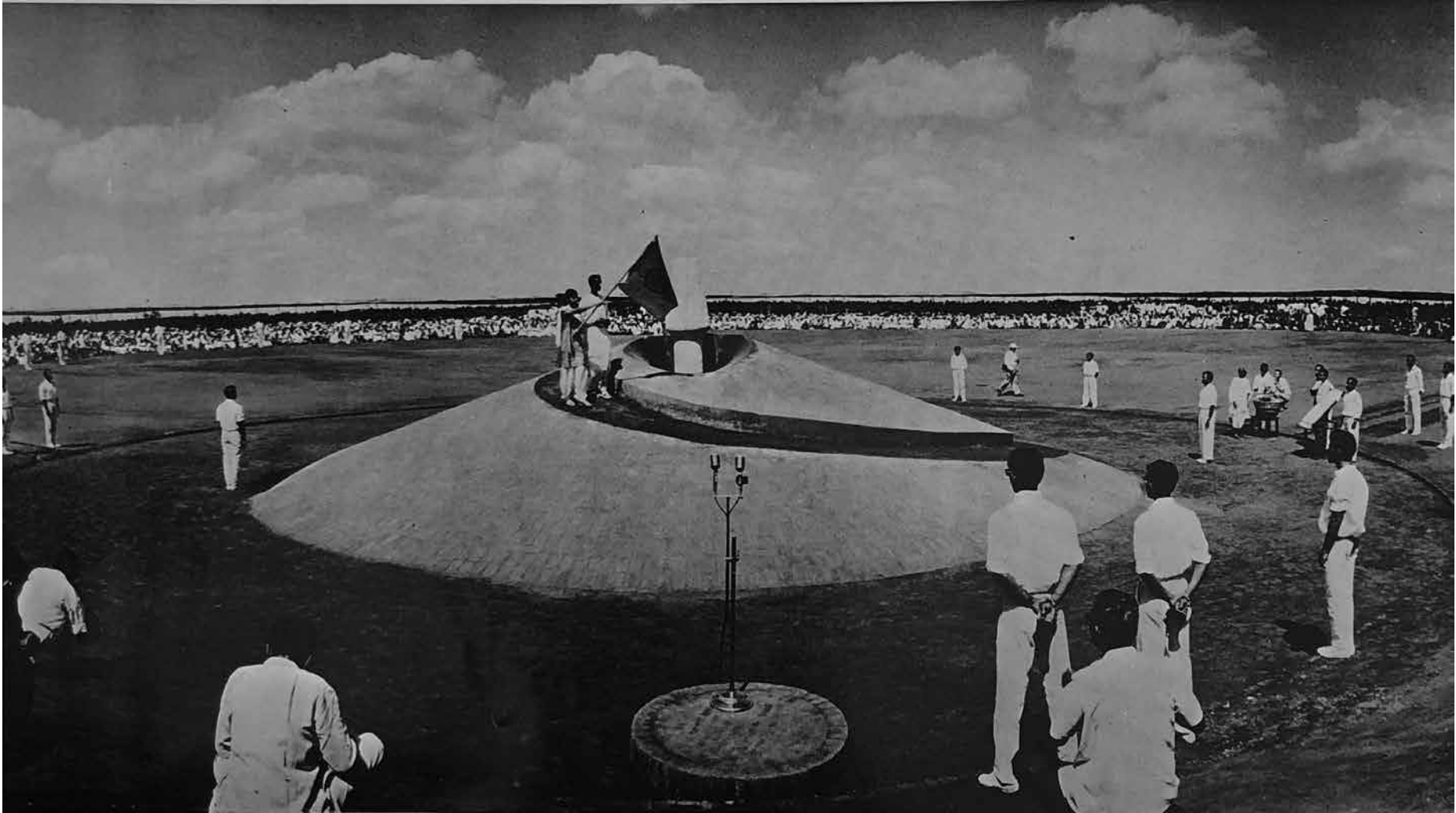
Pavilions of all countries, representing their highest aspirations, will be concrete examples of unity in diversity.

Industrial :

Industries of all types will aim at perfection of products and harmony and joy in work.

"A new Light breaks upon the earth, a new World is born."

28.2.1968 The Foundation Day of Auroville



In the darkness of the present age, there comes a new city, named after Sri Aurobindo, bringing to man a message of hope – Auroville, the City of Dawn.



On 28th February 1968 the whole world played a part in laying the foundation of Auroville. A boy and a girl from many countries came to Auroville bringing with them a handful of earth from their country. The earth of all lands was put into the foundation-stone structure as a symbol of their determination to realise a true universal harmony.



The Charter of Auroville

1.

Auroville belongs to nobody in particular.

Auroville belongs to humanity as a whole.

