

Auroville's Roots in Natural Law

an exploration in four parts

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No rules or laws are being framed. Things will get formulated as the underlying Truth of the township [of Auroville] emerges and takes shape progressively. We do not anticipate. What I mean is that usually – always so far, and more and more so – men establish mental rules according to their conceptions and their ideal, then they apply them [Mother lowers her fist, as if to show the world under the mental grip]. And that's absolutely false, arbitrary, unreal, so the result is that things revolt, or else waste away and disappear... It's the experience of life itself that must slowly work out rules as supple and vast as possible, in order that they ever remain progressive. Nothing must be fixed. — The Mother, 30.12.1967

The only legitimate human interactions are those which are voluntary, meaning they are mutually agreed-upon by all of the involved participants. Man-made laws including those which decree and enact behaviours such as prohibition, taxation, and licensure are not voluntary in any way. They are commands of compliance which are always backed by the threat of violence or actual violent behaviour ... We can arrive at the unwavering truth that the term "government" is simply a euphemism for slavery – and that is what the human condition truly is: slavery. Slavery exists when certain individuals make a claim upon the body or the fruits of the labour of others, making them subject to them by violent and coercive means. — Mark Passio

If you can see the tyranny in a culture that demands that you obey, no matter what is asked of you and no matter who writes the laws, then you are beginning to understand the nature of evil. — Jeremy Locke

To listen is good, but not sufficient... you must understand. To understand is better, but still not sufficient... you must act. — The Mother, 24.11.1969

I – Festering Lilies and the View Over Lush Lakes

Freedom and its Correct Use

One of my countless sins of omission until recently consisted of a maintained disinterest in the question of whether there are natural laws relating to the human experience, both individually and collectively, just as there are laws determining the behaviour of matter. Initially, I rather found that the problem of free will vs. determinacy of our expressions of life could not be conclusively solved, and thus we could never know with certainty which decisions are right or wrong, moral or immoral. I have poached a little in these philosophical meadows, though – investigated questions such as "What is justice?" and made considerations about the freedom of the individual, for instance in the article "Living in Sin". In the process, I have eventually arrived at the same insights that other thinkers of diverse cultures have gained over the past two and a half thousand years, thanks to my own experiences as well as my observations, research, and conclusions. This honors not so much myself as those very mystics and philosophers whose insights into the nature of being, after such a long time under drastically changed circumstances, continue to prove true today. It speaks further for a regularity, some law of nature, which determines perpetually, everywhere, unchangeably and inevitably the success or failure of human communities. This law is called "Natural Law" in Western philosophy. The word "*nature*" derives from the Latin "*natura*" (birth); it refers to the derivation of our Rights from the characteristics given to man qua birth by Nature or God. Therefore, Natural Law in its validity refers to human nature.

All human beings are created Free and equal in Rights. This Freedom and these Rights cannot be transferred, ceded, diminished, accumulated, removed or otherwise alienated. In other words, **there is no such thing as authority or legitimate rule.**

My lifelong poking around had the disadvantage that it took a long time for conjectures to condense into certainties, but it had the great advantage that the principles of Natural Law could not be dismissed as just another set of arbitrary mental constructs. I proved them by using conventional tools for verification. The derivations performed by well-known Natural Law thinkers such as Jesus of Nazareth, Thomas Aquinas, Gautama Siddhartha, the philosophers of Enlightenment, Emerson, Thoreau, Steiner, or the American Founding Fathers reveal exciting facets. However, it would go completely beyond the scope of a single article if we wanted to start our discussion with Adam and Eve, so to speak, and examine all ramifications and variants. For our purposes – **to restore human self-determination** – there is no need for referring to the writings of philosophical authorities. Natural Law, as employed here in the article, is self-evident. It means a principle of cause and effect of human social interaction, intrinsic to the world, which radically proceeds from the freely born individual endowed with reason and conscience. Not only can Natural Law be applied in everyday life, it is indispensable for arriving at any form of social Good; ignoring or opposing it does not limit its working. I partly use contemporary texts by thinkers rarely cited in this context to illustrate these points. Such sources exist in encouragingly high numbers. What's missing is often the will to practically apply the Law.

The assistance that Natural Law, or its advocates, can provide is concrete to the extent that readers are willing to live their lives in its spirit after recognizing its foundations as true.

How few of those who march through the streets protesting against government overreach have understood that the answer to the slashing of the constitution by the state should be more Natural Law instead of more democracy, I would rather not know. However, I can

say with certainty that the following points have the highest relevance for the lives of all of us (in my opinion, even for the continued existence of that which essentially makes us human).

Hold on, it's getting exciting.

In the nearly two hundred states of the Earth there are just as many different definitions of what is right and what is wrong and how violations of law are to be sanctioned. This is called the legal system. This multiplicity of different legal norms – think of such extreme examples as the Sharia or the U.S. Constitution – which, moreover, change in content and character over time, often tempts people to fall into moral relativism.

Moral relativism is the view that what is right can be determined arbitrarily. Now, of course, there is no denying that, in this day and age, both legal and moral ideas – which inform each other to a certain extent – in fact spring from just such arbitrariness. The rules by which we orient our behavior depend in the last instance on our conception of the human being and our place in the world, and this conception differs from culture to culture, from country to country, and from person to person. In this confusing jumble of often incompatible norms, two things have been lost: first, the distinction between law, morality and ethics, and second, the objective difference between Right and Wrong. The latter goes by the name of "Natural Law" in philosophy, but it has existed and continues to exist under diverse names in all cultures. The best known are probably "Thomism", "Anthroposophy", "Cause and effect", "Spiritual law", "Karma" and "The Golden Rule".

What are law, morality and ethics?

Established by so-called authorities, man-made "positive" **law** consists of formal rules which define the freedoms, rights and duties of individuals and groups in a society, to guide their behavior with

the support of state power. Different societies have different authorities that apply different standards, but what they all have in common is the expectation of unconditional obedience and the sanctioning of violations by state authority. Positive law – constitutions, laws, statutes, ordinances, and court judgments – stand, as we shall see, in direct opposition to **Natural Law**, "*a set of non-man-made, binding, and immutable conditions that govern the consequences of the actions of all beings capable of holistic intelligence.*"¹

There exists no limit to Freedom under Natural Law, only consequences to its use. Rights are limited, though.

In terms of Natural Law, a Right is an action that does not initiate harm to other sentient beings.

A simple statement that has been enshrined in all cultures since time immemorial and that we call the "Golden Rule." Two forms of that Rule have been coined, a positive and a negative one, but really they work best in combination:

Do unto others as you want them to do unto you.

and

Do not treat others in ways you do not like to receive yourself.

The violation of a natural Right – abusing one's freedom for initiating harm on someone else – entitles the recipient to self-defense by all means necessary to restore their rights. Sri Aurobindo writes,

"When it is sought to suppress all chance of breathing by violent pressure, any and every means of self-preservation

1 Mark Passio: The Science of Natural Law (2021)

becomes right and justifiable ... It is the nature of the pressure which determines the nature of the resistance.”²

Natural-Rights violations produce long-term effects in the polity, manifesting themselves as forms of disorder, bondage, and collective suffering. But not only the violation, also the observance of Natural Law has consequences: The polity in the long run gains in cohesion, freedom, peace, justice, and prosperity. The best-known term for this dynamic is "*karma*" – an ancient South Asian concept that New-Age adherents unfortunately misinterpret as a personal balance of sins.

Morality as currently understood by most people is often, but not necessarily, identical with obeying positive laws. Morality, to them, consists in the concrete rules of behaviour that apply in a community, that is, about how one absolutely should live. If these rules are standardized, one speaks of a "code of conduct." Depending on the culture and subculture of the group to which people belong, morality defines their socially acceptable behavior. A pacifist will condemn any use of force against persons, a soldier will see the matter quite differently.

In Natural Law, any action that does not initiate harm to others is morally okay; it is a Right. He who initiates harm to others violates their natural Rights and therefore acts immorally.

Always immoral and therefore wrong in Natural Law are lying, theft, destruction of property, burglary, coercion, rape, assault, slavery, imprisonment and murder – acts that deprive their recipient of a Right.

Acts of self-defense, on the other hand, are rightful and never constitute violence.

2 Sri Aurobindo: The Doctrine of Passive Resistance (1948)

Ethics and morality are often used interchangeably. Moreover, a confusing variety of definitions is in use. Commonly, however, ethics is understood to be a set of mutable values and principles that govern the actions of individuals. In philosophy, ethics is thinking about morality; ethics provides the rationale for morality.

Under Natural Law, Ethics – thinking about Right and Wrong – is the prerequisite for morally Right Action.

Thus, whoever does not consciously think about morally Right behavior acts unconsciously and unethically. A person who does not think ethically cannot act morally; he or she does not exercise his or her Rights and is very likely to violate those of their fellow human beings. In their ignorance they may act immorally and unjustly.

What is remarkable about Natural Law is that ethical thinking and moral action always relate harmoniously to each other, because they can be traced back to the same source: **the objective knowledge of Right and Wrong**. This knowledge is based on the observation of causes and effects that has guided our species since its very beginning. Following Natural Law – abiding by the unwritten Laws of Nature – Humans have lived in small *egalitarian* groups for hundreds of millennia, as appropriate to our species as birds use to live in flocks. Only with the emergence of civilizations – *hierarchically* organized societies with a law-making authority at the top which cultivate order-following – do law, morality and ethics begin to diverge. The Swiss philosopher Chnopfloch aptly describes the dynamic that results from their divergence:

There is war in this world, a war between morality and Ethics. The two words are equated to disguise this – to disguise the fact that the Ethics of the individual and the morals of society have diverged and moved far away from each other. For only morality can be manipulated and misused by the controllers for their own purposes, and only through morality can masses of

people be controlled. It is up to each and every one of us to decide which side we will fight on, and we must choose a side, because today man has only two choices: to be moral and unethical, or to be Ethical and immoral. Do you listen to society and what others tell you, or do you listen to the Laws of life, the inner voice that Nature has written into your heart with its own hand?"³

How does this dynamic come about?

As already described and deduced in many of my articles, civilizations are cultures that run on a program for controlling the world and reality. All their efforts are directed towards the prevention of undesired events with probability bordering on certainty and to make desired events occur with equal probability. This requires a categorization of phenomena into positive and negative ones, which are then met with standardized actions. The categories and standards are nothing but arbitrary determinations. From the beginning, and to the present day, those determinations are always oriented to the interest of the person or group who makes them. Three facts, immoral in terms of Natural Law, follow from this:

- 1) The determinations codified in law enforce the ethics of the lawmaker. As they deny the freedom of the "subjects" they are intrinsically sociopathic in nature, i.e., immoral under Natural Law;
- 2) The actions prescribed by the lawmaker are often – and the prescribed sanctions for non-compliance are always – associated with violence, or the threat thereof, against recipients of orders. Thus, they are always immoral under Natural Law.
- 3) Following rules and carrying out orders is always immoral because the ethics of the recipient of the order play no role in their implementation. Either the order-follower must violate their ethical understandings, bend their ethics to fit the rules, or omit ethical

3 Chnopfloch: Fachidioten, Gurus und der Krieg. youtube, August 2021

considerations altogether. This is unethical according to Natural Law and therefore immoral and therefore violates Natural Law. To put it mildly:

Legality does not equal Morality. If a man-made rule contradicts Natural Law, it is invalid. If, on the other hand, it conforms to Natural Law, it is unnecessary.

Legal and illegal do not matter at all in terms of Natural Law.

My long-time readers will know that the author of these lines lives in Auroville, a city founded in 1968 in service to the principles of Integral Yoga, a philosophy which incorporates and builds upon Natural Law principles. Following the teachings of the Indian philosopher Sri Aurobindo, city founder Mirra Alfassa, known here only as "The Mother," stipulated that there should be no government, no courts, and no police. No laws should apply, no money should be used internally, and no mind-altering substances should be consumed. Politics, tradition, and conventional morality were to have no influence on the actions of the residents, and gossip was to be avoided. They were to live "a life divine, but no religion",⁴ aligning their behavior with the highest consciousness available to them and resolving their conflicts through good will. Why? Because all elements negated here influence, corrupt or even prevent people's free decision for the Good. Only a decision made completely freely, taking into account the objective criteria of Right and Wrong, can be morally Right and Good and therefore in harmony with the Will of the Divine. Thus, in his letter to the Roman Christians, Saint Paul states that they were freed from the old, man-made law to freely follow their conscience, according to the message of the Son of God:

"But now we have been released from the law, for we died to it and are no longer captive to its power. Now we can serve God,

4 Mirra Alfassa a.k.a. The Mother of Auroville

*not in the old way of obeying the letter of the law, but in the new way of living in the Spirit.*¹⁵

The objective difference of right and wrong.

