

Auroville Tomorrow

6th Edition
January 2023

—A PUBLICATION OF AUROVILLE MEDIA INTERFACE—
UNIT OF AUROVILLE FOUNDATION

1.1.67
Men, countries, continents!
The choice is imperative:
Truth or the abyss.



[Click here to watch](#)

[The Mother's organ music](#)

Mother's New Years Message

Starting in the year 1927, the Sri Aurobindo Ashram began the first New Year's Celebration. On this eve of the New Year day, the sadhaks assembled in the Ashram around midnight and as soon as the clock struck midnight The Mother welcomed the new year with music on her organ. This was followed by pranams in the stillness of the night and The Mother blessed everyone.

The last of the midnight pranams was on 31st December 1937. "From the 1st January 1939, this pranam began to take place in the morning... The midnight silence was replaced by The Mother's 'Bonne Année' which was reciprocated."

New Year Messages:

Men, countries, continents!
The choice is imperative:
Truth or the abyss.
The Mother - 1967

Remain young, never stop striving towards perfection.
The Mother - 1968

No words - acts
The Mother - 1969

The world is preparing for a big change.
Will you help?
The Mother - 1970

Blessed are those who take a leap towards the Future
The Mother - 1971

Let us all try to be worthy of Sri Aurobindo's centenary.
The Mother - 1972

When you are conscious of the whole world at the same time, then you can become conscious of the Divine.
The Mother - 1973





Mother and Sri Aurobindo on Governance:

The gain of democracy is the security of the individual's life, liberty and goods from the caprices of the tyrant one or the selfish few; its evil is the decline of greatness in humanity.

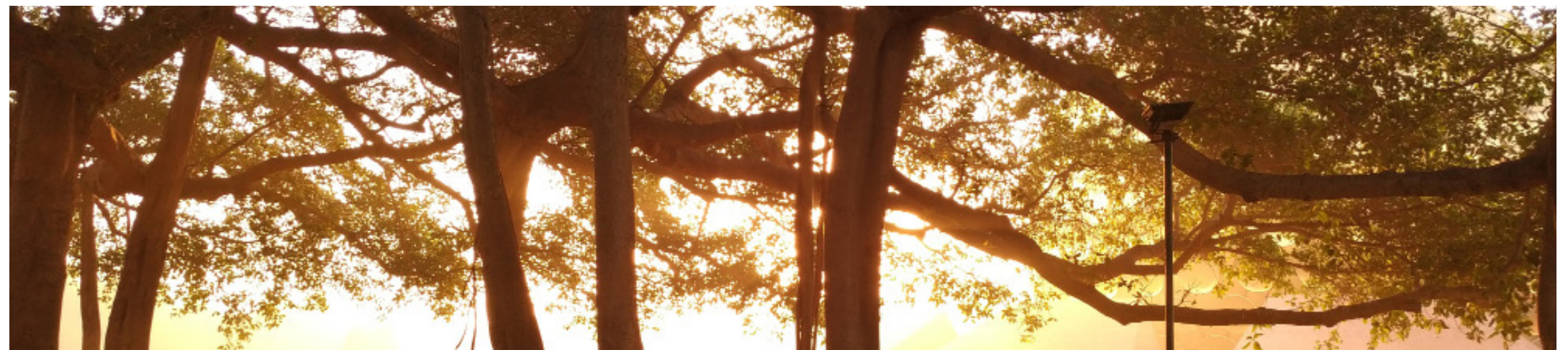
Sri Aurobindo,
Aphorism

I think democracy ... Already at the age of ten, I found democracy to be idiotic (there, in France), but anyway ... It's idiotic there, in France (but that doesn't matter), but at any rate I don't think democracy is AT ALL, at all an organization in accord with India's spirit - not in the least. And the proof is that it's not at all the collectivity of people that controls things, it's a few scoundrels who push themselves forward, saying, "I represent this, I represent that ..."

Mother's Agenda,
16 August 1969

In contrast to this, Sri Aurobindo tells us that a true community—what he terms a gnostic or supramental community—can be based only upon the INNER REALIZATION of each one of its members, each realizing his real, concrete oneness and identity with all the other members of the community; that is, each one should not feel himself a member connected to all the others in an arbitrary way, but that all are one within himself. For each one, the others should be as much himself as his own body — not in a mental and artificial way, but through a fact of consciousness, by an inner realization. This means that before hoping to realize such a gnostic collectivity, each one must first of all become (or at least start to become) a gnostic being.

The Mother,
3 July, 1957



The condition to organize – to be an organizer (it's not "to govern," it's to organize) – the conditions to be an organizer should be these: no more desires, no more preferences, no more attractions, no more repulsions – a perfect equality for all things. Sincerity, of course, but that goes without saying: wherever insincerity enters, poison enters at the same time. And then, only those who are themselves in that condition can discern whether another is in it or not. At present, all human organizations are based on: the visible fact (which is a falsehood), pub-

lic opinion (another falsehood), and moral sense, which is a third falsehood! (Mother laughs) So...

The Mother's Agenda,
25 March, 1970

All human governments are a falsehood or a chimera. One can hope that one day the earth will be governed by the Truth only if the Supreme Lord makes this Truth evident to all.

The Mother,
18 February, 1970

What political organization do you want for Auroville? An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become con-

scious of their psychic being and organise themselves spontaneously, without fixed rules and laws - that is the ideal. For this, one must be in contact with one's psychic being, one must be guided by it and the ego's authority and influence must disappear.

The Mother,
28 December 1972

The attempt to govern life by an increasing light of thought rather than allow the rough and imperfect actualities of life to govern and to limit the mind is a distinct sign of advance in human progress. But the true turning-point will come with the farther step which initiates the attempt to govern life by that of which thought itself is only a sign and an instrument, the soul, the inner being, and to make our ways of living a freer opportunity for the growing height and breadth of its need of self-fulfilment. That is the real, the profounder sense which we shall have to learn to attach to the idea of self-determination as the effective principle of liberty.

Sri Aurobindo,
The Human Cycle

This erring race of human beings dreams always of perfecting their environment by the machinery of government and society; but it is only by the perfection of the soul within that the out-

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

Sri Aurobindo,
Aphorism

No law or government can save us from meeting in life the consequences of what we are. Submit exclusively to the Divine Truth and It will govern life outside all human laws and governments

The Mother,
19 February 1970

For most men, it is what they want that they label truth. Aurovilians must want the Truth whatever it may be. I put "Truth" with a capital "T." Because, to tell the truth, that's not the word. It is: "We want THE DIVINE." But then they instantly start arguing! So it's better to put "Truth."

The Mother's Agenda,
2 May 1970

A spiritualised society can alone bring about a reign of individual harmony and communal happiness; or, in words which, though liable to abuse by the reason and the passions, are still the most expressive we can find, a new kind of theocracy, the kingdom of God upon earth, a theocracy which shall be the government of mankind by the Divine in the hearts and minds of men.

Sri Aurobindo,
The Human Cycle

When one truly attains wisdom, the true wisdom, the wisdom Sri Aurobindo is speaking of here, there is no longer higher and lower; there is only a play of forces in which each thing has its place and its importance. And if there is a hierarchy it is a hierarchy of surrender to the Supreme. It is not a hierarchy of superiority with regard to what is below. And with human understanding, human reason, human knowledge, one is unable to discern this hierarchy. Only the awakened soul can recognise another awakened soul, and then the sense of superiority disappears completely. True wisdom comes only when the ego disappears, and the ego disappears only when you are ready to abandon yourself completely to the supreme Lord without any personal motive and without any expectation of profit – when you do it because you cannot do otherwise.

The Mother,
17 October, 1958

You know that scores of people have come for Auroville.... Instead of working, they spend their time talking and chatting! And they send me letters. Their whole mental ego is bubbling with excitement, all of them. Have you seen them?

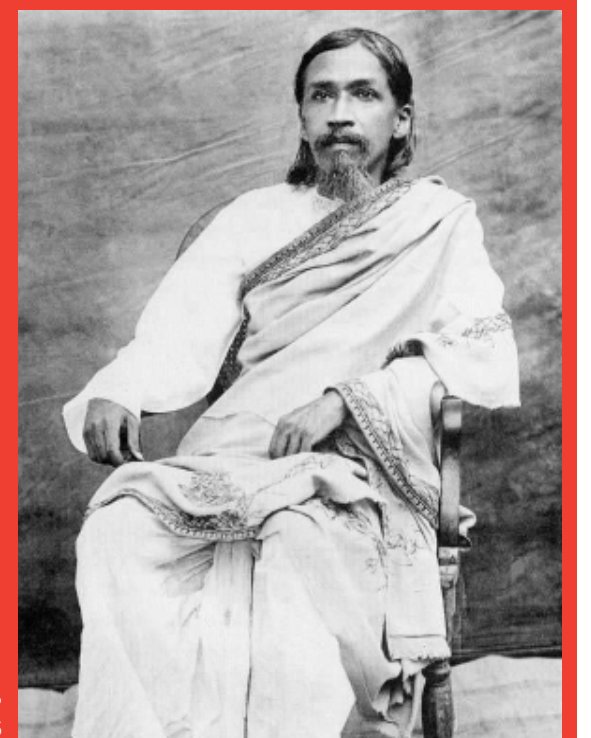
Satprem: No. I am afraid they may "summon" me!

They've already begun discussing what the city's political situation will be - even before the first stone has been laid! And one of them, the one with a Communist creed (he is the one who has the greatest energy and power of realization), is scandalized: he wrote to me yesterday, saying he couldn't take part in something that wasn't "purely democratic"! ... So I answered him this (Mother hands Satprem her note):

"Auroville must be at the service of the Truth, beyond all social, political and religious convictions."

I told him many things (Mother makes a gesture of mental communication), but above all, I insisted a lot on the fact that it would be better to build the city first! And that we would see afterwards. Because he told me it was important for would see afterwards. Because he told me it was important for him that we should remain in the democratic system "until something better has been found." I felt like answering him, "How do you know that something better hasn't been found?" But I didn't say anything.

The Mother's Agenda,
13 August 1966



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How do we make a decision?

Until we have a common consciousness and the true and correct way of working collectively is in operation, what should we do?



[Mother:] A hierarchical organization gathered round the most enlightened center, submitting itself to a collective discipline.

Notes of Auroville's architect, Mother's Agenda, 8 February 1969

Who decides what will happen to the housing system in Auroville? Or the water system? Or the energy system? How are important decisions in an experimental city like Auroville made? Do Aurovilians vote? Is it Democracy?

Is a communist model? Or a bureaucratic or anarchic one? All of these questions are essential areas to ponder over because they create avenues for deeper understanding of the society that Auroville is and aspires to become.

In today's modern times, democracy is a revered concept that allows equal participation (or the façade of it) of all members of a society in the process of decision making. Voting becomes a tool democracy uses to exercise the agenda of mass representation.

Such a setting allows there to be multiple voices with varied opinions to exist. Consequently, one paradigm will always over-power the other. Knowing this as a matter of fact, Mother decided that Auroville will never function under a democracy. Democracy automatically harks at the division of society.

Auroville is an experimental society where every area of life had to function in a new and more refined manner than the old ways of being. Mother instructed for Auroville to function under the will of the Divine, and the system can be called- Divine Anarchy. In an attempt to understand what exactly Divine Anarchy constitutes, Auroville Tomorrow had a chance to interview Anandi who is in charge of Pour Tous Distribution Center (PTDC)

MOTHER HAD GIVEN THE CHARTER WHICH STATED:

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.

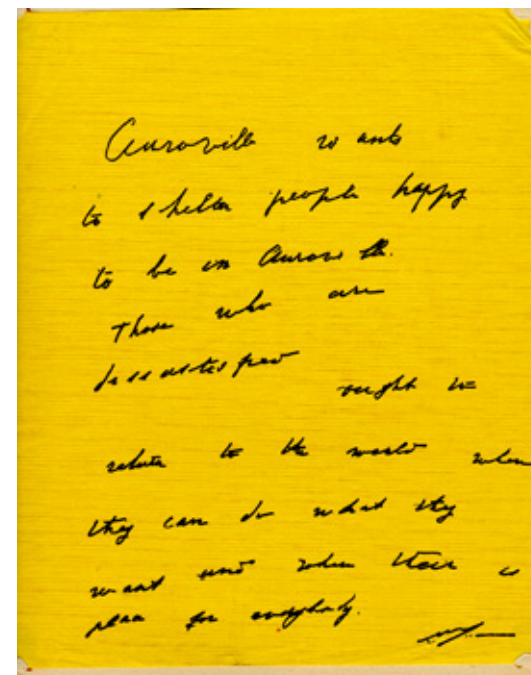
3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

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

These guidelines along with the Master Plan were the only indications towards the Divine Will that Mother left us with. Now, every decision made within Auroville ought to be following these principles. Aurovilians who have expertise and dedication towards certain functional areas can form a committee which will eventually make decisions in accordance with the two indicators of the Divine Will (Galaxy Master Plan and the Charter).

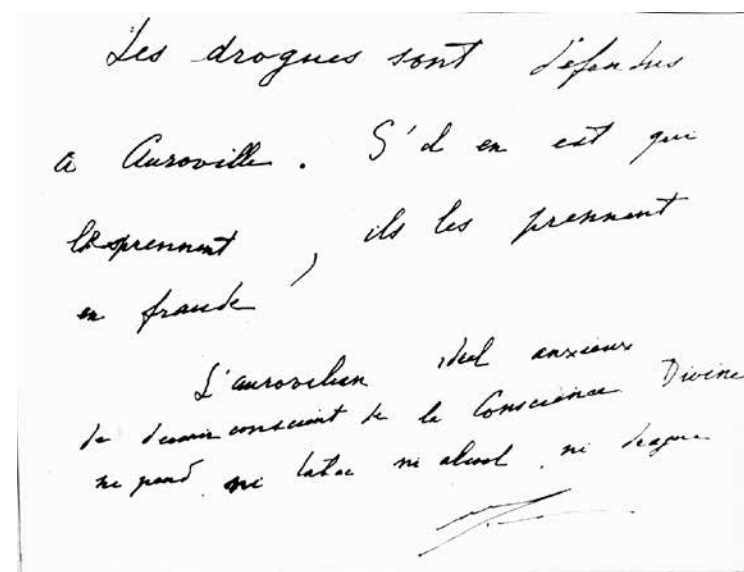
On the surface, this system may come across as utopian, something extremely difficult to implement. Humans are diverse and scattered in their inner and outer lives. There have and always will be several interpretations and paradigms with respect to every decision being made. How then do we abide by the Divine Will? This is a question for each of us to grapple with. Auroville has a unique decision-making process, a process that is still refining itself each time it is used. Voting never was and never will be a part of Auroville because we are all here to test new waters, newer ways of being that are unified and integrated and which will eventually lead to a spiritually advanced society that Auroville is meant to be.

