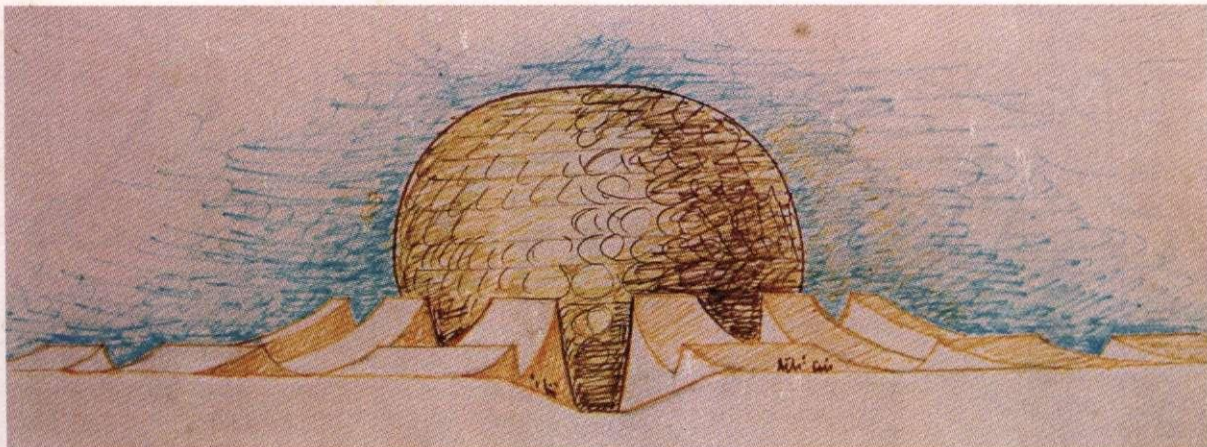


# Aspiring for Perfection

## A History of Matrimandir the “Soul of Auroville”

**Volume 1: 1965-1973**



**May 2003  
Version**

This compilation focuses on the history of Auroville's central area and on its relationship with the whole town. It includes all known words of The Mother on the subject. Photos, plans and documents written by others have been added in an attempt to describe the context of these words.

**Compiled by Gilles Guigan**  
Samasti, Auroville 605 101,  
Tamil Nadu , INDIA

मातृमन्दिर

Matri mandir

L'oratoire de la Mère

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

The Mother's Shrine



*Le Matrimandir veut être  
le symbole de la réponse du Divin  
à l'aspiration humaine  
vers la perfection.*

*L'union avec le Divin  
se manifestant dans  
une unité humaine progressive.*

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

**Union with the Divine  
manifesting in  
a progressive human unity.**

\* \* \*

**Perfection is not a maximum or an extreme.  
It is an equilibrium and a harmonization.**

The Mother

## About the Texts

This compilation consists of 9 Year Books, 3 Annexures at the end of the text and 3 other documents, which are published separately:

### Italics

In the Year Books, Mother's words are in normal character; the words of all other persons as well as those of the compiler are in *italics*. In the Annexures it is the opposite because Mother is seldom quoted.

### Bold

In previous drafts the compiler had used bold characters to highlight some points (i.e., those pertaining to the Lake and Gardens) and hopefully help the reader to find easily the most important points. Because of the obvious subjectivity of such an attempt, highlighting in bold has now been removed.

### Footnotes

All footnotes are the compiler's except when otherwise mentioned.

### Pagination and footnote numbers

Pagination and footnote numbers start from 1 in each Year Book and each Annexure. This is to facilitate any changes or the inclusion of additional texts or documents in further editions.

### Compiler's introduction notes

These are always in brackets [...] and are in the present tense ("Mother answers Huta") in order to be consistent with Satprem's comments in "Mother's Agenda" (i.e.: "Mother starts to draw").

## Sources of the Documents

AMW	Auroville in Mother's Words. Published by Bill Sullivan and others in 1990.
CWM	Collected Words of the Mother Volume XIII. Published by Sri Aurobindo Ashram.
MoA	Mother on Auroville. Published by Auropublications in 1973.
Mother's Agenda	13 Volumes. Published by "Institute of Evolutionary Research".
Matrimandir	Published by Auropublications published in 1977.
MMTL	Matrimandir – Mother's Truth and Love. Published by Huta in 1974.
The Spirit of Auroville	Published by Huta in 2002.
GMLA	"A Glimpse of The Mother's Love and Action". Published by the SAS in 1987.
Auroville, the First Six Years	By Savitra. Published by Auropublications in 1974.
The Dawning of Auroville	Published by Bill Sullivan in 1994.

Other documents originate from Auroville's "Archives" and the "Laboratory of Evolution", Roger's personal archives, Piero's personal archives, various publications, etc.

## About this Document

This document has been compiled at a time when crucial decisions need to be taken about Matrimandir's gardens and lake. As these decisions will in effect define the relationship between the town and its soul, the community of Auroville needs to reflect on it.

Reflecting on this relationship implies, among other things, informing oneself about the history – especially at the time when Mother was in Her body – of the centre of Auroville (Matrimandir with its gardens and lake) and about the relationship between this central area and the rest of the town. It is in answer to this need of information that I have put together this *History of Matrimandir* and its three non-attached Annexures: “*Roger Anger's Models of the Auroville Township*”; “*The Flowers of Matrimandir Gardens*” and “*Study of Matrimandir's Inner Chamber*”.

This document is however not solely focused on this soul-body relationship; it is also meant for all those who are keen to know what Mother actually said about Matrimandir and Auroville's central area and in which context She said it.

This is the 4<sup>th</sup> version of this document as 3 different drafts were already circulated for feedback. It is now in its final form. My own aspiration for perfection with regard to this compilation is however not over and I request again everyone to bring to my notice any remaining mistakes, omissions and/or additional information, which I will include in further editions. Please, do contact me, either by phone at home (262 34 99) or by e-mail: [gillou@auroville.org.in](mailto:gillou@auroville.org.in)

The 3<sup>rd</sup> Draft included also documents (mostly exchanges of letters) written by various people after Mother left Her body. These are not included anymore in this “1<sup>st</sup> edition”; they will have to be part of other volumes, which I have no intention of working on in the foreseeable future. Other compilers are thus warmly invited to put together the subsequent volumes of this History of Matrimandir.

As Udar's drawings are presented here for the first time, I have included in an Annexure my “*Study of Mother's known words pertaining to Matrimandir's Inner Chamber*” in the hope that it will bring some more clarity to an old debate.

CD's and hard copies of this document can be obtained from CSR's Photocopy Office (Phone: 262 22 77). Please note that as CSR's photocopier copies from a CD and not from a hard copy, the quality is that of an original. An earlier version of this document is on Auroville's Intranet.

Those who would wish to publish all or part of this document; will need to address the question of copyrights of texts and photos. Until such time, it will have to remain a reference document for internal use only. Whenever I could, I mentioned the names of the authors of documents and photos. I do not claim any copyright for my work; my contribution does not even need to be acknowledged.

Let us all join hands to complete Matrimandir at the earliest and as per Mother's wishes.

Auroville, May 7<sup>th</sup> 2003

Gilles G. – Samasti

# Summary

	Number of pages	
	Titles & others	Text
Title Page	1	
Matrimandir in Mother's Handwriting		1
Message of the Mother about Matrimandir and Man's Aspiration for Perfection		1
About the Texts – Summary, etc.		3
<b>9 Year Books</b>		
Year 1965	1	17
Year 1966	1	5
Year 1967	1	3
Year 1968	1	12
Year 1969	1	13
Year 1970	1	57
Year 1971	1	36
Year 1972	1	36
Year 1973	1	17
<b>3 attached Annexures</b>		
1. "Small" Matrimandir Brochure	1	3
2. Set of Drawings of Matrimandir, dated September 1971	1	5
3. "Big" Matrimandir Brochure	1	7
Total number of pages	13	216
<b>Grand total:</b>		<b>229 pages</b>

## Other interesting documents, which are also connected with this History of Matrimandir

• "Roger Anger's Models of the Auroville Township"	9	48
• "Flowers for The Matrimandir Gardens" by Richard P. and Gilles G.	1	43
• "Study of Mother's Known Words pertaining to Matrimandir's Inner Chamber" 1		

Total number of pages 11

*[On 15<sup>th</sup> August 1964, the 1<sup>st</sup> World Conference of the Self-Helping Society had decided, amongst other things, to develop a township near Pondicherry in the vicinity of Ustari Lake for those who want to prepare for a new life.]*

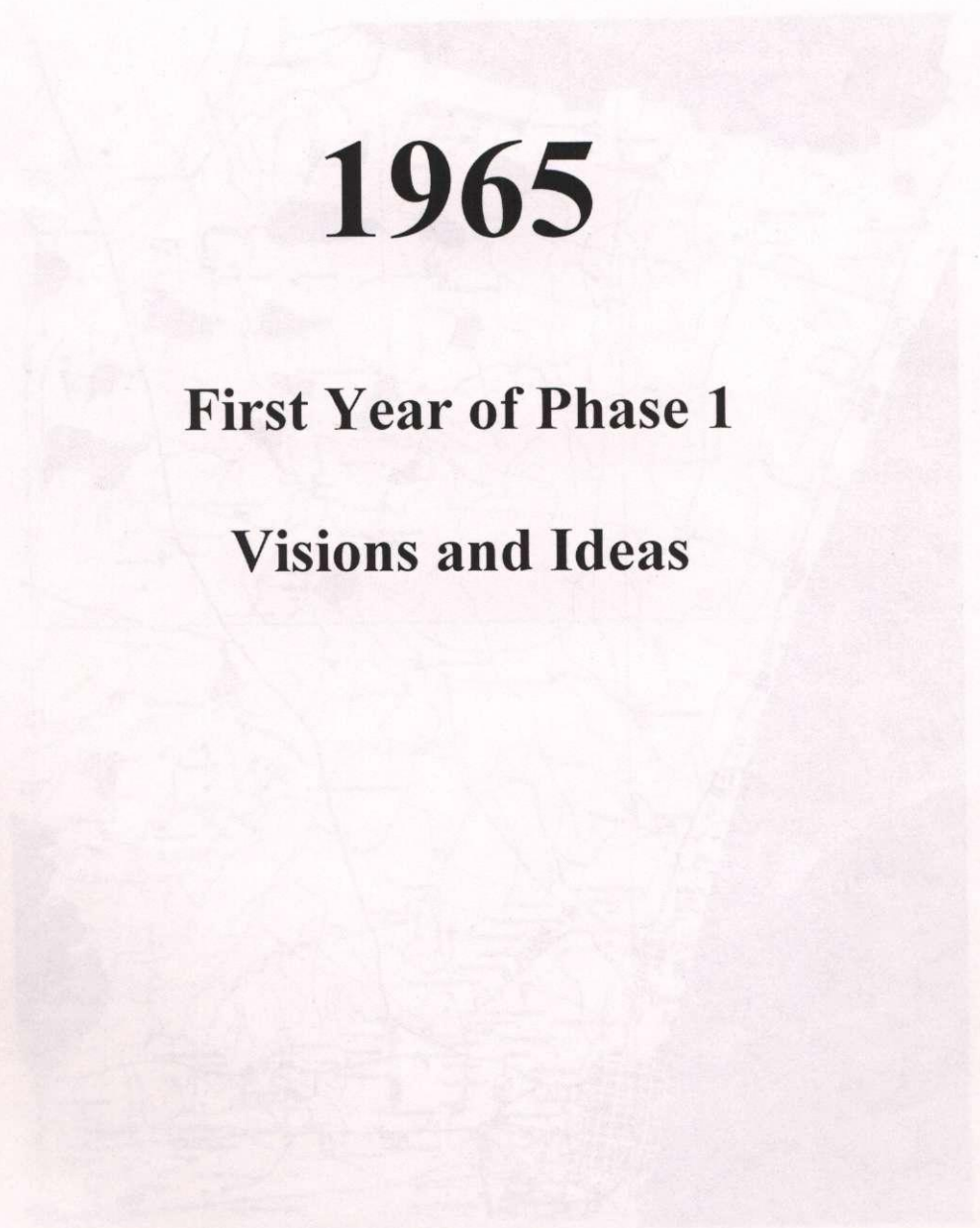
*May 1965  
The first settlement*

*[M. K. M. names the new town "Auroville" and its name is shifted to the top of the hill near the Auroville settlement. "Promesse"]*

# 1965

## First Year of Phase 1

### Visions and Ideas



*1<sup>st</sup> and 2<sup>nd</sup> site of the Auroville Project*

[On 15<sup>th</sup> August 1964, the 1<sup>st</sup> World Conference of the Sri Aurobindo Society had decided, amongst other things, "to develop a township near Pondicherry (in the vicinity of Usteri Lake) for those who want to prepare for a new life."]

