

Auroville Tomorrow

Cling to Truth

13th July 2022

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Unit of Auroville Foundation

Issue No. 4

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La vision de l'avenir

[The Vision of the Future]

"(...) Whatever plans we may make, we shall find quite useless when the time for action comes. Revolutions are always full of surprises, and whoever thinks he can play chess with a revolution will soon find how terrible is the grasp of God and how insignificant the human reason before the whirlwind of His breath. That man only is likely to dominate the chances of a Revolution, who makes no plans but preserves his heart pure for the will of God to declare itself. The great rule of life is to have no schemes but one unalterable purpose. If the will is fixed on the purpose it sets itself to accomplish, then circumstances will suggest the right course; but the schemer finds himself always tripped up by the unexpected."

Sri Aurobindo, *Bande Mataram*, The Glory of God in Man, Calcutta, 22 February 1908.

Introducing Auroville Tomorrow editorial team

Auroville Tomorrow is a publication of Auroville Media Interface (AMI), formerly called Outreach Media. The principal aim of our newsletter is to be a window through which the world has a glimpse of the progress of the City the Earth Needs. Though we live in times of intense churning both in Auroville and the world, we believe that this is an evolutionary turning point where Auroville decisively re-affirms its *raison d'être* and springs boldly into the endeavors of tomorrow. We wish you happy reading, and hope to reach out to you with more news on the advancement of Auroville towards tomorrow!

- Joel Van Lierde, Sindhuja Jagadeesh, & Shriya Mathapati



Collective Statement by WC, the new FAMC and the new ATDC



Power of Collective Aspiration

A harmonious collective aspiration can change the course of circumstances.

The main three working groups, the Working Committee, the Funds and Assets Management Committee and L'avenir d'Auroville (Auroville Town Development Council), met for a concentration in Matrimandir, followed by a joint meeting, initiated by the Secretary of the Auroville Foundation, Dr. Jayanti Ravi.

We are all aligned to bring Auroville through this difficult transition phase, and to solve the present stagnancy; putting in front of us one single goal: to manifest Mother's Auroville.

The three groups see a shift towards collective growth and dynamic development, based on abundance and prosperity, and in accordance with Mother's vision and the ideals of Auroville.

There is a tremendous amount of work to be done, which is very inspiring. We invite collaboration and participation from everybody to move forward the many projects we have to implement.

Everyone is invited to participate in this new phase of Auroville's development, as all hands are needed for the scope of the work to build Mother's City.

We will publish the project list in the next announcement. Then we welcome you to contact us if you feel called to participate in the realisation of any of these projects.

We invite all to be at our highest aspiration, in our joyful dedication to Mother's Dream.

Funds and Assets Management Committee (FAMC): Chandresh, Torkil, Kalya, Sathyanarayan, Jocelyn, Geeta, Dr. Jayanti Ravi & Joint Secretary & FA, Ministry of Education.

Working Committee (WC): Anu, Arun, Joseba, Partha, Selvaraj, Srimoyi & Tine.

Auroville Town Development Council (ATDC): Dr. G. Seetharaman, Jaya, Hemant, Sindhuja, Toby, Jothi Prasad, Ponnusamy & Govind.

Dr. Jayanti Ravi's address

Dr. Jayanti Ravi, Secretary of the Auroville Foundation, addresses the Auroville community, urging and appealing to everyone for true collaboration through work.

Dr. Ravi also holds an open space on Tuesdays, from 3:30 pm - 4:30 pm at the Auroville Foundation office, to give voice to any resident that wishes to express him/herself.



[Watch the video: Message to the Auroville Community #2](#)

Message from the newly constituted L'avenir d'Auroville team - Auroville Town Development Council (ATDC)

Over the last years, we have seen that the ever-changing membership of this office, coupled with a perceived divide between "Galaxy Plan" based city implementation and "Ground Reality" based city implementation, has brought a deadlock and has led only to pressure-based unblocking of projects.

The newly appointed team of 7 Aurovillians, together with the Member-Secretary Dr. Seetharaman, is charged with the task of dispelling this perceived divide and of assisting the Governing Board to take necessary steps towards practical and eurythmic implementation of the Galaxy Master Plan at the earliest.

L'avenir d'Auroville is being set up as a nodal institution with Planning and Implementation as its primary dual functions, with the 8-member team acting as a decision-making board that delegates to its technical teams and endorses the derived action plans making sure that they are in line with the vision of Auroville and mission of L'avenir d'Auroville. Very soon we will be making a call to recruit technical team members with a detailed job description, and the recruitment will be from both inside and outside of Auroville.

Our immediate goals are:

1. To identify and detail the development priorities for a projected growth of 12,000 new residents by 2025.
2. To continue with the completion of urban design framework and guidelines and Detailed Development Plans (DDPs) for the City Area.
3. Set up Project Cells for Project Development for large projects such as CIRHU, New Town Hall, Lines of Force, and others, to prepare the base with research and reports for design and implementation.