But to live in Auroville one must be a willing servitor of the Divine Consciousness.

2.

Auroville will be the place of an unending education, of constant progress and a youth that never ages.

3.

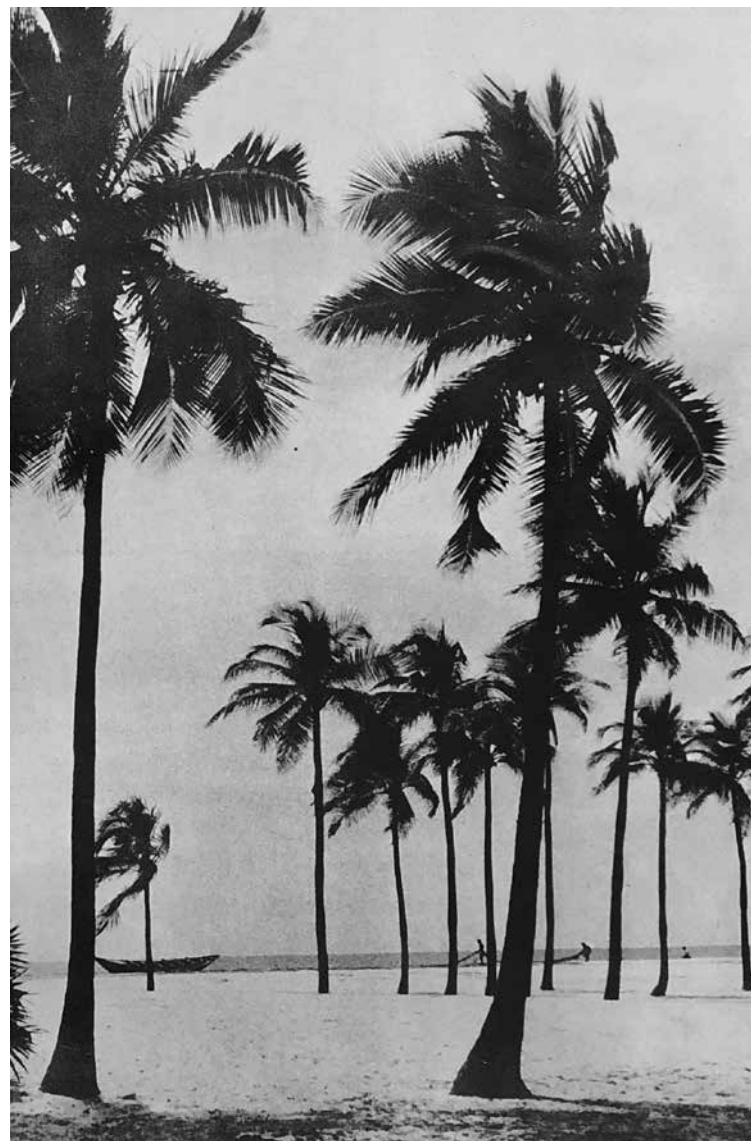
Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

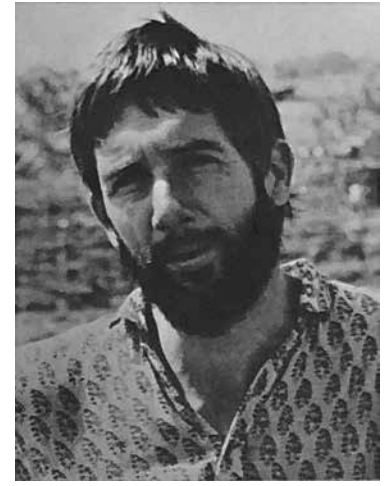
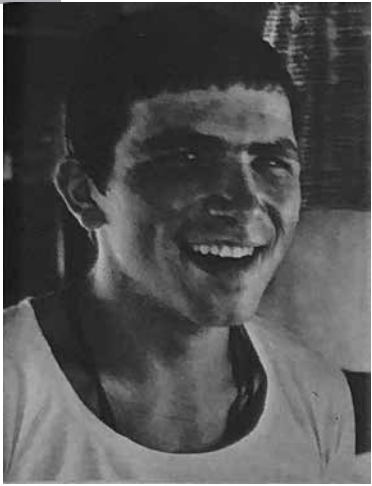
4.

Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.