### Early 1965

Sources: Huta and Compiler

[Mother names the new town "Auroville" and its centre is shifted to the top of the hill near the future Auroville settlement "Promesse".]



**1<sup>st</sup> and 2<sup>nd</sup> site of the Auroville Project**

\* \* \*

Probably early 1965

[Mother writes to Roger to tell him that she has a city to build<sup>1</sup> – if he is interested.]

?

\* \* \*

24 March 1965

[On his 42<sup>nd</sup> birthday, Roger accepts this assignment and it will change his life. Françoise (then his wife) delivers his acceptance letter to Mother, her grandmother.]

\* \* \*

30 March 1965

Handwritten letter  
Original language: French  
Sources: Original in Roger's personal archives

My dear Roger<sup>2</sup>,

It is with a real joy that I read your letter of the 24<sup>th</sup> replying to my project of an 'ideal town'. With joy, but also with no surprise, as I always felt you as the man for this project.

In any case, it is with impatience that we wait for your arrival to show you the site and that you see by yourself the best use we can make of it.

See you soon, I hope with all my tenderness and my blessings.

Mother

Françoise has arrived well and keeps well.

<sup>1</sup> Roger doesn't have this letter. He thinks Mother may have sent it through Françoise and that it may still be with her.

It is very unfortunate that we are not able to read this letter because, though we know what Mother told two of her confidants (Satprem and Huta), it would be far more interesting to know what She told the architect to whom She had entrusted the work of designing Auroville. From Roger's first report on the future town, dated September 1965, it is clear that She had informed him at least about the centre of Auroville being near the main highway (Pondicherry-Tindivanam) and about the presence there of the Pavilion of the Mother in the Park of Unity.

<sup>2</sup> Mon cher Roger,

C'est avec une joie véritable que j'ai lu dans ta lettre du 24 courant ta réponse a mon projet de ville 'idéale'; avec joie mais sans étonnement, car je t'ai toujours senti l'homme de ce projet.

En tous cas, c'est avec impatience que nous attendons ton arrivée pour te montrer le site et pour que tu voies par toi-même le meilleur usage qu'on peut en faire.

A bientôt donc j'espère avec toute ma tendresse et mes bénédictions.

Françoise est bien arrivée et va très bien.

28 May 1965

Letter  
Original language: English  
Sources: MMTL, Frontispiece

[Mother writes to Huta:]

My dear little child of mine,

You can be absolutely sure that the Lord is always doing the very best for the Truth.

LOVE

\* \* \*

10 June 1965

Letter  
Original language: English  
Sources: facsimile in The Spirit of Auroville, p. 5; MMTL. p. 3; AMW, p. 33

[Mother answers Huta who had again asked about her house in Auroville:]

My dear little child,

Quite willing to give you your house in Auroville, but it must be built first.  
You must keep the amount of which you spoke for that purpose.

LOVE.

\* \* \*

18 June 1965

Letter  
Original language: English  
Sources: facsimile in The Spirit of Auroville, p. 6

[Mother writes to Huta:]

Dear little child of mine,

[...]

For the house in Auroville, I had from the beginning said to Nava that your house must be in a pretty and quiet place and that if any of your family want houses in Auroville it must be at the other end of the town. So it will be all right.

On the 25<sup>th</sup> we shall have a nice, quiet time.

With all my love

\* \* \*

**20 June 1965**

Letter

Original language: English

Sources: facsimile in MMTL, p. 4 and in *The Spirit of Auroville*, p. 7; AMW, p. 36

[*Mother answers Huta who had a vision on the night of 19<sup>th</sup>, which she had expressed in detail in a letter<sup>3</sup> addressed to Mother:*]

Huta, my dear little child,

You have indeed a very sweet soul who makes very sweet projects and beautiful dreams – all that is passed on directly to the Lord who will show us clearly what is His decision. Meanwhile it is not to Nava that I shall show the letter but to the architect of Auroville when he arrives and see with him the way of giving a concrete realization to the beautiful plans. But I must warn you to be patient because all that may take more time than you expect. However there is also a joy in waiting, the joy of expectation.

With all my love.

\* \* \*

**21 June 1965**

Letter

Original language: English

Sources: facsimile in MMTL, p. 5 and in *The Spirit of Auroville*, p. 8; AMW, p. 37

[*Mother answers Huta who had written again to express her childhood dream<sup>4</sup>:*]

My dearest little child Huta,

With your Rs. 500/- of today, I have started a purse on which is written: "Huta-Auroville". So, little by little the money will collect. In your yesterday's letter you spoke of a dream of your childhood, 'the most beautiful spot of the world'. This was also a dream of my own childhood – So our dreams have met for realization. Now it is only to be worked out. When we know how to wait, we put Time on our side.

LOVE.

\* \* \*

<sup>3</sup> Huta tells her readers that she wrote in this letter that Mother should have a house in Auroville, "because without the Spirit of Auroville, the whole town would be lifeless".

On 23<sup>rd</sup> June 1965, Mother told Satprem: Huta "wants a house where she would be all alone, and next to it a house where I would be all alone." And also: "Huta wants to be in peace, silence, far from the world".

It is unfortunate that Huta did not share this letter with her readers because it would have enabled them to understand better the similarities and differences between Mother's vision and her own vision. It would have also helped them to understand what Mother was responding to when she made her the guardian of Matrimandir.

<sup>4</sup> For the same reasons, it is again unfortunate that Huta does not share this 2<sup>nd</sup> letter with us.

23 June 1965

Letter

Original language: English

Sources: facsimile in *The Spirit of Auroville*, p. 10; MMTL, p. 6

[According to Huta, Mother had told Nolini, Counouma, Dyuman, André, Amrita, Champaklal, Vasudha, Navajata and others that she had received the correct vision. Learning about it, she felt understood and encouraged and could not resist pouring out her heart's joy and happiness through another letter – to which Mother replies:]

My dearest little child,  
Your letter is very nice. On the 25<sup>th</sup>, I shall show you my plan of Auroville.

\*

Taped conversation

Original language: French

Sources: *Mother's Agenda*<sup>5</sup>, pp. 139-147; MoA, p. 57, CWM, XIII, p. 257, AMW, p. 37

[Excerpt from a conversation with Satprem:]

Have you heard of Auroville?...

For a long time, I had had a plan of the "ideal city," but that was during Sri Aurobindo's lifetime, with Sri Aurobindo living at its centre. Afterwards ... I was no longer interested.

Then, we took up the idea of Auroville again (I was the one who called it "Auroville"), but from the other end: instead of the formation having to find the place, it was the place (near the [Usteri] Lake<sup>6</sup>) that caused the formation to be born; and up to now I took a very secondary interest<sup>7</sup> in it because I hadn't received anything direct.

Then that little Huta took it into her head to have a house there, and have a house for me next to hers to offer me. And she wrote to me all her dreams; one or two sentences suddenly awakened an old, old memory of something that had tried to manifest – a creation – when I was very small (I don't remember what age), and that had again tried to manifest at the very beginning of the century when I was with Théon. Then I had forgotten all about it.

And it came back with that letter: suddenly I had my plan of Auroville. Now I have my general plan; I am waiting for Roger to make the detailed plans because since the beginning I have said, "Roger will be the architect", and I have written to Roger.

[...]

My plan is very simple.

It takes place up there, on the way to Madras, on top of the hill.<sup>8</sup>

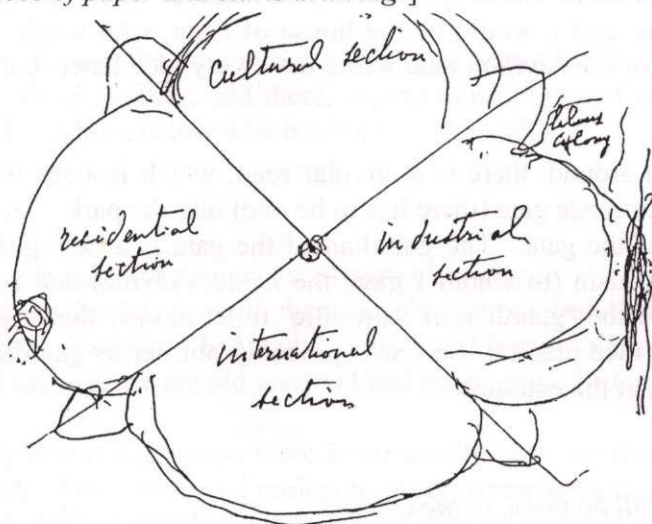
<sup>5</sup> As the *Agenda's* transcription is not always accurate, at times the compiler felt the need to transcribe literally what Mother is heard saying in the tapes of these conversations.

<sup>6</sup> By the time this conversation took place, the centre of the town had already been shifted to the "Promesse" area.

<sup>7</sup> Mother was however sufficiently interested in Auroville to write to Roger and ask him to come and build her town.

<sup>8</sup> *Ça se passe là haut, en route pour Madras, sur le haut de la coline.*

[Mother takes a piece of paper and starts drawing:]



*Mother's sketch of the Auroville township<sup>9</sup>*

Here we have (naturally in Nature it's not like this: we'll have to adapt – it's like this up there, in the ideal), here, a central point. This central point is a park I had seen when I was a little girl (perhaps the most beautiful thing in the world with regard to physical, material Nature), a park with water and trees like all parks, and flowers, but not too many (flowers in the form of creepers), palm trees and ferns (all species of palm trees), water (if possible, running water – it must be running water) and, if possible, a small waterfall – running water. From a practical point of view, it would be very good: at the edge, outside the park, we could build reservoirs that would provide water to the residents.

So in that park I had seen the "Pavilion of Love" (but I don't like to use that word because men have turned it into something ludicrous); I am referring to the principle of divine Love. But it has been changed: it will be the "Pavilion of the Mother"; but not this [Mother points to herself]: the Mother, the true Mother, the principle of the Mother. (I say "Mother" because Sri Aurobindo used the word, otherwise I would have put something else – I would have put "creative principle" or "realizing principle" or ... something of that sort.) And it will be a small building, not a big one, with just a meditation room downstairs, with columns and probably a circular shape (I say "probably" because I am leaving it for Roger to decide). Upstairs, the top floor will be a room, and the roof will be a covered terrace. Do you know the old Indian Mogul miniatures with palaces in which there are terraces and small roofs supported by columns? Do you know those old miniatures? I've had hundreds of them in my hands.... But this pavilion is very, very lovely: a small pavilion like this, with a roof over a terrace, and low walls against which there will be divans where people can sit and meditate in the open air in the evening or at night. And downstairs, at the very bottom, on the ground floor, simply a meditation room – a place with nothing in it. There would probably be, at the far end, something that would be a living light (perhaps the symbol made of living light), a constant light. Otherwise, a very calm, very silent place.

<sup>9</sup> The origin of this sketch is unknown. We copied it from the report submitted years later by Vernon Newcombe (the consultant sent by UNDP). It seems to be the sketch drawn by Mother in front of Satprem. Note the sea at the extremity of the industrial section and Usteri Lake at the edge of the residential section.

Adjoining it would be a small dwelling (well, a dwelling that would still have three floors), but not of large dimensions, and it would be the house of Huta, who would act as guardian – she would be the guardian of the pavilion (she wrote me a very nice letter, but she didn't understand all this, of course).

This is the centre. All around, there is a circular road, which isolates it from the rest. There would probably be an entrance gate (there has to be one) into the park. An entrance gate or there would be a guardian of the gate. The guardian of the gate is a new girl who has come from Africa who is Huta's cousin (to whom I gave the name Vidyota) and has written me a letter saying she wanted to be the "guardian of Auroville" to let in only the "servants of the Truth".... [Laughing] It's a very nice plan (!) So I will probably put her as guardian of the park, with a little house on the road, at the entrance.

[...]