Mobility:

1. To make the Crown a cyclable corridor by August 15, 2022.
 2. To clear the Right-of-Ways (RoWs) as per the Master Plan by December 2022.
 3. To make the Crown and City Centre of Auroville free of motorised traffic by February 28, 2023 (development of parking nodes, services nodes and cycle and pedestrian paths).
 4. To make the City Area of Auroville free of motorised traffic by August 2023.
-



A message from the reconstituted Funds and Assets Management Committee (FAMC)

The present FAMC has been reconstituted directly under the Governing Board for a period of three years. This came about because of Auroville's non-compliance, towards both the Auroville rules and values as well as the laws of India. Earlier FAMC groups have been doing their best to clean up but with little success. Time is running out and not only are our non-compliances very damaging to our reputation but also they are costing the community heavily in fines. This also brings negative effect on the tax exemption status that is granted to Auroville for the furtherance of following the Charter and ideals.

Auroville has grown "organically and wild" over the many years and its management systems have become extremely complicated and are now collapsing under their own weight which is exactly why we have been given these 3 years to restructure our organisation to meet the needs of a growing township and to immediately address all observations made in the [57th meeting of the Governing Board](#).

We have a task of:

- Putting in place a Collective Shared Accounting System.
- Introducing one (collective) GST accounting gateway.
- Reducing the present number (close to 50) of trusts to 2, one for services and a second for income generating enterprises.
- Creating a single procurement service.
- Creating a program for expansion of Auroville farms.
- Review of all land utilization for productive use.
- Finding and putting all unused and underutilized building and office spaces into use.
- Creating a start-up program for new entrepreneurs with support both with space, finance and mentors.



Wealth under the Psychic Influence

- A similar programme to support existing units to grow and provide income for the community.
- Human Resource Service and an apprentice/volunteer programme.
- Budget coordination for optimal use of capital flow.
- Consolidation of cash reserve pool for the new development.
- Housing/building asset reallocation policy (without monetisation of assets.)
- Consolidate and reality-check the Auroville data: human, land and buildings and put the data into an integrated, cross-linked database available for all working groups and the community.
- Review of stewardship policies for all the Auroville Asset types.

It is a huge and challenging task ahead of us and we all need to participate as best as we can because the very survival of Auroville depends on it. Failing is not an option. A lot of work will need to go into this.

When all this restructuring is done, Auroville will be able to move forward in a beautiful way.

There is so much energy here which, if channelled with a bit more focus could be a very strong force. Doing this will also set free a lot of energy, as everybody, working groups and units, can focus on their work while avoiding the spending energy on their individual fight with compliance. This change would usher in a lot of needed transparency and allow us to focus more on building our community, based on Auroville values.

Geeta and Jocelyn will be available once a week to reach out to all who have concerns and to hear their suggestions on all aspects of our collective work ahead. We will announce their availability in our next bulletin as we are still getting settled. We will also announce Why and When (a roadmap) of some of the above points very soon.

We take this opportunity to thank all those who have put in tremendous effort to make a push for submitting the accounts on time for the year 2021-2022. As this was the very first year we, as a community, managed this task very well.

We wish to express our full support, in Matter and Spirit, to our community members' commitment to replace the existing maintenance system with a Prosperity System open to all Aurovilians, addressing their basic needs.

In Her Service, Smiles,

FAMC (Chandresh, Geeta, Jocelyn, Kalya, Sathyanarayan and Torkil)

Union Health & Family Welfare Minister Mansukh Mandaviya visits Auroville with Governing Board member Nirima Oza



Watch the video: [Union Health Minister - 26 June 2022](#)



An interview with the Working Committee of Auroville



Collective Harmony

Collective harmony is the work undertaken by the Divine Consciousness; it alone has the power to realise it.

1. Auroville is at a crucial moment of its existence, a decisive moment which will determine its direction for the coming years.
2. The long resistance against the "Galaxy concept" and the Master Plan based on it has recently culminated in a questioning and rejection of it by a group of Aurovilians. The breakdown of the "consensus" that we reached in 1999-2001 has created a deeper division and a growing antagonism. We have seen, with concern, over the years how different development plans were obstructed under all kinds of pretexts, the NTDA initiative and offers refused which created many conflicts and tensions and unnecessary problems.
3. This is the context in which our Working Committee has arisen. We are aware of the special moment and the need to safeguard the Original Vision given by the Mother to make sure that Auroville can develop along these lines.
4. There is presently an attempt to divert this project from its essential objectives and plan of action.

5. To safeguard the vision of the Mother, we want, first, to work with the goodwill and commitment of people who remember and are committed to the task that the Mother entrusted to all of us Aurovilians. Even if many are silent, they remember...We count on their support to help us at this crucial time. The second is the AV Foundation Act. This document was conceived to help implement and protect the Original Vision and aims of Auroville. The role of the Governing Board is fundamental in this, not that of the Residents Assembly. We are amazed and concerned by the attempts of the other so-called WC and their supporters trying to erect the RA into something similar to a Parliament, which is not the direction of Auroville's organization as envisaged by the Mother. Ignorance or the attempt to erect new organizational structures with non-existing powers, which are not aligned with Auroville's aims will sooner or later bring great disappointment. The third is the new Governing Board and the Secretary. We have observed with satisfaction in the last months, their great support regarding Auroville and their willingness to help. They understand very well the current events and we believe that they will do all that is needed to put Auroville back on its track.