Mother's Handwritten Notes to the Aurovilians



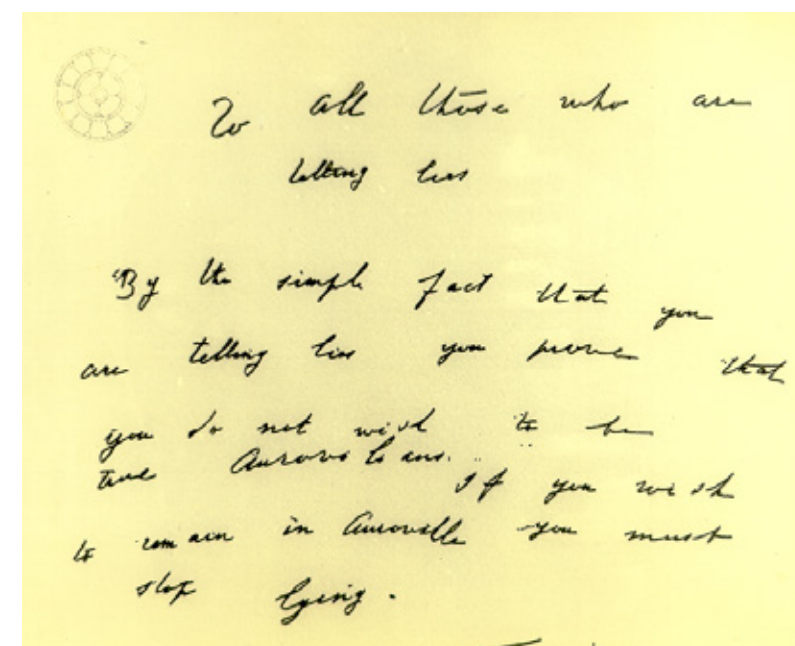
AUROVILLE WANTS TO SHELTER PEOPLE HAPPY TO BE IN AUROVILLE. THOSE WHO ARE DISSATISFIED OUGHT TO RETURN TO THE WORLD WHERE THEY CAN DO WHAT THEY WANT AND WHERE THERE IS PLACE FOR EVERYBODY.

1 OCTOBER 1972



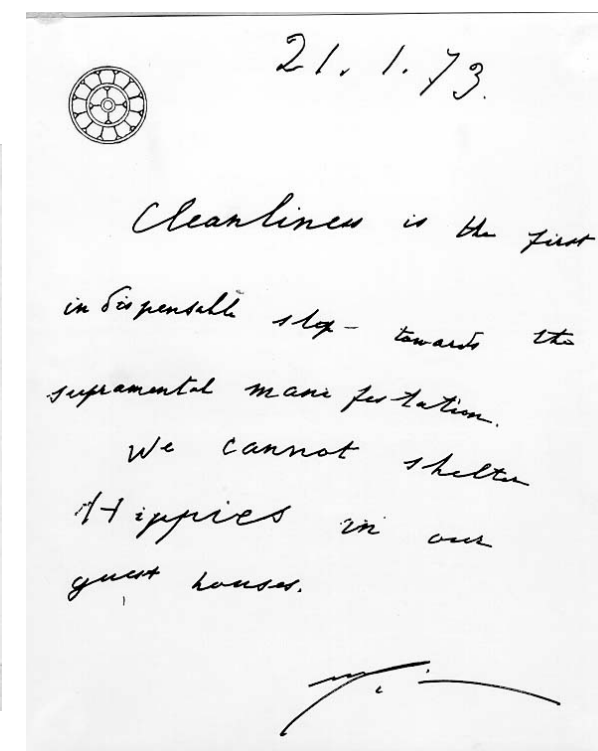
DRUGS ARE PROHIBITED IN AUROVILLE. IF THERE ARE ANY WHO TAKE THEM, THEY DO IT FURTIVELY. THE IDEAL AUROVILIAN, EAGER TO BECOME CONSCIOUS OF THE DIVINE CONSCIOUSNESS, TAKES NEITHER TOBACCO NOR ALCOHOL, NOR DRUGS.

FEBRUARY 1971



TO ALL THOSE WHO ARE TELLING LIES. BY THE SIMPLE FACT THAT YOU ARE TELLING LIES YOU PROVE THAT YOU DO NOT WISH TO BE TRUE AUROVILIANS. IF YOU WISH TO REMAIN IN AUROVILLE YOU MUST STOP LYING.

19 DECEMBER 1972



CLEANLINESS IS THE FIRST INDISPENSABLE STEP TOWARDS THE SUPRAMENTAL MANIFESTATION. WE CANNOT SHELTER HIPPIES IN OUR GUEST HOUSES.

21 JANUARY 1973

**A SNEAK-PEAK INTO THE
1000 BEDS PROJECT**

The infamous housing crisis in Auroville is not new to our ears. Two out of five people, be it Newcomers or long-term Volunteers in Auroville can be found house-hunting at any given time. When a young Uma Prajapati came to Auroville in 1996 as a volunteer, she was given food and accommodation along with her work-space which truly changed her entire life. So much did her life change, that she refused to go back to her 9-5 job in Delhi. It was surprising as well as baffling to her that it took so little for life to change in such a profound way. In a spirit of gratitude, she created Rohini, a community living space in Swayam community in 2013. "People connect to Rohini, it's like their second home! Especially volunteers, they

want to come back even after a couple years. So many volunteers have now become "says Uma.

The on-going new impulse for the development of Auroville calls for inviting and housing thousands of more volunteers. As a designer and as someone who truly believes in the process of design thinking, Uma thoroughly envisioned thousands of Rohinis all around Auroville. This became a chance for her to give back to the community by initiating several clusters of 100 beds which would eventually make up the 1000 beds project. This would be made possible with the efforts and funding from the Auroville Foundation and ATDC. These houses will predominantly be available for dedicated volunteers who agree to give their whole and sole efforts to Auroville on a long-term basis. The idea of this project is not just to provide a physical structure for volunteer accommodation, but rather an experience of an intentional community and family that Auroville is. Every cluster will have a space for community meals and community spaces where volunteers can spend time building a sense of home. Operational details and construction of the project will be finalized only after 2 years. The project is still in its nascent stages.

When volunteers come to Auroville, they should rest assured that housing, healthy food and a loving community is already in place. When the basic humane criteria are fulfilled, volunteers can devote themselves towards their true aims and aspirations in Auroville. Auroville wants to create all the conduits

[ROHINI HOUSE @ AUROVILLE ON
YOUTUBE](#)



How do we get around?

Transportation and mobility are key factors that define the character of a city. Here at Auroville, Kinisi is one such unit working hard towards transforming the way people move around the city. To understand Kinisi's role and vision, Auroville Tomorrow had a chance to interview Jeremie, a long-term volunteer at Kinisi.

With the climate crisis looming over our heads, Auroville takes the responsibility of making progress as a city in the most environmentally sound direction. Kinisi, too, envisions sustainable transport solutions for individuals and collectives that are accessible and convenient. At the top of their list of aims are to make the city completely car-free, and consequently fuel free. These two aims will ensure decreased emissions, waste, spills, noise, and landscape intrusion. Going car-free will also significantly require a change in the city's infrastructure, which indicates that Auroville units will be required to work with TDC so that the city can slowly take shape in its truest form.

Although Auroville has e-bikes and e-bicycles(600 electric vehicles at present), there are many people who still prefer to use vehicles that require petrol for shorter and longer distances. In order to keep the money circulating within Auroville, Kinisi aims at making multiple chargeable batteries for all-electric vehicles that can be rented at a cheaper rate so that they can be carried for long-distance jour-

neys. We can also expect an increased range of new electric models- E-cycles, Cargo E-cycles, Family Cargo E-cycle, E-Tricycle (family), E-Scooter, Three-Wheeler E-scooter. Upon offering a varied range of transport options, people can comfortably shift to electric vehicles. The Kinisi team is trying its best to bring in the latest sustainable technology to Auroville which may include sulfur-sodium batteries that are four times powerful at a quarter of the price of traditional batteries.

Apart from having individual solutions, Kinisi is working on creating accessible public transport not only for people living within Auroville, but also for the workforce from nearby villages and bio-region areas. Within the collective mobility plan, Kinisi plans to introduce Electric Buses to Puducherry, E-Taxi sharing to Chennai and Electric Shuttle Golf Cart for internal mobility. This ensures all the funds remain within Auroville thereby integrating the ideal of a circular economy. To further this agenda, Kinisi also plans to launch electric mobility for internal delivery services. These vehicles will include Tricycle Cargos, Cargo Rickshaws, and Small Cargo Electric Trucks.

Going completely petrol free will take at least another 10 years Jeremie, our interviewee, requests all Aurovillians, Newcomers, Volunteers and Guests to use an ordinary bicycle as much as possible. Auroville is working on improving its city plan in such a way that cycling paths become more welcoming and accessible. This can aid in truly living a slow yet intentional life.



**TO KNOW MORE ABOUT
KINISI CLICK BELOW:**

[WEBSITE](#)
[FACEBOOK](#)
[YOUTUBE](#)



Integral Education – The Story of STEAM



Education is one of the central themes of the Auroville project. To understand the development of education around the city, Auroville Tomorrow had a chance to interview Anupama Jagadeesh, who runs the STEAM (Science Technology Engineering Art Math) program at Deepanam School. She is also one of the founding members at Yuvabe, a unit in Auroville that strives to build intentional communities for young professionals.

A software engineer by profession, Anupama is not a teacher, but her love for kids and unending education and learning got her interested in this field when she decided to home school her kids. The process of homeschooling/unschooling not only helped her explore and provide an alternate medium of learning for her kids, but also allowed herself to become a learner with each passing day.

To further this process of collaborative learning, she started the STEAM initiative under which students from grade 3-8 could explore and experiment with hard sciences. Combating the teacher student hierarchy, students can come up with projects that piqued their interests. This encouraged students to not only be creative, but also use their logical capabilities. Some days they make fantasy animals and on other days they build roller coasters. “We take the kids to Matrimandir every Tuesday and during one of our trips, there is a crystal garden and the kids are so interested in the quartz crystals and they start talking about value, you know, that this would be a million rupees. We did a rocks and minerals unit and a project came out of that idea” shared Anupama. The entire process is organic. Sometimes projects fail, sometimes they take unexpected turns and sometimes

they flourish. This allows the kids to observe the larger process of life where failure and uncertainty. A traditional education does not have room for failed experiments.

The intent behind projects like STEAM portray the larger aim of Sri Aurobindo’s Integral Education in Auroville. Not all education leads to learning in today’s modern world. Today education remains a means to an end, not an end in itself. Here in Auroville, every effort at having an alternative system of education aims at connecting students to the innate tendency of all spectrums of consciousness,

perhaps all the twelve qualities that Mother has listed. The process of learning and the systems of free progress education, like the one adopted at STEAM allow change to happen on an outer and an inner realm.

Currently the STEAM program runs only in Deepenam School. However, with increased resources and funding, Anupama envisions a space like this in the heart of Auroville where kids can continue their projects so as to widen the horizons of transformation of consciousness through education.

[ACCESS YUVABE WEBSITE](#)



BRIDGING GAPS SO WE CAN EAT TOGETHER



Here’s a piece of information that will completely blow your mind away. 80% of Auroville’s food produce is imported. Yes, let that sink in. Auroville is known for its multiple permaculture and organic practices, and for reasons yet to be investigated, we have not been able to organize ourselves in such a way where we are completely self-sustained. To understand the issues regarding food production, Auroville Tomorrow had a chance to interview Pierre Serre, who runs Shambhala Garden (near Buddha Garden).

According to Pierre, there are many reasons why Auroville hasn’t gained self-sustenance in the domain of food. The most important issues are as follows-

Lack of structure and discipline- All the farms inside Auroville haven’t been able to organize themselves in such a way as to make themselves truly useful to the community. Despite being allocated huge farm-lands, the farms are working in isolation. There is no officially mandated group that regulates and organizes collaborative workings of the multiple farms around Auroville.

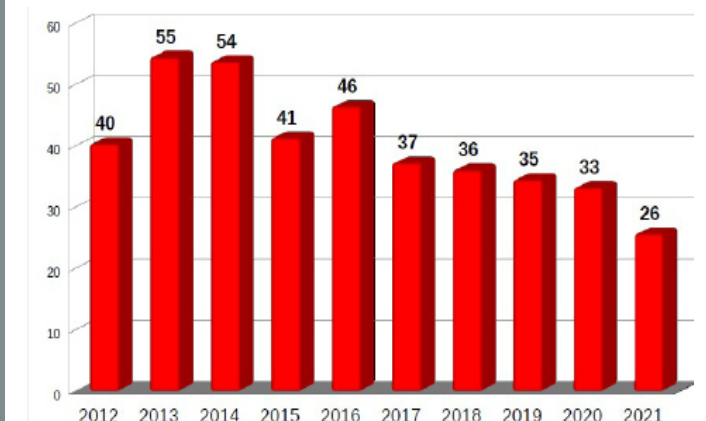
We don’t know how much we need- Due to the absence of a governing body, there hasn’t been a detailed on-field research that analyzes the requirements of the city. Very recently, Pierre has done a field research with a detailed report of all that is already grown in Auroville ([view here](#)). AuroOrchard has carried out a similar analysis of the productivity and inputs for cultivation for 2022 with an additional analysis of the coming years ([view here](#)). However, the gap between demand and supply can only be truly bridged when we are able to assess the needs of the entire community including all the eateries, supermarkets and individual consumers. Consequently, the farms will produce that which is required and only

that which cannot be cultivated on Auroville land can be imported.