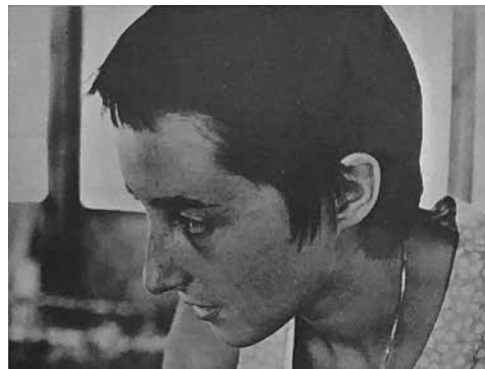
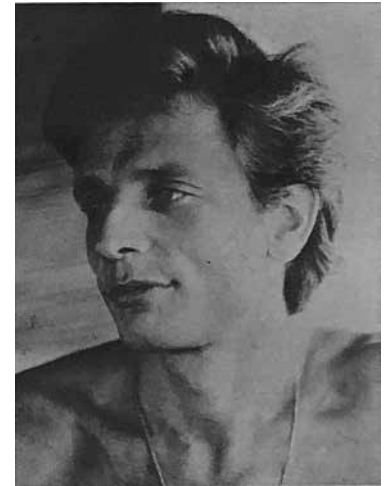
The Land of Auroville





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.

Auroville is planned for 50,000 residents from all over the world. There are already 200 persons from 25 countries working on the Auroville project.





The First Condition to live in Auroville:

To be convinced of the essential unity of mankind and the will to collaborate in the material realisation of that unity.





In the Architect's Office

Work would not be there as the means for gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side, would provide for each one's subsistence and for the field of his work.



Tree-planting in the Nursery



The Television Section



Excavation Work



The Children of Auroville born at Promesse maternity



They should be children of the past, possessors of the present, creators of the future.



Aspiration School



In this place, children would be able to grow and develop integrally without losing contact with their soul.



Education would be given not with a view to passing examinations and getting certificates and posts but for enriching the existing faculties and bringing forth new ones.



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



Temporary Residences in Auroville

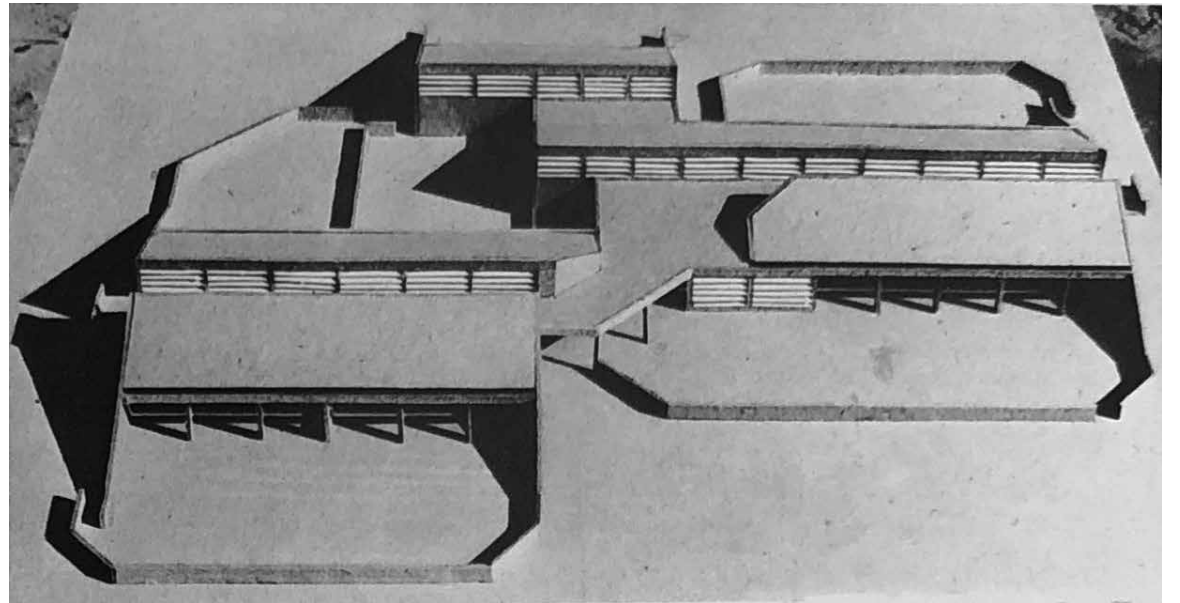


Auroville is meant not for the satisfaction of desires but for the growth of the true consciousness.