6. Auroville is a multidimensional project. Underlining all our activities should be a yogic / spiritual experience and discipline of action. We are of the opinion that this dimension is the weakest in our present circumstances. Trying to change essential aspects of the Mother's Vision for the City for personal preferences and whims is a very immature attitude from a yogic point of view that will bring disastrous consequences for all of us and the future of the Auroville experiment. It is not about our rights first but about our ability/duty to accomplish the Charter and the City it stands for, without unnecessary and prolonged obstructions. We want to make an urgent call to all those concerned with the current situation to help us avoid this.

7. We will remain the Working Committee of the Residents Assembly of the Auroville Foundation, to assist the Residents or, the Governing Board, as the case may be, towards a harmonious, true and beautiful realization of Auroville, in all its aspects: of the city and the living soul of Auroville.

8. This is our program as a working group and with this program we will develop our present and future actions.

[Watch the video: Short interviews with members of the current Working Committee of Auroville](#)

City talks: The Future of Energy in Auroville

On the path to unravel the condition of Auroville's energy systems, a webinar was conducted by Auroville Media Interface in collaboration with La Grâce on Friday 22nd April where panelists shared their areas of expertise in order to start a dialogue to understand the current and future state of the city's energy systems.

The Mother and Sri Aurobindo envisioned a moneyless economy.

According to panelist Micheal Bonke, this larger paradigm can be realized through the means of the energy system by producing local energy and storing the produced energy. Currently Auroville is able to produce sufficient energy through its green energy system, however, not enough has been done for storing excess energy. Using the MatriMandir lake and Varuna as active parts of the local energy system were some considerable points emphasized by Bonke.



According to Ponnusamy Murugesan, electrical infrastructure in Auroville has been majorly taking a backseat. The vision of having locally produced and owned energy distribution lines is currently obstructed by the TNEB lines which run across the city's master plan. These need to be replaced with local underground lines that are owned and managed by Auroville bodies. To be more secured as a city, Auroville also needs to be connected to a public energy supply grid that is outside the city. The way forward is not only installing clusters in line with the phased development plan but also to align all the available resources to complete the backbone as foreseen in the Electricity Master Plan. The mantra of implementation - collective infrastructure above project infrastructure.

Street lamps having their individual solar panels with batteries need to still be replaced by a cluster system of common solar panels installed on rooftops. These too need to operate with motion sensor technology says another panelist Brahmanand Mohanty. Building better bicycle paths, coming up with cooling strategies that can replace ACs, replacement of LPG, usage of biogas etc. are some other areas of consideration for change as discussed during the webinar.

These micro and macroscopic changes that need to be implemented around Auroville are an indication that we are still far away from the grand vision. As the city grows, it will become imperative to move towards complete sustainable efficiency at every step so that this sacred sanctum can be called home by a few more thousands of people. All these actions ought to be taken not as mere material transformations in the physical environment but as integral transformations of each ones' inner world. Every step towards individual mindful consumption of energy ought to be a way of sadhana.

(Article written by Shriya)

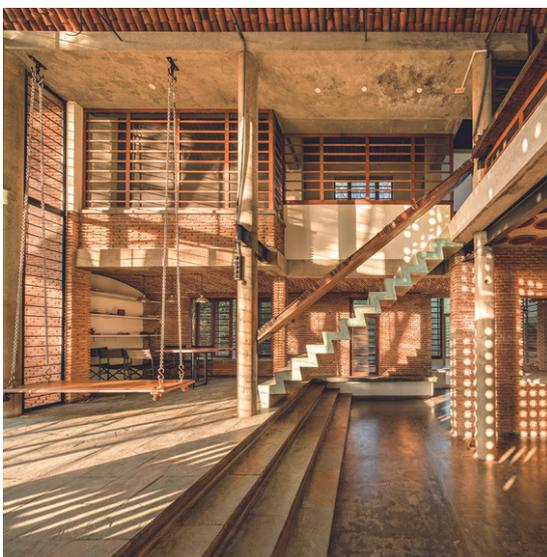
[Watch the video: Future of Energy in Auroville with Michael Bonke, Brahmanand Mohanty, Toine van Megem & Ponnusamy Murugesan](#)

Kundoo's Reminiscing

There are many reasons why one gets attracted to Auroville. A young Anupama had her own reasons for being drawn to the City of Dawn. In this interview conducted on March 25th, 2022 in Kundoo's Wallhouse in Petite Ferme, Kundoo takes us down a memory lane reminiscing her connection to Auroville. As there is a new impulse for the physical manifestation of the city, this article unravels the relationship that the new head of the urban planning team shares with the land. The air and essence around the Aurobindo ashram was something that enraptured her.



As a student of architecture, Kundoo first came to Pondicherry in 1986. At this time Auroville did not seem to fascinate the young aspiring architect from Mumbai. Rather, the air and essence around the Aurobindo ashram was something that enraptured her. She found herself continuously wanting to spend peaceful moments with the energy of the place. Auroville started to hold significance to her when she came to realize that Auroville was being built by the same persons that were involved with the ashram (Golconde). The futuristic vision that Auroville radiated seemed to raise the bar for a high standard in terms of its architecture. She was excited to learn that there was space that allowed curious minds to radically experiment and innovate. After graduating, all Anupama wanted was to leave Mumbai and the ratrace. Contributing through architectural journalism became an excuse to return to the ashram area in Pondicherry and Auroville. She was well acquainted with the Roger Anger's city plan since it was image used in all Auroville publications and brochures.