One such place that has successfully implemented the ideal of self-sustenance is the Aurobindo Ashram in Puducherry (Lake Estate). Lake Estate has 150 acres of cultivated land out of which 20 acres are dedicated to banana production which gives the community 3000 bananas per day. They produce around 350-400kgs of vegetables each day. They have also managed to produce 90% of their own jaggery along with 80% of their oil needs. They are completely self-sustaining when it comes to dairy and rice. “Pradeep from the Ashram farm is extremely dedicated” says Pierre. To have a deeper understanding of the workings of the Ashram farm, watch Pierre’s short documentary [here](#).

Auroville has a long way to go before it can become completely self-sustained. “The farmers of Auroville are really hardworking and passionate”, says Pierre. What this farmers’ community truly requires is unification and direction. The step after unification is to bridge the gap between production and consumption in such a way that we adhere to the ideal of a circular economy where we eventually need to import only that which cannot be grown on Auroville land. Transforming consciousness through unified action toward the greater ideals of Auroville can be considered our true sadhana.

Check out Pierre’s new venture that focuses on dry fruit cultivation [here](#)





Look behind, then take a step forward- An Interview with the Auroville Archives

Auroville Archives was established in 1991, and is it quite literally what the name suggests- an archive of everything Auroville has witnessed. For years the Archives worked out of their office at the Townhall simply acting as a repository of historical photos, videos and documents. About a month ago, the partly new team at Archives launched their very own website. The website was formulated with the aim of showcasing the goldmine that was restricted to the walls of the office, but is now allowed to engage with communities within and outside of Auroville.

The team at archives believes that there's a lot of interesting history about the people, landscapes, documents etc. which can allow all of us to reflect and contemplate about how far we've come. Thambidurai, one of the executives has been working at the Archives since the 2000s mentioned how he found it quite fascinating how the Kuilapalayam road used to be. While these themes bring about a sense of nostalgia, Varun, the second executive shared that the purpose of archives is to create a robust catalogue for re-

searchers apart from inducing emotions of nostalgia. For this purpose, the website will have numerous themes and categories. This aims to serve the larger paradigm of research, enquiry and knowledge upon which Auroville was built. "I remember in 2000, there was a professor from Japan, Tokyo University. He was doing research on News and Notes... not what was written on the first page, not the Mother's Agenda, he was not interested in that, he was interested in how Aurovilians shared things, he liked that part so much, I remember sending a bunch of News and

Notes parcel to him", said Thambidurai. A well maintained physical and digital archive along with the website will give thousands of researchers and seekers around the world to access Auroville via this new medium. The newest initiative - 'Weekly Dose of History' wherein every week a small piece of archival material will be posted on the website. Another on-going initiative is the 'Then and Now' series which consists mostly of photographs that show the stark difference or the lack of it between the past and the present. These elements of the website aim at a fun and




evocative engagement with history, but with time, the team at Archives aims to build the platform for serious research and enquiry.

On further speaking to Varun, a researcher with keen interest in architectural history shares what is history's purpose according to him. He says- "The aim of history basically is to analyze the past and to learn from it, and then move on to see how we can improve the future. And in this way, it fits very well with the idea of Integral Yoga. The whole purpose of Auroville and the purpose of Integral Yoga is to chart a new course for the progress of humanity, for the evolution of humanity and one of the ways to do it is to analyze motivations, to see why people do things, how people do things, as individuals and as collectives. And that's why history is an important part of that. Why have things happened the way they have happened in the past. The focus of history should actually be in the future. You're analyzing the past not to say that oh this was so great and that was so bad, but to understand where are we now, and how we got here, and how do we understand how to progress in the future."

[Access to Auroville Archives website](#)



The founders of Auroville invite you to the ceremony



The founders of
AUROVILLE
invite

to participate in the ceremony
which will dedicate
AUROVILLE
as the city of universal culture
on Wednesday, the 28th February, 1968
at 10-30 a.m.

AUROVILLE

PROGRAMME OF AUROVILLE FOUNDATION CEREMONY
February 28, 1968 — 10.00 a.m.

COMMENCEMENT GONG

MESSAGE OF THE MOTHER, SRI AUROBINDO ASHRAM,
FOR THE OCCASION

THE CHARTER OF AUROVILLE
Translations in several languages

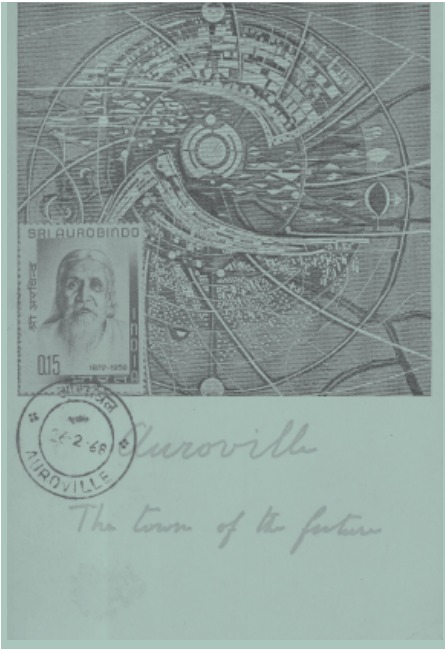
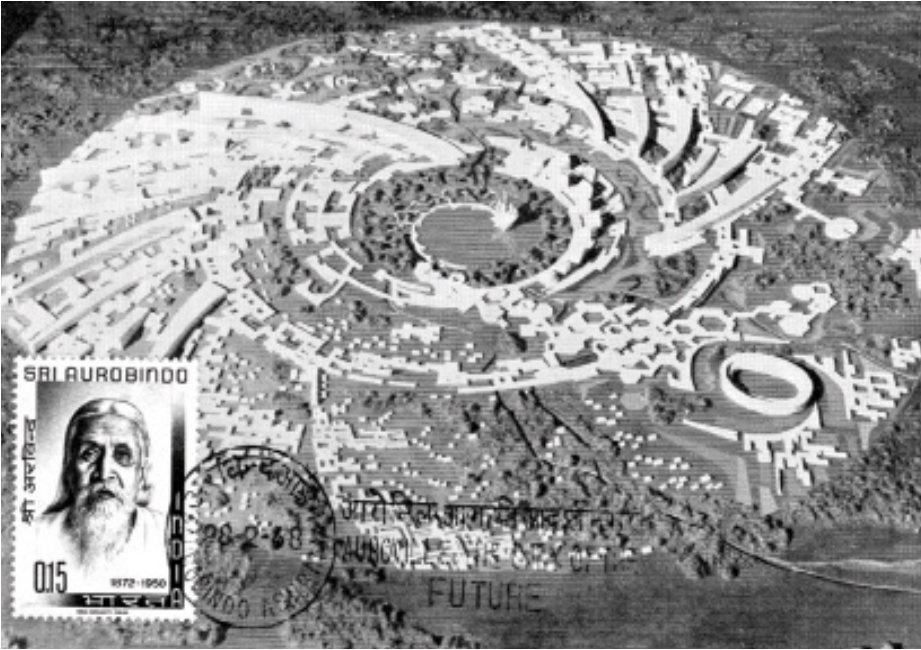
PLACING OF THE CHARTER INTO THE FOUNDATION STONE
STRUCTURE

THE YOUNG REPRESENTATIVES OF NATIONS AND STATES OF INDIA
deposit a handful of "Symbolic Earth" from their
Homeland into the Foundation Stone Structure

SEALING OF FOUNDATION-STRUCTURE

All visitors are requested to be in their seats before 10 a.m. For those reaching the site
from Tindivanam-Pondicherry road, please look out for Auroville sign-posts half
a mile beyond the milestone "5 miles Pondicherry".

Auroville Information, Pondicherry 2, India



TRANSPORT TO AUROVILLE	
CARS:-	
Total Number of Cars :-	25
Total Number of Passengers :- (Single Trip)	130
BUSES:-	
Total Number of buses Operated :-	30
Total Number of Trips done :-	2
Total Number of passengers per Trip :-	1600
Total Number of passengers transported :-	3200
Boats & Buses :-	
Total Number of passengers transported :-	3330





FOUNDATION
OF
AUROVILLE



25-2-68
AUROVILLE-THE CITY OF THE
FUTURE



A U R O V I L L E

The Auroville project is being devised
to provide mankind
with its first experimental research centre for human unity.

The idea of human unity is a truism but whenever one tries to apply it to practical matters, it immediately takes the form of an impossible dream, without relation to present circumstances.

Some practical reasons for such a contradiction arise in the fact that Earth as a whole still lives today under conditions of economic scarcity generating conflicts and rivalries — even though some countries enjoy right now a high level of material prosperity — and from the obvious fact that none on earth has as yet developed the applied techniques, even the body of knowledge, necessary for an application of the idea of human unity to realities.

To do so requires a place, a sample space, where such a research will be the single purpose of all activities, thought and endeavours. A field of experience must be provided where, under laboratory conditions, all psychological, sociological, economic aspects of the matter will be studied. A sufficiently large community must exist in which will, at first, be brought in coexistence all trends and channels of thought of the human mind, so that an interplay, an interaction of seemingly antagonistic ideas can then come into being.

The economic field will be an important part of the study. All work, whatever form it takes, from handicraft to mechanized production or agricultural functions should be carried out with that maximum amount

Auroville Information, Pondicherry 2, India

of flexibility, of freedom, tolerable in a research centre. No experience, no matter how strange, should be ruled out on the basis of previous conceptions. From the interaction of all possible solutions which the human mind is capable of conceiving should emerge new information, techniques and even discoveries.

All these will be available without distinction to all who care for them.

A challenging situation and a great source of stimulating experiences will be created when the best of human economic thought and activity now applied in different systems meet in Auroville for the sole purpose of dispassionate study and progress within the scope of this unique experiment.

The first step is about to be taken. On February 28, 1968, Auroville foundation ceremony will take place in southern India. Youth from the whole world are expected to bring a handful of earth from their own country that will be mixed — as a symbol of unity — in Auroville foundation stone structure.



Third announcement of the new L'avenir

I. Planning, urban design and DDPs

L'avenir d'Auroville's technical team of Planning & Urban Design has been working towards gathering all the studies and information of the past years, especially the ones done directly by or under the guidance of Roger Anger, to come up with the final Urban Design Guidelines and Framework for each of the zones and sectors.

We have completed the base draft guidelines for the following areas, and are working on DDPs with the help of CPWD's architecture and engineering team:

1. Crown and Crown buildings
2. City Centre
3. Line of Goodwill in Sector 5 of the Residential Zone

4. Campus planning and guidelines for the Industrial Zone including Lines of Force

5. Overall mobility plan for Auroville with phased migration towards a motor-vehicle free City Centre by 2023, with parking nodes at the Radial-Crown junctions and gated entry points into the Crown. Development of collective transport, cycle and walking paths in the parks and within the City Centre are a requisite to make this mobility plan a success. (Sectors in the city outside the Crown will have motor-vehicle access until the Secondary Service Nodes are developed.)

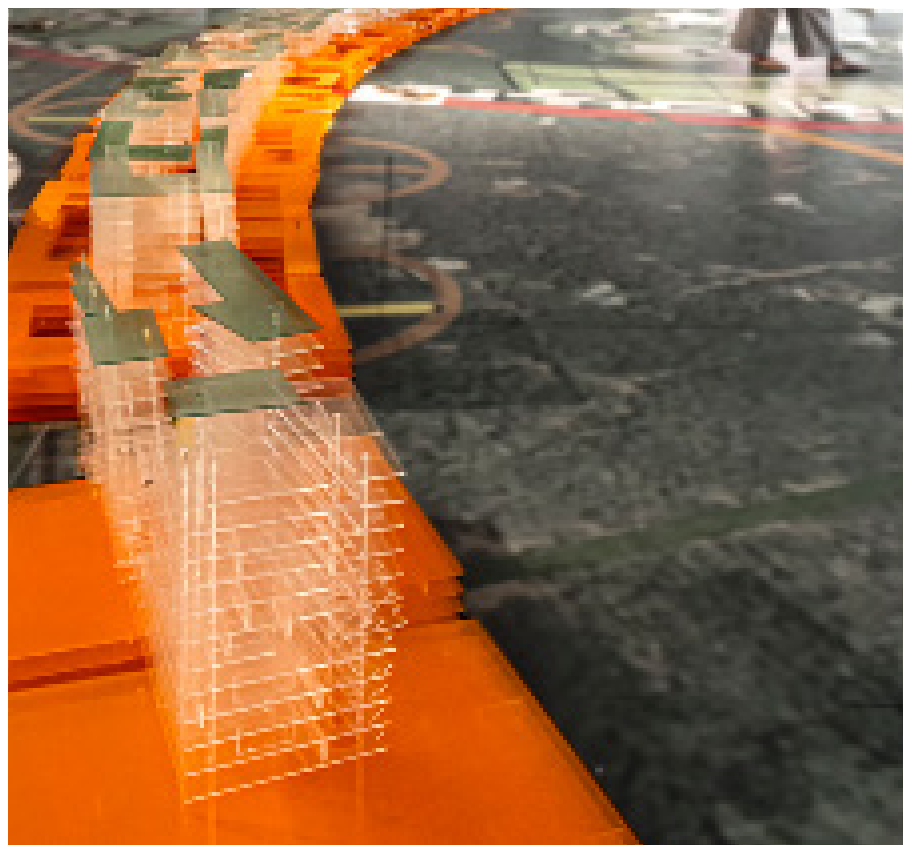
6. Southern Secondary Service Node

Apart from this, the DDPs as proposed by

Luis Feduchi in Sector 1 & 2 in 2014 have been adapted in 2020 by L'avenir d'Auroville, and the final report with density and height guidelines for each plot already exists. We are currently working on completing the design and guidelines for the 4 City Parks and the International Zone, with the Cultural Zone to follow soon afterward. The Northern Secondary Service Node is also being detailed currently, in order to shift the mobility pattern of the Industrial Zone.

For infrastructure planning, the following are being worked on at a city level, with the help of CPWD's architecture and engineering team:

1. Surface water management including water sourcing and conser-



vation strategies

2. Water supply plan and strategies

3. Waste water management for the whole city

4. Updating and adapting of Auroville's electrical master plan

5. Updating and adapting of Auroville's optical fibre master plan. L'avenir d'Auroville is also setting up a "Board of Experts", made up of specialists and designers, world-renowned, from different fields, to have feedback of the work done by us in-house & with the help of Auroville architects and engineers & CPWD.