And this brings us to the key point, which is the extent to which true Morality is not relative but objectively determinable. Moral relativism means that any moral view is considered to be equivalent to any other, because they are all basically arbitrarily introduced rules. That this is the case in practice cannot be denied. The multitude of existing moral systems testifies to this. However, this does not at all mean that all moral rules lack a concrete foundation. We find that certain rules – roughly speaking, those compatible with the "Golden Rule" – have been valid in all cultures and at all times. This already speaks for their universal effectiveness in the world of man. It shows that persons who thought ethically have everywhere come to the same observations about human nature and that they knew that every individual action has social consequences. Specifically, it can be observed that communities that respect Natural Law tend to increase freedom, justice, peace, and prosperity; where Natural Laws are consciously or unconsciously disregarded, mores deteriorate, injustice increases, and the community tends toward unfreedom and even slavery.

Therefore, attentive observers of the human condition at all times and in all places concluded: To without necessity take something from others that belongs to them – property, mates, life, health, security, freedom, truth – is unethical, immoral and wrong. Or, to put it positively, any action that initiates no harm to other sentient beings is a Right. If you confront people who believe morality lies in the eye of the beholder with harmful acts such as rape, slavery, murder, or theft of precious belongings, they will concede that such acts feel bad, regardless of the cultural background. Only sociopaths will

5 Paul: Epistle to the Romans, 7:6, New Living Translation

deny that. So it *does* matter what the moral rules are, and they are present in everybody.

The entity that brings to human consciousness the intuitive knowledge of morally Right and morally Wrong actions is called *conscience*.

While evolutionists assume that the characteristics of living beings get passed on from one generation to the next because they offer an evolutionary advantage, believers of all religions assume that the Creator has wisely endowed man in such a way that he can distinguish right from wrong actions and is free to make use of this knowledge.

Thus, the inherent agency of conscience in all human beings, its purpose and its usefulness in fulfilling that purpose are rather rarely openly disputed. We get called by our nature to listen to our conscience. Moral relativism denies conscience, obedience suppresses it altogether. Both attitudes are categorically wrong, not only because they are immoral in themselves, but because they open the door for abusers. Authority cannot exist without the ethical poverty of its subjects.

Why is it necessary to know right from wrong?

Following the conscience, which intuitively knows the objective difference between Right and Wrong, is to the advantage of all of us, because only morally Right actions lead to order, peace and justice. Conscience can be drowned out by rational consciousness or emotions. That is why it is important to become rationally aware of the intuitive contents of conscience as well, and it is equally important to cultivate an empathic understanding of other sentient beings' desire for freedom (i.e., their pursuit of Rights). Knowledge of the rules that govern the human condition – in other words, knowledge of Natural Law – are indispensable to the formation and

preservation of a polity that serves freedom, peace, happiness, and justice. What is self-evident in engineering, namely that a functioning construct can only be formed on the basis of correctly ascertained facts and understood principles, is also true in sociology: behaviours that ignore or deny objective Morality can never result in a positive outcome; society then simply does not "function" but becomes mired in all sorts of suffering.

More than that: Daniel Quinn, former monk and author of the *Ishmael* trilogy, claims that every species follows one specific set of rules each which he summarily calls the "Law of Life."

The continuation of each species, including the human species, depends on acknowledging that Law.

"The Law of Life isn't what governs life, it's what fosters life, and anything that fosters life belongs to the law... A biologist would probably say that what I'm calling the Law of Life is just a collection of evolutionarily stable strategies—the universal set of such strategies, in fact."⁶

Natural Law would necessarily be part of that wider set of the Law, and an integral part of the human condition. Ivan Illich, like many others, was convinced that,

"There is, in other words, a given human nature, just as much as there is a given physical nature, and a society can only be good insofar as its principles are drawn from insight into this nature. [Illich's book] 'Tools for Conviviality' had its roots in his fear that the society he was writing about not only threatened human nature but was on the verge of abolishing it altogether."⁷

6 Daniel Quinn: *The Story of B* (1996)

7 David Cayley: *Ivan Illich. An Intellectual Journey* (2021)

This abolition did not begin with the application of genetic manipulation or chip implants. It results from a long process of erosion of our ability to know ourselves, that is, to live freely within the framework of what is called the Law of God, Natural Law, Dharma, the Law of Life, or Integral Yoga.

We do well, then, to pay as much attention to the knowledge of cause and effect in social affairs, which is rooted in our human nature, as we do to the laws of physics. The law of human life, i.e., the one evolutionarily stable strategy for human action, is Natural Law as practiced by each and every culture ever since the birth of the genus *homo* – just not by our culture, civilization. We only ever thought and talked of it, yet rarely practiced it. It is perhaps for our societies practicing the exact opposite of True Morality and Freedom that thousands of thinkers throughout the ages have become obsessed with Natural Law. Among them were the founding parents of Auroville, the Indian national hero Aurobindo Ghose and his spiritual companion Mirra Alfassa, the Mother.

Indeed, the Auroville of the 21st century is a suitable example to prove Natural Law – the law of cause and effect. Precisely because the insights of Sri Aurobindo and the Mother remain largely misunderstood and unpracticed, precisely because there is widespread ignorance of karmic action among the population, precisely because the majority of us do not "die to law and are no longer captive to its power," precisely because we trust authority more than our own knowledge and conscience, have police patrolling the streets, call the courts, get paid for our services to others, worship false idols, don't always take honesty seriously, play politics, let ourselves be intimidated by officials, take mediated information at face value, and confuse rule-following with Morality, Auroville is currently a place that is *not* at the service of Truth, and therefore not exactly the city the world has been waiting for; for it is precisely because we collectively have not listened to our

conscience that our polity has long been failing in its purpose. The fact that we think twice about what we say in public and that the official mold neighs at all corners shows our utter terror of the “Divine Anarchy” the Mother wanted to open up for us.

On the importance of freedom

There, this is the real topic we are talking about. Let us call a spade a spade: anarchy – or rather *anarchony*, the absence of a ruler – or *acephaly*, the absence of a headman, are what the consistent application of Natural Law amounts to socially. As the exercise of power or force and the obeying of orders or rules are invariably immoral, all government, all statehood, all forms of authority are immoral, unjust, wrong; *including democracy*. If in a polity free decision according to objective moral facts is inhibited or prevented, even by popular vote, then the people in it are unfree.

This society is deeply immoral because it directly threatens our viability.

It deludes itself about its slavish incapacity for self-responsible action, engaging in hollow debates about constitutional rights and postmodern discourses on the equivalence of various definitions of freedom or morality.

“In reality, however, you don’t have to write or read long books to explain or understand freedom. It is quite enough to look out over a lush lake, for example. All the beings you see there are free in the true sense of the word. Freedom is the basic regularity of all living nature. And civilization has turned against this very regularity.”⁸

The American bio-philosopher George Gorman elaborates on this idea:

8 Steffen Pichler: The Golden Springtime (2019)

*"Intentionally moving one's own body, interacting with others, preserving one's gains and questioning one's options play essential roles in shaping the experiential processes of everything alive. Like ourselves, other animals and plants are skilled trackers of personal value, since nothing but their own will power is guiding them to live in terms of their personal needs and desires. It's not automatic ... It's natural that experiencing a life without freedom is abhorrent to the living. Even the simplest bacteria behave in unpredictable ways not wholly determined by identifiable causes, including the molecular processes of their internal chemistry. Because they're free."*⁹

And this has consequences for the quality and ending of our lives, as book author Steffen Pichler quite correctly points out. He concludes that in nature – in contrast to the domesticated humans, animals and plants of civilized culture – there is little extended sickness, because it restricts the freedom of development of the living being.

*"It is very important not to imagine a natural instance that determines the end of any living being. It is vice versa: The natural system ensures, in a somewhat automatically way, that life ends when it no longer comes along with the state of healthy freedom. In this respect, life is freedom, and if it, freedom, ceases, then life also ends automatically."*¹⁰

In view of such considerations, I have long been asking myself whether we, insofar as we obey authorities and the pressure of mainstream views, can actually still be called fully alive, or whether the condition of the majority of our fellow human beings should not be described as a stage of advanced zombification.

9 George Gorman: We, the living, vol.. 1 (Manuscript 2019)

10 Pichler (2019)

Corruptio optimi pessima

And Auroville? What chance does the rest of the world stand if model projects like this township fail to implement Natural Law in everyday life? Well, first of all, one can state with Shakespeare that „*Lillies that fester smell far worse then weeds.*“¹¹ The stench of lofty but rotten thought emanating from the dominant culture of our day is horrible enough. But the same stench becomes much worse when it emanates from those people or places to which one has looked with admiration: the pop star who has had his parts sung by others; the academic who plagiarizes the works of others; the priest who abuses his protégés; the environmental protection organization that got paid off by the dirtiest corporations; the peace party that starts a war under cheap pretexts; the rebel who surrenders to a public mania just when her ability to speak the truth is needed most urgently; and of course the intentional commune that no longer understands its own principles and therefore practices the exact opposite of what they claim to aspire.

It is extremely painful when noble goals turn into something that causes damage, because it thoroughly destroys the hope for a better world. Competence declines fastest where it gets handed over to so-called authorities. The misguidedness of people shows most clearly in the Delusion of those who take the trust put into them as a justification for immoral actions. Evil rages most rampantly in polities where deep understandings have calcified into iron rules.

Ivan Illich, with reference to the canonized church teacher and Natural Law thinker Thomas Aquinas (1225-1274), when characterizing such conditions applied the Latin saying *corruptio optimi pessima* –

The corruption of the best is the worst.

11 Shakespeare: Sonnet 94

The inhabitants of Auroville, more so than ordinary people, have the task of learning to understand their principles, the core of their humanity, anew, to right the abundance of wrongs. The fact that the founding documents of the city still hold undiminished validity, despite the massive undermining by the neoliberal system, can be an advantage in this. The tension between what is and what ought to be, between reality and utopia, creates irritations and pains that eventually must reach a breaking point that forces a decision between "Just keep going!" and "Stop the nonsense!" I believe that this breaking point has arrived, locally, nationally and globally.

Social goodness does not manifest all by itself. First of all, you have to know what is good without a doubt, you have to want it with every fiber of your being, you have to consciously decide to go for it and finally you have to actively implement it. People must and people will put their entire existence on the line for it, because anything else would be a decision in the sense of "Just keep going", and this would be tantamount to a death sentence for the Good in us, perhaps even for the species. We were not created for isolation, slavery, falsehood and greed. The cries of every bottle-feeding newborn, the rebelliousness of every latchkey child, and the incessant rebellion of the adolescent, about whom even the ancient Sumerians already complained, ought to tell us just as plainly the obvious truth about our inhuman culture as our own discomfort before leaving home in the morning, our stomach churning at encounters with so-called authorities, the sense of meaninglessness in our lives, our addiction to "forgetting," or the irrationally destructive behavior we exhibit in conflict situations. No one wants to live like this, and yet the overwhelming majority have subordinated themselves to the machine, to the system of the locust. The regularities embedded in Natural Law give all seekers of freedom, justice and brotherhood a stable foundation on which they can build, using the abilities they have been given by birth. Those, however,

who believe that they cannot live without authority have their further path clearly marked out for them: As wage slaves, gullible voters, target group members, consumers, taxpayers, cannon fodder and guinea pigs for experimental therapies, they will eke out their lives by the sweat of their brow until the end of their pointless days. And if they are not allowed to die, they will slave away forever.

II – Nietzsche is dead

At the Service of Truth: Natural Law and Auroville

In the previous article, I described some key principles of Natural Law, such as ethics, objective morality, and freedom.

Speaking of Natural Law I mean a principle of cause and effect in human social behavior. That principle is intrinsic to the human condition, proceeding from the freely born individual endowed with reason and conscience. Based on correct observation of that-which-is (Truth), when the individual undertakes an ethically stringent inquiry it results in a morally correct evaluation of what he or she ought to do; given that the process has not been spoiled by egoic motions or external influences the outcome of Morality is Right Action. Abidance by or ignorance of Natural Law determines the success or failure of human communities. Those which value truthfulness tend to increase justice, freedom, peace, and happiness; societies driven by the selfishness of rulers and/or the general population tend towards misery. The Law is valid, unchangeably, everywhere and at all times and its outcomes are inevitable.

