

Matrimandir

Matrimandir Journal

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ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै
OM anandamayī chaitanyamayī
satyamayī parama
Sri Anubandya

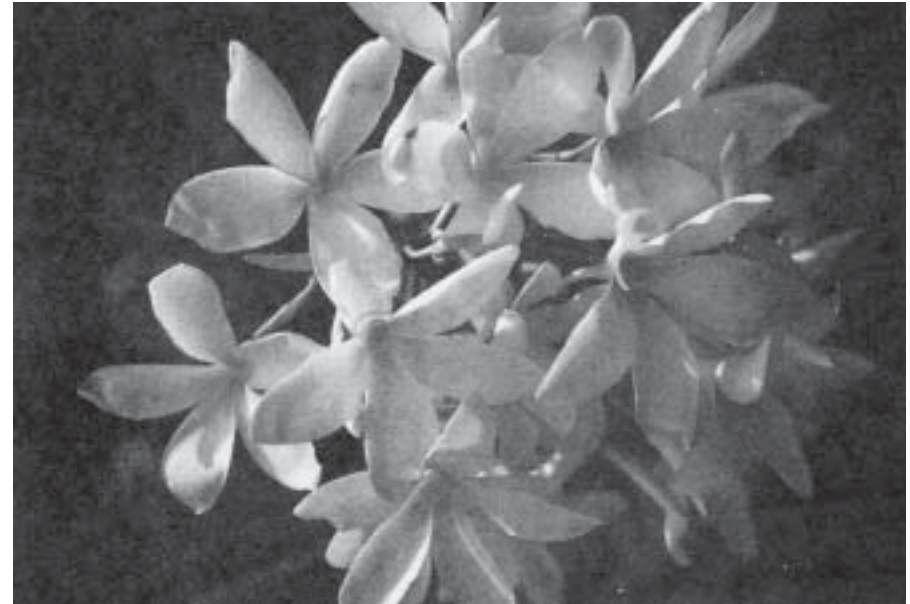
OM - She, the Delight
She, the Consciousness
She, the Truth
She, the Supreme

**"Earth shall be my work-chamber and my house,
My garden of life to plant a seed divine."¹**

Savitri

One of the most persistently powerful ideas about the centre of Auroville, the Matrimandir area, called 'Peace' by Mother has been with regard to the Inner Room. Mother described in minute detail what she saw on the inner plane, even specifying the exact dimensions of the room. As long as this Inner Room was not complete, it was the most important work to be realized: the whole spherical structure seemed to be created simply to hold this room! Once the various elements of the room were in place many people concluded that now the Matrimandir was there, manifest in matter. A logical consequence of this conclusion was the view that everything else yet to come at the centre was at least secondary if not somewhat irrelevant – mere architectural embellishment or an unnecessary prolongation of the work.

As with many such ideas, there is a profound truth at the base of this view. The Inner Room is unique in its importance. Unfortunately, to conclude that other aspects are less important is not a valid corollary. It even perpetuates a



Psychological Perfection

deep misunderstanding. The Inner Room of the Matrimandir stands in relation to the Peace area as the inmost psychic stands in relation to the embodied individual being. It is of primary importance and as long as it remains undiscovered or is not given its rightful status, the very first necessity of self-perfection has not been fulfilled. Until the psychic conversion has taken place, one has not even begun to wash one's feet on the banks of Yoga.

This has been the intuition behind the collective insistence to complete the inner room. Auroville needed to have the symbol of its soul in place, embodied inwardly and outwardly in all its harmony, beauty and perfection. But, if Auroville is to be an experiment manifest in matter – we know it exists on the ideal plane, what about the mind and life and body of this collectivity? And logically, what about the corresponding symbols of the mind, life and body that must be created in the Peace area? Auroville's central symbol is a *yantra* that creates in matter the human aspiration towards each level, each state of consciousness, each power of the Conscious Force that upholds this universe. Two messages of Mother are worth recalling: the Matrimandir, she said, is the living symbol of Auroville's aspiration for the Divine; it equally wants to be the symbol of the Divine's response to man's aspiration for perfection.

We need to scrutinize the philosophy that perceives the Inner Room to be exclusive in status and importance. This viewpoint often holds that the rest of the spherical structure, the meditation rooms, the Gardens, surrounding lake and park are somewhat unnecessary extravagances which could be reduced, perhaps eliminated or at least completed with less cost and complexity. The question is: in making this separation, are we committing the same error that post-Vedic India made when she gave exclusive importance to the seeking for *moksha* — spiritual liberation, the Nirvanic ideal? Translated into action it resulted in a neglect or even a rejection of life and matter, which led in the end to India's final decline.