Auro-Dairy under Construction



Model of Auro-Dairy



Feeding-time



Milk-distribution



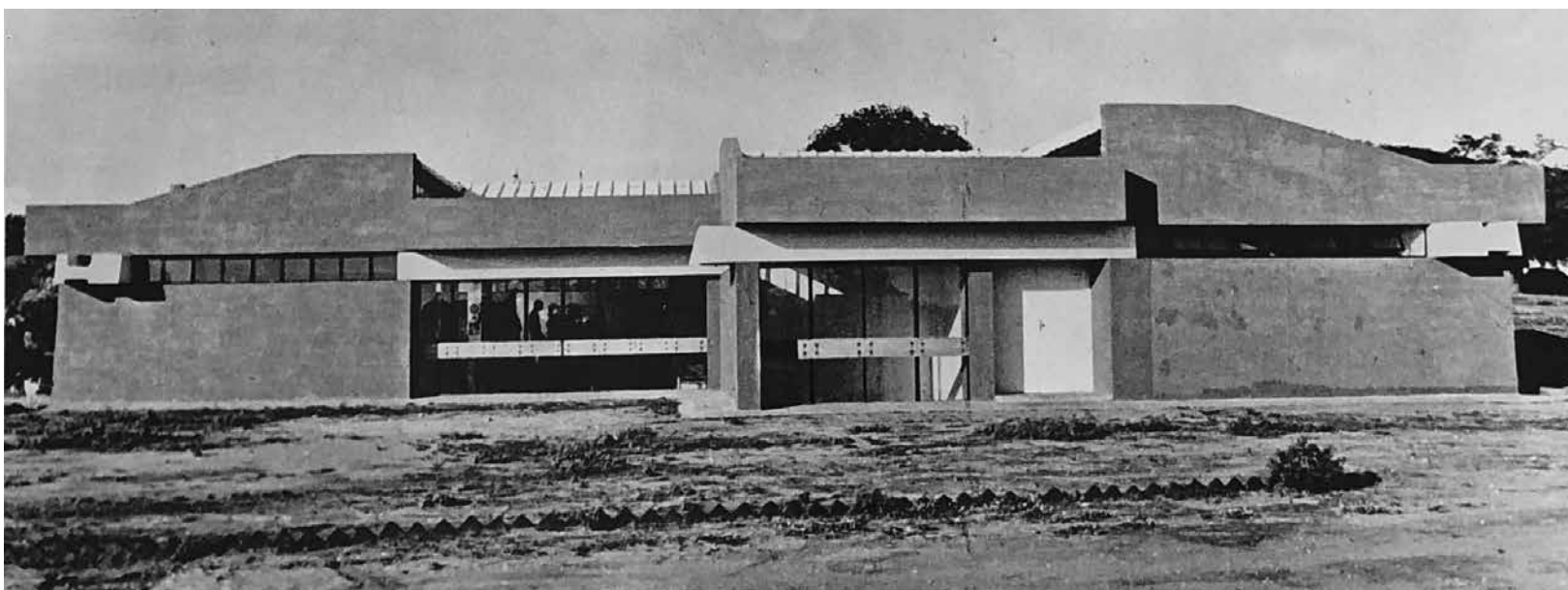
Auro-Orchard – Research is being carried out in organic fertilisers and pesticides.



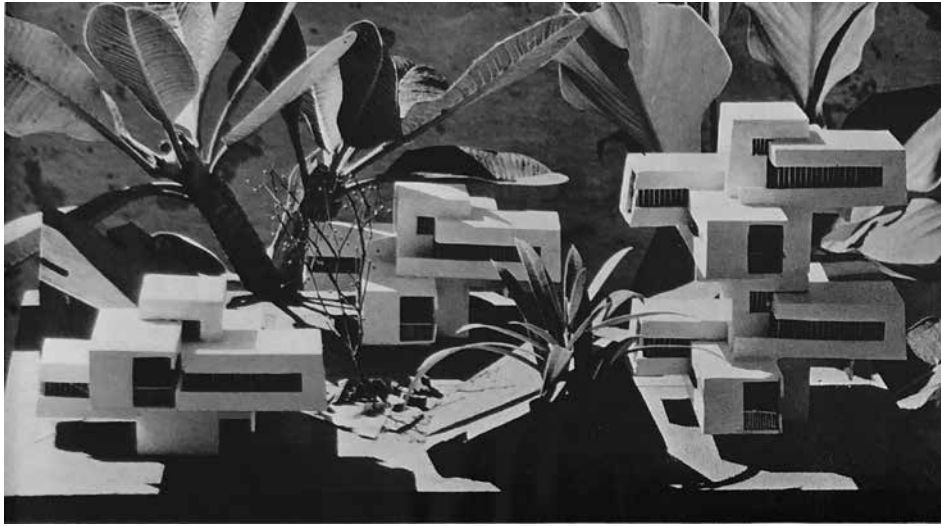


Auopress – Inside View

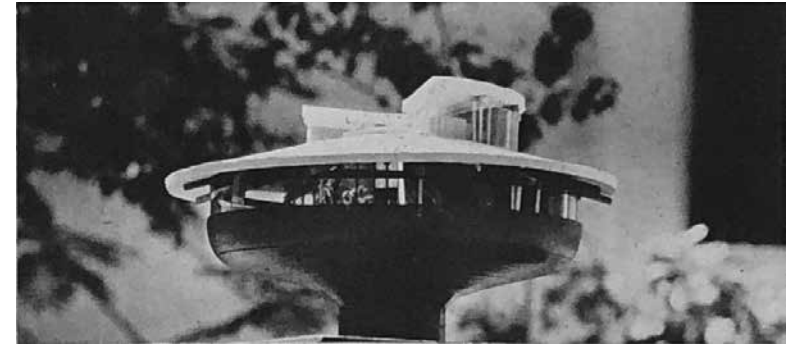
To do our very best in all sincerity.