The beauty of Natural Law is that its functioning can be explained and understood in wholly mechanistic terms even though much of that functioning happens within the intangible ethical deliberations of the human mind. Yet mechanistic materialism cannot explain the origin of Natural Law, just as it cannot explain life or consciousness. The idea that the world – nature – merely consists of matter and forces, born from randomness, indifferent or even hostile to life makes no sense at all. On closer inspection an ordering principle seems to be woven into the fabric of the Universe, a force that is life-fostering, and people have called that force or principle, among other things, “Spirit”, “Universal Consciousness”, “the One”, “Creator”, or “God”.

So Natural Law, along with the laws of physical nature, can be understood as a God-given set of rules the observance of which does a great deal to anchor one's life in beneficial conditions.

Disregarding Natural Law will wreck our Karma just as surely as disregarding gravity breaks one's bones.

In the above-mentioned article I gave the international township of Auroville as a point-in-case for how collective suffering and disorder result from ignoring that Law, as the original ideas of Mirra Alfassa, its founding mother, have been turned upside down by a large number of *the residents themselves*. Among those count not only hardcore-materialists, but those who interpret her teachings literally, rigidly, or even religiously.

To introduce Auroville's principles to readers who have heard none or little about this settlement so far, and to help shining a light on its philosophy (for lack of a better word) from the perspective of Natural Law I decided to write a brief summary. This will also serve to better understand the events unfolding since December 2021 around the hostile takeover of Auroville by external forces. I will describe them in the third article. When regarded in their global context their significance to the future of humanity as a whole ought to become visible, as to be described in a fourth article.

Before we start examining Auroville's founding history and its philosophical framework, the reader should note that the author was interested in questions like, freedom of the individual, just societies, consciousness, relation of person to collective, human dignity, the unity of thoughts, emotions, words and actions, the nature of truth and reality, or the future of mankind for decades before joining that township. An understanding of and agreement with its fundamental principles can be taken as given. As a long-term resident my writings about Auroville are based on personal observation and living experience. I have access to eyewitness reports, internal

communications, and all of the relevant spiritual writings. Nevertheless, although it should be self-evident that each writer or speaker can only talk from their own perspective and understanding, I am giving the explicit caveat that I am *not* representing the “official” Auroville, neither the overreaching powers-that-should-not-be nor, to my great pity, am I representative of a major portion of its residents. That said, it needs to be noted that a tangible minority is doing their level best to live from a deep understanding of Sri Aurobindo's and the Mother's teachings. It will be upon these good people to stem the rising tide of Asuric (i.e. Satanic) forces.

All following quotes by Mirra Alfassa, unless labeled otherwise.

A Dream

“There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme Truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities. Beauty in all its artistic forms,

painting, sculpture, music, literature, would be equally accessible to all; the ability to share in the joy it brings would be limited only by the capacities of each one and not by social or financial position. For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action. In short, it would be a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration and real brotherhood ...” (1954)

Galaxy

The idea of Auroville has a history reaching back into the 1920s. In no text has that idea been expressed more to the point or more emphatically than 1954 in “A Dream”. We will have to inspect its central tenets later because it has become one of the core documents of the actual international township of Auroville which has been founded only on February 28th of 1968 on a barren plateau in the middle of South-Indian nowhere. Dust storms and a mercilessly burning Sun characterized the place during the dry season, torrential downpours which quickly eroded the little soil left after colonial forest exploitation shaped the picture during the Monsoon rains. The first settlers quickly understood that if they wanted to be able to stay on the land they had to make the water stay as well. For without the water there would be no way to provide food for everyone, and it would also be much too hot for human tastes. So they built check dams in the erosion canyons, dug water catchment ponds, and contoured the land in such a way as to enable rainwater to percolate into the aquifers. They also had to

fence the properties that city founder Mirra Alfassa, whom they called and still call The Mother, bought from Ashram resources; else roaming cattle from the surrounding Tamil villages would have eaten into extinction every one of the millions of saplings which grew into today's lush forests. There hasn't been much of solid architecture around for a long, long time, and, God knows, any plastered roads whatsoever. In their dreams, though, the first settlers imagined the future city of 50,000 as designed by Mother's architect, Roger Anger: a circular town in the shape of a galaxy, with huge kilometers-long structures, up to thirty meters high, spiraling out from the *Matrimandir*, the spiritual center, to the periphery, where a greenbelt consisting of forests, parks and farms would surround the actual settlement. Roger Anger who wanted to become a better LeCorbusier designed his Auroville draft with no respect to the actual ground realities such as pre-existing settlements, topography or local culture. In Mother's mind the plan had to reflect an ideal shape that, as with all her teachings, would have to be adapted to new realizations, as those unfolded over time. And so the constitutional four-point Charter which she gave the town on its inception does not mention the physical features of the place at all.

Charter

- (1)*Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But, to live in Auroville, one must be a willing servitor of the divine consciousness.*
- (2)*Auroville will be the place of an unending education, of constant progress, and a youth that never ages.*
- (3)*Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.*

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

While “A Dream”, appealing to the hopes and aspirations of the world’s discontent, works as a powerful invitation to *“all those who thirst for progress and aspire to a higher and truer life”* the Auroville Charter serves as an outline of what its residents are out to accomplish. From the standpoint of a materialistic worldview the ordinary person may feel that the goals presented here sound quite lofty and, altogether, seem rather elusive. Those people usually overlook the precision with which the Mother chose her words; most of the times they are also unconscious either to the existence of a higher Truth or to the ways the invisible, immaterial, unmeasurable aspects of the Universe work. Despite superficial similarities to hippiesque folklore we are definitely not discussing untenable fluffy New-Age assertions here, nor are we talking religion. Integral Yoga, as the Indian sage Sri Aurobindo called his philosophy, is a science in that it can be verified through immersing oneself in the experiment he describes.

Let’s pick the Charter’s four points apart, so you can get a better impression of Auroville’s goals. The legal reality of the world since more than one hundred years looks something like the political maps they show you on the TV news: nowhere to run. Earth’s surface has been cut up into separate plots surrounded by fences and guarded by armies. All places are taken, some are even claimed by more than one nation, and all the people therein – every single one of them – is ruled over by a government of some kind. But when your free ethical thinking is impaired by external rules it has moral implications, as discussed above. Life ‘governed’ by Natural Law thrives best in – and would tend towards – anarchic conditions. This is why the “Dream” begins with the words *“There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration*

could live freely as citizens of the world and obey one single authority, that of the supreme Truth.” Auroville itself does not claim nationhood either. It would just become the place where the “supreme Truth” – Universal / Ultimate / Perfect / Divine Consciousness – manifests. And so the first point of the Charter says that it belongs to nobody you could point at; which doesn’t mean you give free pass to anyone who would misuse the unregulated setting for their selfish pursuits. In Auroville,

**“Liberty does not mean to follow one’s desires but,
on the contrary, to be free from them.”**

The external freedom from man-made restrictions, such as money, property, laws, regulations, tradition, ideologies, religion, or moral codes supports the strive for internal freedom, to listen to intuition, conscience, and to the ‘supreme Truth’. External liberty also provides the space for manifesting – translating knowledge into lived practice – what these inner voices can teach you in an *“unending education”* from birth to death. Far from submitting yourself into bondage by your willingness to be a *“servitor of the divine consciousness”* the beneficial effects of your commitment free you up ever further. Our collective willingness provides the drive by which Natural Law improves the external living conditions towards freedom, justice, peace, and prosperity.

If you ever looked into the Buddha’s teachings and got the gist of it you’ll already know that our desires as well as our aversions are the breeding-ground of human suffering; our ignorance of that fact perpetuates suffering for ever and ever. This is why Auroville would be the place *“where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires”*, in order *“to conquer the causes of [man’s] sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities”*.

Aurovilians ought not reject the past in totality; to be an Aurovilian does not mean you have become a featureless human cleared of all tradition, religion, moral codes etc., but that you are choosing consciously, ethically from their teachings, to make use of everything which resonates with Truth.

“To listen is good, but not sufficient – you must understand. To understand is better, but still not sufficient – you must act.”

Given you are going through a proper process of observation (*listening*, acquiring knowledge “*from without and from within*”) and evaluation (ethical thinking, *understanding* & moral conclusion) your resulting actions are bound to serve “*a higher and truer life.*”

Unrestrained by any arbitrary limitations your life resembles no longer the machine-like existence of the ordinary world, which is running on programmes and rules, but a living ever-changing organic realization of the Ultimate Truth (actual reality, if you think in scientific terms, only that it's bigger than the textbooks have it), or God's will (if you prefer spiritual terms). Both perspectives are necessary for a full understanding of what we undertake here. That's why the underlying philosophy is called “*Integral Yoga*”. The Charter, between the lines, points out that Auroville is not an architectural site in the first place, but a congregation for the integration of spirit, mind, and matter. That integration takes place in people and through people, in all their diversity.

Though people of goodwill from all walks of life and from all over the world are invited to join, Auroville is not intended to represent an absurd United-Nations-like compilation of streamlined yet competing individuals but to grow a “*unity in diversity*” which embraces and takes advantage of the infinite forms of human expressions and where “*each one is indispensable to the whole.*”

Infinitely more could be said about the meaning of the Charter; different aspects could be highlighted, deeper implications could be pointed out. For the purpose of a quick introduction in the light of Natural Law it should suffice, though. Let's move on to a bunch of other cornerstones of living in Auroville.

Preconditions for living in Auroville

The fundamental preconditions for living in Auroville have been named already. In various phrasings the Mother repeated them over and over again: To *"be a willing servitor of the divine consciousness,"* says the Charter. *"To be of goodwill,"* says another quote, and *"to collaborate for the material realisation of that [human] unity,"* proclaims yet another. Some of that stuff you read so far sounds pretty SciFi, doesn't it? Unaccomplishably Utopian, hopelessly woo-woo, if you had asked me in my teens. Back then I believed that human nature was selfish, violent and shortsighted. I have learned since that I could not have been more mistaken. It is culture rather than nature that makes us selfish, violent and shortsighted. But as I was utterly fed up with the conditions I was living under (and within) I was looking for ways forward, out of the all-encompassing swamp of misery. That search set me on a meandering path eventually leading to Auroville.

A great deal of people I have talked to about this special town immediately responded that they found my leaving-behind of Western culture, my abandonment of social insurance memberships, permanently-surveilled orderliness and the overall predictability of everyday life "very courageous" when it was anything but courageous. I was totally fed up with it; I found them increasingly unacceptable and couldn't possibly go on. The above-mentioned people also said they couldn't take such a step. Their fascinated enchantment all too clearly showed, though, that something in them understood and would because it yearned for liberation. It was not

me but them who needed courage, for courage is the will to act despite the fear of loss that tries to hold you back. A refreshingly resolute quote from the New Testament sums up the sentiment that someone with a sincere thirst for another way of being might share:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."¹²

It reverberates in the Mother's word, *"For those who are satisfied with the world as it is, Auroville obviously has no reason to exist."* The opposite applies as well, she said: *"Those who are dissatisfied [with Auroville] ought to return to the world where they can do what they want,"* because *"it is not for comfort and satisfaction of desires that one comes to Auroville; it is for the growth of consciousness and consecration to the Truth that has to be realised."* And so the question of joining, or not, boils down to,

How hard does it hurt to deny yourself that great kind of being your heart knows is possible?

When – but ONLY when – you are willing to lose your guarded existence of individualist consumer choices which you pay for by selling out your conscience and your lifetime you may win something immeasurably more fulfilling. That something could await you in Auroville, or among any other group of people living by Natural Law, in one colourig or another.

"Is Auroville the only solution to the misery of mankind and the disorders of society?", someone asked the Mother. She replied,

"Not the only solution. It is a centre of transformation, a small nucleus of men who are transforming themselves and setting an example to the world. This is what Auroville hopes to be. As

12 Luke 14:26, KJB

long as egoism and bad will exist in the world, a general transformation is impossible.”