Sri Aurobindo's action has been precisely to reverse this position and to create conditions whereby India could recover her ancient secrets, recast them in the present and give birth to a spiritual renaissance. Do we continue to remain products of an age that atavistically clings to the idea of that which is spiritual as opposed to that which is material?

What did Mother mean when in a conversation about the Matrimandir she said: ***“And every branch of human knowledge has been a failure because they were exclusive; and man has been a failure because he was exclusive. And what the new Consciousness wants – it is on this that it insists – is: no more divisions. To be able to understand the spiritual extreme, the material***

extreme, and to find ... to find the meeting point, the point where ... that becomes a real force...”²

The Matrimandir is there to remind us that the prime necessity is the ***“inner discovery, to find out who one truly is behind social, moral, cultural, racial and hereditary appearances. At the centre there is a being, free vast and all-knowing, who awaits our discovery and ought to become the active centre of our being and our life in Auroville.”***³

All the other elements at Matrimandir represent the complex but essential states of consciousness that are needed both in our aspiration for the Divine as well as in our growing awareness of the universal powers and states that create the manifest universe. ***“One must know how to move from consciousness to consciousness,”*** she said, while speaking of the states of consciousness she wanted created in the Matrimandir Gardens. But how can we know unless we appraise our subconscious tendency to have ideas about 'true' spirituality which tend to repeat the millennial pattern of life denial? Sri Aurobindo says, ***“Our yoga is not a retreading of old walks but a spiritual adventure.”***⁴ In the Supramental Yoga, it is a triple transformation that is sought, and the psychic conversion is but the first of the three.



Banyan tree and the garden area, 1969

*“The Gardens are as important
as the Matrimandir itself.”*

Another persistent impression is that while Mother described the Inner Room extensively, She said little about the other aspects of Matrimandir. It ought to be noted that in the very first conversation on the subject when she spoke about the pavilion of the Mother, she ‘saw’ it at the centre of a beautiful park and gardens:

“We have here – naturally, it is not like that in Nature, we shall have to adapt ourselves; it is like that on the ideal plane – here, a central point. This central point is a park which I saw when I was very young – perhaps the most beautiful thing in the world from the point of view of physical, material nature – a park with water and trees, like all parks, and flowers, but not many; flowers in the form of creepers, palms and ferns, all varieties of palms; water, if possible running water, and possibly a small cascade. From the practical point of view, it would be very good: at the far end, outside the park, we would build reservoirs, which would be used to supply water to the residents ... That is the centre.”⁵

While the Matrimandir structure evolved in subsequent conversations from the initial idea of something resembling the Golden Temple at Kyoto into the present sphere, the idea of the gardens and park focused into the present twelve Inner Gardens, the thirteenth one around the Banyan Tree and the surrounding Lake and Park, isolating this zone from the rest of the city.

The Matrimandir, the symbol of the Universal Mother, will need to achieve a detailed perfection, expressing in every aspect of its material creation the power of Mahasaraswati. The 24 states of consciousness that will be embodied by the Meditation Rooms and the Gardens become crucial to the completeness of the symbol.



Aerial view of the gardens

The Material World

One has to appreciate the tremendous time, energy and perfection that Mother herself gave to her work in the domains of material nature. Both She and Sri Aurobindo repeatedly speak about the importance of this terrestrial world.

“Ours is the most material world, but it is not necessarily ‘low down’, at least, not for that reason; if it is low down, it is because it is obscure and ignorant, not because it is material. It is a mistake to make ‘matter’ a synonym for obscurity and ignorance. And the material world too is not the only world in which we live; it is rather one of the many in which we exist simultaneously, and in one way the most important of them all. For this world of matter is the point of concentration of all the worlds; it is the field of concretisation of all the worlds; it is the place where all the worlds will have to manifest. At present it is disharmonious and obscure; but that is only an accident, a false start. One day it will become beautiful, rhythmic, full of light; for that is the consummation for which it was made.”⁶

Other yogas are not concerned with the material world as it is and are content to have the evolving individual being achieve a subjective perfection in whatever their chosen sphere. But Sri Aurobindo and Mother have a radically different perspective.

“It should not however, be a subjective change, the whole physical life must be transformed. The material world does not want a mere change of consciousness in us. It says in effect: ‘You retire into bliss, become luminous, have divine knowledge; but that does not alter me. I still remain the hell I practically am!’ The true change of consciousness is one that will change the physical conditions of the world and make it an entirely new creation.”⁷

It is the material world, presently a world of ignorance, that is the proper field of realization for the Integral Yoga. The settled order has to be unsettled, the laws of Nature reversed.