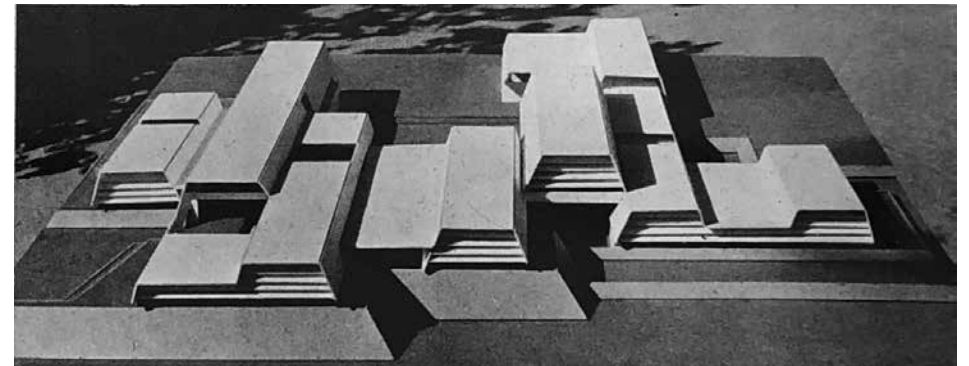
Auopress



Model of Residential Apartments



Model of a Residential House



Model of a Health Centre



Model of a Hand Made Paper Factory

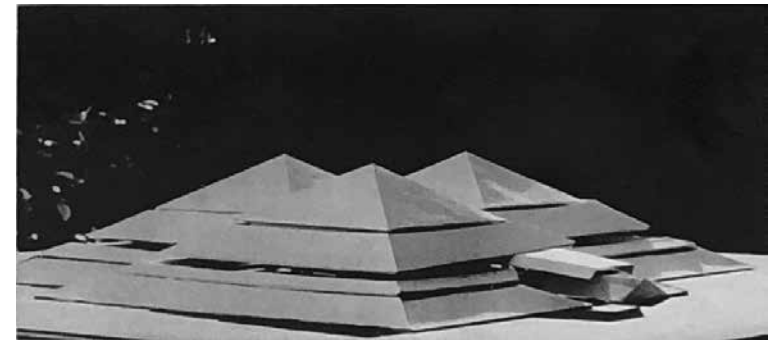
We shall work for a better tomorrow.