Yoga

With all that talk about Yoga and Spirit and the Divine, “You must be meditating a lot. What’s your practice?”, I get asked sometimes. Makes me chuckle, inwardly. I’m not exactly the meditation kind, you know; none of the diverse rituals called meditation really work so well on me. Perhaps there’s an attitude issue. I contemplate or inquire quite frequently though. Adyashanti, one of my spiritual teachers, In his booklet “The Way of Liberation”, names these three methods as “Core Practices” for *“bringing forth and realizing timeless Truth.”* *“Truth is quite literally the only thing that does exist,”* he says, and calls spiritual practice *“applied folly”* the sincere persistent exercise of which, almost despite our efforts, guides us towards the realization of Truth.¹³ Depending on the spiritual tradition you regard – Indic religions or a-religious Spirituality – meditation is a form of Yoga, or Yoga is a form of meditation.

On being confused, resort to Sri Aurobindo who cut the Gordian knot as follows:

All Life is Yoga

whereas Yoga is the search for Union with God, or Supreme Truth, or Universal Consciousness, or the Divine, or any of the other terms which have been used for the Ultimate. The word ‘life’ can be interpreted in two ways, both of them correctly so: Everything we do in the process of living is a search for Union with God, and all living beings are an expression of the aspiration for Union with God. Life is Yoga, Yoga is life.

13 Adyashanti: The Way of Liberation (2012), freespiritualebooks.com

"Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed," proclaimed the Mother. Auroville has been founded for living the Yoga in the Aurobindian sense. And that means you better invest some Proper Thought, True Care, and Right Action, like you're serious about it, that Union thing. Because it is not about you or me or them, separately; it's about all of Auroville, and, beyond that, about all of humanity. One's work is worth zilch if it is not dedicated to something beyond oneself, and one's freedom is slavery to the petty ego so long as it is not concerned with the freedom of everyone. If we are good at it we can make dramatic progress early on; if not, the Universe will find other species to help achieve what it wants.

Superman

For "Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species."

Eugenics? Transhumanism? I admit the thought is suggestive. It is one of the examples to illustrate the presence of the dark twin that every spiritual realization possesses. The satanic brother pretends to be the true good, but he twists truth into a lie, good into evil and diversity into arbitrariness. Man, by virtue of the evolution of his consciousness, can voluntarily transform himself into a physically changed being more amenable to the highest truth, and this evolution can be accelerated by spiritual practices, says Aurobindo. We are equally free to let it be. The technocratic sorcerer's apprentices of our time, on the other hand, by means of pharmaceuticals, genetic manipulation or by merging with machines, try to impose on humanity a Babylonian megalomania that has no place in Aurobindo's teaching.

The "superman" is a historically loaded topic, a difficult territory, especially in our time, in which humans, who have been stripped of all meaning and transcendence, try to become an omnipotent immortal *homo deus*. One should certainly take a very close look at who is talking about it, in what way and with what aim, and also consider Karl Kraus' remark that the Übermensch is a premature ideal that presupposes the human being. For a huge number of our brothers and sisters are stuck in survival mode, which leaves hardly any space for expressing the faculties of our species.

To distinguish the light from the dark twin requires a sharpened eye, but one can easily acquire it with a little practice. Many of the concepts of the Auroville utopia, which at first seem confusing or impossible to achieve, only make sense once you have it. I know it doesn't help much to say that all that seems impossible becomes self-evident after one begins to trust Aurobindo's teachings enough to let oneself fall into his experiment. And yet, it is like that sign pointing the way to the restaurant: The hunger for truth is not satisfied by Aurobindo's books, but in the place to which those books point the way. We will come to this in the next article.

Skeptical stares, yes, I get it. We have seen too many pied pipers to believe in anything good anymore. The cynicism and nihilism of some and the defeatism and depression of others can be understood all too well. And yet we should not be discouraged, but draw the right conclusions from the failures of our search. The good still exists. Thanks to the research of numerous men and women of all times and cultures, we know:

God is not dead, Nietzsche is.

Ken Wilber challenges the doubters:

"if you want to know what these men and women are actually talking about, then you must take up the contemplative practice

or injunction or paradigm, and perform the experiment yourself.”¹⁴

And as in Auroville “each person is allowed full freedom,” to perform the experiment literally anything could happen. It therefore doesn’t make sense to spend much breath on foretelling in detail what it would be like to live in such a place.

“To seek Truth freely and to approach it freely along his own lines is a man’s right. But each one should know that his discovery is good for him alone and it is not to be imposed on others.”

Organization

Ideally, the township would have no government. As indicated in “A Dream”, “titles and positions would be replaced by opportunities to serve and organise;” nothing and no one has the right to impose themselves arbitrarily. Leadership would be understood as some sort of guidance, not as so-called authorities endowed with the right to rule.

“No rules or laws are being framed. Things will get formulated as the underlying Truth of the township emerges and takes shape progressively. We do not anticipate.”

Problems would be solved by consensus arrived-at rather than majority vote or even decree. Again, this requires deep listening to the Truth and the goodwill to reach beyond one’s own preferences. Provided there is goodwill, pathways that serve all members of the polity open up. Organization could happen spontaneously, even, as fluidly emerging like among people going about their business in a densely populated place, collisionlessly passing each other on the way to their next stop without abiding by rules or orders. When living

14 Ken Wilber: A Brief History of Everything (1996)

by the guidance of higher levels of consciousness, starting with the basics of human interaction as described by the “Golden Rule”, a society organizing in the “*Divine Anarchy*” the Mother imagined becomes possible.

You guessed it: A society without government and laws has also no place for police and courts, for all of these are forms of imposition, of violence, of restrictions to freedom. You cannot possibly have them AND progress to a free, just, prosperous and peaceful society. People are not out to zap each other by default, as reports from any disaster area can tell you. Left on their own devices they spontaneously organize for mutual help. Even the actual Auroville of today, as impaired with fear, ignorance and greed as many of its residents are, may serve as an example for the tremendous improvement that comes with greater self-determination.

Work, money, property

They watch TV every night til they fall asleep on the sofa, play video games til they break the world high scores, or camp on the beach for months on end. They got the squarest eyes and the fattest asses you’ve ever seen, yes? – No.

What happens in the absence of “authority” is far from what you are being told about it.

Just like the maroding man-eating mobs from the movies are a myth, so is the ever-lazy bum. Where they exist they are a rebellous reaction to being hopelessly enmeshed in rigid social structures. Where there is no government, like in tribal groups, things essential both to survival and happiness are getting done – and have been since the emergence of our species. Today’s usage of the word ‘tribal’ gives a completely wrong impression of what natives’ life was and still is about. Despite derogatory stories told by conquistadores and missionaries peace, justice, freedom and wellbeing have been

maintained to an immensely greater and more persistent degree among so-called “savages” than among the civilized. Neither driven by leaders nor incentivized by currency first nations are able to live in abundance – even today under the severe conditions they have been driven into – while enjoying all the leisure they like.

Now imagine a modern town where *“work would not be a way to earn one’s living but a way to express oneself and to develop one’s capacities and possibilities while being of service to the community as a whole.”* If you can’t, pay us a visit. I once read in a feature-length article in a major German newspaper that the reporter was impressed with the fact that Auroville’s residents, while generally quite relaxed, are constantly busy with their multiple projects, activities, or involvements: arts, community discussions, sports, healing, meditation, workshops, “day jobs”, gardening, voluntary service and whatnot, none of which they receive as labour in the sweat-of-your-brow sense of having to earn a living. All of them? Well, a number significant enough for this reporter’s impression to arise; those who understood that *“the opposition between spirituality and material life ... has no sense ... as, in truth, life and the spirit are one and it is in and by the physical work that the highest Spirit must be manifested. It is not what you do but the spirit in which you do it that makes Karma Yoga [ie. the yoga of work].”*

With that idea disappears another huge factor which holds societies back from developing towards real truth, justice, peace, freedom and wellbeing. *“Money would no longer be the sovereign lord,”* the ‘Dream’ proclaims, as we don’t need it to get our activities going among ourselves. One also quickly loses the sense of personal possessions; not only does the commune, by the power of everyone’s work contribution, provide for everyone’s basic needs; *“The more we are consciously in contact with our inner being, the more are the exact means given to us.”* Because it’s a real effect it has become absolutely commonplace knowledge among all spiritual

seekers. Mechanistic materialists call it 'coincidence'; disenchanting, but fair enough.

So much for the dream of Auroville. To know Truth from illusion one must always consciously discern lived reality from the ideal, and one must distinguish between first-hand experience and mediated information. Too many visitors and, unfortunately, even some Aurovilians fail to do it. Keep that in mind while reading through this four-part series on Auroville & Natural Law.

III – Asuraville

The Anti-Thesis of Auroville

*... In their dreams, though, the first settlers imagined the future city of 50,000 as designed by Mother's architect, Roger Anger: a circular town in the shape of a galaxy, with huge kilometers-long structures, up to thirty meters high, spiralling out from the Matrimandir, the spiritual center, to the periphery, where a greenbelt consisting of forests, parks and farms would surround the actual settlement. Roger Anger who would have liked to become a better LeCorbusier designed his Auroville draft with no respect to the actual ground realities such as pre-existing settlements, topography or local culture. In Mother's mind the plan had to reflect an ideal shape that, as with all her teachings, would have to be adapted to new realizations as those unfolded over time...*¹⁵

Changes

Early-on, though, and despite the Mother's warnings her teachings – and, most importantly, the Galaxy plan – ossified into a religious matter with a small portion of the residents. Time and again attempts have been made towards nailing down Roger Anger's Galaxy once and for all. A so-called *Masterplan* has been drawn (and re-drawn), presented for residents' ratification (and questioned), proposed for application with the UNESCO as World Heritage Site (yet not submitted), and projects with the goal of building the so-called *Lines of Force*, vast mega-structures representing galactic spiral arms, have been initiated (and stopped). Fifty-three years came and went; the township grew slowly but steadily to 3300 residents from sixty countries. Trodden paths, alternating between dusty and muddy conditions, become plastered roads, concrete and rammed-earth structures replaced the simple organic dwellings of the early days. Tropical dry evergreen forests overgrew the once barren plateau

15 Excerpt from pt.II of this article series

and cooled it down significantly. Sunburnt scantily-clad youthful pioneers became “old Aurovilians” who got crowded out by middle-aged middle-class newcomers indulging in uplevel comforts. Our common dream shattered into numerous interest groups, solidarity-based sharing-economy gave way to bookmoney-powered shopping, and consensus decision-making has been given up for sporadic majority voting while most of the decisions are taken by a de-facto government of committees, the so-called *working groups*.

In effect, the Natural-Law-compatible Integral Yoga philosophy, for most part, increasingly became seen as describing a Utopian goal to be achieved somewhen in the distant future, among the post-human supermen Sri Aurobindo had envisioned. Mother’s dream still carries some weight today but it has come under severe pressure on the one hand from the left-brainy materialist city builders whose main concerns are money and power issues, and on the other hand from the right-brainy New Age head-in-the-clouds self-improvers who couldn’t care less about the economy so long as they may dwell in spiritual experiences. In this situation, in the township’s fifty-fourth year, India’s central government sent their demolition crew: a new Secretary to the Auroville Foundation and newly-appointed members to the “Governing Board”, one of the three interdependent constitutive bodies of the Foundation. Their mission: Unknown. Their purported goal: To build *The City At The Service Of Truth*. And henceforth unfolded the authoritarian coup against Auroville’s right to self-determination which we, the residents, refer to as “*The Takeover*”.

Foundation

During the period after Mother’s passing (1973) relationships grew tense between the few hundred Aurovilian pioneers on the barren plateau and the Sri Aurobindo Society in the city of Pondicherry who legally owned Auroville’s lands and buildings. Those interested in the

story may read a pamphlet titled “Genesis of the Auroville Foundation Act”. You will find stunning similarity between the SAS’s attempt to keep the emerging township under their thumb and today’s Takeover by the Secretary’s regime. SAS made ridiculous claims which led the whole project into absurdity such as, Auroville were a religious body, despite the Mother’s unambiguous statements to the opposite.

In 1982 the Supreme Court of India transferred the governance of Auroville from the Sri Aurobindo Society to the Government of India (GoI). It did not resolve the conflict, though, and so GoI, in 1988, introduced the Auroville Foundation Act, to provide the framework for Auroville’s development according to the Charter given by the Mother.