Although she came originally to interview Ray Meeker, her first cover story for 'Indian Architect and Builder' was about Auroville- 'Architecture without architects', because she observed people building their personal homes around the city. Soon after in her interview featured in Auroville Today under the title 'You cannot remain charmed' she critically commented on the current realities of Auroville, the emerging gated-communities and the self-financed individual driven projects that were not in sync with the big picture. 'This can't be good for anyone, neither for those who live in it, nor for the city I knew as a planned vision driven approach' said Anupama. In spite of the private houses and gated communities becoming the new norm, she did not understand why they were being built without taking into account the urban design and city plan especially as Roger was still very present. From 1990 to 2011 Anupama undertook as Aurovilian, several projects such as the Townhall Complex, Creativity, SAWCHU, Village action, Sangamam etc, but also conducted research in new building technologies for the city to come.

She recalled from the very beginning many residents showing great resistance and putting in question the contribution of the 3 key people that the Mother had appointed- Roger Anger, Shyam Sundar and Navajata, and who seemed to collaborate productively while she was alive. Her curiosity led her directly to conversations with Shyam Sundar and Roger Anger with who she later developed a close collaboration. She would discuss the list of grievances she heard directly with them to understand the gaps in the polarised society that remained polarised since the Mother's passing, and despite the Auroville Foundation Act clarifying the new administration structure.

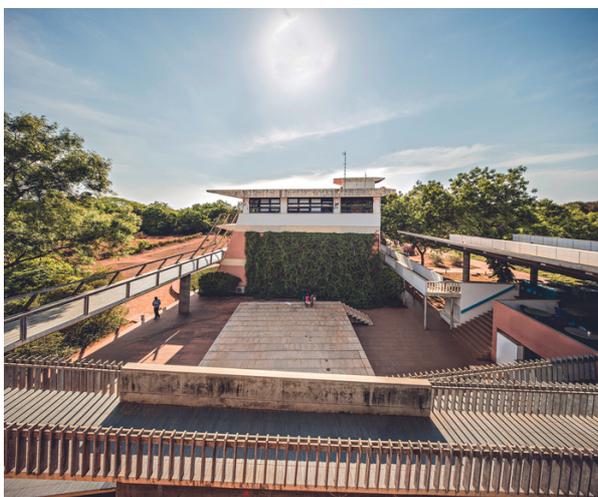


She first met Roger at a tea organised privately to bring together Auroville's architects and Roger, as a friendly get together, to take steps forward in harmony. But Kundoo realised immediately the underlying hostilities towards Roger Anger by the way he was bombarded by various residents with blames and complaints in harsh tones without even leaving him space to respond to any of the issues raised. She realised spontaneously that the society was indeed deeply polarised around following the planned approach and going organic, and this made her aware that the things one heard about Roger were possibly nothing more than an unconscious smear campaign spread by the residents who would prefer to develop according to their day-to-day developments, who feared the planned approach that the other fraction of residents felt that Auroville was meant to be in order to fulfil its large purpose and *raison d'être*.

Progressively, Anupama would spend time with Roger seeking feedback on her ongoing projects and experiments. Roger had remembered her critical piece written in Auroville Today and expressed resonance. He asked her around 1996 to start collaborating on the city plan and the urban design. Beginning with Administrative Zone emphasising the need for clarity on the governance of Auroville, he gave her further areas like the Habitat belt and Vocational training belt and eventually the whole City Centre to detail out. She also contributed to the preparation and approval of the MasterPlan Perspective 2025 in 1999 and is one of the 2 signatories.

Concerning the ad-hoc organic development, Anupama asserted that flexibility and suppleness must never be at the cost of diverging from the vision and mission, but experiments undertaken towards the defined goal were necessary and helpful. Auroville is not utopia but a living laboratory. In that sense for imagining, sky is the limit. Freedom without discipline cannot be good neither for the individual nor for developing any civic sense collectively.

Anupama learnt from Roger how as an architect one could have the big picture in mind while simultaneously being aware of all the details. Great things can be accomplished only through great discipline. The freedom we need is from old habits, dogma, comfort zone, greed and personal possession, not freedom to do whatever one pleases as that would lead to conflict as such an interpretation of freedom inconveniences the others.



After 2 decades of living here, continuing to be subject to disharmonious interactions due to this polarisation, she continued her work on Auroville's city plan beyond Roger Anger's passing in 2008, but around 2011 she relocated to better concentrate on the challenging work, which is challenging enough even had the resistances from within been not there. She produced detailed projects for example for Line of Goodwill, a mixed-use urban development that stretches from the entrance of the city right into the lake edge in the city center.

Today, as the head of the urban planning committee at the Auroville Town Development Council, she is sure of the essential unity behind apparent discord and sees the current churning as painful confrontations between current realities and the new world waiting to be born, not unlike any other labour pain.