“Our aim is to change things. The scientist says that whatever is, is natural and cannot be changed at heart. But, really speaking, the laws of which he usually speaks are of his own mental making; and because he accepts Nature



Banyan tree

as it is as the very basis, things do not and cannot change for him in any complete sense. But, according to us, all this can be changed, because we know that there is something above, a divine truth seeking manifestation. There are no fixed laws here; even Science in its undogmatic moments recognizes that the laws are mere mental constructions. There are only cases, and if the mind could apply itself to all the circumstances it would find that no two cases are similar. Laws are for the mind's convenience, but the process of the supramental manifestation is different, we may even say it is the reversal of the mind. In the supramental realization, each thing will carry in itself a truth which will manifest at each instant without being bound by what has been or what will follow. That elaborate linking of the past with the present, which gives things in Nature such an air of unchangeable determinism is altogether the mind's way of conceiving, and is no proof that all that exists is inevitable and cannot be otherwise.”⁸



The Matrimandir Gardens

Seen from the very particular perspective of the Integral Yoga, the Gardens and Park not only assume tremendous importance but are obviously not merely symbolic. In a yoga that wants to make this earthly life the life Divine, the Gardens represent the proper domains of material Nature.

The excavation on the crater to house the sphere began in early 1971 but what is less well known is that the Matrimandir Nursery had already been functioning since January 1970. Exotic flowering plants such as Hibiscus were planted. Many flowers grown in this Nursery were sent regularly to Mother. In fact most of the Hibiscus which have either New Creation or Beauty in their name were grown here and sent to her for naming. When the excavation work began, the Nursery team felt that they too should join in what was to be a priority effort to realize the structure. Mother was asked. She refused them permission: she did not want the work on the Gardens to either slow down or stop! *"The Gardens are as important as the Matrimandir itself"*, she said.



What is Nature?

The victory to be won in the Integral Yoga is in the domains of material Nature. In the Matrimandir these domains are symbolized by the Gardens. So a legitimate question arises – What is Nature? And what is her relation to the Supreme Mother? In one of her conversations Mother responded to just such a question:

*"I think that Nature is the most material part of the creative force which is concerned with the creation specially of the earth, of the material world as we know it upon earth."*⁹ *"But we know that Nature is... how to put it... a force, a consciousness or being, call it what you like, which is absolutely amoral, for whom the moral sense does not exist at all."*¹⁰

Because he has reason, man has acquired a different status vis à vis Nature's laws as compared to other animals. With the use of his mind he can bring other laws to bear upon the natural world. His increasing (yet unenlightened) external



manipulation and mastery of Nature bear this out. At the same time we continue to believe in the immutability of Nature's laws. In response to a question, Mother added: *"... human reason is higher than Nature. Nature is infrarational. The laws of Nature are infrarational laws. So when men come along and tell you, 'But what do you want, it is the law of Nature', as for me, it makes me laugh. It is not worth being a man, it would be better for you to be a monkey or an elephant or a lion.*

*"This is the only superiority that man has, his having a reason, and when he doesn't make use of it he becomes absolutely an animal."*¹¹

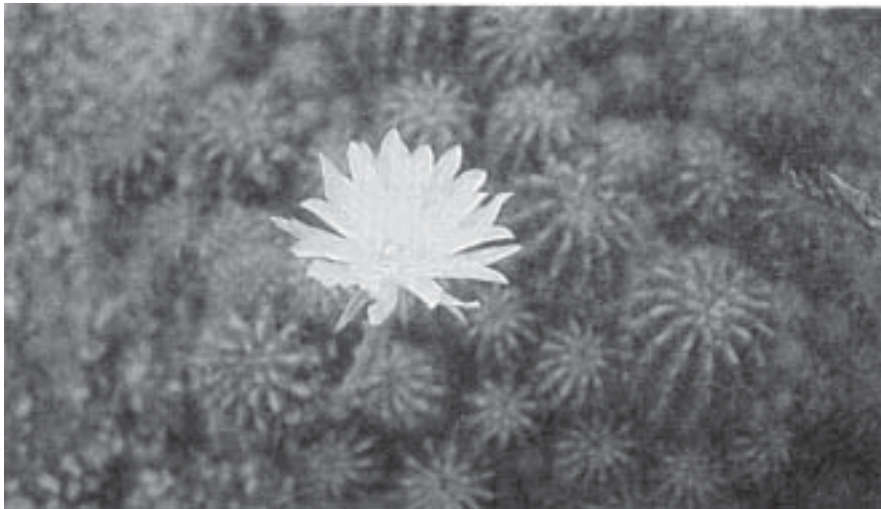


Banyan tree

Mother Nature

In the Agenda of 1970 Mother recounts an experience she had at the age of twelve when she first 'encountered' a being who assured her that she personally would have everything she required in life in abundance. It was only later Mother understood that she had 'met' material Nature. At a personal level, she continued to enjoy an excellent relationship with this being, but for a long time it was quite another matter with regard to the Supramental Yoga. In a conversation of 1953, Mother remarked:

"It happens we are obliged to take our support on what Nature has done, because it is she who has been at work till now. But at the same time we do not approve of her ways of working. So that produces a small inner conflict (in the family, if I may say so!); but it makes things somewhat difficult, because she does not like her way of being to be disturbed. And yet, if one goes on doing as she wants, then it will always be the same story, always there will have to be this disappearing and beginning again, for it is her play. Hence one must be able to prevent her from destroying. But if by chance a good way is found to get her interested and make her collaborate, then with her collaboration it would be possible to succeed.



Fortune

In reality, all that is needed is to make her understand that things can be done in another way than hers.

And then since she possesses (as you see) a wonderful ingenuity and a truly fantastic imagination... You have only to look at animals or to photograph them. If you look at that and compare the little mouse with the giraffe or the elephant with the cat, all those animals that were once there and all the animals that still have extraordinary and grotesque forms – what an imagination, what a tremendous imagination! If you had to create all the animals that are on earth, you would have found it rather difficult! Now that you see them it appears to you quite natural... And everything is like that. It appears to us quite natural because we have always lived with it, but one must truly have a genius...

So the person who has genius and at the same time the power to realize whatever she imagines, does not like very much people meddling in her affairs! She says: "Are you capable of doing what I do?"

You must convince her that you don't want to upset anything she is doing but that you wish simply to bring in something more. To convince her there is only one way: to do it. So long as it is an aspiration, she smiles, she looks on, she says: 'Let us see, let us see, what are you going to do?'

*But when it will have been done, I believe, she will say: 'It is all right.' So there is only one way, it is to do it."*¹²

Mother and Sri Aurobindo never accepted the appearance of fixity in material things and considered it only a trick of the forces of material inconscience. The absolute fluidity of these laws was physically demonstrated to Mother by an experience she had in her own body. She speaks in the *Agenda* of an incident which occurred when she was in Paris at a time when women wore ankle length dresses. She dreamed one night of growing taller and found, on waking, that her body had actually grown an inch overnight —her dress was that much shorter! In a letter Sri Aurobindo remarks:

*"The principle of mechanical repetition is very strong in the material nature, so strong that it makes one easily think that it is incurable. That, however is only a trick of the forces of this material inconscience; it is by creating this impression that they try to endure."*¹³



The Serpent's Tail

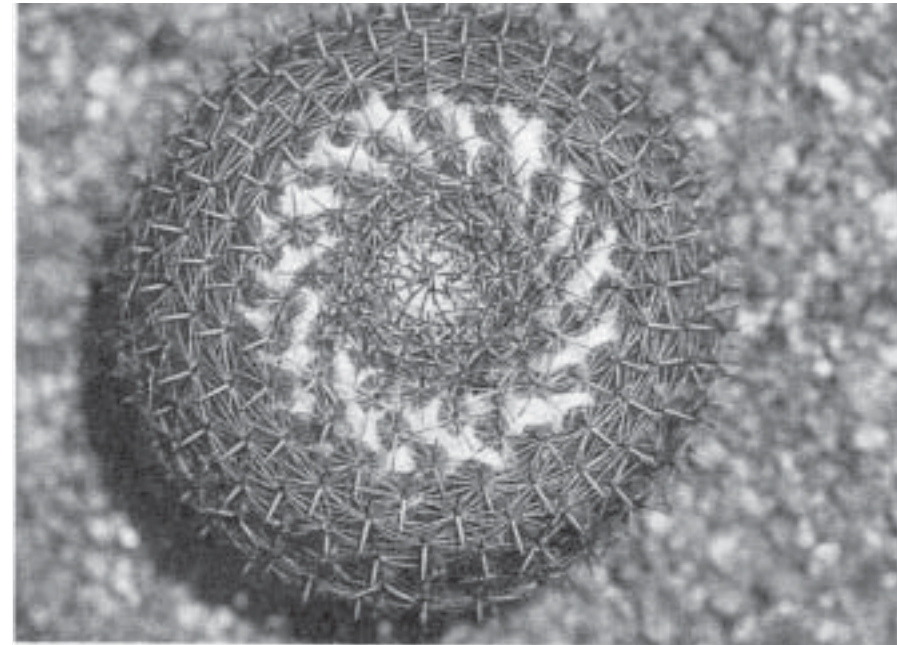
In another conversation Mother was asked exactly why it was so important to transmute the domain of Nature given that her ways are so slow, obscure and complicated. Nature takes such a very long time to do a thing which could probably be done much faster, more easily and without wastage by means of an inner action. Mother's answer explains perfectly why it is essential to work in matter and not only in the spirit world. The material world represents a short cut:

"You know the image sometimes given to the universe: a serpent biting its tail? And it is taken as the symbol of the infinite, of the universe. Well, it is a fact. In the creation there is a progressive, a greater and greater materialization. But we could take another image (I am taking an approximate image): the universe is a circle or rather a sphere (but for the convenience of explanation, let us take a circle). There is a progressive descent from the most subtle to the most material. But the most material happens to touch the point of origin of the most subtle. Then, if you understand the image, instead of going all the way round to change matter, it is much more easy to do the thing directly, for the two extremities meet – the extremely subtle and the extremely material touch, since it is a sphere. Hence, instead of doing all that (Mother draws a circle), it is much better to do this (Mother touches the extreme material end of the circle). In fact, psychologically it is that. The rest will follow quite naturally. If that is done (Mother touches the same extreme material end), all the rest will get settled as a matter of course. And it is not even like this! It is precisely for the convenience of work that all has been concentrated or concretized at one point so that instead of having to spread oneself out in the infinite to change things, one can work just on the point that serves as the symbol of the whole universe. And from the occult standpoint, earth (which is nothing from the astronomical standpoint; in the immensity of the astronomical skies, earth is a thing absolutely without interest and without importance), but from the occult and spiritual point of view, earth is the concentrated symbol of the universe. For it is much more easy to work on one point than in a diluted vastness. This all people who work know. Well, for the convenience and necessity of work, the whole universe has been concentrated and condensed symbolically in a grain of sand which is called the earth. And therefore it is the symbol of all; all that is to be



changed, all that is to be transformed, all that is to be converted is there. This means that if one concentrates on this work and does it there, all the rest will follow automatically, otherwise there will be no end – and no hope.

But that is also why this point appears as particularly bad! Because the whole thing is concentrated. And that can be particularly good also. For always there are the two, the two opposites are together. And always the best borders on the worst, or the worst borders on the best (it depends on the side you look from). But it is because of the worst that you can find the best and it is because of the best that you can transform the worst – the two act and react upon each other..."¹⁴



The Cauldron of Nature

In another wonderful image Mother compared the action of material Nature to a huge cauldron in which she eternally creates and destroys forms:

“For a man this seems a confusion, for he can see only details, and it appears to be a terrible loss of time, because for him the idea of time is limited to the duration of his person. But Nature has eternity before her. And it is all the same to her to waste, for she is like someone who has a huge cauldron; she throws things in and makes a mixture, and if that does not succeed she throws all this out, for she knows that by taking back the same things she will make another mixture. And that is how it is. Nothing is lost, for it comes into use again all the time. Forms are broken and the substance is taken back, and it goes on constantly like that. It is made, it is unmade, it is turned inside out – what harm can it do her to try a hundred thousand times if it so pleases her! For there is nothing that is wasted, except her work. But her work is her pleasure. Without work she would not exist.”¹⁵

This sense of having all eternity before her and the refusal to be hurried was at the root of the disagreement between material Nature and The Mother. While the former could not understand what all the hurry was about the latter was an indefatigable warrior, come to wrest by force if necessary, the kingdom of heaven, to achieve the physical transformation, to triumph over death itself — not in some future fullness of time but in the here and now, in the present bodily existence.



Mother Nature's Collaboration

After many years of a grinding work, a digging *“Mid a horror of filth and mire/ A bed for the golden river's song/ A home for the deathless fire”¹⁶*, finally, on the 29th of February 1956 the Supramental Force descended upon earth. “A new world has been born”, Mother announced. And then, she gave the following New Year's Message for the year 1958:

***“ O Nature, material Mother,
Thou hast said that thou wilt collaborate
and there is no limit
to the splendour of this collaboration.”***

When asked for an explanation of this message she said the following:

“In the course of one of your classes (30.10.57) I spoke of the limitless abundance of Nature, the inexhaustible Creatrix who takes the multitude of forms and mixes them together, separates them again and remoulds them, unmakes and destroys them, to move on to ever new combinations. It is a huge cauldron, I said: she stirs things inside and brings out something; it's no good, she throws it in again and brings out something else.... One or two forms or a hundred have no importance for her, there are thousands and thousands of forms, and then as for years, a hundred years, a thousand, millions of years, it is of no importance, you have eternity before you! It is quite obvious that Nature enjoys all this and that she is not in a hurry. If she is told to rush rapidly through and finish this or that part of her work quickly, the reply is always the same: ‘But why should I do so, why? Doesn't it amuse you?’