In the introduction to the AV Foundation Bill it says:

*“As far as the day-to-day activities are concerned, they will be looked after by the residents through appropriate autonomous arrangements, which will include Residents’ Assembly and its Working Committee. The idea underlying this arrangement is that the residents of Auroville should have autonomy so that activities of Auroville can grow under an atmosphere conducive to harmonious growth.”*¹⁶

We obviously have a problem here: On the one hand, Aurovilians ought to be free from external pressure or rule in order to be able to align themselves with the Divine only; on the other hand, there is no law-free place on Earth. Rather than belonging “*to nobody in particular*” Auroville has been founded in the jurisdiction of the Republic of India, which mandates the registration of land ownership just like every other country on Earth. The closest Auroville could come to its principles, under such conditions, was its anchoring as some kind of state-approved entity which would allow at least

16 Auroville Foundation Act

collective land-ownership. Chapter III of the Act again emphasizes the importance for self-determined organization for the purpose of advancing Auroville's goals as defined by the Mother:

"21(4)b: the residents of Auroville are allowed freedom to grow and develop activities and institutions for the fulfilment of the aspirations and programmes envisaged in the said Charter of Auroville."

Going back to what has been said about Natural Law in the first of this article series, all men are born free and equal in rights – whereas a right is any action that does not initiate harm to someone else – and so there can be no transferring or granting of rights; certainly not the kind of "freedom" the Republic of India would "allow." According to the Mother Aurovilians are supposed to live as freely as humans in general should live: each person governing itself, voluntarily collaborating with others. She was very specific about that.

But as things were, the Foundation was established to serve as a sandbox within which the residents were sheltered from all the things that come along with the old ways, such as taxation, policing, governing, wage slavery etc. The problem, though, with the obligation to register collectively-owned land under either a trust, a society or a foundation is that these legal entities have to have a governing body, and that this body is endowed with rights and duties determined by law. From there arises a conflict between the duties of the governing body – following man-made laws – and the residents' freedom from all external rules, to follow a higher Law. It is in this space of opposing requirements that the forces antagonizing Natural Law step in, to seed confusion instead of Truth, randomness instead of Discipline, mistrust instead of Harmony, and selfishness instead of Goodwill.

A flat-Earth understanding of the Foundation Act

The inversion of terms and the false reinterpretation of principles is a typical sign of the decadent stages of a civilization. I have written to this phenomenon a few times already, using the term *Dictionary of Falsehoods* (see e.g. “*The Negro Debate All Over Again*”) Many residents’ own contribution to the undermining of Auroville’s goals, as described in part 1 of this article series, comes about through this channel: by having an erroneous understanding of what is at the core of the Mother’s and Sri Aurobindo’s teachings, twisted by intellectual blindness or ideological biases, such as hidden religious or materialistic assumptions. These express in literal application of the relevant texts, and the interpreters often neglect the fact that the teachings are not Truth *as such*; nor do they *represent* Truth – they are *pointers* to that-which-is.

Readers who still ask themselves which news media can be trusted to report “the truth” might wonder what I mean by the above sentence. In essence, Truth, in Aurobindan context, is that-which-is – Reality; not yours or mine, THE Reality. Yes, there is such a thing, but one cannot reduce it to words; to its overwhelming part it is not even physical. Words can point out, though, what to look for and where to look for it – and quite precisely so. Imagine you are on a walk, and as you walk around aimlessly you get hungry. Where the path in front of you is forking you see a signboard pointing to the right; it says, “Restaurant.” Now, the signboard does not fill your stomach – the food at the restaurant does. So you take the right hand path and walk all the way to the real thing, where the actual food is. Only an idiot would stick with the pointer in the hopes of getting satisfied. And yet the world is full of fools obsessed with words instead of dwelling in Truth. Seeking Truth *in* spiritual texts is just as fruitless as seeking it in any other kind of media, and a literal interpretation of spiritual sources is akin to taking the map for the territory.

But the literal interpretation of bits and pieces from the teachings and from the Foundation Act is what the forces behind the Takeover of Auroville currently apply - *“a flat-Earth understanding,”* as one resident aptly called it, of the writings.

Decision-making in Auroville

Within the Foundation's framework Auroville's decision-making rests on three pillars, a) the **Governing Board** (GB), a group whose members are appointed by India's central government; its role is to support Auroville in achieving its goals within the legal realities of the country; it may *“coordinate activities and services,” “review the basic policies and the programmes,” “secure proper management of the properties,” “prepare a master-plan of Auroville”* and *“authorise and coordinate fund-raising” “in consultation with the Residents' Assembly”*; b) the **International Advisory Council** (IAC) which consists of five members nominated by India's central government; its role is to *“advise the Governing Board on any matter relating to the development and management of Auroville”*, securing the encouragement of its ideals and the freedom of the residents to fulfill their aspirations according to the Charter; and c) the **Residents' Assembly** (RA), the entirety of the adult residents. Most decisions taken require the collaboration of at least two of the three pillars, and the RA needs to get involved almost every time. From this fact, from its general liberties granted by the Foundation Act, and from the tasks the four-point Charter requests of the residents follows that the RA is the single most important part in the decision-making of the town – apart from the Divine will.

Due to the before-mentioned obstacles in place it is no wonder, though, that Auroville today, in its actual organization, could not be much farther removed from Mother's ideal. With the legal establishment, under Indian law, of the township as the property of a foundation directly attached to India's central government, a

legalistic view of Auroville's functioning progressively permeated throughout its residency and institutions. An expanding Residents Assembly, growing unable to meet regularly, without face-to-face discussion could not come to consensus any longer and switched to majority voting as a decision-making tool. Few residents received that as helpful and the vast majority withdrew from participation in the plebiscites.

A number of working groups which have been established, and get staffed, by the RA execute the work mandated to them by the RA, such as town planning (TDC), conflict resolution (AV Council), funds and assets management (FAMC), Entry, Housing etc.

The more the residents lost interest in direct decision-making, naturally, the working groups began to perceive themselves – and became perceived by many residents – as a quasi-government. As a result, the working groups began to take decisions which were not theirs to make, such as starting a network of surveillance cameras which has been installed without the residents' agreement, with nobody signing responsible for it and no information provided on who is watching the footage or how long recordings gets stored. The groups became more bureaucratic and less transparent in their functioning over time, keeping secrets from the residents while asking them – under threat of consequences – for data. Despite numerous attempts at reform, they turned into a tool in the hands of a corrupt few, a nearly-closed circle of cronies and a caste of bureaucrats cycling through the revolving doors of the various groups.

Two examples for how rotten things had become

In late 2019, a would-be newcomer who got cheated royally by an Aurovilian and received due attention by neither the working groups nor the Foundation complained to India's central government and its police authority. He provided evidence for hundreds of cases of

corruption and other wrongdoings. Yet again, no thorough investigation ensued, neither by the government nor from within Auroville. A high-ranking officer of the Foundation accused of being in the know got absolved after what looked like a spurious inquiry.

When Corona hit in March 2020, government orders were passed “down” without any consideration of an Aurovilian way to handle such a crisis. All the numerous health practices adopted from around the world – Ayurvedic, Naturopathic, Chinese, Tibetan, Homeopathic etc – were forgotten overnight and the residents were told by the self-appointed Corona Committee that, while everyone was entitled to have their own opinions, people should keep those to themselves and simply follow the fear-based official prescription.

Far removed from the Mother’s teachings, unaware of our role in the Auroville project, and caught in a severe disequilibrium of power, we, the residents, were easy prey for the government coup that unfolded from December 2nd, 2021 on. Some say – especially those siding with the hostile forces – that we deserved it; that we should simply surrender and let Mother have her will. I disagree. Yes, by disregarding Natural Law as a collective we sort of invited further abuse. But it is not the Mother’s wrath that came upon us; she has never been aggressive. And neither us nor anybody else deserves the violation of their Natural Rights. Under the guise of “manifesting the Mother’s dream for Auroville”, “sweeping out the resisting forces” and “putting an end to corruption” a wrecking crew consisting of one handful of officers and a select few rogue Aurovilians began the dismantling of our system of self-governance.

The Takeover. Tactics from the textbook

Short notice

On December 2nd, 2022 Auroville’s Youth Centre and adjacent forest plots receive a note from the Town Development Council (TDC) that,

within a week, trees and buildings would be cleared along the designated *Crown Road*, a feature of the Galaxy footprint in the so-called Masterplan. On the following day Youth Centre asks for a stay, pointing out that recent visioning meetings had come up with creative solutions that would result in less damage to forest and buildings.

Surprise attack

Nevertheless, bulldozers arrived already on the very next morning. Without work order they start felling trees. Within the hour, hundreds of Aurovilians peacefully block the destruction. The Foundation Office (FO, led by the Secretary) calls the police. They gather information and leave again – only to return at 1am, after consultations with the FO.

Disproportionate application of force

While the bulldozers proceed with the destruction the police block access to the site, arrest resident teenagers and assault some approaching protesters.

Calling the police against peaceful protesters was in clear violation of Mother's guidelines for Auroville as town planning is an internal matter which should be decided and handled solely by the residents. The unprovoked use of violence, again, was in square disregard of Auroville's guidelines, as well as unambiguously immoral under Natural Law.

Bribery and ultimatum

After staunch protest notes from a community gathering and Auroville's international support network, AVI, to the Foundation, the Secretary of the Foundation offers money and relocation support to the caretakers of the concerned plots – provided the protests

stopped. The response had to be given within twelve hours. The caretakers declined the money but agreed to collaborate if they could dismantle the buildings themselves.

Creating confusion

TDC and Foundation office gave a reply that differed from previously offered agreements.

FO's spokespersons announce a community meeting exactly at the same time and place the residents announced their own.

Canceled freedom of speech

FO then gave a gag order to Outreach Media, Auroville's media relations service, and appointed two official spokespersons of their own.

Needless to say that the oppression of differing voices is a deeply immoral act. While the behaviour of the police might have been in their own responsibility the FO violated Natural Law with their gag order and so for the first time unambiguously showed their disregard for Auroville's principles and the self-determination of its residents.

Divide and conquer

The Residents Assembly asked their Working Committee to organize an emergency decision-making event. Four of the seven WC members, siding with the Foundation, refused the request. In the long run, this results in the duplication of working groups and a division among the residents. A direct attempt at dividing Aurovilians of local and non-local origin is made by the Secretary's addressing the Tamil residents only in a public speech.

Employment of extra-legal external forces

Meanwhile the bulldozers return to the Youth Centre along with about one hundred hired unknown goons who aggress and harm protesters, women and children among them. More trees and buildings than planned are getting taken down. In the afternoon, the crew moved on to a different plot where events repeated. To add insult to the harm done, the Secretary later thanks the goons publicly during Auroville's birthday celebration.

Ignoring court orders, laws, decisions and petitions

The National Green Tribunal of India issues a stay order. The work, especially the felling of trees, must be stopped. The destructive works go on nonetheless, up until this day. For justification the TDC refers to older working group decisions made in breach of the Foundation Act.

The Foundation continues to violate the Foundation Act on many instances and across its content; it attempted the restriction of the residents' freedom of speech and assembly, the right to self-governance, the Residents Assembly's participation in all matters of administration and self-organization, the constitutive processes of the working groups and so on. The hijacking of Auroville's institutions usually happens by an order of the Secretary or one of her allies, to hand over keys, accounts, passwords, and equipment; it includes the phrase *"issued with the approval of the Competent Authorities"* but neither names those authorities nor mentions any legal rules it might rest upon.

The FO and the groups it has taken over completely ignore every request by the residents, to meet and find a way forward together. Communication flows only one way, from the FO to the residents in the form of orders, and from the FO to the media in the form of

propaganda which is demonizing the residents. Residents ought to answer to a barrage of demands for data, but critical feedback attracts negative sanctions.

Petitions from supporters of the residents, such as the International Advisory Council (one of the three pillars of Auroville's self-governance), the Auroville International supporters network, or the more than 50,000 signatories of a petition at change.org consistently get ignored as well.

In an unusual landslide decision of 89% in favour, the Residents Assembly determines that all work must stop until the policies and regulations regarding the infrastructure development of the town have been reviewed. Although the RA's call is binding the FO doesn't care; instead, it started the direct Takeover of working groups and other institutions of the RA from the following week on, in early February. All of the relevant orders are violating the Foundation Act, established procedures, Auroville's guidelines, ethical principles such as the right to self-determination, or general goodwill, and they disrupt the functioning of the town's self-governance.