*Satprem: And you will be there, in the centre?*

Huta hopes so! [Mother laughs] I didn't say either yes or no to her, I told her, "The Lord will decide." It depends on my "health." Moving from here – no: I am here because of the Samadhi, I remain here, that's quite certain; but I can go there on a visit (it's not so far away, it takes five minutes by car). Only, Huta wants to be in peace, silence, far from the world, and it's quite possible in her park with a road around it and someone to stop people from entering – one can be really in peace – but if I am there, that's an end to it! There will be collective meditations and so on. So if I have signs (physical signs, first), then the inner command to go out, I will go there in a car and spend an hour in the afternoon – I can do it from time to time... We still have time, because it will take years before everything is ready.

*Satprem: You mean the disciples will remain here?*

Ah! The Ashram stays here – the Ashram stays here, I stay here, that's quite clear: Auroville is...

*Satprem: A satellite.*

Yes, it's the contact with the outside world. The centre in my drawing is a symbolic centre. But that's Huta's hope: she wants a house where she would be all alone, and next to it a house where I would be all alone – the second part is a dream because for me to be "all alone" ... you just have to see what goes on! It's a fact, isn't it, so it doesn't go well with the "all alone." Solitude must be found within, it's the only way. But on the level of life, I will certainly not go and live there, because the Samadhi is here; but I can go there on a visit. For instance, I can go for an opening or certain ceremonies – we'll have to see, it won't be for years. It's going to take years to be realized.

[...]

In the old formation I had made, there had to be a hill and a river. A hill was necessary because Sri Aurobindo's house was on top of the hill. But Sri Aurobindo was there, in the centre. It was arranged according to the plan of my symbol, that is to say, a central point with Sri Aurobindo and all that concerns Sri Aurobindo's life...

[...]

I nearly had the land: it was at the time of Sir Akbar (you remember?) of Hyderabad. They sent me photographs of Hyderabad State, and there, among those photos, I found my ideal place: an isolated hill (a rather large hill), below which a big river flowed.

[...]

As regards the construction, it will depend on Roger's plasticity... I am not concerned about the details at all, there is only that pavilion that I would like to be very pretty – I see it. Because I saw it, I had a vision of it, so I'll try to make him understand what I saw. The park, too, I saw – those are old visions I had repeatedly. But that's not difficult.

The biggest difficulty is water, because there is no nearby river up there; but they are already trying to harness rivers. There is even a project to divert water from the Himalayas and bring it across the whole of India<sup>10</sup> (Louis had made a plan and discussed it in Delhi; of course, they objected that it would be a little costly!).

But anyway, without going into such grandiose things, something has to be done to bring water; that will be the biggest difficulty, that's what will take the longest time. As for the rest – light, power – it will be made on the spot in the industrial section – but you can't manufacture water! The Americans have given serious thought to a way of using seawater, because the earth no longer has enough drinking water for people (the water they call "fresh"... it's ironical); the amount of water is insufficient for people's use, so they have already started chemical experiments on a big scale to transform seawater and make it usable – obviously that would be the solution to the problem.

*Satprem: But it already exists.*

It exists, but not in a sufficient proportion.

*Satprem: Yes, in Israel.*

They do it in Israel? They use seawater? Obviously, that would be the solution<sup>11</sup> – the sea is there.

It has to be studied.

Then the water would have to be sent uphill.

\* \* \*

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<sup>10</sup> This project is not as extravagant as it seems because the Government of India is presently (2003) considering a project that would bring water from the rivers of the north to the south, by linking all major rivers.

<sup>11</sup> Desalination is one of the options that is presently being investigated.

**25 June 1965**

Notes taken after a conversation

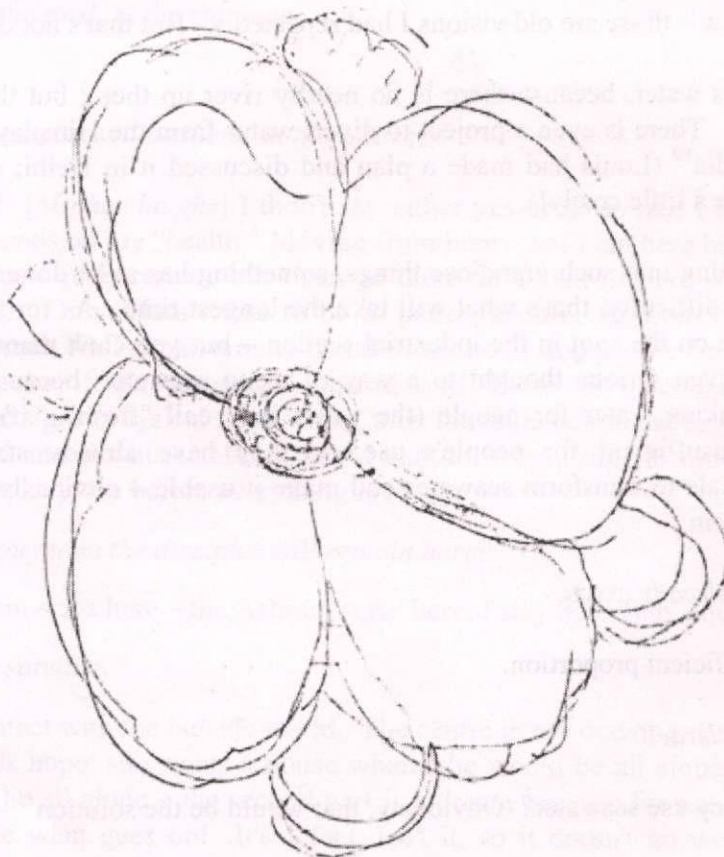
Original language: English

Sources: MMTL, pp. 6-7; The Spirit of Auroville, pp. 12-15; AMW, p. 47

[*Excerpt from a conversation with Huta:*<sup>12</sup>]

The town will be divided into four parts. 1. Pavilions of all countries, 2. Cultural Pavilion, 3. Residential area, 4. Small industries.

On the seaside there will be many big industries. And further towards Madras the land will be extended – covering some 50 miles<sup>13</sup> or so.



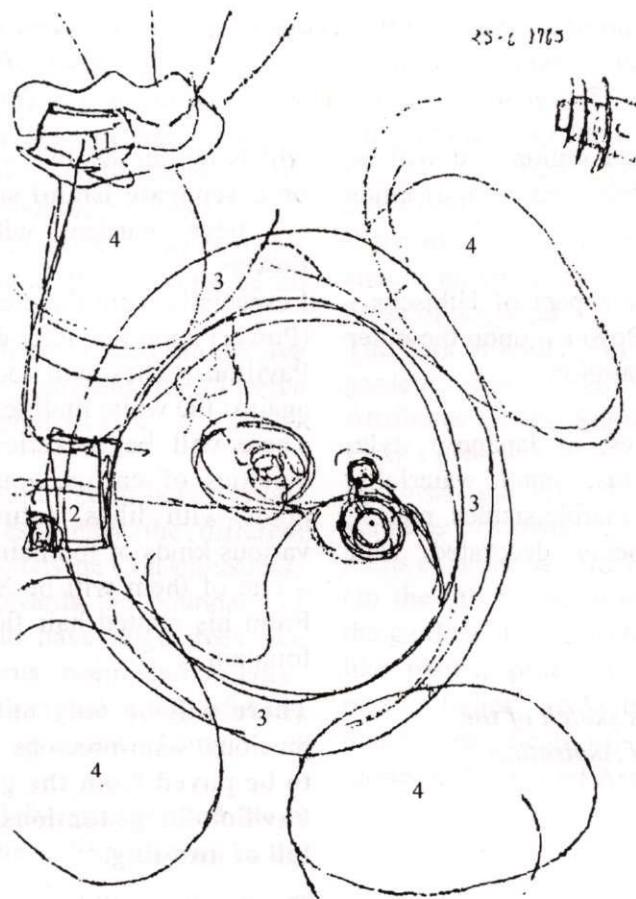
*Plan of the township, drawn by Mother in front of Huta*<sup>14</sup>

<sup>12</sup> We reproduce here only what Huta wrote in her first book (MMTL) of what Mother told her on the township; in “The Spirit of Auroville”, she reported much more.

<sup>13</sup> Huta is most probably mistaken because all other documents mention fifteen square miles and not fifty.

<sup>14</sup> Comments on this sketch:

- Most of the elements represented in the sketch presented on the following page are represented here also.
- There is no indication of the orientation. This is interesting because Mother drew this sketch just two days after drawing a similar one for Satprem, which gives a cardinal orientation for each zone. Now, the cardinal orientation does not seem to matter any more.
- The North is not shown here. However, sometime later Mother said that access to the Park of Unity and the Pavilion of the Mother will be from the West. (Here the road passes between 2 Sections).



***Sketch of the Park of Unity with the Mother's Pavilion,  
drawn by Mother in front of Huta<sup>15</sup>***

<sup>15</sup> The original of this sketch is badly damaged because it, and the previous one, were drawn on the opposite sides of a thin sheet of paper and, along the years, the ink has migrated through the paper... This is a "cleaned" version of the original. The reference numbers on this sketch are copied from those mentioned on a similar sketch sent by Narad to Roger on 17<sup>th</sup> December 1977. In his accompanying letter, Narad explained to Roger what the different parts of the sketch represent according to him. As Narad was a good friend of Huta, it seems likely that Huta explained to him what Mother wanted to have in each of the areas defined here.

- The pagoda-shaped sketch (top right) seems to describe the "*Pavilion of the Mother*" which at that time was supposed to look like the Golden Temple in Kyoto – except for the shape of the roof (Mother's talk to Huta on 1<sup>st</sup> September 1965).
- The two very large circles at the centre represent the lake. (ref. 3)
- Mother's Pavilion is on the eastern part (left) of the island. A point and two concentric circles represent it (the two concentric circles may represent a smaller lake around it).
- Huta's house is just next to it (to its north) – represented by one circle.
- The other lines on the island may represent gardens, water bodies, cascades, pathways, etc.
- One has access to the island by one bridge located at the west (ref. 2). The small rectangle at the bottom left angle of the larger rectangle represents the house of the "Guardian of the Gate" (as explained to Satprem two days earlier).
- The four large circular areas (ref. 4) in the four corners represent areas planted with "*huge trees*". According to Huta's transcription, in *The Spirit of Auroville* of her conversation with Mother on the same day, each of these parks represents one of the four Powers of The Mother.
- The "*mountain with the fir-trees*" (top left, ref. 1) is represented at the top left (North West), outside the lake.

[Huta gives two different versions<sup>16</sup> of the second part of the conversation:]

*"Matrimandir, Mother's Truth and Love"*

(Published in 1974, pp. 6-7)

Ah! Now the Mother's Pavilion – it will be surrounded by a lake, tall trees, various kinds of flowers.

I especially want the creepers of Hibiscus - **Java – red flowers – Power** – upon the outer dome of the Mother's Pavilion.

There will be rockeries, in Japanese style, with varieties of cactus, small waterfalls, small pools with lilies, marble statues, marble fountains and pavements decorated with precious stones.



*Mother's sketch of the  
Flame of Aspiration*

This Pavilion will be in white marble and will have three storeys.

The ground floor will be a huge marble Hall. Nothing material is to be kept in it except an arrangement by which there will be a perpetual flame representing the Immortal Flame-the **white flame** of the Supreme Truth. This flame will burn in a lotus built in the centre of Sri Aurobindo's symbol and my symbol combined in a design made of pure gold. The Supreme Truth will be invoked in it.

For the second floor, I do not know yet, but on the third floor there will be a terrace garden and from this top floor the whole of Auroville will be seen.

Also on this terrace I would like to have

*"The Spirit of Auroville"*

(Published in 2002, pp. 12-15)

Ah! Now, the Mother's Pavilion. **This will be a separate island** surrounded by a lake, tall trees, gardens with various kind of flowers.

I especially want the creepers of red hibiscus (Power) upon the outer dome of the Mother's Pavilion. They will look like living jewels against the white marble.

There will be rockeries in Japanese style, varieties of cactus, small waterfalls, small pools with lilies, **lotuses, small bridges**, various kinds of fountains and marble statues – one of them will be Shiva in deep trance. From his matted hair flows the water like a fountain...

**There will be only one entrance.** I want precious, semi-precious and **artificial stones to be paved from the gate to the Mother's Pavilion in gradations, because they are full of meaning.**

The Pavilion will be in white marble and will have three storeys.