The evening I told you about these things, I identified myself totally with Nature, I joined in her play. And this movement of identification provoked a response, a sort of new intimacy between Nature and myself, a long movement of a growing closeness which culminated in an experience which came on the eighth of November.

Suddenly Nature understood. She understood that this new Consciousness which has just been born does not seek to reject her but wants to embrace her entirely, she understood that this new spirituality does not turn away from life, does not recoil in fear before the formidable amplitude of her movement, but wants on the contrary to integrate all its facets. She understood that the supramental consciousness is here not to diminish but to complete her.

Then from the supreme Reality came this order, ‘Awake, O Nature, to the joy of collaboration.’ And the whole of Nature suddenly rushed forward in a great surge of joy, saying, ‘I accept, I shall collaborate.’ And at the same time, there came a calm, an absolute tranquillity so that the bodily vessel could receive and contain, without breaking, without losing anything, the mighty

flood of this Joy of Nature which rushed forward as in a movement of gratitude. She accepted, she saw with all eternity before her that this supramental consciousness was going to fulfil her more perfectly, give a still greater strength to her movements, a greater amplitude, more possibilities to her play.

And suddenly I heard, as if they came from all the corners of the earth, those great notes one sometimes hears in the subtle physical, a little like those of Beethoven's Concerto in D-Major, which come in moments of great progress, as though fifty orchestras had burst forth all in unison, without a single false note, to express the joy of this new communion between Nature and Spirit, the meeting of old friends who come together again after having been separated for so long.

Then these words came, 'O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration.'

And the radiant felicity of this splendour was sensed in perfect peace. That is how the message of the new year was born."

Later she cautioned:

"I will tell you only one thing: you should not misinterpret the meaning of this experience and imagine that from now on everything is going to take place without any difficulties and always in a manner that favours our personal desires. It is not on this plane. It does not mean that when we do not want it to rain, it will not rain! that when we want something to happen in the world, it will happen immediately; that all difficulties will be done away with and everything will be as it is in fairy tales. It is not that. It is something much deeper: Nature in her play of forces, has accepted the new Force which has manifested and included it in her movements. And as always, the movements of Nature are on a scale which is infinitely beyond the human scale and not visible to an ordinary human consciousness. It is an inner, psychological possibility which has come into the world rather than a spectacular change in earthly events.

I am saying this because you might be tempted to believe that fairytales were going to be realized on earth. It is not yet time for that. (silence)

One must have much patience and a very wide and very complex vision to understand how things happen. (silence)

The miracles which take place are not what could be called story-book miracles, in the sense that they don't happen as in stories. They are visible



only to a very deep vision of things – very deep, very comprehensive, very vast. (silence)

*One must already be capable of following the methods and ways of the Grace in order to recognise its action. One must already be capable of not being blinded by appearances in order to see the deeper truth of things."*¹⁷



Vital Forces

In many subsequent conversations, Mother described how Material Nature helped her in her work. This executive Force was not anymore the main source of resistance. The real problem, Mother said, had been the actions of man, the 'mental' being. As man developed his mental capacity he also developed a mastery which was greater than that of other animals over the so-called laws of Nature. He acquired a sense of being an independent being. Unfortunately he used this sense of independence given by the mind primarily to serve his unregenerate desire-soul and to call into the terrestrial plane the forces of the vital world.

"Therefore, it's an affair between the asuras and the human species. To transform itself is the only solution left to the human species – in other words, to tear from the asuric forces the power of ruling over the human species.

You see, the human species is a part of Nature, but as Sri Aurobindo has explained, from the moment mind expressed itself in man, it put him into a relationship with Nature very different from the relationship all the lower species have with her. All the lower species right up to man are completely under the rule of Nature; she makes them do whatever she wants, and they can do nothing without her consent. Whereas man begins to act and to live as an equal; not as an equal in terms of power, but from the standpoint of consciousness (he is beginning to do so since he has the capacity to study and to find out Nature's secrets). He is not superior to her, far from it, but he is on an equal footing. And so he has acquired – this is a fact – he has acquired a certain power of independence and that he immediately used to put himself under the influence of the hostile forces, which are not terrestrial but extra-terrestrial.