II. Projects in the pipeline

The typologies of projects which we are working on and proposing to develop from 2022-25 are infrastructure (roads / paths / cables / pipes), housing, schools, the vocational training belt for the youth, one or more campuses in the Industrial Zone, administration, community kitchens/ food courts, market and shopping (such as PTDC), a sports complex, health services and such. The other projects being

presently developed are key master plan projects such as CIRHU, Town Hall and a few Lines of Force. As more clarity emerges we will make announcements separately on each of these projects.

For housing, the aim is to develop pockets of Sector 1 & 2 of the Residential Zone, a part of the Line of Goodwill and the Habitat Belt in the City Centre. We have developed detailed guidelines for the Gaia project area to immediately open up the site for new housing clusters, and a collective funding model is being developed. We aim to be able to start construction of this project within 6 months.

For the architecture and design aspect of all projects, we have invited architects who had expressed interest to work with us to develop the design. We take this opportunity to invite architects, within and outside Auroville, to contact us if you would like to collaborate in this.

It must be noted that we are aspiring to move away from architects "owning" projects but rather wish to create a collaborative work space where architects and designers of goodwill can come and commit to guiding and being part of the design

process. The responsibility will finally rest with L'avenir d'Auroville, to ensure that building standards are maintained in the design and construction. There is also scope for monetary compensation for those who need it.

In addition to this, we are preparing to set up a "co-design" workshop model for public projects, where many ideas can be harvested in an atmosphere of aspiring for the Mother's Auroville, to work together to bring down the best from the highest planes of creativity. We will announce the first of these sessions shortly and will invite architects to participate.

III. Implementation of the Crown

The Crown work continues under the supervision of CPWD and L'avenir d'Auroville, and is planned to be finished as per schedule.

The reason it appeared as though the Crown work began and was then stopped, is that when the pavers were first removed and the first sample stretch was done with the new pavers, an assessment was made by the CPWD and L'avenir d'Auroville on the technical and the aesthetic aspects. Two points were raised:

- 1) paver blocks only last 20-30 years, at best, and need regular maintenance
- 2) from the aesthetic point of view, the pavers were not efficiently serving the curvature of the Crown, as all along the edge where the pavers met the kerbstone, the pavers had to be unevenly cut, to match the arc

For both these reasons, L'avenir d'Auroville and CPWD have co-opted for a precast concrete road (paver blocks are also cement blocks), whereby the road will last much longer, with almost zero maintenance. The question of aesthetics is also addressed by a pattern designed specifically to respond to the Galaxy movement and the curvature of the Crown. During this process, compact concrete service trenches have been proposed to carry the infrastructure lines, and more space for a tree corridor shading the Crown mobility corridor.

The precast panels are being produced and the first of them will be delivered in a few days. The installation of these much larger panels will go faster than the laying of pavers, thus making up for any lost time. The work has continued in the background continuously and has resulted in a better design than before, both technically and aesthetically.

The old removed pavers are being reused wherever possible; the first places where they are installed include Food Link (near PTDC) and Bharat Nivas. Please write to us at avenir@auroville.org if you are in need of paver blocks; public spaces get priority.

Transition school had written to us about the bypass school access being very muddy, and we have temporarily fixed the problem areas with the help of CPWD and the Crown contractor. If you face any issues of access or have suggestions to improve the temporary situation, kindly write to us at the above

IV. Policies and shifts

As already explained in a previous announcement, we are working, together with the Working Committee and the FAMC, to make big systemic shifts wherever needed, for Auroville to move to its next stage in its collective life. Stewardship models are being revisited, feedback processes are being redefined and building viola-

tions are no longer just accepted as an unavoidable part of a city with no enforcement power, but are being dealt with systematically. "Red assets", aka assets built with or without permission on master plan right-of-ways, parks, or lines of force, are now being addressed case by case, and for each case we will look for appropriate solutions.

On this account we would like to inform the community that along with announcing new applications, we are also informing the community in detail about ongoing violations. If the said resident is still unwilling to shift or make corrective measures, the issue will be handed over to the Auroville Foundation and the Land Estate Officer.

In situations of direct nonconformity with building applications, the architect and builder who are responsible for this, if not willing to correct the violation, will not be able to take up further construction projects in Auroville until the corrections are seen to. If this is refused, ATDC will assume the task.





V. General administration, communication and aspiration towards efficiency

This is not an easy time to take on this responsibility, where attempts to sabotage development, block and bring to a standstill or even undo, is not just subtle but quite overt. With this, and with the vast program that we have in front of us, we are well aware that functional and effective technical teams are a must for the smooth running of the various facets of the work.

a request.

While this announcement is painting an update on our work with broad brush strokes, we are happy to receive you in our office to share more with you over a tea. Please write to communication-avenir@auroville.org.in to make an appointment with one of us.

Let's build Her Auroville, together.

We are setting up a communication team that will aim to publish monthly reports, to collaborate with Auroville Media Interface to produce short videos on the various questions people may have on the work, and in general to communicate efficiently to the residents of Auroville when they come with

With best regards,
Dr. G. Seetharaman,
Govind Ranjan, Hemant Sekhar, Jaya Berggreen-Clausen, M. Pon-nusamy, Jothi Prasad Rajan, Sindhuja Jagadeesh, Toby Neuman
L'avenir d'Auroville



FUTURE OF AUROVILLE'S ECONOMY

On November 18th Auroville Tomorrow conducted a resourceful webinar on the 'Future of Auroville's Economy' where FAMC (Funds and Assets Management Committee) and BCC (Budget Coordination Committee) members came together to engage in discussions associated with the planning and development of Auroville's economy.

The new team of FAMC took office in mid-June, 2022 and has set the direction for collaborative and focused joint work with the sub-groups going for-

ward.

These are some of the points addressed during the webinar:

- Preparation of an annual Auroville budget that includes all resources and all needs.

- Preparation of a medium and long-term economy plan including financial plans of the income-generating units of Auroville.

- Make capital available for the growth of existing income-generating units and start-up capital for new income-generating units.

- Establish an innovation and

incubation centre for the youth to be actively engaged.

- Strengthen and support the knowledge economy.

- All Auroville lands, buildings and other assets must be utilized to generate collective resources for Auroville as a whole.

- Use some of the outlying lands of Auroville for income generation through joint ventures or ventures in which Auroville has a passive stake.

- Elimination of internal money exchange.

- Ensure that all basic needs of all residents are met and that all residents contribute to the realization of Auroville.

- Enhance Auroville food production to meet the needs of Auroville.

- Simplify the governance and organization structures (trusts, units, activities and committees).

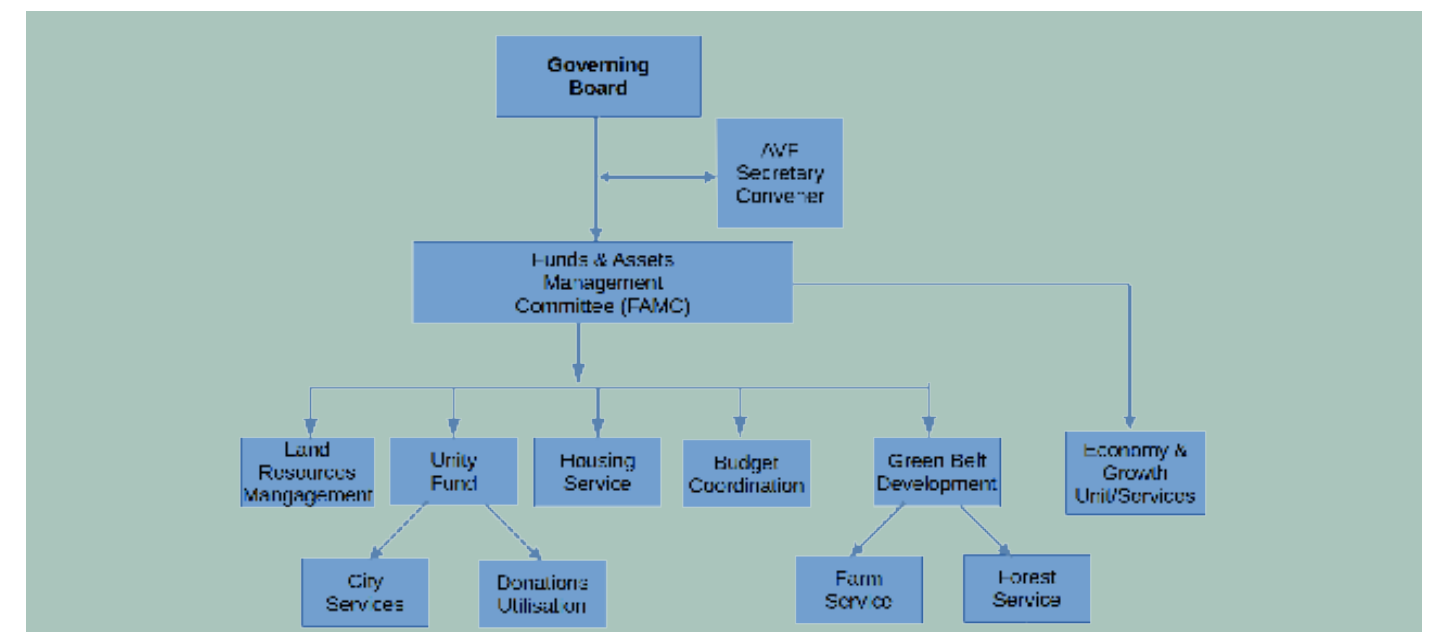
- Integrated common accounting systems to be implemented for more effective and transparent financial management.

- Contributions by income-generating units to be reviewed (rationale of the 33% contribution; utilization of surpluses).

- Reduce construction costs with innovative construction practices and effective and transparent price discovery mechanisms.

- The Mother envisaged Auroville as a self-supporting township. All Auroville residents are expected to contribute to achieving this goal and work for the collective welfare of Auroville.

[Watch the webinar Future of Auroville's Economy](#)



News in videos and photos

Marghazhi Vaibhavam festival in Auroville, Devotional month of Marghazhi.



[Watch Auropremi's Venna Recital](#)

The Tamil month Margazhi has a special phrase of Lord Narayana மாதங்களில் நான் மார்கழி (I am Margazhi in Months") that showcases our rich Tamizh tradition. Sri Aurobindo's 150th birth anniversary celebration marks this as a special one-month fiesta of cultural and spiritual activities. It is a beautiful celebration of the renaissance of Bhakti tradition of the Tamil heritage and culture.



[Watch Nagarasankirtanam with Dr. Jayanti Ravi accompanied by Adit Ravi \(flute\) & Andal and Meera](#)



On the special occasion of Sri Aurobindo's 150th Birth Anniversary, the Hon'ble Prime Minister of India, Shri Narendra Modi released a commemorative stamp and coin in honour of Sri Aurobindo's memory and his legacy for the future.

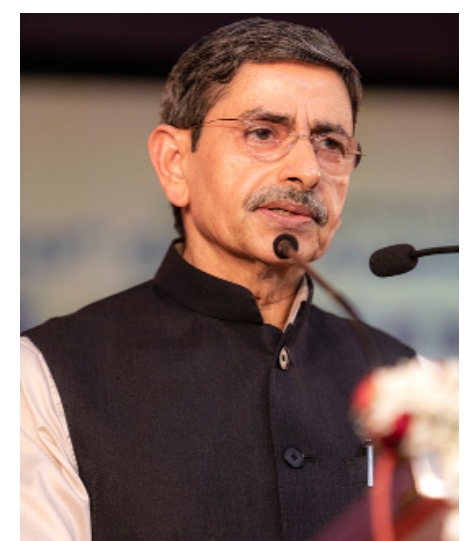
Hon'ble Minister of Tourism and Culture Shri Kishan Reddy HCM, Hon'ble Governor of Tamil Nadu Sri R. N. Ravi, Chairman of the Governing Board of Auroville, Hon'ble Lieutenant Governor of Puducherry Dr. Tamilisai Soundararajan, Shri N. Rangaswamy Hon'ble Chief Minister of Puducherry, and Dr. Jayanti Ravi, Secretary of the Auroville Foundation

and others addressed also the audience.

Program was held in Pondicherry on 13th December 2022, at the Kampan Kalai Sangam.

[Watch the recap of the event](#)

[Watch PM Modi's speech](#)



WATCH PASHI'S TALK

Pashi presents Auroville and its ideals at CSR to IIT Madras & Tvasta 3D printer startup delegations.



WATCH THE RECAP OF THE DAY

The President of the Council of Architecture (CoA) Ar. Habib Khan, together with Ar Brijesh Shaijal, Prof Abhijit Shirodkar, and Prof Jayashree Deshpande, visit Auroville and explore possible collaboration with the Auroville Town Development Council: from fellowships to raising standards, to collaborative studios, a whole day of exploration took place with many fruitful conclusions.



MATRIMANDIR GARDENS AND LAKE

By August 15th 2022, three more gardens are added to four already existing gardens: Garden of the Unexpected (Birth, adolescence, Youthfulness), of Life and of Power. Six more gardens need to be completed. During Sri Aurobindo's 50th Birth Year, 10% of the Matrimandir Lake is completed.

(Chanting of Sri Aurobindo's Gayatri Mantra by Dr. Jayanti Ravi)

[Watch the gardens](#)



[Watch Gino's Matrimandir Journal Youtube channel](#)

WATCH THE SPEECH OF DR. ANANDA REDDY

Book release function at Unity Pavilion: "Sri Aurobindo: The Grand Synthesis", address by Dr V. Ananda Reddy. The book presents, in a nutshell, the essence of about ten major works of Sri Aurobindo. The author has highlighted a few ideas from each work and explained them in a crisp but simple manner. Sri Aurobindo stands for a Grand Synthesis of East and West, of Spirit and Matter and of all that seems contradictory in the world.





WATCH THE VISIT OF THE GOVERNOR

Auroville QnA

Discover our new series Auroville QnA: you ask a question and we find someone to answer.

Why the construction of the Crown Road has been given to CPWD and not to Auroville Road Service?

How do you plan to make Auroville car-free by 2023?

What is the new housing project in Gaia?

How will Sunshine, the new housing project near Gaia, be financed?

Why replace perfectly good pavers with new ones on the Crown Road?

Why start replacing the pavers on The Crown just before

monsoon?