The ground floor will be a huge marble hall. Nothing material is to be kept in it except an arrangement by which there will be a perpetual flame representing the Immortal Flame of the Supreme Truth.

This flame will burn in a lotus built in the centre of Sri Aurobindo's symbol and my symbol combined in a design made of pure gold. The Supreme Truth will be invoked in it.

For the second floor, I do not know yet, but on the third floor there will be a terrace garden and from this top floor the whole of Auroville will be seen.

On the terrace, I would like to have carved marble seats with satin cushions – you know

<sup>16</sup> Differences between the 2 versions are shown in **bold** by the compiler.

As Huta writes that she "kept a record of all Her conversations – corrected by Her". (MMTL p. 9), it is a bit odd that she gives us two (slightly) different versions of the same conversation.

carved marble seats – you know they carve peacocks and things like that in marble.

This Shrine<sup>17</sup> must have a vast area - not like this (*Mother takes her handkerchief in her palm and closes her hand*), so small. Also there must be a silent zone. No vehicles should move in this area, there should be no noise of any kind.

The Park of Unity will be divided into twelve gardens, which will represent the Twelve Attributes of the Supreme Mother.

In these gardens I would like to have various kinds of flowers – especially the different types of Hibiscus – the Divine Consciousness. On the other side, towards the boundary of the gardens, I wish to have huge trees like palms, varieties of ferns, neem, Indian cork-trees, eucalyptus and many other beautiful big trees. They all represent Unity and Aspiration.

**The whole area will be surrounded by a lake so that the Mother's Shrine may be on an island.**

When the lake will be dug, all the soil will be collected on one side in order to make it look like a mountain where there will be fir trees. You see, in the future there will be snow...

And you will be the guardian of the Mother's Shrine. Your tiny house in the shape of a lotus bud will be on the island very close to my house...

Look! All these letters of yours have started the Mother's Shrine. I will explain to you more when I have spoken to the architect [Roger], who will be coming in September...

marble seats – you know, they carve peacocks, **flowers** and things like that in marble.

The Shrine must have a vast area – not like this (*Mother takes her handkerchief in her palm and closes her hand*), so small. Also there must be a silent zone. No vehicles should move in this area, there should be no noise of any kind.

The Park of Unity will be divided into twelve gardens, which will represent the Twelve Attributes of the Supreme Mother **and her Four Powers.**

In these gardens, I would like to have varieties of flowers – especially the different kinds of hibiscus - the Divine Consciousness. On the other side, towards the boundary of the gardens, I wish to have a **lake**, huge trees like palms, **pin**es, various types of ferns, neem, Indian cork trees, eucalyptus and many other beautiful big trees. They all represent Unity and Aspiration.

When the lake will be dug, all the soil will be collected on one side in order to make it look like a small mountain where there will be fir trees. You see, in future there will be snow.

**Beneath each tall tree around the Mother's Pavilion there would be small carved marble seats. People will meditate in the open and be one with the vastness of Mother Nature – the Mother of the multitude and Her Creation.**

And you will be the guardian of the Mother's Shrine. Your tiny house in the shape of a lotus bud will be built on the island very close to my house.

Look! All these letters of yours have started the Mother's Shrine. I will explain to you more when I have spoken to the architect [Roger], who will come in September.

\* \* \*

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<sup>17</sup> Note that this is the first time in this compilation that Mother uses the word "Shrine" and the "Mother's Shrine".

**17 July 1965**

Letter

Original language: English

Sources: facsimile in *The Spirit of Auroville*, p. 16; MMTL, p. 8

*[Mother answers Huta who had asked if the dream of Auroville would turn out to be true:]*

Huta, dear little child of mine  
The happy dream will turn out to be true.  
LOVE

\* \* \*

**24 July 1965**

Letter

Original language: English

Sources: facsimile in *The Spirit of Auroville*, p. 27

*[Mother answers Huta who had reported to Her that people had started telling certain things about Auroville:]*

My dear little child,  
What you have just written is news to me – I know nothing about it.  
I told you already that I am waiting for the architect of Auroville who is coming at the beginning of September and we shall do together the plan of the town. I shall explain to him what I want and things will be done accordingly.  
Nobody else has any saying in the matter. If sincerely you want the Truth, you must first abstain from believing all the stories that people tell you, not always with a very harmonious intention.  
Love.

\* \* \*

**9 August 1965**

Letter

Original language: English.

Sources: facsimile in *The Spirit of Auroville*, p. 18; MMTL pp. 8-9; AMW, p. 50

*[Mother answers Huta, who the previous day, had written: "My dearest Mother, Since we have some nice animals like deer and rabbits in the garden, why can't we have lions near the Mother's Shrine?"]*

Huta, my dear little child,  
Lions are indeed very nice. I have always at least one lion with me, but not physically, because people are too frightened and their fear makes a mess... Soon the architect is coming and at once we shall see what can be done.  
LOVE

\* \* \*

**1 September 1965**

Reported after a conversation

Original language: English.

Sources: MMTL p. 9; The Spirit of Auroville, p. 21; AMW, p. .50

[Excerpt from a conversation with Huta in which she shows Mother a picture of the Golden Temple in Kyoto:]

Child, this is exactly what we shall have except for the shape of the roof – it must be a terrace and a dome, but the surroundings will be the same – lake, flowers, trees, rockeries, small waterfalls and so on.



Ah! you know, I saw this golden temple at Kyoto when I was in Japan.

It is beautiful.

**“Kinkakuji” (Golden Temple)<sup>18</sup>**

The Mother's Shrine will be like that.<sup>19</sup>

Gardening is a wonder-ful thing – especially in Japan.

\* \* \*

**7 September 1965**

Letter

Original language: English

Sources: facsimile in The Spirit of Auroville, p. 25; MMTL, pp. 9-10; AMW, p. .51

[Mother writes to Huta:]

My dear little child Huta,

Roger has just arrived yesterday. I am seeing him this morning to explain to him the plan of Auroville. The central park will be the park of Unity containing the Pavilion and its “annexe” [Huta's house] as formerly decided.

LOVE

\*

<sup>18</sup> This is probably not the photo shown by Mother to Huta on that day.

<sup>19</sup> Huta does not mention this sentence anymore in her second book.

Report with Mother's hand-written comments on it  
Original language: French  
Sources: facsimile at AV Archives; translated by Gilles G.

[Roger arrived from Paris the previous day; on the 7<sup>th</sup> he presents Mother with his first report (in French) on the township. In the point reproduced below, Roger answers specifically the fact that, in June 1965, Mother had told Satprem – and probably also Roger – that “It takes place up there, on the way to Madras, on top of the hill<sup>20</sup>“.]

### CONSIDERATIONS AND GENERAL DATA TO LOCATE AUROVILLE ON THE PROPOSED LANDS

#### Guiding principles:

2) The best geographical location for Auroville would be along a new road connecting the two main Madras-Pondicherry roads, in order to avoid them while at the same time benefiting from them. Why? Because in the near future the traffic on these roads will become heavy and Auroville's development will unavoidably accelerate this process.

It is therefore almost impossible to envisage that a highway passes through the heart of a new town, because of the noise, of the dangers, of the problems of crossing of this highway by secondary roads, of the presence of undesirable visitors, of the considerable number of cars, which will be difficult to control and will require huge parking spaces at the centre of the town, which create important expenditures and constant problems. Moreover, in the particular case of Auroville the centre should be located as far as possible from the main highways because of the presence of the Pavilion of the Mother in the Park of Unity.<sup>21</sup>

[Mother appreciates fully Roger's point and writes on a notepad the following note<sup>22</sup>:]

Le parc de l'Unité  
doit être entouré  
d'une sorte de  
zone isolante  
afin qu'il soit  
solitaire et silencieux  
On n'a accès  
qu'avec permission

The park of Unity  
must be surrounded  
by a kind of  
isolating zone  
so that it is  
solitary and silent.  
One has access to it  
only with permission.

\* \* \*

<sup>20</sup> That is, near “Promesse”.

<sup>21</sup> This proves that Roger had already been told about the *Park of Unity* and the *Pavilion of the Mother*.

<sup>22</sup> We will see that Mother will soon get the centre shifted away from the main road to its present location.

10 October 1965

Letter

Original language: English

Sources: facsimile in *The Spirit of Auroville*, p. 28

[*Mother writes to Huta:*]

My dear little child Huta,

It is Roger who will lay the first stone of the Pavilion, in front of a few people (one of each country) and you will be there.

Roger will come back in February or March of next year 1966; so the ceremony cannot take place before that. According to your wish, the money you gave me will be used for that purpose.

Once more, I warn you not to, listen to what people tell you, whoever they are, about Auroville, because nobody except me knows the exact thing. If you want to know something about Auroville, ask me, and nobody else and about the Pavilion I will certainly let you informed of all happenings.

With all my love.

\* \* \*

28 November 1965

Notes taken after a conversation

Original language: English

Sources: MMTL, p. 10; *The Spirit of Auroville*, p. 26

[*Excerpt from a conversation with Huta. Mother offers her a flower of Kadamba:*]

Here, take it. This is Supramental Sun. It is the traditional flower of Krishna...

*Huta: Mother, then we must grow this tree in the area of the Mother's Shrine. For Krishna will come there.*

Yes, you see, when I used to walk meditatively to and fro near Sri Aurobindo's room, Krishna too walked with me....

*Huta: All the Gods, even the Supreme Lord, will come to the Mother's Shrine...*

\* \* \*

24 December 1965

Notes taken after a conversation

Original language: English

Sources: MMTL, pp. 10-11; The Spirit of Auroville, p. 29

*[Excerpt from a conversation with Huta in which Mother says that the Mother's Pavilion – and with it the centre of the town – have been shifted for the second time:]*

The place for the Mother's shrine is chosen. It is really a very nice place.

*Huta: The Truth must win.*

If there is anything certain, then it is the Truth and that must win and it shall win.

*Huta: Mother, first the Truth must have its place in Auroville and the rest will follow.*

My child, the Lord is arranging everything. Look, while we are talking, He is right here and smiling at us.

*Huta: Mother, what then are we waiting for? Please ask Him to do the needful for the Truth soon...*

Soon! Well, we must wait and see...

*Huta: Mother what about the money? Oh, if I had sufficient money, I would give it straight away for the purpose, but...*

All will be done.

\* \* \*

6 February 1966

Letter  
Original language: English  
Source: MML, 2, 1, 294 The Spirit of America, 10, 10, 1966, 24

[Mother to Hata who had written to Mother that quite a few people were not convinced about The Mother's Vision - (about the New World)]

Truth does not depend on any exterior form, and will manifest in spite of all bad will and opposition.

10 February 1966

Letter written after conversation  
Original language: English  
Source: MML, 2, 1, 295, 296 The Spirit of America

# 1966

[Mother draws a sketch of the Mother's Pavilion and explains it in detail]

1) Entrance to the Shrine.

2) Small bridge connecting house.

## Second Year of Phase 1

3) Row of trees where the altar and equipment for the Shrine would be kept.

## Visions and Ideas

4) Fountain at which people would wash their feet before entering the Shrine.

1 March 1966

Letter  
Original language: English  
Source: MML, 2, 1, 296 The Spirit of America, 10, 10, 1966, 24

[Mother to Hata who had asked what shrine she should prepare to be worthy of being a guardian of Mother's shrine]

Very dear little child Hata

The pure love from your heart and soul is all that is required to make you worthy of being the guardian of the Truth Pavilion.

LOVE

The sketch and plan of "The Spirit of America" does not have numbers and is that of later use. The reference numbers shown here are reproduced from a copy of the same sketch given by Mother to A. J. Johnson. This means that in this particular instance, Mother did not change the numbering of the sketch and that's because of the same reason.

**6 February 1966**

Letter

Original language: English

Sources: facsimile in MMTL, p. 11 and The Spirit of Auroville, p. 34

[Answer to Huta who had written to Mother that quite a few people were not convinced about The Mother's Vision – about the New World:]

Truth does not depend on any exterior form, and will manifest in spite of all bad will and opposition.