I am speaking of terrestrial Nature. Through their mental power, men had the choice and the freedom to make pacts with these extra-terrestrial vital forces. There is a whole vital world that has nothing to do with the earth, it is entirely independent or prior to earth's existence, it is self-existent – well, they have brought that down here! They have made...what we see!

So considering all that, Sri Aurobindo came to the conclusion that only the supramental power... (Mother brings down her hands) as he said, will be able to rule over everything.”¹⁸

If one studies Auroville's development over the last thirty odd years two observations stand out starkly. One is the incredible physical efflorescence on a plateau where advanced desertification had taken place. We in Auroville tend to take sole credit for this work without recognizing the supreme collaboration of terrestrial Nature in Mother's work. We have lost the sense of the sacred and therefore do not always know or acknowledge the aid given us by the invisible forces of material Nature. We exclaim at the beauty of her creation in Auroville: the trees, the flowers, the birds, the very joy that our material surroundings give us. We forget that we live upon a 'chosen' land, a land that appears to have consciously consecrated itself to the manifestation of a new creation. Imagine the status that the Matrimandir Gardens will have in such a creation.

But that brings us to the second observation, and that is the psychological difficulties and disharmonies in the life domains that have been here almost from the beginning of Auroville's manifestation. Anyone who has tried to realize a work in Auroville will know the forces of bad will and sheer resistance that can be encountered. Mother's explanation of the extra-terrestrial vital forces can explain many things. This entry into the material domain of these extra-terrestrial vital forces has brought the warping, twisting and crookedness of life as man knows it. This understanding can also help us to recognize why in the Integral Yoga a triple transformation is necessary. The psychic conversion may restore the white light on the prism of the individual being but it does not give one more than a subjective power over the material, vital or mental domains of the outer world. Mastery over all these domains is necessary in a yoga whose aim is a terrestrial realization.

The psychic transformation must be followed by first the spiritual and then the supramental transformation.

Material Mastery

The Matrimandir, as the symbol of the Universal Mother according to Sri Aurobindo's teaching, must give a very prominent status to all that represents the material world. In her conversations, Mother had to constantly chip away at an unconscious prejudice that appeared to repeatedly surface, even amongst those who had given themselves to the work. They continued to separate the material from the spiritual. In this context, she made some interesting remarks about material mastery.

“... Because of the false ideas prevalent in the world, we do not usually see the two things together, spiritual mastery and material mastery, and so one is always incomplete without the other; but this is exactly what we want to do.... If the two are combined the result can reach a perfection that's unthinkable for the ordinary human mind, and this is what we want to attempt.

...first one has to fight against a formidable mass of stupid prejudices which create an irreconcilable antagonism between material and spiritual life. And it is something so deep-rooted in human consciousness that it is very difficult to eradicate it, even in those who think they have understood Sri Aurobindo's teachings! And many people said, when for altogether different reasons I began to hold meditations again, “Ah! At last! We are returning to spiritual life...” This was indeed what prevented me from holding them for a long time. It was in order not to encourage this stupidity. But for other reasons it was necessary to do it and so I did. So long as this foolishness is not uprooted from human consciousness, the supramental force will always find it considerably difficult not to be engulfed in the obscurity of a human thought which understands nothing.”¹⁹



***“A Nature throbbing with a Heart divine
Was felt in the unconscious universe”²⁰***

Savitri

21.12.72



The Secret of Nature

At the heart of this terrestrial creation there is the secret of material Nature. A secret which awaits fulfilment. If Auroville wants to be a cradle for those beings who will inhabit the new creation it has to offer itself as a field for realizing this secret. It can do so only by transforming the very principle of life as it is presently lived.