Why start the work in two places in front of Arka and behind Svedame at the same time?

Why start the work with used road stretches?

Are you going to make a water plan as part of the planning of Auroville?

Will the water catchment of Darkali go?

What is the waste water management plan for the whole city?

Is it true that the neighbours' approval for a new building application is no longer requested? And are other forms of feedback still requested?

What is the update on infrastructure



planning, specifically Optic Fiber Master Plan?

What are the types of projects in the pipeline? Are architects and project holders invited to collaborate?

What are the changes of policies and systemic shifts that are applied by ATDC?

Write your questions to mediainterface-avf@auroville.org.in and we will find someone to answer them.

Watch Auroville QnA videos

Hon'ble Shri. R. N. Ravi, Governor Tamil Nadu and chairman of the Auroville Foundation visited Last School and met with teachers Deepti, Aurevan, Jean Yves and with students. The introduction to Sri Aurobindo's Integral Yoga and the theme of Human Unity were among the topics discussed. He was accompanied by Dr. Jayanti Ravi, Secretary. They then visited and inaugurated the newly built class rooms in Udavi school and met with teachers and students. A symbolic tree plantation was also made after listening to the children sing.





The Governor's Speech

On November 7th, one day before the 61st meeting of the Governing Board of the Auroville Foundation, the chairman of the Governing Board, Shri R.N. Ravi, who is also the Governor of Tamil Nadu, gave an exhilarating speech in front of a large gathering of Aurovilians.

This meeting of the Governing Board came exactly one year after the 57th Governing Board meeting, which was the first meeting of the “new” Governing Board. “New” in the sense that it is the most recently appointed Governing Board, as well as a change from the former seven Governing Boards, where the chairman and members were largely reappointed every four years. From 1991 until 2020, seven Governing Boards had been in function. Five of those had had Dr. Karan Singh as the chairman, the other two were chaired by Shri Kireet Joshi. This continuation of members ended in 2020, at the end of the term of the seventh Governing Board. It took nearly one year to constitute the eighth Governing Board, and except for one person, all the members are new to “governing Auroville”, including the chairman. We have the honour that two of the members are serving Governors of Indian states. After their appointment early October 2021, the new Gov-

erning Board held its first meeting one month later. It was immediately a bull's eye: the meeting minutes of the 57th meeting of the Auroville Governing Board will go down in history as the biggest turning point for Auroville. A full assessment was made of where Auroville has come after more than 50 years of experimenting, and out of the findings, a long list of diversions from the original intentions was made. In all fields, from the basic material ones to the more immaterial ones of education and societal structures, Auroville was absolutely not following the Mother's directives and guidelines. It was clear that the development had gone off on its own track away from the spiritual intentions. The Governing Board identified an equally long list of solutions to make sure that all these aberrations would be corrected at the earliest.

Now, one year later, it is time to have a first check-in on the improvements made so far.

At the installation of the new Governing Board one year ago, the chairman and members had met with the Aurovilians as well. At that time, before the meeting minutes of the 57th meeting had been published, and several weeks before the events that turned out to be the start of a huge campaign of rebellion against the corrective change of direction, not so many Aurovilians had come to listen and interact with the Governing Board members.

This time, it was an event that would almost be the victim of its own success. Many hundreds of Aurovilians had come to the Unity Pavilion to hear the chairman's

speech, and probably also to give some feedback.

The meeting, called by the Governing Board, had been understood by Aurovilians to be an interaction with the residents. Obviously, with many hundreds of people attending, if they all wanted to say something, the meeting would never end and there would be no meaningful interaction possible. In a first attempt to streamline the possible interaction, a member of the Working Committee asked to deposit written down questions or comments in buckets that would be going around. But after the Governor's long speech (which was given spontaneously, not

written in advance and pronounced in one go even without notes), and which ended with the request to send suggestions by email, no interactive part was held anymore. There was no need for that any longer: the speech had clearly pointed out where the Governing Board stands, and had conveyed to the audience the main message of the Governing Board: deep concerns about Auroville's development, not only the material part but more importantly the spiritual part.

In the presence of the Governing Board's Secretary, Dr. Jayanti Ravi, and his fellow Board members Shri Aravindan Neelakandan, Prof. Gautam

Ghosal and Dr. Nirima Oza, and speaking in their name also, the Governor started with this message exactly: the meeting was called to share the Governing Board's deep concerns about Auroville's affairs.

The chairman recalled that the Governing Board's tasks,

as described in the Auroville Foundation Act, are to promote the ideals of Auroville, but also to implement the Master Plan, which was formulated by the Residents' Assembly and notified in the Gazette of India in 2010.

Last year, when the Governing Board started implementing this Master Plan, there was immediate objection and criticism in different forms, with very negative press releases and eventually even court cases. It was shocking for the Governing Board to experience this, and in particular for the chairman himself, as he has been studying Sri Aurobindo since his college days.

During the course of the past year, the chairman has met with a few hundred Aurovilians, and the different opinions were expressed to him.

The Governing Board wondered how such a small community, of hardly 3,000 persons, could be so opposed to the implementation of the Master Plan that was drawn up with their own participation. The Governing Board decided to go look into the past to find how

Auroville had evolved and arrived at this division.

Auroville was started in 1968, clearly with the intention of being the expression of Sri Aurobindo's vision of a society of gnostic beings.

But already in 1980, the Government of India had to step in, passing the Auroville Emergency Provisions Act, which mentions for its justification that the management of Auroville had to be taken over as the differences on the ground were too big to be solved by the people involved. This Auroville Emergency Provisions Act installed an International Advisory Council, and until 1988, this was the Government's solution for Auroville's internal struggles.

In 1988, the Government created the Auroville Foundation, which would manage the Auroville affairs for the Government. This Founda-



tion had three bodies, the International Advisory Council, the Governing Board, and the Residents' Assembly.

The physical manifestation of Auroville was finally given a form by the Master Plan, which was gazetted in 2010. Again problems started when the implementation of this Master Plan began. Debate about how the Master Plan needs to be implemented was now raging. But in this debate about the physical manifestation, where are the ideals of Auroville? The Mother has written in the first line of the Auroville Charter that "to live in Auroville, one has to be the willing servitor of the Divine Consciousness". Simply put: one has to

be a bhakti, a devotee, a sadhak. Someone who comes to Auroville with the desire for the evolution to the higher consciousness.

Auroville is meant to be a place where people can evolve much faster than elsewhere, due to the assistance of the collective, through collective evolution to a higher consciousness. For this, Sri Aurobindo's Integral Yoga needs to be practiced: coming to Auroville means being a bhakti (practising the yoga of devotion), but jnana (the yoga of wisdom) and karma yoga (the yoga of action) need to be added.

When moving around Auroville, the Governing



Auroville is grossly deficient. A very provocative statement, but the chairman insisted that it was needed, as we are not here for the brand "Auroville", but for the Soul of Auroville. If the Soul is not present, the brand has no value.

Aurovilians say that they built the Matri-mandir, which is the Soul of Auroville. However, more than a place for meditation, it has become a tourist attraction. In his encounters with Aurovilians, some older people, almost in tears, told the chairman that "we have lost the way".

It is clear that a lot of commercial activities are happening. Is Auroville meant for commerce? Certainly not: the actions of the Karma Yoga are Nishkama Karma: selfless action, action that is not done for personal benefit.

How is it possible that Auroville is not able to produce enough organic food for the mere 3,000 souls here? People are doing business, even distribution business: selling goods from other places and foreign countries. This is trading, business, and commerce. Is that consistent with the ideals of Auroville?

The chairman urged the Aurovilians to seriously think about what Auroville was created for. Its physical manifestation is one part of the matter, but the Governing Board is more concerned with the ideals. People say "we are here for human unity". And when asked what that means, someone says "well, we assembled with 5-600

people and had lunch together"! As Sri Aurobindo explained, human unity means that we all see ourselves and the Divine in the other.

Sri Aurobindo's lifetime saw two world wars. He was concerned with the fate of humanity. Was humanity going to destroy itself? No. Through his sadhana Sri Aurobindo understood that humanity has to evolve one step further to the level of consciousness where we see ourselves in all around us. When we can see this deeper reality in our daily lives, the enmity will disappear and humanity will be able to live in peace.

This experience has been had in India for thousands of years, and Sri Aurobindo envisaged that this now be a collective exercise, creating a community of gnostic beings.

Presently in Auroville, people live isolated in silos. Auroville's freedom is not the freedom to do what one wishes. It is the freedom of the sadhak. Some excellent work has been done here but in the material domain. Where is the sadhana?

Since 1980, the Government has acknowledged that Auroville is a part of India's identity: the spiritual identity in which the whole world is one family: everyone is a manifestation of the same Divine.

Therefore, to stimulate the growth of Auroville, the Government has given extraordinary relaxations for otherwise very strict procedures: a visa recommendation from Auroville is taken at face value and given for long periods, tax exemptions are given. These boons are given in the belief that Auroville must grow, and grow freely, according to Sri Aurobindo's ideals.

Discussions about where the Crown should be only deal with one aspect of Auroville, but the ideal of Auroville

has to be preserved, it has to live here, in the most vibrant manner.

The articles published in the international press were not in good taste and damaged the image of Auroville. But the image, even though important, is recoverable. The ideal is much more important. The Governing Board asks everybody to reflect on how to restore the ideal of Auroville.

During his visits, the chairman saw activities that are the opposite of this ideal. He was informed by the official instances about cases of substance abuse, of money laundering, of embezzlement, fraud, and land-grab. These things clearly will not bring Auroville closer to its ideal.

Some residents say "I've been here for forty years", "I've been here for fifty years", or "I'm a third-generation Aurovilian". Are these things talked about in the Auroville Charter? What is important is whether or not we are committed to the ideals. Is "I have met the Mother" a justification that now all one does is perfect? The Mother and Sri Aurobindo have described what they want for Auroville, and such trivial things as how long one is here, are not important. If someone has been living in a location in Auroville for 40 years, and now claims that it thus has become their property, is that what is needed in Auroville?

Auroville needs a big churning. Auroville is not beyond redemption, it can be done and it has to be done.

Now the question is brought up of "who has the power". What does it matter if the power is with the Governing Board, or with the Residents' Assembly, or with the International Advisory Council? For the Gov-

erning Board, there are only two powers: the Constitution and laws of India, and the Charter of Auroville given by the Mother and based on Sri Aurobindo's teachings. Auroville is now at the level of a power struggle. That is very far removed from sadhana.

The Governing Board sees any way forward as including all, without discrimination or the use of force: that has no place in Auroville. But the Governing Board has the duty to see that the ideals of Auroville are upheld, and they are presently very seriously compromised.

Even if this message is painful, this issue has to be confronted, it cannot be wished away. Norms have to be made as to who and what is fitting for Auroville. The status quo is no longer acceptable. India cannot afford Auroville to decline, to move away from its ideal. Auroville has to be spiritually and materially strengthened, for which norms are needed. These should be set by the Aurovilians, but when the Aurovilians are not able to reach a consensus, as in the early days when the Auroville Emergency Provisions Act was enacted, the Government of India may be forced to step in. The Governing Board however strongly hopes this will not be needed.

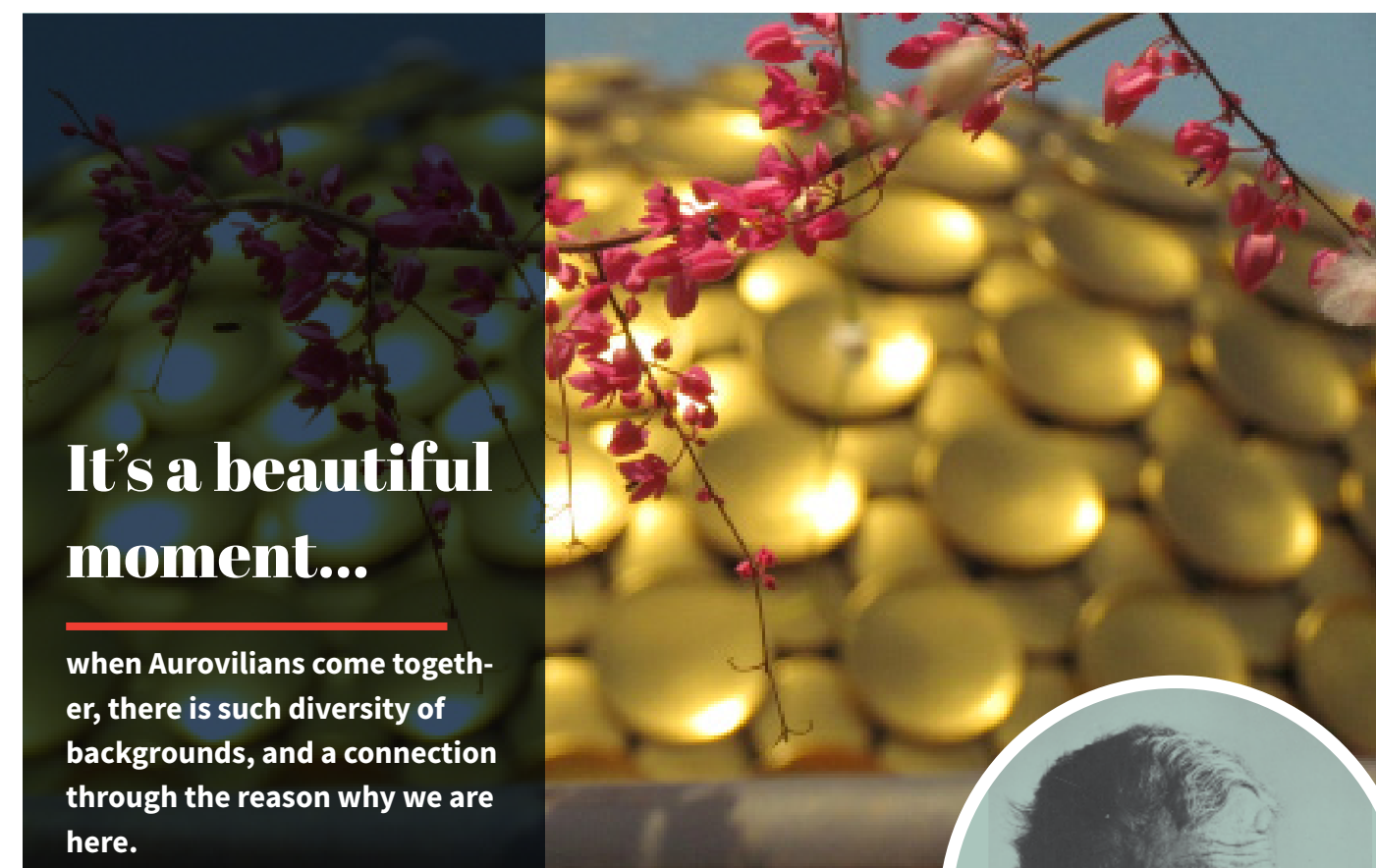
Aurovilians need to understand the situation from a larger perspective. They claim to be helping the local farmers improve their yields, but they have no model farm to prove their capacities and claims, and when questioned what their experience is, they say "10 years back we spent 2 weeks training in farming in Bangalore". Why should local farmers trust what they are being told by Aurovilians? Some people claim to have been "saved" by Auroville, as they came from a poor background. Great, but that is not unique to Auroville. There are projects in India, even very close by in the same district, where people spend all of their resources and energy to help the physically disabled, or the mentally disabled. The managers of these projects live their lives in seva, doing service for society.