[Watch the video: Interview with Anupama Kundoo "unfiltered" at Petite Ferme](#)

(Article written by Shriya)

Matrimandir, a place of beauty and order. It's so peaceful that we can hear the birds. But what goes on behind the scenes? What hard labor and sweat and joy is just behind that perfect serenity, invisible?

At 8 am, the Matrimandir staff, consisting of executives, managers and workers, starts marching in to maintain and develop all of this beauty and order. By 8.30 am a symphony of working tools and machines, vehicles and excavators takes over the peaceful sound of the birds, and the scenario changes totally; until 4.30 pm, when the workers go home after a day of hard work, and the people come to meditate.

In my videos I will show you the action behind the scenes. I will reveal what it takes to maintain and develop such a majestic and sacred space such as the Matrimandir. Follow me on my YouTube channel 'Matrimandir Journal' to see what goes on in Matrimandir during working hours. With love, Gino



[Watch Matrimandir Journal channel](#)



The Mother speaks to us... today

The Mother, Agenda, Volume 13, p.65

February 16, 1972 (extract) - **bold** in the text added by the editor:

Mother: That's not my opinion at all! I think it would be far better to publish "The Synthesis of Yoga" than "The Ideal."

Satprem: "The Synthesis" first?

Yes. There's a difference of level between the two.

Yes, of course. But what A. means is that "The Ideal of Human Unity" is a theme with a universal appeal.

Yes, but that's just the point, it doesn't take them out of what they know! While "The Synthesis" (they won't understand much of it, but ...) may pull them out of their routine.

Right, Mother, understood.

Perhaps only two or three people will understand, but that's better than the other one and having people say, "Oh, how nice! How very, very nice!" - but it won't jolt them out of their routine.

A question of principle remains: do we give these books to B.C. and thus encourage him to publish the bulk of Sri Aurobindo's works? After all, he's the first publisher who seems to be interested in Sri Aurobindo.

Yes! Why not? ... Good for him! (Mother laughs) Everybody, including A., always sees things from the wrong end, you know, as if WE had to gain something - well, it's not so! It's THEM. It's THEIR chance....

Yes, of course! I fully agree, Mother!

The chance isn't ours!

It's a grace given to them.

Yes. In fifty years the whole world, all the receptive section of humanity (I am not saying intellectual, I am saying receptive), all the receptive section of the world will be embraced - not "embraced": ABSORBED in the power of Sri Aurobindo's thought.

Those who already are have the good fortune of being the first ones, that's all.

(silence)

It's very interesting, you know, the greater part live in the past; a good number (they are more interesting) live in the present; and just a few, an infinitesimal number, live in the future. That's true.

Whenever I look at people and things I always get the feeling of going backwards! (gesture of turning around and looking behind) I know (it's not even "I know," or "I feel," it's none of that), I AM - I am ahead. In consciousness, I am in the year 2000. So I know how things will be, and ... (Mother laughs) it's very interesting!

(long silence)

Three quarters of humanity are obsolete.

Yes! [Everyone laughs]

(silence)

That's all you have? ... A. needs to take a dip here again, he's starting to ... (gesture of going around in circles).

Well then, I'll encourage this man to publish as many books of Sri Aurobindo as possible.

Yes, yes.

Starting with the "Synthesis".

The Synthesis.

Personally, of all those I have read, it's the book that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.

(silence)



The main differences between India and Europe (two characteristic representatives of the Eastern and Western mentalities) are laid out in great detail throughout the works of the Mother and Sri Aurobindo. In this illustrated presentation, Muriel is going through a compilation of several of their writings on the topic. A very enlightening watch!

[Watch East and West videos](#)

Redefining Self Governance - Kireet Joshi

More than any place in the world, Auroville has always been concerned when it comes to the matter of self-governance. What does it mean to be self-governed? Who is in-charge when there is a self-governance? How are decisions taken? This article focuses to answer questions of this nature in light of Kireet Joshi's talk, given back in 2003.



Before delving into the history of self-governance in Auroville, Kireet Joshi enforces the need to distinguish between a kind of true self-governance in contrast with an egotistical one. For this reason, Joshi emphasizes the need to understand historical perspectives.

A look into the past....

In 1968 when The Mother declared the Charter of Auroville, she clearly stated - 'Auroville does not belong to anybody'. It is quite understandable in today's times, with modern conditioning along with the make-up of the human condition, how this statement can be confusing for the masses. But further Mother also states - 'To live in Auroville, one must be a willing servitor of the Divine Consciousness'. Now it is understood that Auroville belongs to no one from the human plane, but it does in fact belong to the Divine, and must run in accordance with the authority of the Divine. At this point, it is still mind-boggling for the conditioned, unopened mind to try to make sense of an invisible authority. After Mother's parting, the issue of authority and ownership became prominent. Just like the human mind often cannot fathom an invisible owner, so could the law not allow a land to be held without appropriate ownership.