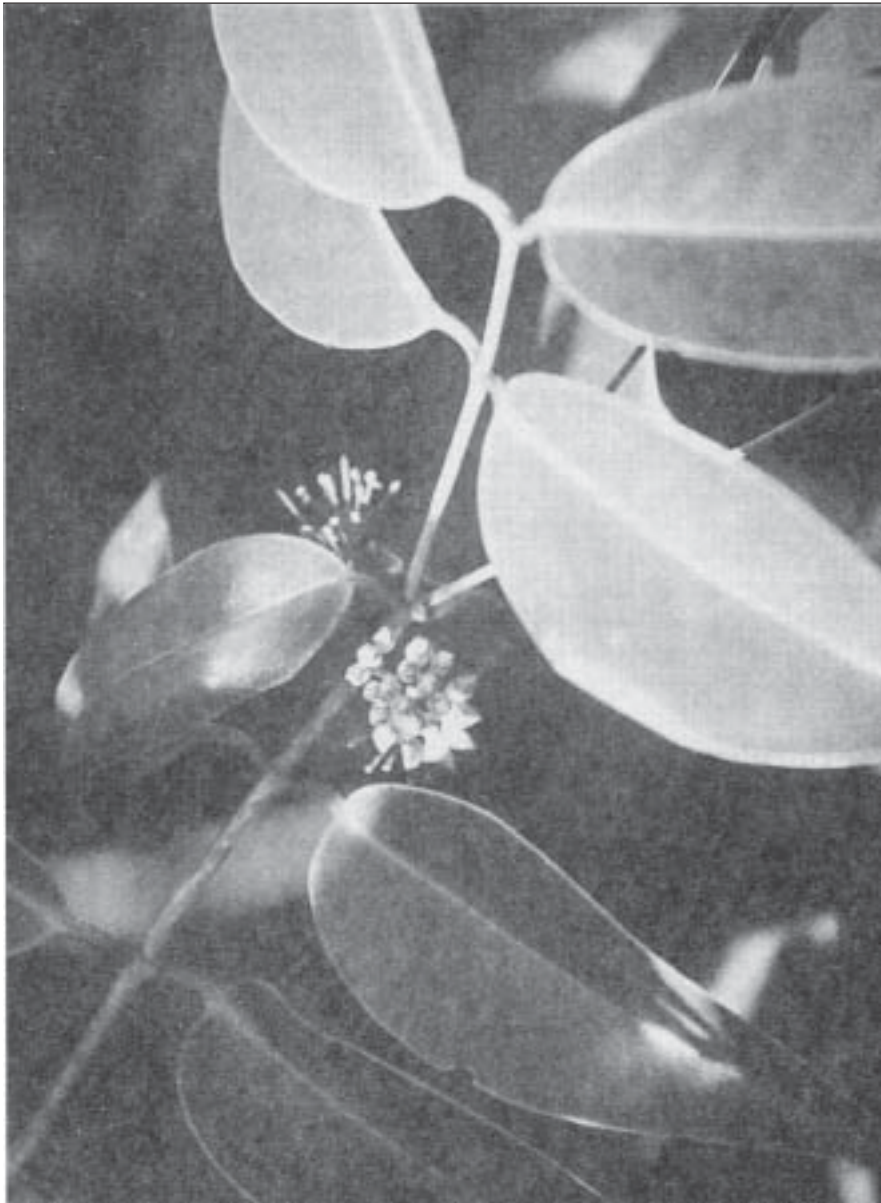
"The universe is an objectification of the Supreme, as if He had objectified himself outside of himself in order to see himself, to live himself, to know himself, and so that there might be an existence and a consciousness capable of recognising him as their origin and uniting consciously with him to manifest him in the becoming. There is no other reason for the universe. The earth is a kind of symbolic crystallization of universal life, a reduction, a concentration, so that the work of evolution may be easier to do and follow. And if we see the history of the earth, we can understand why the universe has been created. It is the Superman growing aware of himself in an eternal Becoming; and the goal is the union of the created with the Creator, a union that is conscious, willing, and free, in the Manifestation.

That is the secret of Nature. Nature is the executive Force, it is she who does the work. And she takes up this creation, which appears to be totally inconscient but which contains the Supreme Consciousness and sole Reality and she works so that all this can develop, become self-aware and realize itself fully. But she does not show it from the very beginning. It develops gradually, and that is why at the start it is a secret which will be unveiled as it nears the end. And man has reached a point in the evolution high enough for this secret to be unveiled and for what was done in an apparent inconscience to be done consciously, willingly, and therefore much more rapidly and in the joy of realization...

*Nature wants the creation to become conscious of being the Creator himself in an objectivization, that is to say, there is no difference between the Creator and the Creation, and the goal is a conscious and realized union. That is the secret of Nature."*²¹



Attachment to the Divine



Miracle

In this issue we began our search as an attempt to understand the necessity and importance of the Matrimandir Gardens and Park. To do so we entered the worlds of Mother Nature and explored how Sri Aurobindo and Mother view her. In the next issue of the MM Journal we shall continue our exploration of the Gardens, this time from the perspective of the tremendous time, energy and detailed perfection that Mother brought to the work she herself did with plants, flowers and other aspects that fall in the domain of Mother Nature.

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It is through individual donations that the Matrimandir, along with its gardens, has been and is being built. A lot of work remains to be done and financial support is needed. If you wish to collaborate in this effort, and to receive this journal or more information on various aspects of the work, please write to MATRIMANDIR, AUROVILLE 605 101, Tamil Nadu, India.

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