It is deeply touching to visit these places. But Auroville is meant for more than that. And this sense of service is not even witnessed here in Auroville. The ideal needs to be restored. Norms for being here need to be put in place. The physical manifestation is based on the Master Plan. It took a decade to be gazetted, it had gone through the due process, if it is again put into question, it will never be implemented.

The Governing Board wants every Aurovilian to think over this matter: how are the ideals of Auroville to be brought back. People with suggestions on which norms for the sadhaks can be set, can write emails in the coming week. The ideal of Auroville should not be put into question, and neither should the Master Plan. Auroville needs an external shock, to get out of the status quo and bring Auroville back in line with its ideals. There is no place here for entitlement and claimed "rights", Auroville is a place with a cause, and that cause needs to be realised. The Governing Board wishes Auroville well, and cannot conceive of doing anything that goes against the ideals of the Mother and Sri Aurobindo, or of India.

With these words the Governor ended his powerful speech, which was very highly appreciated by a part of the audience. Another part, very ostentatiously, refused to applaud. Which leaves one wondering what in such a sincere, straightforward and highly aspiring statement they found objectionable. For many, the speech was a very strong inspiration and an encouragement that the Auroville the Mother has spoken about, and for which they came here, is now closer than ever to seeing a more true realisation. Lieve

[Watch the speech of the chairman of the Auroville Foundation](#)



Pretty soon personalities, archetypal currents, hidden tension and arrogance of the intellect and feelings come into play.

The 'I don't know' becomes 'I know' (intellectually, emotionally). Normally we observe, reflect, and then we feel. We often forget to reflect, and jump directly into feeling. Combine this with ego, power play, nervousness, a sense of entitlement, tribal/lifestyle loyalty, religious sentiment, spiritual experience, and we have all the ingredients for a good explosion. December 4th was a celebration of all types of unconscious energies blowing up.

What an amazing opportunity, what a paradigm shift.

This 'knowing' is by default in opposition to the other. So, can we admit that we don't know. Can we step out of the arena we have created? In not-knowing we can rediscover the guidelines given to us by Mother, and, with that, go through our process.

Can we move from organic growth (people doing amazing things, building as we go along

without common vision, bureaucratic vagueness) towards a growth that moves more with the Vision? (This does not mean uniformity, it can be in a celebration of diversity in the collective... a new idea in the world). From knowing and feeling content with who we are, to not-knowing. To cultivate intuitive intelligence and the future that is Auroville: the City and its Vision.

It is time we realized that for twenty years or more, we did not manage very well, especially in Governance, the City and Education.

Democracy is not at all democratic, working groups have no authority, forests are not forests at all, the buildings are not yet a city at all, we are not at all sustainable, the schools are run by very nice people but are not even close to what we aspire for etc. Don't get me wrong, there are nice things being done for sure and they will continue.

What we can do next, concretely, is to build the City. This is the one thing that is clear, it's physical... The plans and overall design are laid out, we can all get



**PRESENT:
ALL ABOARD, DON'T
NEED ANY BAGGAGE.**

**PAST:
RUMBLINGS THROUGH
THE KNOWN: BIRTH
PAINS.**

**FUTURE:
TO BE ANNOUNCED:
KNOWLEDGE BASED
SOCIETY.**

**(6 WORD-MEMOIRS',
TECHNIQUE FROM
E. HEMINGWAY)**



have a good look at what the Galaxy is, hopefully without immediately being over-critical and arrogant.

We carry aspects of what we see in others. I find this one of the beautiful aspects of Auroville, we respect each other's process (as we understand it can happen to anyone). This is an aspect of freedom. However, sometimes a particular approach or lifestyle dominates all others, and this is a real danger to diversity in human unity.

The contentment came, like a cosy blanket, covering us all, during the past decades. And also the conviction that a 'quasi-green lifestyle' is the "Auroville Identity". The tribal affinity is considered Auroville Unity. The 'chez nous' in French, 'we are amongst ourselves', content and cosy. 'We are fixing things as we can and we are ok, moving

along just fine.' A very self indulgent, narcissistic way of life that is in a dangerous comfort zone. This is as much a social commentary as it is the reality that many of us are forced to look at when we want to rekindle the spiritual aspiration of being a part of this CITY.

This 'lifestyle' found itself hostile to the building of the City according to the given design-outlines. Hostile, or wanting to change it. I mean, there must be a hundred architects, eco-visionaries, planners and specialists who would love to have a chance to put their stamp on it. But the main framework is a given, by Roger and The Mother. This is not a project to build an architect's portfolio... Here, architects, people and professionals will be ex-ecutors.

Perhaps out of conviction, or habit, the 'lifestyle' became defensive and reactive. I think we

involved if we wish, there is a lot to work on, to design and... to build. Simply.

And all those who are then not directly involved, will allow those who are to do it. What we can do is have a collective enthusiasm for this, and accept that people make mistakes. Then we are moving. We have a common purpose and goal. And this is very empowering. Very beautiful. And it's perhaps why Mother insisted on building. And along with it, becoming a more expansive and diverse knowledge-based society. What may be more difficult is to rekindle the fire for the future, for the Divine life. But I think building the City can also help with this. After all, the plan itself carries within it the vision and the drive towards human unity. It is good to

can all agree: no good decisions can be made in that state.

Rather than judging anyone, it is good to remember that these are archetypal energies.

Perhaps the soft blanket of the comfort zone would have made us forget why we are here: the burning flame. This is very personal, this flame cannot be imposed, projected or fixed. Well, you can try, but God knows what horror that would bring about. But we can facilitate it. Then, it comes to building the city. And this is where we really need help, everything else is work in progress. And the help has come. So many people went into attack-mode or 'rebel against authority'. It is normal that Auroville attracts 'rebels and cowboys'. But I would say it was a mistake, and now one could also relax, let it go.

It is not meant to be a forest (we don't have forests here by the way). I mean, a forest will need vast spaces, enormous, in fact so large that hardly

anyone would be able to live here. We are supposed to have a Green Belt that is obviously important, and a green city to support beauty and human life (not animal life, there is a difference). I don't know what happened which made us identify Auroville with a green lifestyle. And it's quite ok, live and let live. Unless it starts claiming to be the 'raison d'être' of Auroville: this is a very manipulative message, and also a big threat to realising the spiritual identity of Auroville, which is the true 'raison d'être' of Auroville

Ecology, human unity, solidarity, compassion, brotherhood, sisterhood, love, family, friends, knowledge, beauty, so on and so forth... These are all wonderful building blocks for the CITY OF SPIRITUALITY. Let's not mistake particular elements of these building blocks as our "identity". We have been given a grander opportunity by The Mother and Sri Aurobindo to be all of this and much more.

And this particular lifestyle identity pulls in the

youth too. We can say perhaps it has a place here, we are human after all, but it cannot dominate. The Youth Centre is a place meant for the youth (under 18), not for a mixed culture of young and old hanging out. Under and above 18 have different needs, and very different developmental stages. Mother gave a space for the youth in Auroville. They agreed to this new space but then something came in between and the resistance to the inevitable became even more clear. Normally, that's ok, but in Auroville it is turned against the city. The older Aurovilians sometimes have shamelessly used the youth as their pawns to play out this resistance to the City. This is extremely painful and also a failure in our society. I personally want to apologise to our youth, we all have failed you. But the city is a wonderful project of which you are a big part. Sorry but that's a tough one. And the opening up of the way on December 4 was inevitable, agreed upon and arranged since a long time. Here we see again that the process is what matters, there is none to blame, these are manifestations of certain habitual patterns that are now being challenged to move on. And actually, the youth have nothing to do with this whole process. They are engaged in their own interests and often embody much more integrity and intuitive intelligence than the adults who are still trying to manipulate them.

With enthusiasm for the City, and therefore the Charter, more people will come. Many people staying in Auroville will be visiting, studying, interacting. There will be a coming and going of many people, and those who live here will be accommodating those people, welcoming, interacting and sharing... A place of seeking knowledge and spiritual experience and a constant movement of people. Like a City. Except that this is a city of Knowledge, of research in Human Unity and Divine Consciousness. Of education and interaction.

And lots and lots of construction... cranes, bulldozers, trucks.... 'oh my god, a bulldozer, how terrible': really??

Deep down the 'contentment' resists.

Resistance, or discomfort... we all have it sometimes! For sure. It's at times too much to bear. But we can, because of the Fire.

Often the notion of a City brings in us a deep mistrust: cities have been founded on violence, desire, greed, trade, money, traffic. Places of labour, schedules, chaos, poverty, inhumane architecture, insane differences in wealth, loneliness...

The plan of the city here is of a very different kind, designed by the Mother and Roger Anger.

'Oh no, you misunderstood, we are all for the city.' Actually you will hear: 'I am for the city, BUT...', 'What are they doing here', and 'how are they going to do that', and 'we should design perhaps...' and, 'oh no, look at this, how stupid, look, how can they do this! No no we need to do it together, with a democratic creative process, let us see what comes out naturally'.

Yes yes, this happened. A sociological occurrence that we share with humanity at large (the contentment leading to a downfall): turned against the City. There is a lot of self-entitlement, intellectual arrogance, ownership even, false democracy, propaganda. And horrible accusations and slander thrown around by very self-entitled people, against decisions being made. And shocking ingratitude to the GOI and their representatives.

And here we have the problem. The lifestyle slowly growing here is saying "No". Since decades people have misbehaved towards others (many behind a desk of some power or another have no communication skills whatsoever) and people become reactive... and never forget. There are other aspects also, like our Entry process: how terrible, humiliating and false this has been. Have we forgotten what it was like? I need to say it again, perhaps it has more to do with energies than individuals, because most here mean well, they do their best. But as a collective there is not the Vision.

It is time to recognize the discomfort, and it is ok. It's an adventure!! I feel that the delight in the process of the slow letting-go of the ego can be less painful if we simply focus on the work at hand. When people are gathered, even in large meetings, there needs to be the Vision (the Divine will to manifest, to be of goodwill, to become nobody, not-knowing), otherwise things go downhill very fast.

And then, one hears so often 'Oh we must build together. It's not about the city, it's about human evolution, human unity, consciousness, it will take time, we are not ready, numbers are not important'. And again all is pulled down. 'First we must grow in consciousness.'

What if the act of building brings solutions? What if it is a great act, a force that will help our process? Perhaps it is very difficult, even for the very learned, to believe that the design and materialisation of the Galaxy plan will be the influence for our inner growth. The Spirit of Auroville (which is real and most of us know it) will be present in spite of our knowing and not knowing. We act as if matter doesn't matter. I don't know how many times Mother refers to the seeking of perfection in

matter and works as being truly spiritual...

Ah yes, to build the city. Take simple example like a car/bike free city, or living in a certain density. Or the collective space to be so beautiful, so designed that it actually stimulates the meeting, the happy coincidences, the freedom and the privacy, and moving out of one's ego. To work differently. Can you imagine not going faster than 15 kilometres per hour, what this will do? And all aspects of life and the City, crossing over all the time. And the green calm and beauty interwoven everywhere.

The Mother manifested a design. Think about who She is, again. That's it.

And this City entails large and bold steps we must take towards becoming a knowledge-society that interacts with India and the world.

We are not as developed as we like to believe. And this is alright, things will keep coming until the work is done: the Divine Manifestation, and that would be Human Unity in Diversity: the great mystery. For now this could be defined as: admittance to not-knowing and trying to stay true to the vision of Auroville. Not to fall into knowing, being against or reacting to. There is no enemy, there is no Auroville to save or protect. It will happen in spite of us. It is the act of trying that is taken up and used by the higher consciousness in this great drama, with all the mistakes. We are ignorant, which means we only have guidelines given by The Mother to navigate with, and not our knowing.

The groups in governance should have people who are willing to undergo the experience of intuitive intelligence, to work as a team on becoming conscious of the undercurrent archetypal energies and with a common vision and purpose, i.e. that of the Mother, as much as possible, and as a team. And let them have the authority of making decisions.

Meanwhile it is a good idea to try to cool down the emotional and nervous anger. To stop projecting on the other. Or to choose sides. There are no sides, there is only the side of wanting to go towards what Mother proposes, Auroville.

Concerning the list that was drawn up as part of a witch-hunt against those supporting the Secretary, seen as 'waste', including 'all neutrals': actually they are the majority. But they are only 'neutrals' because they are labelled so, and the 'extremists' are creating sides to be on, and making the noise and dominating the narrative. The neutrals are actually for the development, for receiving the help, and working to-

gether to build the city, to see a change and more people come in. They are rather positive and don't feel the need to go against the new elan.

A small-town mentality is that the outsider is generally frowned upon, and if the outsider should want to come in, there would have to be some sort of initiation or so. I don't see the GB, Secretary and Foundation etc as outsiders, and neither are all the people out there, who have a connection to this place. They are very capable people willing and able to help us. And here we have it: action from the part of the government representation is undertaken, after a long time of observing by the sidelines, to help move us forward and out of the dangerous, threatening situation we are in... (no decisions, no authority, a general incoming tourism, real estate, crime, a growing anti-City/Galaxy/development lobby etc.)