In the early beginning of Auroville, the lands bought as an offering to the Divine was transferred to Sri Aurobindo Ashram, which was a registered society under the direct guidance and leadership of the Mother, upto 1973. Circumstances led to there being a rift between the people of Auroville and the Society, and Ashram. This unresolved misunderstanding stood in court for almost seven years after which the Government of India decided that the only way to resolve the situation was to create a special Act of the Parliament. This Act was implemented for the purpose of carrying out the Divine vision, Mother's Auroville. The Charter of Auroville was made an essential part of the Act that nobody could abrogate. The problem of ownership of the land was still in question, because by law, the land had to be held by either a private organization, a public trust or a religious body. In this light, the government decided on the Foundation Act (governed by the Charter of Auroville), where all Auroville land that belonged to the Society was now transferred to and vested in the Foundation. As per this Act, full freedom can be exercised provided it is within the confines of the Charter and the vision defined for Auroville by the Mother. 'Freedom exercised by election' as a clause was mindfully not included in order to avoid the pitfalls of democracy, moreover, Auroville was a land that was seen to be beyond social, political and religious convictions.

Coming to the idea of *governance*..... When one thinks of self-governance, one might think of a multitude of possibilities, when the self-governance follows the rule of the untransformed collective ego. For example - citizens are free to act according to their whims, citizens do not need the intervention of any outside authority etc. In the light of the Charter, the vision, and the historically unprecedented formation of the Act, it is clear why these ideas of self-governance are irrelevant and outdated. The Government of India was great enough to recognize and arrange for such an Act that allowed utmost freedom, but this freedom must be rooted in the utmost responsibility to do the inner work needed and to finish the project that Mother has started. The Governing Board, International Advisory Council and Residents' Assembly exist to ensure the safeguarding of the Charter and manifestation of the City of the Future.

Living in mutuality and general understanding with the world outside and the world within is the mark of true inner and outer governance. The Charter and the subsequent Foundation Act forces those who choose to come to Auroville to cultivate brotherhood and to live from inside, outward, viewing every outward experience as a chance of individual and collective progress.

The true meaning of Self-Governance....

Auroville was envisioned for people who aspire to attain a higher state of consciousness than the present state of humanity, so that the will of the individual may align more and more with the direct will of the Divine in action. The path towards this alignment could only be found through oneself, through one's own spiritual quest and inner seeking. For aligning with the will of the Divine, it is necessary to forgo one's personal will which is always encapsulated within the ego. The journey from letting go of the personal will and aligning with the Divine will requires immense amount of study, research and spiritual practice. The physical manifestation of the city was meant to be designed in a way so that there is this continuous study and exploration. So, true self-governance is that which allows the citizens of the land to truly realize the Divine within themselves. With this merging of the personal with the Divine, a self-governance model will emerge embedded in this inner discovery. The Mother has and continues to create circumstances so apt, that achieving this, inwardly and outwardly, can become truly effortless. When the lines between personal will and Divine will blur, and an inner joy and radiance becomes the norm, true self-governance can and will be realized in Auroville.

[Listen to Sri Kireet Joshi on Auroville Self Governance](#)



Towards a Supreme Society - Part 1

This article is the first introductory section of a 10 part series - 'Towards Supreme Society - The unknown road Auroville must take', where author Egle poses some questions that may seem superficial in any other political context, but with Auroville's unique governance, this article dissects questions of divine policy.

1. "What political organization do you want for Auroville?"

"An amusing definition occurs to me: a divine anarchy. ... Men must become conscious of their psychic being and organize 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[1]



Stages to the Supreme

We will go through as many stages as necessary, but we will arrive.

1.1 Are we connected to the Truth Consciousness individually and as a collective?

If we apply a sincere self-introspection, most of us will have to admit that despite our goodwill and efforts, we are not at the stage of evolution yet to live the 'Divine Anarchy Project'. There surely are individuals connected to the Inner Divine, as this step is a real possibility in Integral Yoga, but looking at our collective, the percentage of such people is marginal. This statement is open for debate, but the fact that Auroville is miles away from its ideal is a clear indicator that the Outer is an expression of the Inner.

As many of us are not connected to the truth consciousness (or the connection might have happened, but is not stable and permanent), our actions are not guided by the truth consciousness. For taking actions and decisions, we are forced to use instruments which are of a lower nature, we use an un-illuminated mind. Outcomes of our decision making and our actions depend on instruments of not-knowledge (Avidya) or ignorance.

If this circumstance would only affect our personal life we would bear personal consequences. But as we are a small community, this condition affects the overall situation in Auroville, its fields of life, and its growth.

1.2 Anarchy and negative liberty

Recognising that as a collective not only can't we enjoy Divine Anarchy, but in various areas of our collective life lots of improvement is needed. Nonetheless there is a noticeable tendency in Auroville stretching over several decades to stick to the concept of Anarchy by omitting the "Divine" part of the equation. This tendency leads us to plain anarchy and the so-called negative liberty.

"People endorse negative liberty – the individual free of the State – and hate positive liberty – the individual harnessed by the State. People are all for the individual's aspiration to become excellent, enlightened, vastly more effective and successful, yet find the collective's aspiration – that of the State – to achieve exactly the same goals sinister and horrifying.