Models of Mushroom-houses

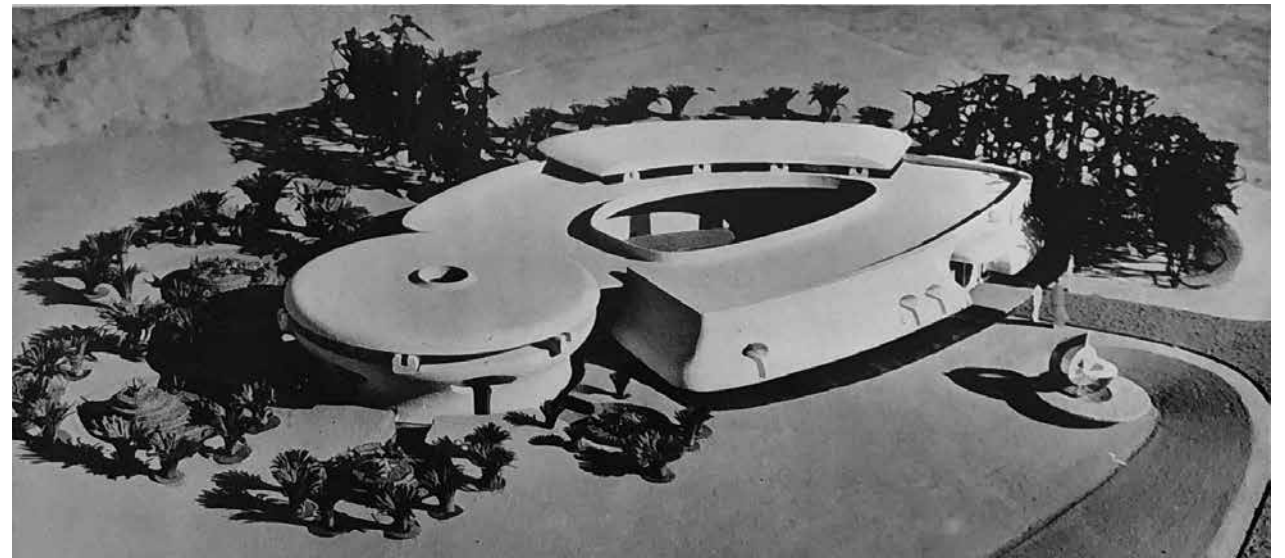


Model of a Library



Model of a Science Laboratory

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

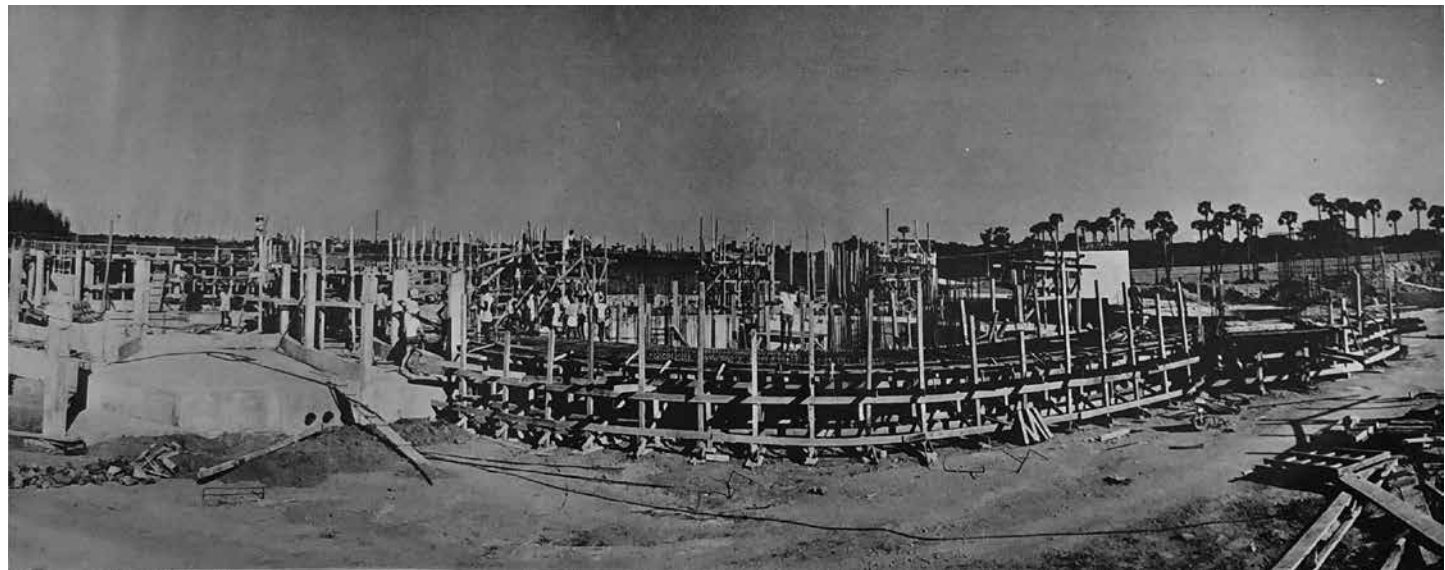


Model of the Sanskrit School



Model of 'Bharat Nivas' – The Pavilion of India

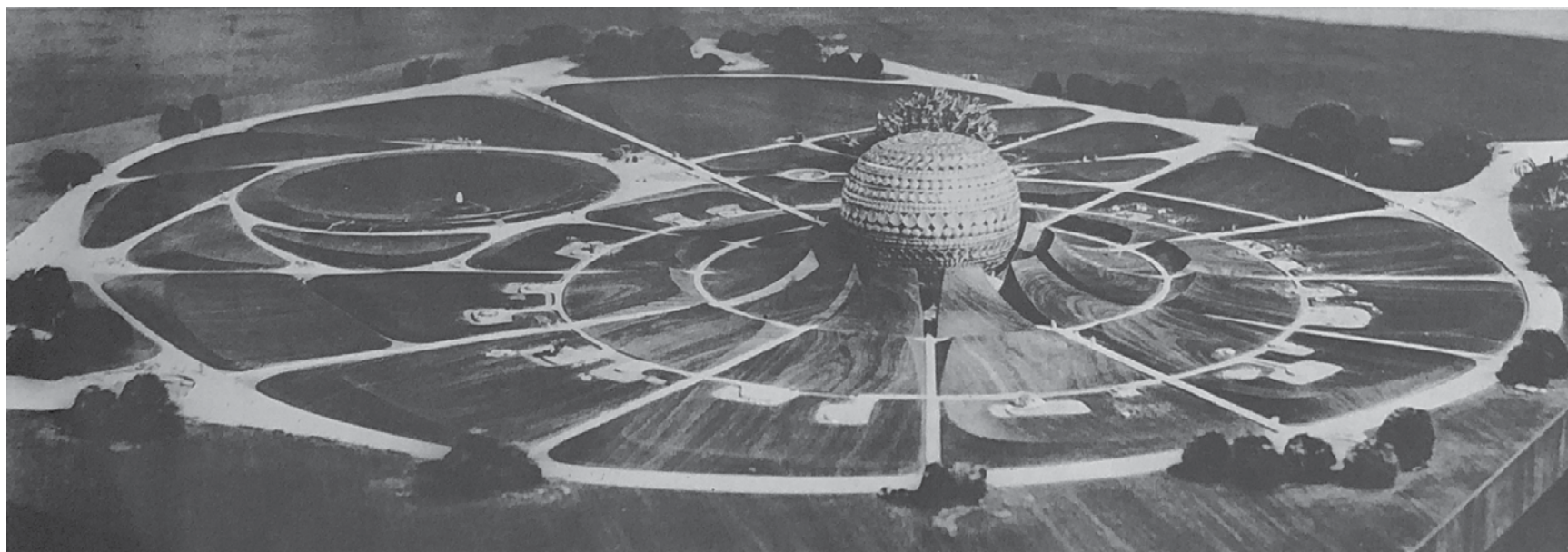
The ideal is that every nation with a very definite culture would have a pavilion representing that culture, built on a model that most displays the habits of the country; it will exhibit the nation's most representative products, natural as well as manufactured, products also that best express its intellectual and artistic genius and its spiritual tendencies.



'Bharat Nivas' under Construction



Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection. The Union with the Divine manifesting Himself in a progressive human unity.



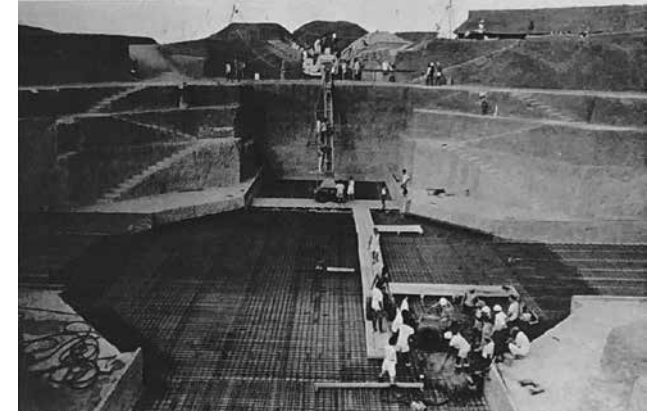
Model of Matrimandir

At the centre of the town – the soul of Auroville – will be the 'Matrimandir', a golden sphere surrounded by twelve exquisite gardens.



Construction work at Matrimandir

To work for Auroville is to hasten
the advent of a more harmonious future.





Invocation at Matrimandir

Matrimandir will be the soul of Auroville.



Here is the 'Dream City' of which many have dreamt as little children and hoped that someone, someday, would fulfil it. And now it is on the way to fulfilment – the city of happiness, harmony and progress with no politics, no economic exploitation, no rich or poor, no employer or employee, but all sons of God.



Words from Sri Aurobindo

The Aim of Evolution

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case, the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality, present itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she

has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life.

Man a Transitional Being