\* \* \*

**20 February 1966**

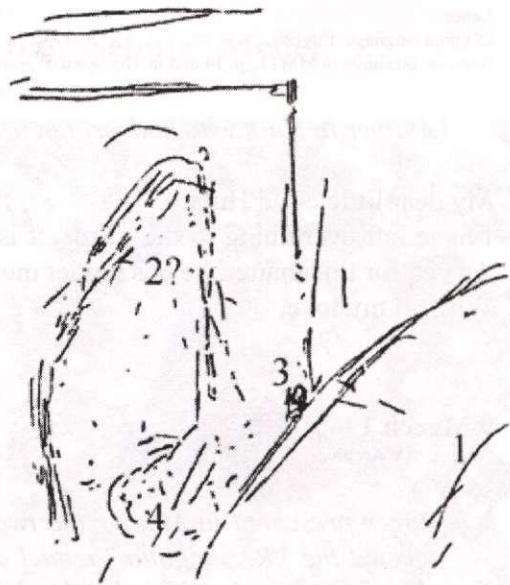
Report written after a conversation

Original language: English

Sources: MMTL, p. 11, drawing only in The Spirit of Auroville, p. 37

[Mother draws a sketch<sup>1</sup> of the entrance of the Mother's Pavilion and explains it to Huta:]

- 1) Entrance to the Shrine.
- 2) Small bridge connecting the Shrine and Huta's house<sup>2</sup>.
- 3) Box-room where the cleaning equipment for the Shrine would be kept.
- 4) Fountain at which people would wash their feet before entering the Shrine.



\* \* \*

**1 March 1966**

Letter

Original language: English

Sources: facsimile in MMTL, p. 12 and The Spirit of Auroville, p. 40; AMW, p. 58

[Answer to Huta who had asked what virtue one should possess in order to be worthy of being a guardian of Mother's Shrine:]

Very dear little child Huta

The pure love from your heart and soul is all that is required to make you worthy of being the guardian of the Truth Pavilion.

LOVE

\* \* \*

<sup>1</sup> The sketch published in "the Spirit of Auroville" does not have numbers and is thus of little use. The reference numbers shown here are reproduced from a copy of the same sketch given by Huta to AV Archives.

<sup>2</sup> This means that, in this particular instance, Mother did not locate the Pavilion of the Mother and Huta's house on the same island.

#### 4 March 1966

Reported after a conversation  
Original language: English  
Sources: MMTL, p. 13, The Spirit of Auroville, p. 41

[*Excerpt from a conversation with Huta:*]

Child, Roger is coming on the 7<sup>th</sup> and I am going to see him on the 8<sup>th</sup>. I shall tell you all about the plan when you come on the 10<sup>th</sup>.

\* \* \*

#### 7 March 1966

Letter  
Original language: English  
Sources: facsimile in MMTL, p. 14 and in The Spirit of Auroville, p. 42; AMW, p. 58

[*Answer to Huta who had written to ask again the same question as on 4<sup>th</sup> March:*]

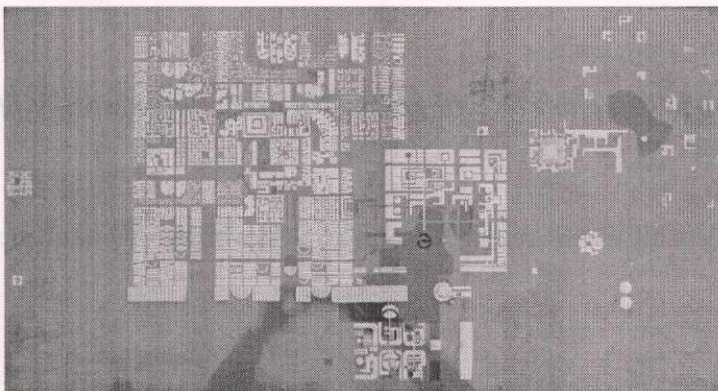
My dear little child Huta,  
I have left everything to the Lord. It is He who decides and will always decide for this body – As yet, for this matter, he has not let me know His will – That is why I have not answered. With all my love.

\* \* \*

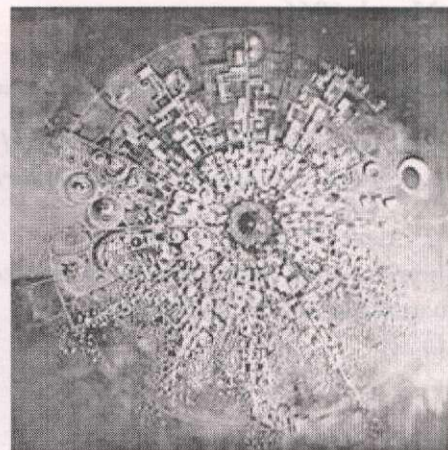
#### 9 March 1966

Sources: AV Archives

[*Roger presented to Mother the two following proposals for Auroville's Master Plan. She rejected the "Rectangular" model as it was not based on her own town-plan, but accepted wholeheartedly the "Nebula" Model, which Roger and team had based on Her symbol. These two models are presented in greater detail in this compiler's "Roger Anger's Models of the Auroville Township".*]



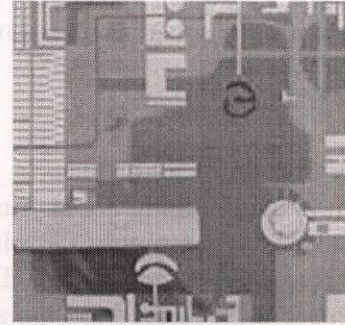
**"Rectangular" Model**  
**Rejected by Mother**



**"Nebula" Model**  
**Approved by Mother**

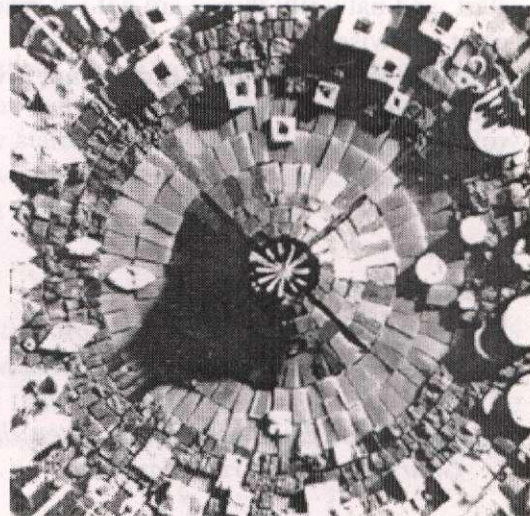
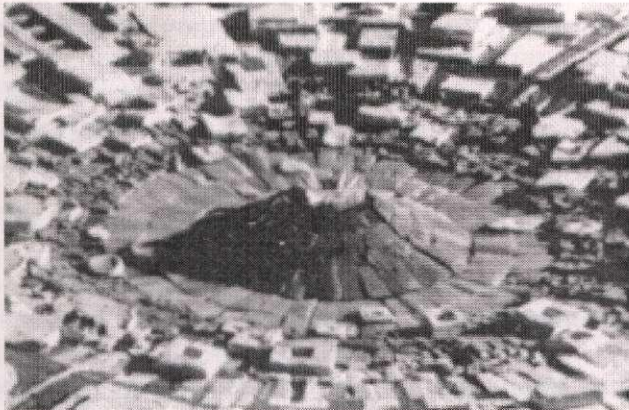
## Matrimandir and Central Area in the "Rectangular" Model

[*Matrimandir*<sup>3</sup> is on a large lake, which is surrounded by buildings of the Cultural Zone.]



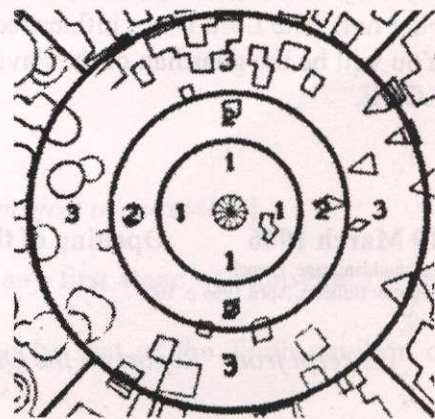
## Matrimandir and Central Area in the "Nebula" Model

(Texts from a brochure)



*At the centre of the town, the Park of Unity is formed by a crown of gardens over-hanging the lake which surrounds the Sanctuary of Truth with the Matrimandir.*

*The Sanctuary of Truth by its form and position will be the heart of the town, the dominating point of Auroville opening to the light.*



\* \* \*

<sup>3</sup> Matrimandir is the structure in the island in the upper part of the lake (in B. & W., the lake appears in dark grey). It is painted in faint red on the acrylic sheet and is thus not easy to see on this red background. To make it more visible, the compiler repainted it in deeper red in this photo (in B. & W., it looks like a large "3" in deeper grey).

**10 March 1966**

Letter

Original language: English

Sources: facsimile in MMTL, p. 15; and in *The Spirit of Auroville*, p. 43; AMW, p. 58

[*Letter to Huta:*]

My dear little child Huta,

I have said nothing about Auroville this morning, because I had not yet had a talk with Roger. Yesterday, I saw only the plans and models of the town that are simply wonderful, just as I wanted them to be. They will be exhibited in the Auroville office in front of the Ashram. You can see them there, and I am sure that you will be happy as the Truth Pavilion is a kind of island in the centre of an artificial round lake and looks like an immense lotus opened towards heaven. I talked with Roger only this afternoon and he told me all his plans of action and work which are excellent. He says the foundation stone must be laid only when the work of construction will start; and naturally things are not yet ready for that. It will take some time more, which is quite right and wise.

You see, that is why the Lord did not give his answer to your prayer because the time is not yet come for it.

With all my love.

\* \* \*

**12 March 1966**

Letter

Original language: English

Sources: facsimile in MMTL, p. 17 and in *The Spirit of Auroville*, p. 52; AMW, p. 59

[*Answer to Huta who had written that some people did not like the idea of her being the Guardian of the Truth Pavilion:*]

My very dear little child Huta,

Fear not. The Lord is not influenced by what people say or desire.

You will be the guardian of the Pavilion as decided.

LOVE.

\* \* \*

**19 March 1966**

**Opening of the 1<sup>st</sup> Exhibition on Auroville**

Original language: French

Sources: Bulletin, April 1966 p. 100

[*Excerpt from "Report on the Quarter", in the Bulletin:*]

*Auroville Exhibition:*

*M. Roger Anger the architect of the Auroville project arrived on the 7<sup>th</sup> March from Paris with plans and photographs of the Project, which will form the Master Plan. An exhibition was arranged to show this to a large number of people both from the Ashram and outside who found it of much interest.*

The original plan<sup>4</sup> has now been replaced with the new scheme which arose originally from a dream of a nebula<sup>5</sup> and developed quite unwittingly into the form of the Mother's Symbol representing the four Aspects of the Mother. The magnitude and vast range of the project could be seen in its true perspective.

\* \* \*

### 23 April 1966

Taped conversation

Original language: French

Sources: Mother's Agenda, pp. 91-92; AMW, p. 62

[*Excerpt from a conversation with Satprem; Mother hands him a brochure on Auroville which shows the Nebula model:*]

The photos are very pretty. One is quite like a nebula.

It's sure to work, I know it exists – the city is already there (it has been for many, many years). Interestingly, my creation was with Sri Aurobindo in the centre, then when Sri Aurobindo left, I let it all rest, I didn't budge anymore. Then it suddenly started coming again, as if to say, "Now is the time, it must be done." Very well. The Muslims would say, "It's fated." It's fated, it's sure to exist. I don't know how much time it will take, but it seems to be going fast.

The city already exists.

And the remarkable thing is that I simply told Roger the broad outlines, asking him if he was interested. Then he went back to France and he received my formation (my old formation, which I myself had left asleep); he received it there. I found that very interesting. He received it, he said to me, "It came all at once, I seemed to be possessed by something, and in one night the whole thing was done."

\* \* \*

### 14 December 1966

Letter

Original language: English

Sources: MMTL, p. 21; The Spirit of Auroville, pp. 60-61; AMW, p. 79

[*Answer to Huta who had heard a radio program on the project of Auroville:*]

Just a word to tell you that there is no question of laying any first stone of Auroville for the moment.

When the question will arise, certainly the first stone must be that of the Truth pavilion or whatever it will be called and I shall remember your offering.

\* \* \*

<sup>4</sup> We do not know whether the "original plan" was Mother's sketch or some other plan.

<sup>5</sup> The French word "nébuleuse" is translated "nebula" in the Bulletin and "nebula" in Mother's Agenda.