Why is that? It's because of the constant demonization of the State and the collective, and the relentless glorification of the individual, which has been happening ever with all the anarchism, libertarianism and Anti-Statism." [2]

But if we look at the idea of Auroville, it supports without any doubt, excellence and personal growth, but not for our own sake or personal salvation. Our individual achievements are to be offered to the collective, all our efforts, inner and outer, are done for the sake of manifestation of the ideal of Auroville and a new society.

2. Individualism vs. Collectivism

"There are two forces at work in the world. The drive toward collectivism and the drive toward individuality. You are the former, and I am the latter." [3]

Clearly individualism has had an important evolutionary role to play for individual consciousness to detach itself from overpowering group force, to develop freedom of thought. But, like every force in life, it is either harnessed and channeled towards its higher aspects, or it causes stagnation and a decadence of an individual and society.

"These shoes are just for You. What matters is only YOU!", so the advertisements, which as a rule try to address the actual and rather instinctual needs. Advertisements will not speak of something which requires endeavor and hardship, but will promise to bring an easy satisfaction via a pleasure principle. What's been in vogue since long? It's freedom, independence, and egocentrism.

It is talking to that part of an individual that seeks total freedom to do whatever it likes, regardless of others. It hates any constraint being applied to it by the collective via laws, rules, and regulations.

Behold the present situation in Auroville - contempt towards the state and the governance, and a deep respect, a true reverence of the so-called "freedom" to decide and keep the anarchic state of affairs. One should be denied nothing. One should be given freedom from any constraint. 'I must not be stopped'. 'What I choose, I must be allowed to do', is the collective defining idea by a group of individuals.

And the history repeats itself in Auroville as much as everywhere else. "It always comes down to these two competing visions: 1) individualism, leading to small elites ruling over everyone else (the right-wing vision), and 2) collectivism, where the aim is to treat everyone fairly, justly and as equally as possible (the left-wing vision)."[4]

"The freedom which consists in being one's own master [positive liberty], and the freedom which consists in not being prevented from choosing as I do by other men [negative liberty], may, on the face of it, seem concepts at no great logical distance from each other", philosopher Isaiah Berlin wrote.

There is an enormous cultural and ideological clash between those who support negative liberty and those that support positive liberty. That also explains why the communication between the differing positions in Auroville is so difficult to almost impossible.

Collectivistic view is not at all about one's freedom and self-emphasis. In contrast, it is about self-denial, self-overcoming, about leveling up in order to become a master of oneself, not the master of excessive and boundless self-expression. How else can you be your own master if you cannot master yourself? One is free because one knows what one wants to become and is in a position to pursue that goal. It's all about the freedom "for", and not the freedom "from".

The future is not an issue for an individualistic world-view. Because what could be better? One cannot imagine anything new; not simply better but truly new. Individualists want to do their own thing, as they are, right now. The world-view remains always past and present oriented. Everything must stay the same. The status quo is right and whatever threatens it is "asuric".

The future is expected to resemble what has already been done. An unrecognizable future is too scary. It must not have new institutions, new constitutions, new ways of doing things, new people in charge. This is the reason why this past-present oriented world-view is unknowingly hating the State, the governance and the change. It is driven by fear and supports rather anarchy (no rulers) and anony (no laws).

"The collectivistic and altruistic world-view sees that things are horribly wrong with our societies. Everything must change. To optimize life, individually and collectively, all the things that hold back progress must be abolished. For the collectivistic, grand transformative projects must be undertaken to drive humanity to perfection. Humanity must change itself in radical ways. A whole new humanity must emerge. The collectivists are future-oriented. They do not look to the past for their inspiration. They see it as the horror that must be overcome."[5]

Individualism attracts us; especially those with the western mentality, but if we read the guidelines of the Mother for Auroville, which one of the two world-views did the Mother speak about? Why do we still adapt dysfunctional old systems and maintain a right-wing view?

What do we need for Auroville's future, which is meant to be the example of the new world, the guide for other societies to follow? What will we choose?

To be continued...

References:

- [1] "Mother on governance" a compilation
- [2] "The Quality Agenda", St. Madison
- [3] "Star Trek: Voyager", an American patriot, in favour of the individualism
- [4] "Locusts, Hollywood, and the Valley of Ashes", D. Sinclair
- [5] "Locusts, Hollywood, and the Valley of Ashes", D. Sinclair

(Article written by by Egle Borchartd)

Volunteering in Auroville - SAVI

The Mother willed for all people living in Auroville to be the willing servitors of the Divine Consciousness. Savi volunteerism manifests this ideal propagated by the Mother. One can best and most efficiently engage in the spirit of Auroville by engaging with Savi. Watch this video to learn more about Savi volunteer experiences and program. Visit also SAVI's website:



[Watch the video: SAVI - Auroville: A place of an Unending Education](#)

<https://auroville-learning.net/>

International Yoga Day in Auroville - 21 June 2022

[Watch the video: International Yoga day in Auroville](#)

[Watch the video: Yoga offering by the students of Arulvazhi Education Center](#)



Something to think about... New York Times article 14 July 1968

TOWNSHIP OF UNITY TO BE BUILT IN INDIA

PONDICHERY, India (AP) —An international township, said to be the first of its kind in the world, is under construction here on India's southeast coast, 100 miles south of Madras.