Man is a transitional being; he is not final. For in man and high beyond him ascend the radiant degrees that climb to a divine supermanhood. There lies our destiny and the liberating key to our aspiring but troubled and limited mundane existence....

Man's greatness is not in what he is, but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is being made ready by a divine Craftsman. But he is admitted too to a yet greatness and it is this that, allowed to be unlike the lower creation, he is partly an artisan of this divine change; his conscious assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental creator.

If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation.

The Future Society

Therefore the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being.... They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in the spiritual conversion, the attempt to live it out and whatever knowledge – the form of opinion into which it is thrown does not so much matter – can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by

each man inwardly or it can never be made a reality for the kind....

The thing to be done is as large as human life, and therefore the individuals who lead the way will take all human life for their province. These pioneers will consider nothing as alien to them, nothing as outside their scope. For every part of human life has to be taken up by the spiritual, – not only the intellectual, the aesthetic, the ethical, but the dynamic, the vital, the physical; therefore for none of these things or the activities that spring from them will they have contempt or aversion, however they may insist on a change of the spirit and a transmutation of the form. In each power of our nature they will seek for its own proper means of conversion; knowing that the Divine is concealed in all, they will hold that all can be made the spirit's means of self-finding and all can be converted into its instruments of divine living.

Words from Sri Aurobindo



Unity, Liberty, Equality, Fraternity

A spiritual religion of humanity is the hope of the future.