Man enshrines in him the individualised Godhead, the personal Divine: the possibility of the incarnation of the Divine lies in him alone. Hence the struggle between Gods and Asuras for the possession of the human vessel.¹⁷

The hijacking of Auroville's institutions

February 8th, 2022 – Outreach Media which had been subjected to a gag order already two months ago, became the first victim in a long series of hijacked institutions and facilities. An illegal order – illegal because OM works under the RA, not under the Foundation –

17 Nolini Kanta Gupta, The Yoga of Sri Aurobindo

directed the handover of assets. The place was then physically sealed.

March 15th, 2022 – Auroville’s construction firms are sidelined by a contract between the Foundation and an external business “for the execution of Projects related to Making of Auroville City”. Our Water Service gets sidelined by the same business which is now taking over the sludge processing.

April 27th, 2022 – The four members of the Working Committee which sided with the Foundation illegally “dismiss” their three colleagues who stand by the Residents Assembly (the RA decides who can be a member in the WC).

May 7th & 9th, 2022 – Foundation and the Governing Board order the RA to stop all decision-making processes for the time being, until the Register of Residents is updated. The reasoning is legal nonsense (see below, “General intimidation”), the order as such is illegal because it lacks a basis, and it is immoral because it infringes on the right of the residents, to meet and to decide on their actions.

May 10th, 2022 – The RA decided in another landslide vote, with 92% agreement, that the four WC members siding with the Foundation are dismissed. Nevertheless, on May 12th, the four occupy the WC’s meeting room and appoint three more members. So there are effectively two groups calling themselves Working Committee now. The WC of the Residents is able to occupy the room a few days later, but Foundation calls the police on the 18th; they shut down the whole Townhall building. Complaints are filed against the residents’ WC members, for “illegally taking over the WC office” – sheer mockery!

May 17th, 2022 – The Foundation, claiming “anti-government activities”, demands administrative access to Auroville’s intranet facilities. They provide no further details, nor does anybody specific

get accused until now. An administrator hands over the passwords under duress.

May 20th, 2022 – Using the extorted passwords, Foundation takes over the intranet of Auroville, Auronet, and SYSOP, the service in charge of the domain names of Auroville and related email addresses of the working groups, services, units and all Aurovilians and of Auroville web services. These are later misused to restrict or deny active RA supporters access to or free use of the bulletin board, to hijack working groups' email communications, to unveil details of such communications, and to block emails coming in from, or going out to, RA supporters' accounts. The names of the new admins and sysops have never been published.

May 27th, 2022 – Foundation hijacks the Funds and Assets Committee of the Residents Assembly (FAMC) by “releasing” the RA-selected members and replacing them with personnel of the Foundation's choice, one of them even a non-Aurovillian. Needless to say that this was illegal, unlawful, and immoral, all in one. The members of the FAMC of the RA refuse to step down, though, so it became the second working group in duplicate.

June 1st, 2022 – Using the commandeered intranet facilities Foundation hijacks Auroville's mass bulletin service by locking out the admin with no previous announcement. This means that the lawful working groups can no longer inform the community through that channel. The RA's institutions replace the lost resources with external services and addresses; Foundation warns that the outsourcing of information could have negative legal repercussions.

June 22th, 2022 – Foundation hijacks Auroville's archives by another order and replaces part of the personnel.

June 24th, 2022 – Foundation hijacks ACUR, the management of the Townhall, by yet another order.

June 28th, 2022 – Foundation hijacks the Land Board by one more order; FO dismisses two of LB's members and replaces them, partly by non-Aurovilians.

July 1st, 2022 – Following the takeover of ACUR, several tenants, among them working groups such as Human Resources, Auroville Council or Land Board receive short-notice terminations; they have to vacate the premises within 24 hours. No replacements or support with finding new places are offered to them. Council decides to defy the order and squats its own meeting room.

July 15th, 2022 – The Sri Aurobindo Centres in India, Auroville and the Ashrams in Pondicherry and New Delhi, were informed that the Secretary of the Foundation would now be the funding coordinator for government support to Sri Aurobindo's 150th birthday celebrations, and the grant payments would be routed through her office. Moreover, the funding would not come in the form of a simple grant but a more complex financial arrangement involving bond schemes.

July 29th, 2022 – After the actual takeover of the Finance and Assets Management (FAMC) on May 27th, and the rerouting of the celebration funds by the Delhi government, a cold takeover of the Budget Coordination Committee (BCC) takes place. Another office order from the Foundation demands "to immediately stop all BCC disbursement of funds to all projects except maintenance [i.e. basic income] with immediate effect."

Personal intimidation

Peaceful protesters of foreign origin witnessing the destruction of Youth Centre have been denounced as "violent" persons partaking in "political" activities to the visa registration authorities (FRRO); they receive visits from FRRO officers.

Residents and workinggroup members who inquire a group of Foundation-instructed road workers breaching the National-Green-Tribunal stay-order get threatened with criminal charges, for “obstructing government works”.

General intimidation

The Secretary sends out letters to foreigner residents that their visas will only get extended after they signed a demand that, among other things, they “*abide by the Masterplan of Auroville based on the Galaxy Plan conceived by the Mother*”. (60% of Aurovilians are of non-Indian origin.)

A short time later, all residents are called to update the Foundation’s “Register of Residents” that supposedly had been neglected since 2005. At closer inspection, the Foundation has live access to the so-called Master List which is kept up-to-date on a daily basis. The registration form demands, mandatorily, an AADHAAR card number; that card is a unified biometric ID which, for the obvious problems it causes towards personal privacy, has repeatedly been ruled by India’s supreme court as voluntary-use only. Another issue with the Foundation’s registration form is an attached three-pages questionnaire; the combination is not permissible. Foundation warns of severe consequences later, though, to people who do not fill the form. Nevertheless, only about half of the residents follows the request, many of them due to fear of consequences only.

Meanwhile, more than half of current visa applicants, through no fault of their own, experience difficulties; the processing of their applications gets delayed significantly, the period of visa validity gets reduced drastically, or they receive no visas at all. Such an amount of arbitrary trouble only occurred in the 1970s, during the conflict with the Sri Aurobindo Society.

Judge for yourself

One could extend the list of atrocities perpetrated by the Foundation Office and their commandeered working groups by numerous further events but that wouldn't add significantly to the picture. (Get the full & up-to-date timeline of events from the website *Stand For Auroville Unity*,¹⁸ which I used for my article.) The ill will and contempt shown towards Auroville's residents is so obvious and the contrast to Auroville's principles is so stark that, in order to judge sincerity and moral correctness of the officers at the Foundation, it is not necessary to consider the points each side is bringing forward; the methods in and by themselves are abominable and delegitimize any claim to virtue that could perhaps be made. The Takeover collaborators compound their foul play with gleeful remarks against those they have violated, and by glorifying their 'leader' (Madam Secretary, of course) with quotes from Machiavelli's cynical book "The Prince" and even from "Mein Kampf."

In terms of democratic values the balance sheet looks nasty as well: those who constantly violate the law while claiming to defend it apparently couldn't care less about ethical consideration or morally correct action. It seems that they think that the ends justify the means – in unambiguous indication of their spiritual poverty.

Many of the strikes dealt in the coup were obviously illegal. But whether they were or weren't is irrelevant to Natural Law. Legality does not establish morality, nor does illegality equal immorality. I cannot help but notice, though, that a trail of lies, theft, violence and suffering closely accompanies the steps undertaken by the Secretary since her taking office in mid-2021. I find that telling, from the perspective both of Aurobindan spirituality and your garden-variety interpretation of Natural Law. How shallow her understanding of Auroville's principles actually must be would normally not concern

18 standforaurovilleunity.com

anyone else but herself. Since she imposes her view on everyone else, by enforcing quick “development”, her ignorance becomes an issue.

In their blatant immorality the Takeover crew are akin to the petty tyrants currently running the countries of the Western bloc. As we see

- ✓ the same methods applied as during the Plandemic – hijacking of institutions, misinformation, fear mongering, doling out unprovoked violence, causing division, demonizing dissidents, silencing outstanding voices, mirroring and projecting one’s own misdeeds on opponents,
- ✓ and as the same denial of communication is happening like in other countries such as currently against farmers in the Netherlands,
- ✓ and as the means and measures taken by the aggressors actually are in direct violation of their own proclaimed principles and harm their own purported goals,
- ✓ and as the heat is coming from persons who are answerable directly to the central government,

it is not too far-fetched to assume that the Takeover of Auroville, rather than serving the development of the town along Mother’s guidelines, is part of the globalist predator’s agenda: the takeover of national states, land ownership, and natural resources around the world. Whole populations lose their subsistence, get driven off the land, fall into dependency from large corporations, and their communities dissolve. The case of Auroville may serve as a stark warning to all those who still think that governments have the best of their citizens in mind and that they were willing and able to work for a better world. Their interests are fundamentally different from those of their “constituency”, and so they lie to the people, always,

everywhere. To protect the lie, to enforce their orders, and to keep themselves in power they use structural and physical violence and the threat thereof. It doesn't matter whether it's monarchy, aristocracy, oligarchy, socialism, theocracy, fascism, democracy, or what-have-you – all governments act immorally by default, all government is tyranny, no matter how comfortable or necessary it might feel to the average person.

And this is why the idea that the human condition had improved over the millennia is an illusion; it only become smarter, and so much so as to make us beg them for more of the stick and less of the carrot. Today, we are standing at the edge of a cliff. One step into the wrong direction will bring unprecedented suffering on a global scale.

It is government which orchestrates the drive towards Hell, but make no mistake, it was the majority of the population that allowed for it to happen: the corruption of some, and the ignorance, the laziness and the lack of courage of almost everyone else. It was order-following that brought us here. Auroville has been founded to experiment with positive ways, based on the capacity of free individuals to discern truth from untruth, and to voluntarily collaborate for the realization of the fact that all men are basically one. To establish any kind of governance that forces its rule on the residents by external means can only result in total failure of the township's objectives. To do so under the guise of fostering those objectives is duplicitious, if not malicious, because it leeches people's creative energy for an evil goal while destroying their confidence in the Good.

And, as far as the residents are concerned, to help the putschists, actively or by surrendering to their orders, is equally despicable. It's not what you are here for, dear Aurovilians!

**“Auroville is not a project of the Government of India.
It is a project of Sri Aurobindo and Mother.
I support the power of Auroville's decision making**

process residing in the Resident's Assembly. Every other part of the Foundation should be at the service of the RA, not imposing their will or their budget or their timeline.” – Julian, an Aurovilian

The name Auroville deserves for as long as it rests in the claws of government and its herd of cowards is *Asuraville*, the city at the service of Evil, because it has become the anti-thesis of what it ought to embody.

New Age b/s

And so it is of high importance that Aurovilians and the world's population alike understand the significance of events like the Takeover, no matter under which guise the strikes take place: in response to a “financial crisis”, a “pandemic”, an “invasion”, “climate catastrophe” or to facilitate the “development” of towns into “smart cities”. The governments’ “measures” happen always against our personal and collective interest as they do not keep harm from us (which is a lie), they *inflict* harm (which is violence). We have every right to resist.

But due to a misguided understanding of scriptures, and supported by erroneous New-Age “wisdom”, many believe that the utmost we may do about events such as Auroville's Takeover is to send protest notes. From their view, to get hit by violent crime invites the question what you have done to attract it; to point out wrongdoing is called “projecting”, and to distance oneself from the perpetrators is perceived as a form of divisiveness. To involve courts will be seen as illegitimate aggression. When you occupy your place despite orders not to, you are coming dangerously close to getting chastised as a violator. Let's put things straight:

1) A receiver of violence has usually not called for it, and he certainly doesn't deserve it. To say otherwise is to tell a rape victim she “had it

coming.” Inflicting harm on somebody else – taking their property, freedom, health, mate, life, self-determination, or ability to judge – without their consent is *always* immoral. To speak the truth about what happened is a *Right*, and it is usually the *perpetrators* who project their guilt by shaming the victim. There is a clear distinction between the person who is doing harm and the person that is done harm to; to treat them as “equally involved in conflict” feels fundamentally unjust – because it is. Trust that feeling. Well knowing that they have done wrong to another the perpetrators usually avoid clarifying talks at all cost; called out they react verbally aggressive or even physically offensive. In such circumstances, when all other peaceful attempts for rectifying the wrong have failed, forcefully incapacitating them or appealing to a court or a jury for support can help with ending an oppressive situation. Courts generally are advised against both under Natural Law and in Auroville, but if the antagonist is a legal entity rather than a living person I would certainly keep that option. And the forceful response to an immediate threat or to an attack is, of course, not to be equated with violence; it is legitimate self-defense both under positive law and Natural Law. The application of force might be wise in some cases, rather not advisable in most others, because the damage inflicted invites retaliation and has unwanted implications for years, sometimes centuries to come. Listen to your consciousness, and consider non-combative conflict resolution first.