We are losing the depth in connection with being here, and it's bound to happen unless we try to work out what is given: the Vision and the City. The Fire inside for this future. To become more conscious of collective energies that are diverting our destiny toward simple fate and downfall. But this will not happen, although it looks like it will, often enough. To move on, move on, to a wonderful new chapter with a lot of new energy, more aligned with the Vision of Auroville, is that not what we are here for?

Hans, resident of Auroville

From Scarcity to Abundance and Beyond

A Prosperity System in Auroville should be considered as one of the most distinguishing factors of its economic and social structure. To understand the state of the prosperity system in Auroville, Auroville Tomorrow interviewed Jaya from ATDC who is one of the older Aurovilians who has seen Auroville's economic systems change through decades.



A Prosperity System is a system wherein the basic needs of citizens - food, water, shelter, clothing, and in recent times, transportation and internet - access are provided for. Aurovilians on their hand would contribute a minimum of five hours of work daily as a service towards the society. This would in the present context be complement with a gift economy, like Auroville Golden Fund for elderly, which would allow for other individual needs to be taken care of. The Ashram in Puducherry was an example of how this worked where the Ashramites received the basic prosperity, and individual specific needs could also under the Mother's discretion be fulfilled. Aurovilians are asked to work a minimum of 5 hours a day as

part of their commitment and offering to the society, and work is also seen as an essential part of the sadhana of Integral Yoga. Presently, as Auroville is being built, those with more material needs have also been working partly outside Auroville to be able to fulfill these needs. The parallel system has come in place as a necessity for many for additional income, but with a basic prosperity system in place and a larger self-sustainability through a radical development of Auroville's entrepreneurship well in alignment with Auroville's ideals and vision, this would become redundant and the energy focused on the Auroville development and the care of the Aurovilians. Jaya takes us through Auroville's economic journey right from its inception

to where we are today and where we want to go.

EQUAL SHARE SYSTEM

The Prosperity System was the system put in place for the inmates of the Sri Aurobindo Ashram by the Mother. The same system was applied to Auroville through the Sri Aurobindo Society and it was functioning from the start of Auroville until 1976 when the break with Society took place. Then this funding was cut and the Aurovilians had to find a way as a community to fend for themselves. As most of the young pioneers came from a Europe of the late sixties with its strong leftist movement based on a sense of freedom and brotherhood, quite naturally the feeling was of sharing and equality

within the community. The food and other items purchased from the collected funds were shared into equal parcels and distributed in this way among the community members. This system according to Jaya can be called the 'Equal Share System'. In spite of it seemingly being equality endorsing, especially in a situation of very sparse resources, this system while looking fair, within a relatively short time period brings scarcity and waste. By 1983, the collective poverty and scarcity in the community had reached a level where it was impossible to continue on this path any longer. Those with personal means could afford to discard items and supplement with things bought from outside, while others really did not have enough at all. In 1983 the Center

Kitchen, a community kitchen in central Auroville provided three meals a day for the citizens with a monthly budget of Rs 63 per person. For those who join Auroville today, it is impossible to imagine and understand what many of the pioneers went through while still keeping up the incredible spirit. Regarding Prosperity, Auroville was far away from the ideal, the poverty was such that a shift had to take place, but how and what...?

MAINTENANCE SYSTEM

The shift to a Maintenance System based on money allowances as a continuation of the "Equal share system" happened after the Court Case against the Sri Aurobindo Society had been settled and the Government moved in on The Auroville (Emergency Provisions) Act of 1980, a step to safeguard Auroville on a temporary basis. (The

Auroville Foundation Act with a more permanent setup, only came in 1988.) With the Government's involvement, Auroville was able to secure some GOI funding, especially in the field of education. A maintenance system was put in place where the Aurovilians who were working in education, in funded projects (mainly through western governments aid programs or NGOs), or in Auroville's commercial business units, were now asked to receive their maintenance directly from these activities, leaving a smaller number to depend for their maintenance on the community. This new system was based on single individuals, all with the maintenance directly connected to specific workplaces that could provide funding or were accepted as supported by the community. This coincided with a strong sense amongst a group of people involved in the organization that with over-population threatening the planet, having children should not be encouraged and so, where children earlier had been a priority, now children in families depending on maintenance from the communi-

ty received only a smaller amount per child including a policy of only two children sponsored in this way – though exceptions were made. However, schools and school lunches were supported. One way of hanging on to the ideals and values of the prosperity system was the division of the maintenance into cash and kind and with an effort over the years to increase the in-kind part. A second aspect was the moving out of the cash system with a feeling that at least money was only electronically moved in the exchanges. During the 70-ties and into the 80-ties the economic aim had been rigid in its ideology of having a ‘no circulation of money’. With the strict rules of this necessarily falling away with the circulation of money that was now happening, there was a lack of understanding of the systems building our society and a kind of thinking that “wanting something to happen” was sufficient for this to come about. No circulation of money is an outcome of systems put in place. Looking at what Mother did put in place and insisted on for Auroville which already by itself created shifts in our society, and what she and Sri Aurobindo has said on the topics of money, work and organization is fundamental in moving towards this ideal.

PROSPERITY SYSTEM

In the beginning of the 90-ties groups of Individuals who saw Auroville growing more prosperous while moving away from its ideals were looking for ways to again use the Prosperity system as a more aligned way towards what the Mother had envisioned for Auroville. Auroville had since its early years had the Free store where clothing and other mainly textile items one did not use or need, could be given and freely taken for use by other community members. This was also later followed by Mahasaraswati Free store where electronics and smaller furniture items were repaired and exchanged free. Early 1990-ties Nandini was started, supported by the community and run as a cooperative for textiles and clothing where each member contributes a monthly amount and clothing and other textiles as needed. Today Nandini has two parts, the original tailoring section which widely allows for individual needs and styles as well as a shop with ready made items. Nandini was followed by Solar Kitchen. At this time community eating had practically disappeared from the map of Auroville, though the Mother had insisted on no personal kitchens. (It took the singlehanded effort and conviction of one person to build the Solar Kitchen and in spite of the opinion that it would turn out redundant, it was an absolute success with affordable and good food as well as a very

social environment.) Next in line was PTDC (Pour Tous Distribution Center) again as a cooperative with community support. Recently Auroville also adopted the Prosperity System in the area of transportation with Kinisi. Presently Aurovilians contribute a fixed amount every month to these units that provide basic services. The well kept very clear and transparent account system allows for dealing with people on the collective and individual level simultaneously. The pool is large enough to allow a play and it is easy enough to have an overview and give reminders in a comfortable way in case of excess use, more than can be held by the system. It is interesting to see that while the maintenance system, based on equal share, has become a most unequal system which today excludes many Aurovilians and makes a tie between specific jobs and being maintained just like in the world at large, the prosperity systems have stayed strong even if hit by economical difficulties and are much loved and appreciated. They have naturally offered the community an expression of diversity with care and simplicity and without impositions and judgment while holding clarity and accountability. Auroville is a laboratory, a place for intense research and inquiry and we can see this in the transition of the economic system. To think that every part of Auroville’s functioning will be ideal at every stage is a thought process that is counterintuitive to the very fabric of research. While a research is underway, one finds out the good, bad and ugly until society as a collective can finally put in all its efforts to reach the ideal. There is always an inner alchemy that is taking place while we try to alchemize the systems around us. From the Equal Share System which was rooted in poverty, we have managed through individual efforts and community support to grow towards a wider and inclusive Prosperity System in the here and now, as a space of abundance. The last 3-4 years have seen a lot of research and push towards replacing the present maintenance system with a larger Prosperity system, FAMC seems very committed to this move and the road ahead looks promising.

Auroville will finally be a city

There is a great deal of genuine misunderstanding, mis-information and not knowing about Auroville and the present situation, which is deliberately exploited to serve another purpose. Having said that so bluntly, let me explain.

Auroville is a very mixed bag of people, it is impossible to categorise them, but in general, the situation right now is that there are some hardliners, let’s estimate maximum 40 to 50, who are absolutely not in line with building an urban Auroville, and oppose it with all they have. Then there are a few hundreds who are opinionated and followers of the above. Does this sound harsh? Maybe. But it is like that.

Let’s look at the events of last

year’s December a bit critically. The bone of contention is about two high tension electricity cable rolls, paid for by the Government of India, intended for the overall infrastructure of Auroville. This cable had already gone through a lengthy history of a few years to make it around Auroville even through Center Field and difficult places like that, before it got totally stalled at both ends of the ‘Youth Centre’: approx. 400 metres apart. The Youth Centre management (representing almost exclusively western and northern Indian Auroville kids, as Tamil kids almost never feel welcoming in the party/booze/drug scene) had built unauthorised structures directly on the Crown with the intention to block and prevent the Crown road. This blockage was reinforced by certain architects and



senior Aurovilians, and some persons of the forest group, who have manipulated and used the western Auroville youth for their own ends for years, probably decades. Left to themselves, the actual youth might have agreed

to collaborate, but in this situation they adamantly managed to block the laying of the cable for about 3 years.

Together with the forest group, they deliberately planted lots of trees on the planned road in an attempt to prevent it. During these 3 years, many friendly attempts were made to persuade the youth to kindly let the cable be dug in the ground. At that time there was no sight of a new Secretary or a new GB, there was also no sight of a Crown road, there were no funds, nothing, only the HT-cable had to be dug underground which could have snaked around the trees – at that time. But it was not allowed. The “youth” threw out the surveyors at least 4 times. ATDC / L’avenir d’Auroville is not a law-enforcement agency, they cannot call the police, they were at a loss on how to proceed. To go around the Youth Centre was not an option.

When the new Secretary came, the meetings with the Youth Centre intensified, to plead with them to allow the cable to be dug in the ground. All in all there were 55 meetings with the youth, Darkali, Centre Field house, WCom and ATDC, but to no avail. The two cable rolls languished at both ends of the Youth Centre’s claimed ‘territory’, at a daily cost incurred by Auroville, and it seemed nothing could be done.

Finally, the Crown ‘road’ had to start and the Youth Centre structures were standing in the way, because they were built there for exactly that purpose. Three new locations were offered to the youth, funds were offered, but they refused everything. Finally, after all talks had failed, it was decided to send in the JCBs and start clearing the RoW. The JCBs were quickly

blocked by a mob of Aurovilians, mostly foresters, youth, their supporters and friends. It was then attempted to finish the work at night, to avoid little children being brought to sit on JCBs as had been done during the day, and there was concern that someone could get hurt.

Was there any harmony or collaboration, any good-will to help build the city? Was there any ‘Unity’ as was claimed? I am narrating this episode in great detail to ask you: what options do you think were still open? After 55 meetings, after decades of trying, and after all that had been done in good faith, all the negotiations and friendly attempts to solve the blocking, were refused?

Then the media campaign started. In the national and international media horrific stories and videos were spread that ‘the government is destroying Auroville’ and ‘the Indian government is ruling Auroville with a heavy hand’, that ‘150.000 trees were going to be uprooted and cut’ – we got these reports and questions from our friends in western countries who were wondering: “My god, what has happened? How can the government do that? Destroy Auroville?”

If you read the Mother and count the number of times she refers to Auroville, gives guidelines, issues statements, and urges Auroville-the-city to be built, you will notice that she spent the last years of her life intensely laying the groundwork for the city of Auroville. It was out of the question that Auroville would be built in 50 years, or 100 years, or 200 years - for her it was NOW, in 5 to 10 years, and with full commitment from everybody. She tried to secure funds with the Ford Foundation to build the city in

but some Aurovilians at that time were involved to mess it up. She worked 3 years on her Galaxy & city plan with Roger and no one else was to interfere. For the others, the architects and engineers of Auroville she had a clear message: “You are not here to discuss the project. You are here to build the city.”

Now there are Aurovilians who say “oh, the Mother is outdated”, “she didn’t foresee that ecology is so important”, “the realities on the ground have changed in 50 years”, or that she was flexible, and this city has to adapt to ground realities, it has to evolve. A senior Aurovilian wrote things like this to the GB last year in a petition, signed by a number of Aurovilians. There are even architects who made another city plan, because they think they know better than Mother. Remember, the Mother is old-hash and outdated, she is not to be taken seriously!

The Olympics? Only with a city and infrastructure in place an Olympiad could have been held in Auroville. Then, why did it not happen? What do you think are the reasons?

In the world today, not one utopian project of the past which was pointing towards the future has survived. They all crumbled to dust and into nothingness. Why? Because they slowly departed from the original vision towards ordinary life, and the whole project deteriorated: they forgot the original vision.

The same fate has already afflicted Auroville. Instead of adhering to the advice and the many guidelines the Mother gave us (just see ‘To Be A True Aurovilian’), we have drifted further and further away from the Auroville she founded and wanted. Right now, the vision and the day-to-day life is so diluted with mundane and totally ordinary activities and mindsets, that you need to look for the original spirit with a magnifying glass. It is not the city plan that has been asked to evolve. WE have been asked to do that. The city has been given to us as a means to evolve.

A number of architects even decided to make another plan as Mother’s Galaxy, according to them, was not working: it had already failed, even before really starting, and so they were planning something better!

The Indian Government does not want Auroville to become a failed project. There is the Matrimandir, but it has become a tourist attraction. Its intended outstanding element is severely lacking. Many spiritual seekers who come and expect to find a burning evolutionary flame towards the future, an eagerness to progress within, a tangible vibration of a new consciousness where people not only talk about a new world but also live in it and work for it, have often turned their backs to Auroville and left in disgust, disappointed.

In the meantime lots of people live here now who have nothing to do with Auroville. You don’t believe me? People are mostly interested to live their own life, relatively secured in a nice green environment with lots of space all around. Many cannot even spell Sri Aurobindo’s name. The Mother? Ah yes, that old lady, but she’s dead, as little children have been informed. Or, “I am not interested in reading anything”.

Perhaps some well-wishers of Auroville have lost touch with the present Auroville, or may believe that things will automatically move forward and higher. I wish they were right.

It is enough to join Auroville if you are ‘good-willed’ but once you’ve joined you must become a willing servitor of the Divine Consciousness – that is the primary condition for living in Auroville where she did not want ‘citizens’. Only that Consciousness will build the ‘cradle of the superman’, and that needs so much goodwill... After all, this is what she wanted!