By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed and deserved to fail, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development.

A religion of humanity means that growing realisation that there is a secret spirit, a divine reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth. By its growth within us, oneness with our fellow-men will become the leading principle of all our life, not merely a principle of co-operation, but a deeper brotherhood, a real and an inner sense of unity and equality and a common life....

The aim of the religion of humanity was formulated in the eighteenth century by a sort of primal intuition; that aim was and it is still to re-create human society in the image of three kindred ideas, liberty, equality and fraternity. None of these has really been won in spite of all the progress that has been achieved. The liberty that has been so loudly proclaimed as an essential of modern progress is an outward and mechanical and unreal liberty. The equality that has been so much sought after and battled for is equally an outward and mechanical and will turn out to be an unreal equality. Fraternity is not even claimed to be a practicable principle of the ordering of life and what is put forward as its substitute is the outward and mechanical principle of equal association or at the best a comradeship of labour. This is because the idea of humanity has been obliged in an intellectual age to mask its true character of a religion and a thing of the soul and the spirit and to appeal to the vital and physical mind of man rather than his inner being. It has limited his effort to the attempt to revolutionise political and social institutions and to bring about such a modification of the ideas and sentiments of the common mind of mankind as would make these institutions practicable; it has worked at the machinery of human life and on the outer mind much more than upon the soul of

the race. It has laboured to establish a political, social and legal liberty, equality and mutual help in an equal association.

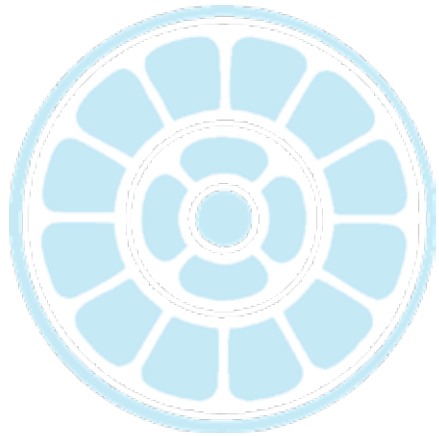
But though these aims are of great importance in their own field, they are not the central thing; they can only be secure when founded upon a change of the inner human nature and inner way of living; they are themselves of importance only as means for giving a greater scope and a better field for man's development towards that change and, when it is once achieved, as an outward expression of the larger inward life. Freedom, equality, brotherhood, are three godheads of the soul; they cannot be really achieved through the external machinery of society or by man so long as he lives only in the competitive individualism. When it asserts equality, it arrives first at strife, doing that successfully, it constructs an artificial and machine-made society. A society that pursues liberty as its ideal is unable to achieve equality; a society that aims at equality will be obliged to sacrifice liberty. For the ego to speak of fraternity is for it to speak of something contradictory to its nature. All that it knows is association for the pursuit of common egoistic ends and the utmost that it can arrive at is a closer organisation for the equal distribution of labour, production, consumption and enjoyment.

Yet is brotherhood the real key to the triple gospel of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race.



I saw the Omnipotent's flaming pioneers
 Over the heavenly verge which turns towards life
 Come crowding down the amber stairs of birth;
 Forerunners of a divine multitude
 Out of the paths of the morning star they came
 Into the little rooms of mortal life.
 I saw them cross the twilight of an age,
 The sun-eyed children of marvelous dawn,
 The great creators with wide brows of calm,
 The massive barrier-breakers of the world
 And wrestlers with destiny in her lists of will,
 The labourers in the quarries of the gods
 The messengers of the Incommunicable
 The architects of immortality.
 Into the fallen human sphere they came,
 Faces that wore the Immortal's glory still,
 Voices that communed still with the thoughts of God,
 Bodies made beautiful by the Spirit's light,
 Carrying the magic word, the mystic fire,
 Carrying the Dionysian cup of joy,
 Approaching eyes of a diviner man,
 Lips chanting an unknown anthem of the soul,
 Feet echoing in the corridors of Time.
 High priests of wisdom, sweetness, might and bliss,
 Discoverers of beauty's sunlit ways
 And swimmers of Love's laughing fiery floods
 And dancers within rapture's golden doors,
 Their tread one day shall change the suffering earth
 And justify the light on Nature's face

– Sri Aurobindo



A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth.

In all countries there are people who know it, at least feel it.

To them we call:

“Will you collaborate?”

The Mother

SRI AUROBINDO ASHRAM
PONDICHERRY

Earth's winged chimeras are Truth's steeds in Heaven,
The impossible God's sign of things to be.

A few shall see what none yet understands;
God shall grow up while the wise men talk and sleep;
For man shall not know the coming till its hour
And belief shall be not till the work is done.

– Sri Aurobindo