2) Living in abundance by Natural law opens up potentials for a peaceful life. And yet, unless you don't care about your family, your neighbour, your community, your habitat, or your guiding principles – not to talk about serving Truth – you will without a doubt fight to secure their well-being when they come under attack. Pacifism is a completely different animal; it claims that there is nothing worth fighting for and that you should leave your hands in the pockets while all that has been built up is getting damaged, stolen, or

destroyed, and your loved ones are getting driven out, enslaved, raped, tortured, or murdered.

3) And for whom exactly did pacifism ever work? Has it worked for the Caribbean tribes who welcomed Columbus with a feast before they got enslaved? Has it worked for New England's natives when they helped the first colonists survive before those turned on them? What about Appeasement politics in the 1930s – did it prevent the War? Has petitioning ended Pol Pot's genocide against the Kampuchean “intellectuals”? Pacifism's effectiveness, when it comes to preventing the worst, horribly fails to meet expectations.

Tyrannical regimes often times don't start with genocide, but rather with simple immoral or illegal acts guised in rationalistic, moralistic or legalistic shrouds. A wrong sense of staying peaceful and civilized in the face of injustice only helps the perpetrators drive their inhumane agenda to its bitter ending. To prevent the worst one has to note the similarities early-on.

Considering the havoc wreaked by the plandemic measures one cannot seriously sustain doubts that most of the world's governments would absolutely sacrifice millions of their citizens in pursuit of accumulating and perpetuating power. So I have to ask the Aurovilians who would still stay silent about the wrongness of the Takeover, Do you really think that they, the Takers, will stop the dismantling of Auroville's self-governance before you get affected? Do you think they would not expel one thousand or more residents, and use the rest of us as walk-ons pretending to be happy inhabitants of a spiritual tourist trap? Do you think they will stop before something really terrible happens that will remain as a dirty stain on Auroville's Karma for centuries to come?

I have to ask those who would collaborate, even, with the Takers whether you actually think that any good can come from the way you treat others? Which kind of Auroville could possibly emerge from

coerced collaboration when the very first point of the charter emphasized free-will servitude?

Conclusion

Yes, Karma will restore balance eventually, by extinguishing immoral societies – it's called the Sodom & Gomorrah solution – but for you to collaborate, or to just stand by, means you are becoming a willing servitor of the Asuric forces. Deny it all you want; Karmic Law won't consider excuses, only sincere confessions and redemption.

As pointed out already, Auroville's state of affairs has parallels in the global context, which hardly surprises anyone who lived their lives somewhen during the last 3000 years and paid attention. We'll explore this thread of understanding in the upcoming fourth article of the Auroville & Natural Law series, *Truth or the Abyss*.

“No system indeed by its own force can bring about the change that humanity really needs; for that can only come by its growth into the firmly realised possibilities of its own higher nature, and this growth depends on an inner and not an outer change. But outer changes may at least prepare favourable conditions for that more real amelioration, — or on the contrary they may lead to such conditions that the sword of Kalki can alone purify the earth from the burden of an obstinately Asuric humanity. The choice lies with the race itself; for as it sows, so shall it reap the fruit of its Karma.”¹⁹

19 Sri Aurobindo: War and Self-Determination

IV – Truth or the Abyss

Exploring the Problem of Evil

Obvious lies declared truth, malpractice purported as state-of-the-art technique, all-encompassing injustice, or the normalization of collective insanity during the past couple of years, they leave many of us speechless. What *the hell* is it, that plagues us in these times? Isn't it a bottomless evil? Our naive forefathers would have used that word without the slightest hesitation but us 21st-century internet-wisened know-it-all techno cracks, we have a problem with it. Why is that? Is it because it reminds us so much of religious superstition? Of dark fairytale forests logged out of existence long ago? It might be a mistake to deny the existence of evil, I'll argue, because although religious scriptures from around the world have a lot to say about its nature the matter is not at all a religious one. It doesn't require you to believe in any creed specifically, to align yourself with what is true and real about Good and Evil.

Today, on August 15th, 2022, India, and especially Auroville, is celebrating the 150th birthday of Sri Aurobindo. India's cherished freedom fighter, philosopher and yogi, born by the name of Aurobindo Ghose, and his spiritual companion Mirra Alfassa back in the 1920s founded an ashram in the south Indian city of Pondicherry. Aurobindo developed his "Integral Yoga" philosophy there, a school of thought that teaches the integration of body, mind and spirit aspects of the human existence. He and Alfassa, which he called "the Mother", were concerned that the convergence of systemic crises, which became pretty obvious after World War I, would lead to a catastrophic collapse of civilization in the mid-term. The both were neither the first nor the only ones to say so but in their time they were among the few who attributed this existential crisis of our culture to a problem with the mindset, a lack of consciousness, they said.

The ashram and from 1968 on Auroville as well were set up to prepare the human body and mind for taking in the Supramental, as they named it, the highest form of consciousness. The inhabitants of both the ashram and the city were to live a life in the practice of the Integral Yoga, to bring about this transformational goal and to give an example to people all over the world. Alfassa, the Mother, provided guidelines for the architectural setup of Auroville under the usual proviso that the specifics were to be worked out in the light of the most progressed knowledge. From December 2nd, 2021 on, staff appointed to leading positions in the Auroville Foundation by the central government in Delhi used those guidelines to dis-empower the residents, the very key element which ought to work out the conscious transformation. The alleged goal is the quickening-up of building “the City the Earth needs”. Were that true the Foundation bureaucrats would sacrifice the indispensable natural-law preconditions of the Integral Yoga, to build its architectural vessel with brute force.

From observing the Takeover crew's behaviour it is safe to say that their purported reasons are just pretense. On every single occasion when the Foundation and their supporters took steps they played a foul game while shrouding their actions in pseudo-legal, pseudo-lawful, pseudo-moralistic and pseudo-Aurobindian pretexts. Had laws, morals or the scriptures anything to do with sincere, albeit a bit misguided intentions there would have been no need for ploys, lies, violations of Rights and physical violence against those who disagree. Journalist Ashish Kothari, early-on, could rightfully state in one of his pieces,

“Bulldozers knocking down trees and threatening built-up structures at 1 am: such action can only come from a source that has no legitimacy to work during the day.”²⁰

20 Ashish Kothari: Bulldozing a dream? Auroville's importance as an experiment in alternative living, meer.com, 9.1.2022

What a stunningly clear insight. If only all of us had had it, the Foundation Office would have created much less confusion by means of misinformation and pseudo-lawful violent surprise strikes.

People ought to stay unabashed by those events. In order for us to prevail it takes focus on knowledge of objective Morality and unwavering dedication to the highest form of Truth one has access to. This is why my four-part series on *Auroville & Natural Law* explained at length 1) the basics of Natural Law, and briefly described how Auroville's residents' failure to live by that Law causes social suffering, and 2) some basics of Auroville's founding principles. The failure of many residents to study and live by those principles deserves an in-depth discussion within the community. There is no question that, should we succeed in reverting the takeover, the very future of our township depends on our collective awakening. This won't be for consumption by a public, though, which cannot stomach first principles even.

*"But what this community, Auroville, is going through has implications that go well beyond the destruction of a few trees and structures, and well beyond even India. There are serious ramifications linked to global trends in cultural and economic authoritarianism."*²¹

Worse than that. We will see that ramifications reach far beyond global authoritarianism even. *"It's Truth or the Abyss,"* the Mother warned all of mankind fifty years ago. What she meant by 'Truth' has been described in the second article of this series. In short, it is one of the many terms for That-Which-Is, Ultimate Reality, Universal Consciousness, the Creative Force, the Divine Will, or, if you don't shy away from a loaded term, God. In the above quote 'Truth' is shorthand for recognizing, surrendering to, and serving THAT – or else getting consumed by its antithesis. Similar to the widening

21 *ibid.*

disparity in wealth a disparity between the conscious and the unconscious, between the servitors of Truth and the servitors of the Abyss (another word for Hell) divides humanity. In the long run most of the middle ground will get consumed by either one side or the other. Staying 'neutral' equals complicity with Evil. Choosing to stay ignorant of the forces at play equals fostering Evil. Following rules without ethical discernment equals fighting for Evil. Sounds epic? Wait, there is more.

Revelations

When you ask people who have quit the System – meaning, they fell out of the shared reality of mainstream society – how their dropping-out happened they tell you the story about one distinct moment in their life when it dawned on them that they have lived a lie. Usually the catalyst for that first step in '*awakening*', as some describe it, was the dissonance between the very tools by which the false reality was created, the media, and the undeniable truth which they themselves experienced. The eye-opening moment felt like a *revelation*, shocking, overwhelming, stunning, frightening... and liberating. Suddenly so many question marks disappear; suddenly you realize that consensus reality is just one grand illusion; suddenly the world starts to make sense. It is obvious now, the emperor has no clothes on. You cannot make it unseen. This is what crises can do for you: You go through tremendous pain and suffering that may feel like dying, and you come out, newborn, on the other end of it, grateful for the experience you got to live through. You hear such people speak thanks to 9/11, you hear them praise the Corona plandemic, and you hear Aurovilians acknowledging that the Takeover is a huge wake-up call, a chance for transforming our minds and habits and for transcending our condition.

Did you know another word for 'revelation' is 'apocalypse'? Yes, indeed. apocalyptic times are historical moments which reveal the

truth about something existential. An old worldview – along with the world it created – collapses, a new world becomes possible. Which way humankind will go depends on the choices we make collectively; whether it's Truth or the Abyss. The pathways that lead to one or the other outcome may look quite similar; in fact, the line between the two is as thin and as sharp as a razor blade, almost invisible. This is no coincidence. For it lies in the interest of the Antagonist to stage himself as the Real McCoy: to install tyranny under the guise of freedom, to establish fascism while pretending to be anti-fascist, to realize Asuraville waving the banner of Auroville, or to open the gates of Hell for all the misguided believers who anticipate Heaven. The latter may perhaps serve as a metaphor for the choice between a world of suffering and a world of complete consciousness. Sri Aurobindo remarks,

*"At every moment of the spiritual life until one has got fully into the higher light, one has to be on one's guard and be able to distinguish spiritual truth from pseudo-spiritual imitations of it or substitutes for it set up by the mind and the vital desire. The power to distinguish between truths of the Divine and the lies of the Asura is a cardinal necessity for yoga."*²²

The Asura

The word *Asura* mentioned throughout this article series is used in the sense of an antagonistic or evil principle which works against the movement towards ultimate Truth. In religious traditions of Indic origin it stands for a class of beings envisioned as chaos-creating demons, evil spirits and adversaries of the gods. According to the Indian sage Sri Aurobindo who has worked intensely on the problem of Evil, *"These Asuras ... resemble the devils of the Christian tradition and oppose the divine intention and the evolutionary purpose in the human being."*

22 Sri Aurobindo, Letters on Yoga, Volume I, Section 4; all following quotes from Section 6.

When Asuric forces take over a human body or get born in human form, *“the Asura has no soul, no psychic being which has to evolve to a higher state; he has only an ego and usually a very powerful ego; he has a mind, sometimes even a highly intellectualised mind; but the basis of his thinking and feeling is vital and not mental, at the service of his desire and not of truth.”* An Asura's desire is insatiable and therefore he or she effectively seeks *“to rule the world”*. For that purpose he or she appears in *“forms often false and always incarnating falsehood, sometimes pseudo-divine.”*

“Yes, some kinds of Asuras are very religious, very fanatical about their religion, very strict about rules of ethical conduct. Others of course are just the opposite. There are others who use spiritual ideas without believing in them to give them a perverted twist and delude the sadhak [spiritual seeker].”

The Anti-Christ

The problem of Evil haunts our species since forever, so every culture sought to find its origins, explain its workings, and accomplish its abolishment. Myths, fairy tales, paintings, sculptures, novels, poems and plays allegorize it, psychological, sociological and historical literatures rationalize it, modern cinema and crime fiction normalize it. But none of all these, today, does much to help discern and eliminate it. Quite frankly, modern science and culture add to the confusion and so become part of the conglomerate of dark forces our individual and collective lives have converged into over the Millennia.