1967

## Third Year of Phase 1

### Visions and Ideas

**24 February 1967**

Notes written after an interview  
Original language: English  
Sources: AV Archives

*[Excerpt from notes written by Shri Aravind Shankar Baan, ICS, after an interview he and his family had with Mother:]*

*Mother said that there would be a plant for making fresh water out of sea water in Auroville, and this would solve the water problem in the whole of South India.*

\* \* \*

**7 September 1967**

Letter  
Original language: English  
Sources: MMTL, p. 22; AMW, p. 91

*[Excerpt from a conversation with Huta:]*

Child, now I am collecting the money you are giving me. I am collecting it in the leather bag which you have given me.

We are planning for 1968. We haven't yet decided who will lay the foundation stone, but it will be interesting to find who it will be. I am now waiting for an order.

\* \* \*

**11 September 1967**

Report after a conversation  
Original language: English  
Sources: MMTL, p. 23; the sketch is only found in The Spirit of Auroville, p. 64; AMW, p. 91

*[Excerpt from a conversation with Huta:]*

Ah! Now I am telling you how it will be. We want young people – teenagers – young in body and in mind.

Here we have 600 children. They will invite the children of the world. They will come with the soil of their countries. This soil will be collected in an urn of a special kind, and the urn will be sealed up.

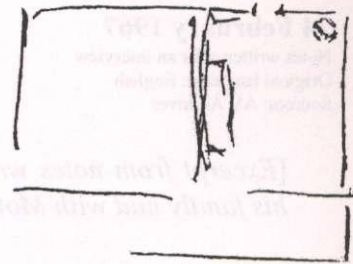
The Truth Pavilion and your tiny house will be very close to each other – your house will stand between the Banyan tree and the Truth Pavilion. All these will be on an island – surrounded by water, trees and the Gardens of Unity.

It will take five years if we have sufficient money. Yes... otherwise.... But I want the whole town to be built within ten years' time...

[Mother then draws Huta's house and explains her sketch:]

Everything must be built-in – so that the rooms look big and empty of many things.

Everything must be simple: sitting-cum-office room, sleeping room, bathroom and small kitchenette.



\* \* \*

**15 November 1967**

Letter

Original language: English

Sources: facsimile in MMTL, p. 25; and in *The Spirit of Auroville*, p. 66; AMW, p. 100

[Mother comments on a suggestion from Huta to have Her precious things arranged in the Mother's Shrine:]

My dear little child Huta,

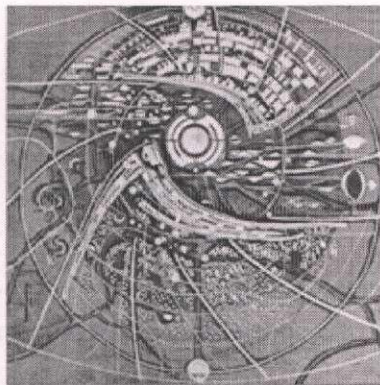
Indeed it is a very good idea to collect and keep all my precious things that are to go in the Mother's Shrine.

The only obstacle is that I have no precious things anywhere, neither in my rooms nor in Dyuman's stores – no precious things at all... and the Mother's Shrine will be an empty place, empty of all material things, meant only for meditation, concentration and prayer... and I hope, filled with light, spiritual force and the presence of the Truth.

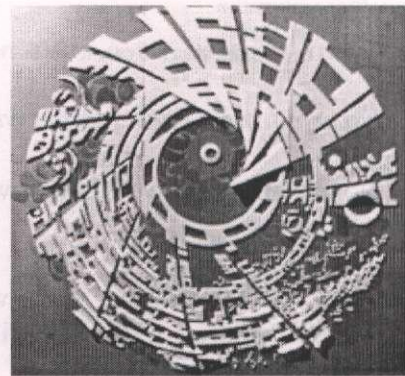
With all my love.

\* \* \*

1967



**"Macrostructure" Model**



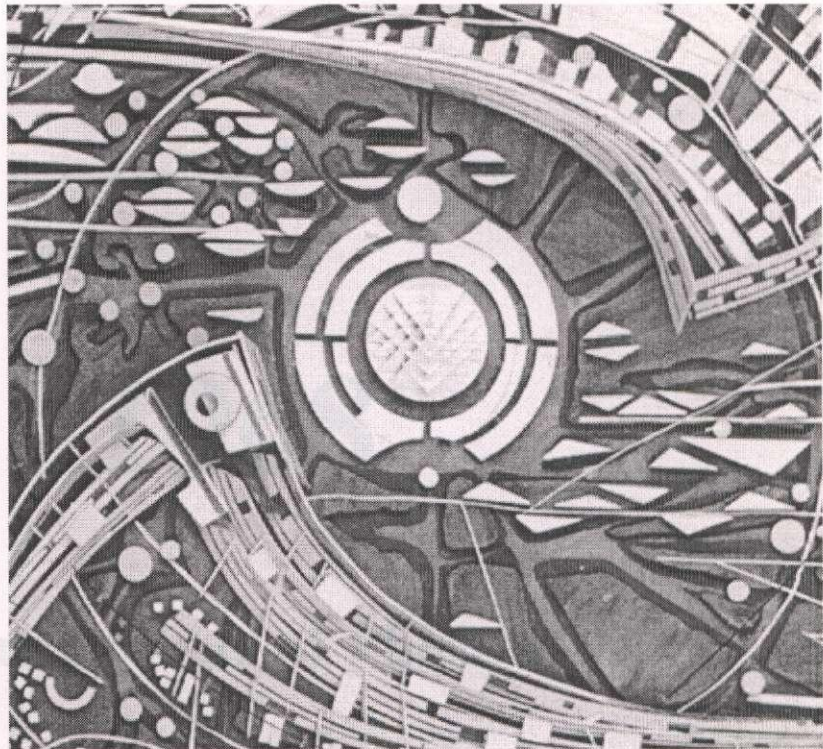
**One of the studies**

[Throughout 1966 and 1967, Roger and his team work in Paris on several concepts for the Master Plan of the future township. In the November issue of the Bulletin, a photo of the "Macrostructure" Model is published without any explanation. Roger says that Mother did not like the fact of the two huge buildings blocking the view of Matrimandir and he was still not satisfied; he thus continued his studies by splitting up the macrostructure into smaller elements – thus eventually giving birth to the Galaxy Model. These models are presented in greater detail in this compiler's "Roger Anger's Models of the Auroville Township".]

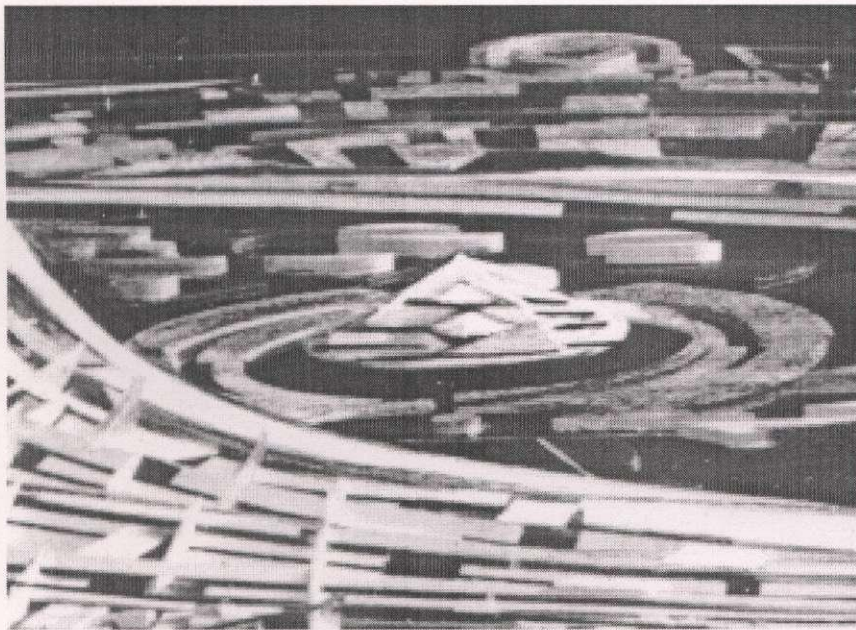
## Matrimandir and Central Area in the "Macrostructure" Model

(Text from and interview with Roger Anger)

*We are approaching the ring and the canal of the Great Curve where thousands of waterfowl play freely, and we go over one of the town's few bridges. As in a fairy-tale, we start climbing intriguing staircases rising and turning so softly and capriciously against the sharp edges of great terraces that one may promenade for hours, contemplating all the faces of the town. Strolling along covered passages we discover handicraft makers and artists holding continual exhibitions; we play hide-and-seek with light and shadows, with activity and*



*tranquility, stopping at last at the edge of a sculptured open space. At the foot of this regal balcony, on the inner side of the ring, stretches the Garden of Unity, encircling a shining lake whose running waters supply Auroville's canals, waterfalls, fountains and paddy-fields.*



*From this lake rises a symbol of all manifestation, the intersection of all intersections, an unattainable white and golden island, burning like a high flame. This is the centre of Auroville, not a geometrical centre, but the core around which the ring gravitates in two waves, two helicoid movements trying to catch each other like Yin and Yang, like two facing complementary galaxies, a symbol of Auroville's deepest dynamism.*

\* \* \*



## Early 1968 Preparation work for the inauguration ceremony

Report from Huta

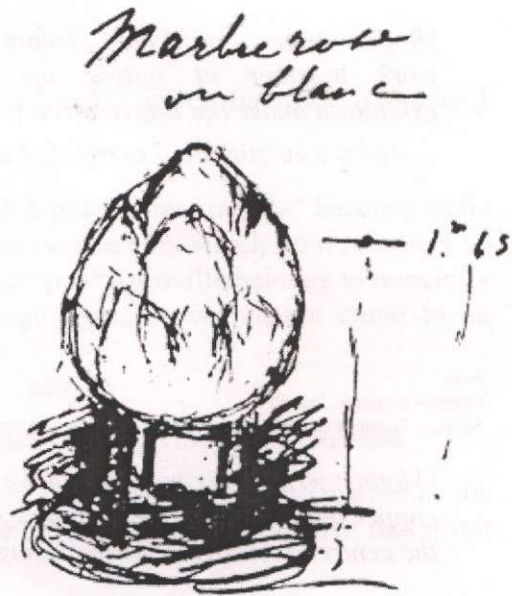
Original language: French

Sources: MMTL p. 24; The Spirit of Auroville, p. 189

[Mother draws this sketch of the urn and gives it to Roger.]

[It shows a round base with a square block on it and a lotus upon that square block. The height of the structure from the base to the top of the petals is marked by Mother as 1.65 metres.<sup>1</sup>]

### Pink or white Marble



\*

Excerpt from a book

Original language: English

Sources: *Auroville, the first six years*, by Savitra, p. 3.

[Savitra's account of how this Urn got made:]

In mid-February of 1968, Vincenzo, a young Sicilian living at "Promesse" was asked to do the marble mosaic for a lotus-shaped urn to be used in Auroville's foundation ceremony on the 28<sup>th</sup>. Though he had never done marble-work before, (perhaps it was assumed that because he spoke Italian?), he accepted the challenge.

During the next two weeks, he had cut 13,000 pieces, fitting the puzzle together the evening before the 28<sup>th</sup>.

The following day, children from 124 nations and the states of India ascended a narrow spiral at the centre of the unborn city and placed handfuls of earth from their motherlands into the urn, while Vincenzo, exhausted by his labour, slept.

\*

[Roger arrives from France for the inauguration bringing with him a new model: the Galaxy, as well as a model of its central area:]

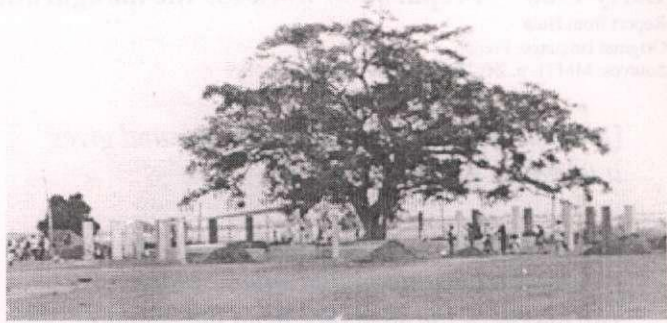
\*

[Many new brochures and pamphlets are printed for the ceremony; the most recent ones bear photos of the "Galaxy model", while older ones show the "Macrostructure" model.]