But people have their own ideas, they judge the Divine Mother and think they know better than her. Auroville is not built for you or me, we are not building Auroville for us, it doesn’t belong to us, but for a future mankind, and we have no idea how this future will look like. We are only privileged to start the process of learning and building what it means to be a willing servitor of the Divine Consciousness. It is up to each one of us to figure out how to do justice to what she demands from us.

Transformation without change is like a bird without wings. We have to do away with the past, stop with ownership, inheritances, my house and my garden, my freedom to do what I like and this is my right ! How much alcohol, weed and worse is being consumed in this community supposedly oriented towards a spiritual life? How much money is stolen, how many lies and falsehood is perpetrated by people claiming to live according to the Charter?

If you read previous Governing Board reports, you will find that in the past decades the same complaints of non-compliance with the ideals of Auroville existed, the previous Governing Boards were saying the same thing. They urged and warned to stop criminal activities and the anti-Governing Board and anti-government sentiments. The difference with the present Governing Board is that it is following up with the job! They are the first Governing Board that wants to put Auroville back on track. The result is that almost half of Auroville is freaking out and screaming because things are changing.

I was part of the very first L’avenir d’Auroville which Roger had founded. Our team started the

Crown road works. We paved an already existing road from the solar kitchen to Arka. At that time I thought that people would appreciate having a good road, finally without dust, but how wrong I was! As soon as the first spade hit the ground, our email inboxes got flooded with objections, abuses, and personal insults. How did we dare to start the Crown road! Suddenly we were some evil hostile force, daring to build a road in Auroville against all resistance. It was quite unbelievable. I started to understand why Roger Anger had left Auroville in disgust for many years, because he too was relentlessly attacked for doing his job.

Is this good-will? It is not enough to just say one is not against the city. It needs to touch the ‘ground reality’ too. You can fool some people all the time, you can fool all people sometimes, but you can’t fool all people all the time, as it has been said. We are in reality-check time now. Blocking the city, blocking the progress all around has become normal for a large section of Aurovilians. Court cases to stop the ongoing work, to reduce Auroville to a ‘deemed forest’, spreading unimaginably wrong information based on ‘interpretations’ and horrific lies about Auroville. All this does not help Auroville in any way, only the interests of some. Without the active support of the present Governing Board, the city would never get built. I say this with certainty.

Participation doesn’t seem to be a problem but the city per se. The foresters together with the ‘power-clique’ filed the court case with the NGT (National Green Tribunal). The objective of the NGT case was to declare Auroville a ‘deemed forest’ and to stop any development. What is a deemed forest? It is a wooded area of ecological value that should be protected by India and its governments against any development by considering it an important forest, whether or not it was registered or mentioned as such historically. Making Auroville legally a deemed forest would mean that Auroville would not be a city anymore, while the founder, the Mother, had envisioned it as a city for humanity, for which she has put her Force. Fortunately, the attempt failed miserably, and the court agreed that Auroville is not an environmental project. It is a spiritual place, a spiritual experiment based on an urban city environment, which embraces life, in order to bring about change. It is not a forest, where people leave behind life to live in individual seclusion.

The next few years will be crucial to lift Auroville closer to its original ideals and vision. We must make use of the generous offer of the government to help Auroville build its infrastructure to come out of the decades-long stalemate. What we could not do, is being done for us. Aurovilians on their own would just continue the status-quo.

“Intolerant of imperfections, she deals roughly

with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; [...] she smites awake at once with sharp pain, if need be, the ultimate slumberer and the loiterer. [...] But for her what is done in a day might have taken centuries; [...] Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than here after.” Sri Aurobindo in ‘The Mother’

The challenges are manifold but despite them, we have to progress. To reach a critical number of inhabitants is the next step, to prepare the ground to invite new people to join and not turn them away, and allow them to participate in the great Adventure of Consciousness. Our personal opinion is irrelevant, what counts is whether we are ready to follow the big currents, live the changes, and strive to become the true Auroville. We have to live it, not just talk about it.

Sending you love and greetings across the globe, Tine, Working Committee member

Sri Aurobindo’s Mahasamadhi

Sri Aurobindo left his body on December 5, 1950. The body was laid to rest in the Samadhi after four days, on December 9, 1950; it did not show any sign of decay or decomposition during this period. A few saw a golden spiritual light around the body.

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a

dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvelous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work

The Mother,
7 December 1950





The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain: what has happened on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

The Mother,
8 December 1950

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, strug-

gled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

The Mother,
9 December 1950

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

The Mother, 1
5 December 1950

(..) he left his body he rose from his bed and sat for a long time in his armchair, speaking freely to all those around him. Sri Aurobindo was not compelled to leave his body, he chose to do so for reasons so sublime that they are beyond the reach of human mentality. And when one cannot understand, the only thing to do is to keep a respectful silence.

The Mother, 26 December 1950

People do not know what a tremendous sacrifice Sri Aurobindo has made for the world. About a year ago, while I was discussing things, I remarked that I felt like leaving this body of mine. He spoke out in a very firm tone, "No, this can never be. If necessary for this transformation, I might go, you will have to fulfil our Yoga of supramental descent and transformation."

The Mother, 1950

Lord, we are upon earth to accomplish Thy work of transformation. It

is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

New Year Message, The Mother, 1 January 1951

When I asked Him (December 8, 1950) to resuscitate his body, He clearly answered: "I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way."

The Mother, 11 April 1952

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

The Mother, 12 April 1953



Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a Dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

Upcoming Event

A G20 Delegation Visits Auroville

On January 1st, India assumed the presidency of the G20 for one year. Coinciding with the celebrations of Sri Aurobindo's 150th birth anniversary and India's 75th year of independence from British colonization, a 2-day program has been prepared for a visit to Pondicherry and Auroville at the end of January.

Some 100 participants are expected, spending the first day in Pondicherry and coming to discover Auroville on the second day. Obviously, hosting such high-level event is a splendid occasion for Auroville to showcase the development of the township. Such occasions have over the years been very rare, even though the Mother had clearly imagined that Auroville would be a world-renowned location, with global events being organised quite naturally and regularly.

Intended to be the birth-place of a society that actually expresses human unity, and having dedicated Auroville as a place beyond national boundaries, she expected the world to actively get involved and participate in the development as well as in the programs of Auroville:

the whole world should feel that Auroville is of interest to them, and has meaning for their culture or country.

For its presidency, India has chosen the theme of "One Earth - One Family - One Future", which obviously fits perfectly with Auroville's raison d'être. The presidency lasts a whole year, and Auroville is very honoured to host one of the first events on the agenda.

The delegation's visit to Pondicherry will be related to a conference on climate change, while the visit to Auroville will be purely a discovery of this unique project, Mother's City at the Service of Truth. The delegates will not stay the night in Auroville, but visit only for the day, and have accommodation in Pondicherry itself.

The participants will be welcomed at the Visitors' Centre and then shown the exhibition in Bharat Nivas "Auroville - The Vision Takes Shape", which highlights some central parts of the Galaxy that are being worked on, namely the Crown, the City Centre and the Line of Goodwill. They will be given a guided visit of Matrimandir and given



some introductions to Auroville and its meaning at Savitri Bhavan and Unity Pavilion, where a lunch will be served. Benefiting from this special occasion, the garden of the Unity Pavilion is finally given shape and finalised, a development hat was kept pending for many years.

During this time when Auroville has shifted the construction of the city into a higher gear, this extra exposure can contribute to a renewed interest in the City of Auroville, in the Mother's project as she intended it, and present Auroville to the world as a place where exciting development is happening, and contribution from all nations of the world is sought to shape the City the Earth Needs into Mother's Dream.



Hibiscus Heroes



Unit managed by Sowmya, is a sustainable fashion brand that works with organic fabrics and plant based dyes.

Better India publishes an article on this brand, highlighting its sustainable aspects and bringing awareness to the havoc that our daily clothes wreaks on the environment. Here's to conscious fashion!



Website: <https://www.hibiscusheroes.com/>

Published: <https://www.thebetterindia.com/308824/sustainable-fashion-brand-hibiscus-heroes-in-auroville-collection-includes-plant-dyed-fabrics/>



Shri Shivraj Singh Chauhan Hon'ble Chief Minister of Madhya Pradesh and his family visit Auroville with Governing Board member Dr. Nirima Oza, Dr. Jayanti Ravi, Secretary of the Auroville Foundation and residents of Auroville. They visited Matrimandir, Svaram, and the City Exhibition in the Indian Space and they met with the 3 Working Groups: Working Committee, FAMC and ATDC.

[Watch video here](#)



Pongal Celebrations at Raj Nivas, Puducherry with Governing Boards members: Dr. Tamilisai Soundararajan, Lt. Governor of Puducherry, Dr. Nirima Oza, Prof. R. S. Sarraju and Dr. Jayanti Ravi, commemorating the 150th Birth Anniversary of Sri Aurobindo.

[Watch video here](#)



On the occasion of 150th of Sri Aurobindo's Birth Anniversary, the Teachers and Students of The Mother's International School, New Delhi presented "Adventure of Consciousness" - A ballet on Sri Aurobindo's vision of human destiny.

[Watch video here](#)



Working Committee, ATDC & FAMC present their work from June 2022 to December 2022

The 3 main working groups - Working, ATDC, FAMC -present their work from June 2022 to December 2023. After a very informative presentation session, there was a question-and-answer session. The audience left happy and gave a big round of applause to the work of the three groups.

[Watch video here](#)



By Dr. Jayanti Ravi

Message to the AUROVILLE COMMUNITY

Video message to the Auroville Community #4 by Dr. Jayanti Ravi, Secretary of the Auroville Foundation – 4 January 2023

[Watch video here](#)

Dr. Balakrishna Doshi

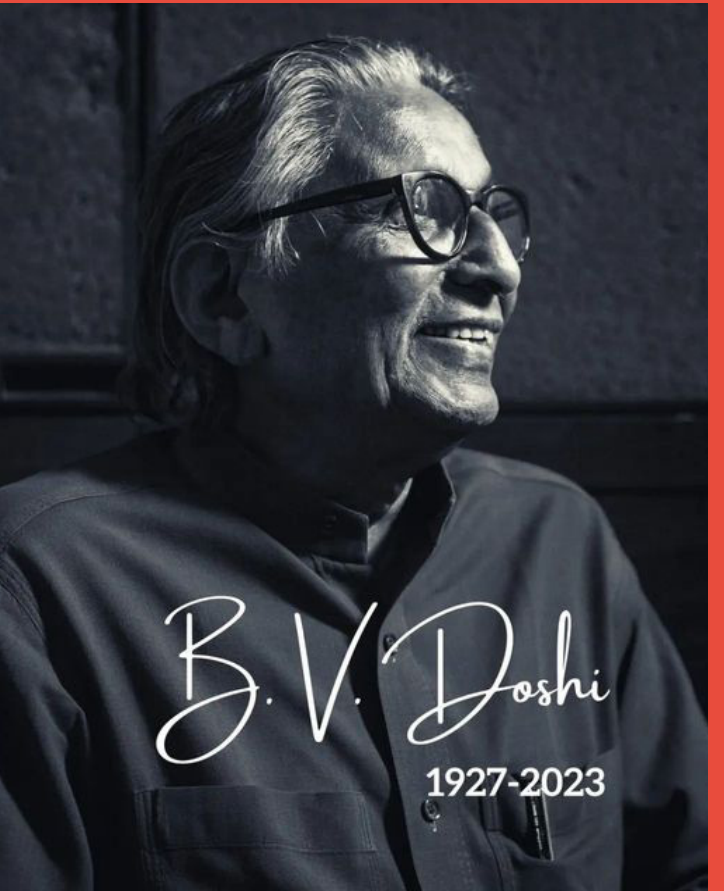
Auroville Foundation expresses its condolence for the passing of Dr. Balakrishna Doshi.

Auroville mourns the passing of Dr. B.V.Doshi on the 24th of January 2023. We are deeply touched to have lost someone as remarkable as him; not only was he a friend, philosopher, guide for Auroville, but he has been participating actively in Auroville's development over the last decades, has served as member of the Governing Board for several years, as well as the Chairman of the Town Development Council almost a decade ago.

The beginning and pacing up of the development of the Auroville city in the recent months started with an online meeting with

him in August 2021 with Town Development Council, the Working Committee and the Secretary. On several occasions, he has expressed his keenness and eagerness to see the city develop, saying that he wanted the beautiful, sacrosanct, visionary and futuristic Galaxy Plan of Auroville not to remain merely an image, but to be manifested for the benefit of humanity as a whole.

Auroville Town Development Council is currently setting up a Board of Experts to guide the development work with eminent visionaries and professionals from around the world; Auroville had approached Dr.B.V. Doshi to be part of this panel, and he had joy-



fully agreed to be a part of this panel of experts. Auroville will sorely miss his presence, expertise and guidance. We offer our deep condolences to his family and close friends, to

all those that he has touched deeply in his remarkable journey.



A Gnostic Community



“Therefore if the spiritual change of which we have been speaking is to be effected, it must unite two conditions which have to be simultaneously satisfied but are most difficult to bring together. There must be the individual and the individuals who are able to see, to develop, to re-create themselves in the image of the Spirit and to communicate both their idea and its power to the mass. And there must be at the same time a mass, a society, a communal mind or at least the constituents of a group-body, the possibility of a group-soul which is capable of receiving and effectively assimilating, ready to follow and effectively arrive, not compelled by its own inherent deficiencies, its defect of preparation to stop on the way or fall back before the decisive change is made. Such a simultaneity has never yet happened, although the appearance of it has sometimes been created by the ardour of a moment. That the combination must happen someday is a certainty...”

Sri Aurobindo, The Human Cycle, Conditions for the Coming of a Spiritual Age

“a mass, a society, a communal mind, or a group-body” capable of receiving and assimilating?

This quotation was read to The Mother by a disciple who asked her whether the time has come for the conditions laid down by Sri Aurobindo to be fulfilled. The disciple said that the first condition concerning “the individual and the individuals” had been fulfilled by The Mother and Sri Aurobindo. But what about the second condition of

This is exactly what Auroville is for. But Auroville is still far from fulfilling the necessary conditions.

The Mother on Auroville, p. 81, 22 December 1971

[Watch Part 3 of Spiritual HIERARCHY](#)



**AUROVILLE
MEDIA INTERFACE**



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