Although human conscience can discover immoral actions quite easily, Evil has become a matter of extensive myth-making in the hands of theologians of organized religions. By their self-proclaimed two-fold authority, both as law-making rulers, and as experts on all things divine and anti-divine, they were able to turn a simple matter into a complex subject which ordinary people couldn't and shouldn't

understand. The secularizing effect of the Enlightenment only added to widespread ignorance because it allowed for a plethora of definitions, concepts, even philosophies, of Evil to arise, including the view that it doesn't exist – which, most remarkably, both materialist scientists and spiritualist New-Age gurus agree upon.

Evil takes many human forms, for instance the cowardly order-follower, the mindless bureaucrat, the selfish opportunist, the ignorant denier, the bloodthirsty murderer, or the type we are exploring in this article, *the malicious deceiver*.

Alongside the above-mentioned Asura, the Anti-Christ figure described in the New Testament constitutes another powerful allegory for the Deceiver. Christ stands for the path of true Morality and Self-realization, the Anti-Christ represents its immoral counterpart. After having denounced the scribes and Pharisees who have usurped the word of God, Jesus predicts the end of their corrupt rule. When the disciples want to know how one could recognize the impending end, he answers,

*“Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet... Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.”*²³

So the Anti-Christ is someone who takes the place of Christ while opposing Christ's teachings. He is an antagonistic deceiver whose entrapments those on a truly Christian Path will recognize and avoid even as this implies sacrifice, while those who have preferences other than Truth will fall for the deception. In the name of a false morality they will hate, denounce, persecute or even kill the sincere

23 Matthew 24, KJB

disciples of the Path. But soon enough the Antagonist reveals his actual nature, and those who maintain ties with him forsake the Kingdom of Heaven.

Once again, we are not talking religion here. I am not a religious believer. Let's take the New Testament, the Dhammapada, the Bhagavad Gita or Sri Aurobindo's writings as culturally-coloured deep-spiritual descriptions of identical fundamental insights. We are also, at the same time, looking at archetypal workings of the psyche. Ancient religious scriptures reveal age-old knowledge on the human condition which modern science only begins to verify. To reject this knowledge indiscriminately from an atheist, anti-religious, materialist point of view marks the denier, himself, as a victim of the Deceiver.

“One of the artifices of Satan is, to induce men to believe that he does not exist.”²⁴

Evil's disappearance from public awareness

The Anti-Christ is a biblical figure representing the forces of Evil in their most sneaky manifestation, like a wolf in sheep's clothing harvesting the lambs. As such he was an avatar of Satan, the Lord of Hell, you could say. People were familiar with the Anti-Christ concept until the late 18th century when the Enlightenment philosophy and the revolutionary movements began to secularize European societies. Until then numerous political and religious figures such as the Roman Emperor, the Pope, the antipopes, or the Protestant reformists have been accused of being the Wicked One. The inflationary use of the term made a laughing stock of him. Both clerics and laymen progressively dropped their guards against Evil incarnate, and eventually the Anti-Christ became a mythological figure, of no significance to anything tangible at all.

24 John Wilkinson, Quakerism Examined (1836)

This was, in a sense, a big step forward in understanding the nature of Evil, because it eliminated its externalisation. But throwing out the baby with the bath water did not serve humanity well. No longer “a thing”, evil forces, firmly anchored in the human unconscious, continued to undermine the fabric of Creation with increasing efficacy, and modern secular culture with its ultra-greedy hardcore-materialist never-enough worldview drove humanity at top speed to the edge of a cliff. The Anti-Christ in today’s terms would no longer act as one powerful individual – though Evil in the form of malign egophrenia or sociopathy sure has a tight grip on those in “authority”, and through them, on their order-followers. It manifests in collectives. While Evil, through dispersion, all but disappeared from public awareness and discourse in Christianity-based societies, other cultures maintained a clearer understanding of what was going on here. They looked at the worldview and the culture of Western civilization and identified those, in totality, with their own brand of the Antagonist.

“Europe is a cultural statement of Yurugu, the male being, arrogant and immature, who caused his own incompleteness, and so is locked into a perpetually unfulfilled search for the female twin-soul that would make him whole, the part of himself he has denied.”²⁵

writes Dona Richards in her book *“Yurugu. An African-centered critique of European cultural thought and behavior”*. She goes on to explain how Europeans use spiritual terms such as ‘Harmony’ and ‘Order’ to express perversions of those concepts.

“Rational and harmonious order ... represent two radically different modalities of being. [...] The struggle to control can never lead to harmony – the essence of spiritual well-being. Rational ordering is predicated on the assumption of conflict

25 Dona Richards a.k.a. Marimba Ani: *Yurugu. An African-centered critique of European cultural thought and behavior* (1994), p561

*and opposition and, in European intensity, becomes a sublimated form of violence. Rational order can never be more than a creation of human beings in partial recognition of who they are; that is, in partial recognition of their cosmic significance. [...] If they limit themselves to this order, which they have created, they and their world become distorted.*²⁶

Native American academic Jack Forbes names Western culture as *"the central problem of human life today."* He calls Western civilization a *"culture of Evil."* Native American philosophy, in comparison, acknowledges the right of every being to life and self-determination. Apart from meeting basic needs, Native Americans therefore avoided initiating unnecessary suffering and harm to humans, plants and animals alike, Forbes says, and they empathized with those who suffered. In other words, they lived by Natural Law. He also notes that, *"Lying is also almost always a factor in wétiko behavior, and in fact may represent a key strand in the entire epidemiology of wétikoism."* But *"How to live in this life? is the real question we all face. All other subjects are insignificant when compared with this one,"* Forbes proclaims.

*"How do people who follow that path behave? How do they behave towards other humans? How do they behave towards the earth? How do they behave towards other living creatures? Are they doing evil? Are they free men and women who will stand up to evil? Or are they passive foot-soldiers trained to surrender their minds and hearts to their masters?"*²⁷

Paul Levy who in his works explores the problem of Evil named it, in psychological terms, *Malign Egophrenia (ME)*, but later also used the Cree Native-American demon *Wetiko* to explain it.

26 *ibid*, p562

27 Jack Forbes: *Columbus and Other Cannibals: The Wétiko Disease of Exploitation, Imperialism, and Terrorism* (2008)

*"Whichever name we use, we are in the midst of a collective psychosis of titanic proportions, and one of its most stunning features is that very few people are even talking about it. Does that seem as crazy to you as it does to me? Our madness has weirdly become normalized, to the point where we don't even notice it."*²⁸

Overcoming Evil

In a previous article I highlighted that **the Good still does exist**. One must add, **so does Evil, necessarily**, like Sri Aurobindo or Carl Jung pointed out. Jesus himself says: *"If I had not come and spoken unto them they had not had sin."*²⁹

Once Christ is established in our psyche, Jung writes in *Aion*, *"the coming of the anti-Christ is not just a prophetic prediction – It is an inexorable psychological law."* He is *"an imitating spirit of evil who follows in Christ's footsteps like a shadow following the body."*

*"Every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below."*³⁰

The disciples of Truth need to realize two understandings. First of all, Evil, although it manifests in impressing phenomena and dwells in people's minds, is not itself a separate thing nor is it a person you can kill. It is none of God's creatures. Go(o)d doesn't create Evil; the ultimate Truth didn't create the lie; Divine Consciousness didn't create the unconscious. Those dark aspects are shadows arising from the *absence* of THAT. God, or the Universe, if you will, provided all beings with freedom, and established the Laws of cause and

28 Paul Levy, *Dispelling Wetiko. Breaking the Curse of Evil*, 2013

29 John 15:22, KJB

30 C. G. Jung, *Aion: Researches into the Phenomenology of the Self* (1959)

effect which dish out the consequences of our free-will decisions. Satan is the son of God, just like the Christ, but the Wicked One decided to disregard the Law and so became the “fallen angel.” Evil, according to this allegory, is never happening by an act of Go(o)d, but comes into existence by a free-will decision, or a negligent falling into unconsciousness.

“Evil is not a natural thing, it is rather the name given to the privation of good. Thus there can be good without evil, but there cannot be evil without good, nor can there be evil where there is no good.”³¹

So the simple truth is,

Evil is the denial of Go(o)d in the minds of people.

There is an active and a passive form of Evil. With your freedom to decide you can consciously choose to defy Good – which usually makes you an Asura or Anti-Christ – or you can fall unconscious of the Law and become a disciple of the Anti-Christ.

The second thing to be understood by the Truth seeker is, in the psyche like in physics, each force meets an equal counter-force when it comes to head-on confrontation. Neither attacking nor ignoring or denying the power of Evil will do anything to overcome the Antagonist but will only provide him with similar counter-strength – because both movements are basically the same force, directed against itself. Once understood, the age-old dualism Good vs. Evil dissolves. We may embrace and transcend Evil in a spiritual Jiu-Jitsu which picks up the Antagonist’s force and uses it in service to one’s own aspirations towards Truth. *“The soul is never lost, there is no eternal hell,”* writes Nolini Kanta Gupta, one of Sri Aurobindo’s disciples. *“But man, the human soul, has to go through hell, that is*

31 Augustinus, Dialogus quaestionum, quaest XVI

to say, through trials and tribulations and ordeals in order to reach heaven.”³²

Conclusion

*“Evil is evil, no doubt; it is not divine and it is not an illusion. It is a real blot on the fair face of creation. Its existence cannot be justified in the sense that it is the right thing and has to be welcomed and maintained, since it forms part of the universal symphony. Not even in the sense that it is a test and a trial set by the Divine for the righteous to prove their merit.”*³³

Evil is also not the flipside to Good but the shadow which results from the absence of the Light, the illusion that expands in the absence of Truth. Evil is a choice which can be undone by choosing Truth. It is that simple. This is the task before anyone and everyone “*who aspire to a higher and truer life,*” be they spiritual seekers or the ordinary citizen discontent with the coldness, corruption, chaos and coercion all around. The first step towards eradicating Evil should be obvious: Stop lying. Stop lying to others, even with good intentions, but most of all,

Stop lying to yourself.

To choose Good over Evil is not at all complicated; it becomes only complicated when one considers the sacrifice that might come with the decision. A truthful life remains Utopian only for so long as one is waiting for others to join in. And Truth stays a Fata Morgana only until one is willing to admit that, for some reason or another – usually laziness, selfishness, or cowardice – one has let oneself get fooled by the fake reality of “authorities” of all kinds.

“Before dying, falsehood rises in full swing. Still people understand only the lesson of catastrophe. Will it have to come

32 Nolini Kanta Gupta, The Yoga of Sri Aurobindo

33 *ibid.*

*before they open their eyes to the Truth? I ask an effort from all so that it has not to be. It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.*³⁴

Postscriptum

Throughout parts 3 and 4 of this articles series there has been a lot of talk about “us” and “them”, moral and immoral, Good and Evil, the Takeover gang and the residents. These dualistic phrasings do, of course, not represent the oneness aspect of (human) existence, but the diversity of its expressions. Discerning the fundamental differences in views and ethical positions is merely a necessary step in the process towards right action. They do not, by any means, establish a difference in value of one group of people versus another. A perpetrator is no less a human being than her victim. We are one, and that got to show in how we treat each other; but it doesn’t mean we become blind to destructiveness. Pain and suffering are real, and so is the Evil who benefits from it. As we have seen many times In history evil has no boundaries. Good does not always win. For it to prevail it takes our active pursuit of it. Understanding Natural Law is one fundamental faculty to start from, but that’s by far not sufficient. While the knowledge of objective Morality is indispensable the pursuit of Goodness also requires other elements such as the voice of conscience, the cultivation of empathy, the capacity to forgive and reconcile, general goodwill, or the belief in higher planes of consciousness that guide us – which is why Natural Law rarely comes as stand-alone philosophy but is usually packaged in broader world views such as the teachings of the Christ, the Buddha, Rudolf Steiner, or Sri Aurobindo. The absence of its central tenets (the bare minimum of which I have discussed in the first article) proves the evilness of philosophies,

34 The Mother, 26.11.1972

ideologies, religions, persons and societies which deny the real nature of That-which-is:

Morality is Freedom.

Freedom is Life.

Life is Yoga.