\*

<sup>1</sup> According to Huta 1.65 metres was also Mother's own height.

[Roger Anger and Paolo Tommasi work together at setting up an exhibition under the Banyan tree.]



\*

Note  
 Original language: French  
 Sources: facsimile in MMTL, p. 41; and The Spirit of Auroville, p. 76; AMW, p. 113

[Mother writes this message and says that it should be written in French and in Tamil (in copper letters on a large stainless steel ring) and put around the trunk of the Banyan tree at the centre of Auroville for the Inauguration Ceremony:]

To put around

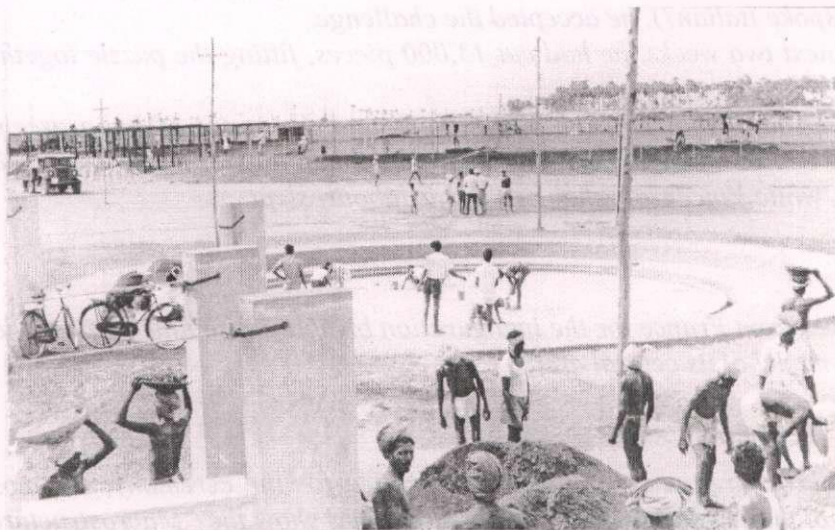
*Pour mettre autour de  
 l'arbre*

the tree

Auroville the City at the

*Auroville la Cité au  
 service de la Vérité.*

service of Truth



*Preparation work for the inauguration. In the foreground, a shallow pond.*

\* \* \*

**7 February 1968**

Taped conversation

Original language: French

Sources: Mother's Agenda, p. 52; AMW, p. 115

[*Excerpt from a conversation with Satprem, during which Mother writes Auroville's Charter:*]

1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole...

There, that's the material fact. Auroville belongs... I didn't put "to no country" because India would be furious. I put "belongs to nobody" – "nobody" is a vague term which I put precisely so as not to put "to no human being", or "to no country". And I put "Auroville belongs to humanity AS A WHOLE", because it is the equivalent of nothing! Because we cannot come to an agreement all together, it's impossible! I did it on purpose.

And then, I don't speak of "citizens" or anything like that. I say:

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

They are all going to wince at "Divine", but I don't care! You know, it's the explanation of the Matrimandir at the centre. The Matrimandir represents the Divine Consciousness. All that is not said, but that is the way it is.

\* \* \*

**16 February 1968**

Report from a conversation

Original language: English

Sources: The Spirit of Auroville, pp. 68-69

[*Mother replies to Huta who had reported to her that there was a rumour that instead of the Mother's Shrine, there would be a small lotus<sup>2</sup> and nothing else:*]

Yes, nasty people speak against the Truth... [*Mother goes into a trance and then continues:*]  
Your tiny house will be between the Mother's Shrine and the banyan tree. There will be 12 gardens with various kinds of Hibiscus and other flowers, plants, tall trees with marble seats underneath. Marble statues, marble fountains, small waterfalls, small pools with different coloured lilies and lotuses, small bridges, rockeries in Japanese style with varieties of cactus.

There will be only one entrance. The pavement will be decorated with precious and semi-precious stones.<sup>3</sup> This area will be surrounded by a huge lake. On one side of it, there will be tall trees – they mean Unity. On the other side of the lake, there will be hillocks with fir trees. The Mother's Shrine will be on an island.

[*Mother gives also to Huta a receipt signed by Navajata for the sum she had offered "for the construction of her Pavilion at the Matrimandir of Auroville"; She adds:*]

Read it my child, and whenever nasty people speak against the truth; show them this paper. This must be kept as a proof.

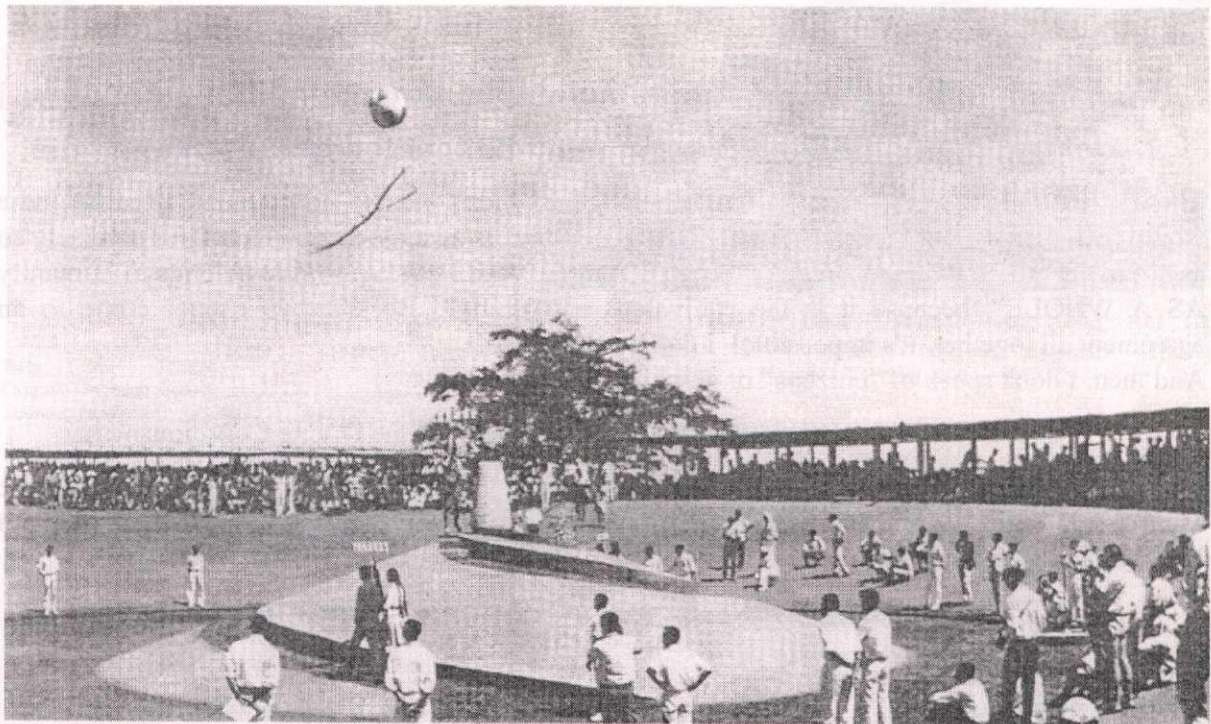
\* \* \*

<sup>2</sup> This rumour may have been created by the model of the central area of the "Galaxy" as, on it, Matrimandir looked like a large sculpture (symbolising an open lotus?) – and not like a proper house for Mother or a Meditation Hall.

<sup>3</sup> Except for the first sentence of this paragraph, this is almost exactly, word for word, what Mother told Huta on 25<sup>th</sup> June 1965 – that is 3 years earlier. As things kept on changing all the time, one wonders if Huta did not reproduce here this earlier conversation by mistake.

28 February 1968 at 10 a.m.

Auroville's Inauguration Ceremony



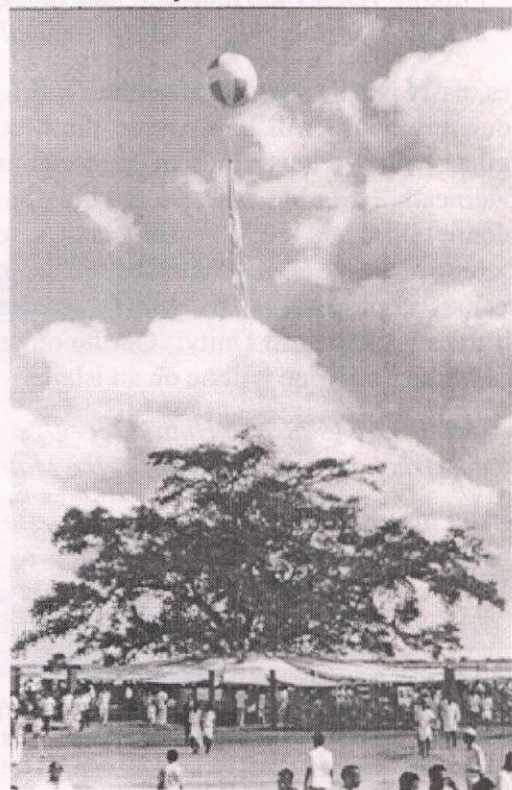
*Earth from 121 countries and 23 Indian States is placed in the lotus-shaped Urn by a boy and a girl representing each country and state.*

28.2.68.

*Greetings from Auroville  
to all men of good will  
Are invited to Auroville all  
those who thirst for progress  
and aspire to a higher  
and truer life.*

28.2.68

Greetings from Auroville  
to all men of goodwill.  
Are invited to Auroville all  
those who thirst for progress  
and aspire to a higher  
and truer life.



28.2.68

Auroville Charter

1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be the 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 realizations.
4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.

28. 2. 68

Charte d'Auroville

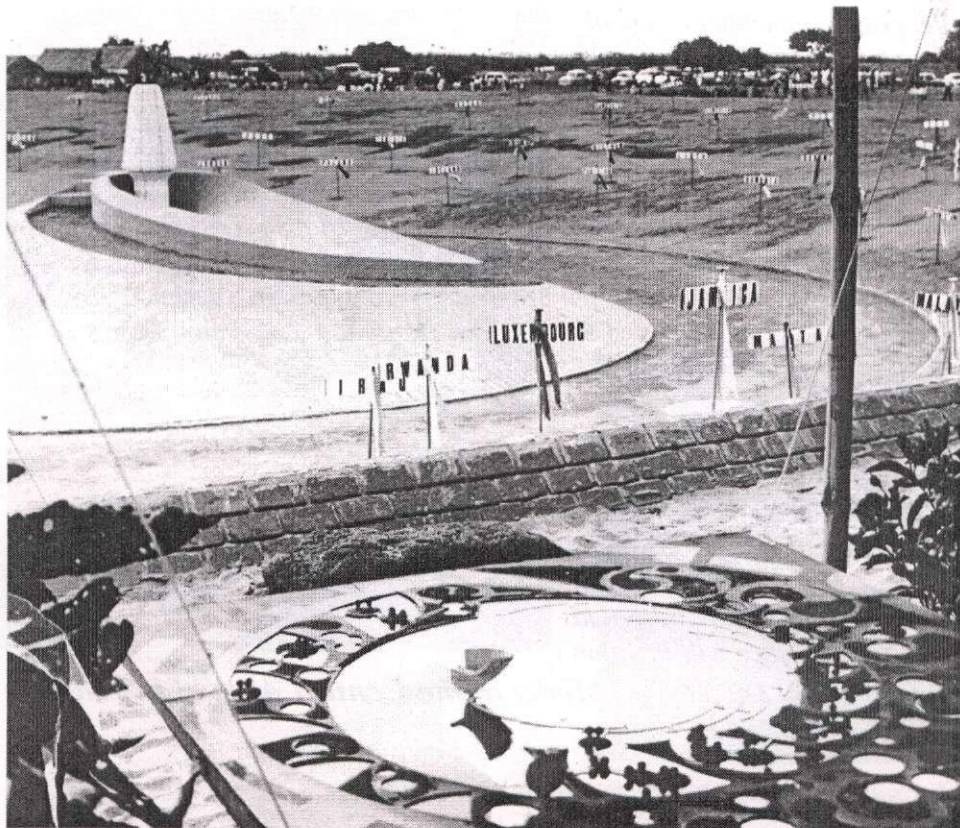
- 1) Auroville n'appartient à personne en particulier. Auroville appartient à toute l'humanité sans son ensemble.  
Mais pour séjourner à Auroville, il faut être le serviteur volontaire de la Conscience Divine  
\*
- 2) Auroville sera le lieu de l'éducation perpétuelle, du progrès constant et d'une jeunesse qui ne vieillit point.  
\*
- 3) Auroville veut être le pont entre le passé et l'avenir. Profitant de toutes les découvertes extérieures et intérieures, elle veut hardiment s'élanter vers les réalisations futures.  
\*
- 4) Auroville sera le lieu des recherches matérielles et spirituelles pour donner un corps vivant à une unité humaine concrète.