It will be named Auroville, after the Indian revolutionary Aurobindo Ghosh, who after he had escaped from a British jail during the Indian freedom movement, took refuge in Pondicherry, then a French enclave.

He later became an internationally famed yogi who built up a following in 25 countries. The heritage he built at Pondicherry has 1,400 followers in addition to thousands of others abroad.

The township, which aspires to be a cooperative laboratory of international living, aims at reflecting the spirit of Aurobindo—a monument to the essential unity of mankind. The nucleus will be ready by 1972, the centenary of Aurobindo's birth. The 15-square-mile settlement will have an initial population of 50,000 and will cost \$1-billion, its organizers say.

The New York Times

Published: July 14, 1968

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A New York Times article published back in 1968 introduces Auroville as a settlement that was planned to accommodate a population of 50,000.

Speaking of Sri Aurobindo, the article says: "He later became an internationally famed yogi who built up a following in 25 countries. The heritage he built at Pondicherry has 1,400 followers in addition to thousands of others abroad".

On Auroville, the article goes on to say, "The township which aspires to be a cooperative laboratory of international living, aims at reflecting the spirit of Aurobindo - a monument to the essential unity of mankind. The nucleus will be ready by 1972 - the centenary of Aurobindo's birth. The 15-square-mile settlement will have an

initial population of 50,000 and will cost \$ 1-billion, its organizers say."

Today, after 54 years we are only at 3,300 residents, far away from Mother's vision for the City of Dawn. What happened during the course of 54 years? Why are we lagging behind? Why are more people not being able to partake in this divine vision? How can we enable more people to partake in this experiment?

Auroville's organization needs an overhaul, so to speak, to move away from the current arbitrariness, closed-door entry policy, a money-driven economy and a 2-class society.

We are here for an unprecedented adventure.

Will you help?

From Moma. New York: A letter of thank you to Auroville Town Development Council

June 13, 2022

To Whom It May Concern:

Roger Anger's Auroville Model

Architect Roger Anger's model for the experimental township of Auroville is a unique architectural artifact of both high artistic merit and historical significance. It is an extremely elaborate, expressive object that clearly communicates Auroville's bold urban form and its relationship with the landscape, as imagined by Anger and the Mother, Mirra Alfassa - a quality that is particularly difficult to express at the level of the city. While architectural models are often thought of as mere tools for representing spatial ideas, they are also significant tools for architects themselves to visualize, evaluate, and refine their ideas in physical form. Anger's model for the township of Auroville, in particular, helped not only visualize but also determine the widely celebrated "galaxy" plan of this new experimental society near Pondicherry. As such, it is a stunning artifact representing and embodying an equally stunning urban and societal vision.

Thanks to the generosity and the unwavering support of the Auroville Town Development Council (ATDC), the Auroville model is currently on view at The Museum of Modern Art (MoMA) as part of the exhibition *The Project of Independence: Architectures of Decolonization in South Asia, 1947-1985* (February 20-July 2, 2022). This exhibition is the first of its kind to showcase the Subcontinent's extraordinary architectural production in the post-Independence period in a transnational way. The Auroville model constitutes one of the anchor pieces of the exhibition's opening section, "New Cities," which explores the design and construction of new and innovative urban visions for life in South Asia after Independence. Most importantly, this unique artifact is the only architectural model presented in this entire section.

MoMA performs conservation work for objects it deems to be of highest historical and artistic value - an honor usually reserved for objects in MoMA's permanent collection. The Auroville model was a rare instance in which an object on loan was assessed as worthy of reconditioning treatment from our world-class team of conservators. In order to present the model in the best possible light to our audiences, and with approval of the ATDC, our colleagues in the Department of Sculpture Conservation performed 40 hours of treatment on the model - removing dust and impurities that had accumulated over the decades, repairing the perimeter of the base so as to aesthetically present a uniformly painted edge, and repairing a slightly disfigured building in the center of the model where the pressure of the deforming and scratched acrylic that originally covered the model had resulted in damage over time.



Upon the completion of this restoration project, the Auroville model was mounted in a dedicated pedestal in MoMA's galleries and covered with a custom-fabricated bonnet so that the power of the Mother's and Anger's urban vision for Auroville could be communicated to exhibition visitors with the utmost immediacy.

The model has been displayed to resounding success and is one of the main attractions of the exhibition. Many visitors - professionals and general audience members alike - have commented on the extraordinary architectural merits and beauty of this object. For these reasons, the Department of Architecture and Design earnestly hopes to include the model in MoMA's collection, which will allow curators to exhibit it in a number of different contexts and changing displays going forward.

I am pleased to attach to this letter a number of photographs documenting the presence of Roger Anger's model in the current exhibition.

Sincerely,

Martino Stierli
The Philip Johnson Chief Curator of Architecture and Design
MoMA – The Museum of Modern Art
11 West 53 Street, New York, NY 10019



Sign up to receive our monthly update and newsletter, with the latest articles, photos, and videos on the development of the city of Auroville.

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If you would like to join us as a videographer, video editor or content writer and/or wish to contribute an article to this newsletter, please write to: mediainterface-avf@auroville.org.in



"Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations"
- Auroville Charter, The Mother