*3 photos of the arrangement made below the Banyan tree by Roger and Paolo*

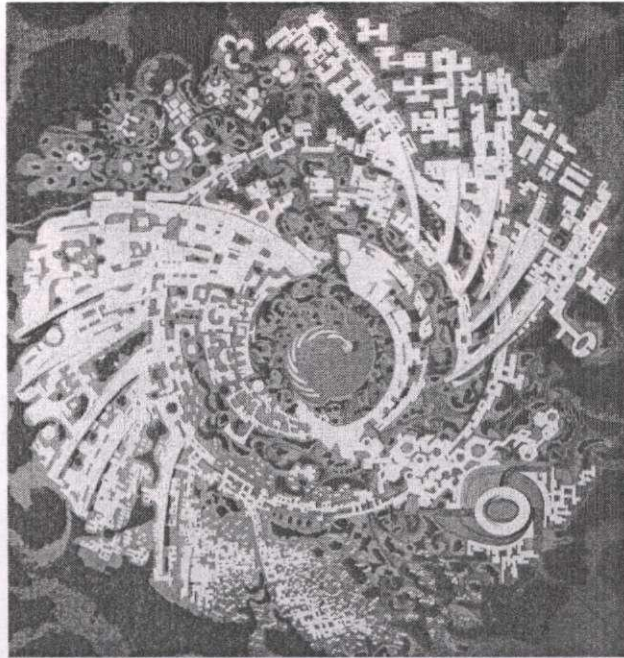


*Model showing the location, size and contours of the future township<sup>4</sup>*



*At the end of the function. In the foreground, model of the central area.*

<sup>4</sup> Richard Pearson had made this model.



*Galaxy Model presented at the inauguration*

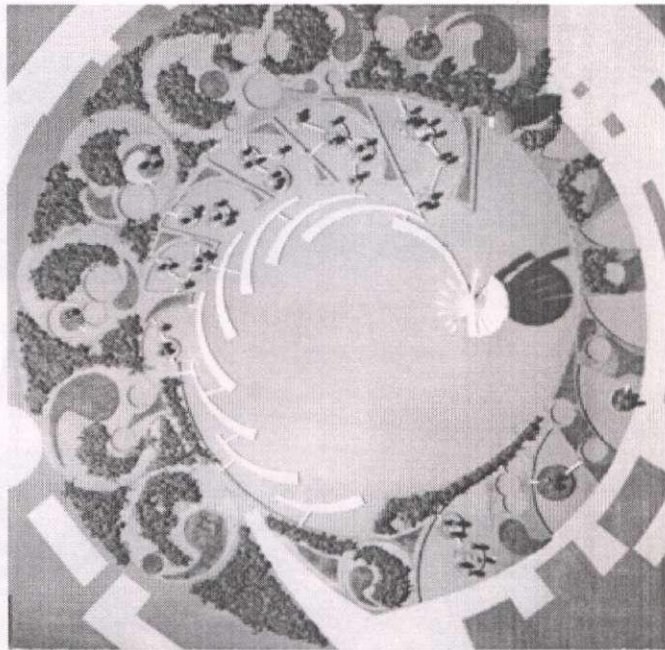
[Richard Pearson remembers vividly reading on one of the exhibition panels, handwritten in French<sup>5</sup>:]

Matrimandir Amour

Banyan Unité

Existence, Conscience, Félicité,  
Vie, Pouvoir, Lumière,  
Richesse, Utilité, Progrès,  
Jeunesse, Harmonie, Perfection<sup>6</sup>.

[When Mother saw that on this model Roger had featured the 12 Gardens outside the lake, She probably wrote for him the final names of the 12 Gardens and told him that Matrimandir, Banyan and the Gardens of Love and Unity had to be on the island. Mother will mention this layout to Satprem on 31.12.69.]



*Model of the Central Area of the Galaxy Model<sup>7</sup>*

\* \* \*

<sup>5</sup> Richard doesn't remember if this hand written panel was in Mother's own hand.

<sup>6</sup> Note that the significance of the Gardens has now changed, because Mother had told to Huta on 25<sup>th</sup> June 1965 that the 12 Gardens which constitute the *Park of Unity* would represent her 12 attributes.

<sup>7</sup> These two models are presented in detail in this compiler's "Roger Anger's Models of the Auroville Township.

13 April 1968

Taped conversation  
Original language: French  
Sources: Mother's Agenda, p. ; AMW, p. 144

[Excerpt from a conversation with Satprem:]

Roger has come for five days, and he wants to do what he calls one "sector of Auroville"<sup>8</sup>, that is to say, instead of immediately facing the problem of ten or twenty thousand people at once, he wants to begin with two or three thousand, from the viewpoint of construction, but especially to see how it's going to work: and to make the experiment of life in Auroville.... I had thought of it, and when I spoke to you last time, that was what came: how to go about the experiment? You know, Yvonne [Artaud] has ideas about education (I'm not interfering); he [Roger] has ideas about construction (I'm not interfering); but no one has seen the problem from the administrative or organizational or financial point of view, and that's just what I was talking about last time.

\* \* \*

20 April 1968

Taped conversation  
Original language: French  
Sources: Mother's Agenda; AMW, p. 146

[Excerpt from a conversation with Satprem:]

Today I received a letter from a Swedish lady, I think (Swedish or Norwegian, I don't know) who bought a painting of the crucifixion.... A huge painting! – huge, I don't remember the dimensions, but it's enormous, something like 10 metres high. She's asking me what to do with it! She wants to send it to me.... So I told her (she paid a lot for it, but she's a very rich woman, only she wanted to give it to me as a gift), I told her to hold an exhibition in a large hall, with a sign saying "the past" underneath it. And then to place beside it, a very small photograph of the galaxy, which is almost identical to the plan of Auroville – a photograph of the galaxy which is so big – and then, beneath this, the plan of Auroville which is big like this (*gesture still smaller*) and then to put a sign saying "the future". And she will have to ask people to pay an admission fee to see it!

You know that photograph of the galaxy<sup>9</sup>?  
It's very lovely.



<sup>8</sup> This "sector" will become the experimental area of "Auromodel", which was to comprise all the Auroville settlements in the vicinity of the village of Kuilapalayam.

<sup>9</sup> Only some galaxies (such as our Milky Way) have a spiral-shape. This photo is unlikely to be the one Mother speaks about. Note that this reference together with the one on 23<sup>rd</sup> April 1968 (next page) are the only two references on the "Galaxy" model in Mother's Agenda. Unfortunately, there is no other record of Mother's comments on it.

And one of the plans for Auroville is almost identical to it, and they did it without seeing the photograph of the galaxy...

They're going to put those two photos, and if people ask questions, they will tell them: write to them, they'll answer you.

I found that it would be an interesting symbol.

You know, if I put anything else whatsoever, I mean a photo of Sri Aurobindo, for example, or else some books, it will seem... it will look as if we wanted to start a new religion. I don't want any religions, finished with religions!

So it's an attempt at realization.

\* \* \*

**23 April 1968**

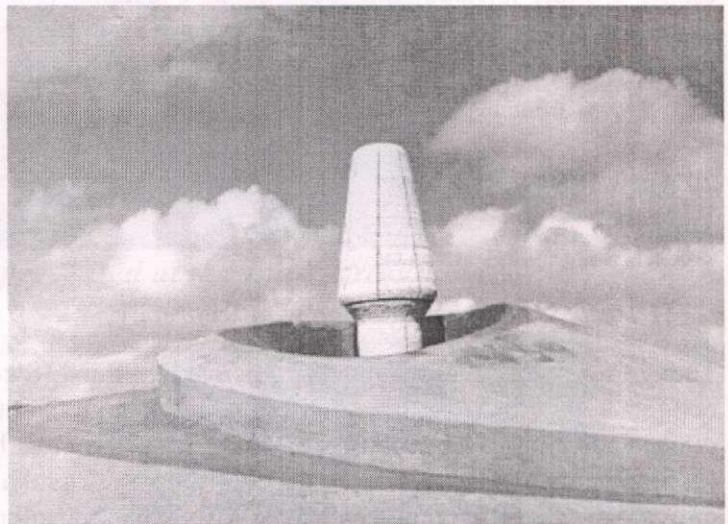
Taped conversation

Original language: French

Sources: Mother's Agenda, p. 110-111

*[Excerpt from a conversation with Satprem. Mother shows him a brochure on Auroville, the first photo of which shows a white urn beneath a wide sky.]*

***Photo of the Urn  
Mother showed  
to Satprem***



It's very good. It has something... I don't know, *[Mother pushes her fist down into the Earth]* it's like a Law of Destiny: something which imposes itself<sup>10</sup>.

*[silence]*

Did I tell you that a Swedish or Norwegian lady wants to send me a big painting of the crucifixion?... Yes. But I didn't show you the two texts. You know, I chose a photo of the galaxy, and then a photo of Auroville which slightly resembles it, and then under the crucifixion we're going to put in big letters *[Mother reads:]*

“The Divine Consciousness crucified by the desires of men.”

And after, in small letters like this, beneath the photo of Auroville, we're going to put:

“The Divine Consciousness manifested through human unity.”

We're going to see! The lady is very goodwilled, we're going to see the response in her country.

\* \* \*

<sup>10</sup> Mother's comment is very important because it shows that Mother liked the urn made by Vincenzo as per Roger's instructions. This gives credence to what Huta writes in *The Spirit of Auroville*, p. 207: “Roger told Paolo that he showed the photograph of the Urn to Mother and she was very pleased with it and approved fully.”

28 June 1968

Reported after a conversation

Original language: English

Sources: MTL, p. 27; The Spirit of Auroville, p. 79; AMW, p. 154

[After meditating with Huta, Mother says:]

Child, do you know the Banyan tree at the Centre of the Mother's Shrine?  
I saw you in my vision just now: you were sitting under the Banyan tree, and garlands were hanging all over you from the branches of the tree. Also, the flowers were showered on you from above. You were peacefully quiet.

[Huta painted Mother's vision. When Mother saw the painting, She asked that the length of the grass be shortened and after the modification wrote the name for the painting:]

"The inner life"



*The inner life*

\* \* \*

29 December 1968

Letter

Original language: English

Sources: Mother on Auroville, p. 76; Facsimile at AV Archives; MoA, p. 76; CWM, XIII, p. 236; AMW, p. 158

[Arindam writes:]

My house<sup>11</sup> is finished, should I have a name for this house?

(signed) Arindam


[Mother replies to Arindam:]

"Arindam",

[Turn Over the page]

my house is  
finished, should  
I have a name  
for this house?

Arindam

"Arindam"  
T.O. 

I should like this whole

place<sup>12</sup> to be called

"PEACE"

and that peace,

actual peace, should

reign there, not only

between the occupants

but with the whole


of Auroville, present &

future.

<sup>29.12.68.</sup>  
I should like the whole  
place to be called

"Peace"

and that peace,  
actual peace, should  
reign there, not only  
between the occupants

but with the whole  
of Auroville, present &  
future. 

\* \* \*

<sup>11</sup> Arindam's house (actually, a keet hut) was in a place now called "Nursery Pumphouse", which lies further down than the "Matrimandir Nursery" – that is, outside the future "Crown road".

<sup>12</sup> By "this whole place", Mother meant the entire "Centre area", where Janet, Arindam, Gene and several other Americans had started to settle – which explains why Mother speaks of "occupants". Mother did not mention the exact extent of the "Peace" area, but it extended clearly beyond the future crown road. One could even argue that the name "Peace" should apply to the entire city area.

It should also be noted that Mother will speak again of the "Peace" area only once during the following week, but that she never used this name anymore after that – be it to speak of the city proper, or of the Matrimandir area.