



AUROVILLE CONNECT



Auroville Connect is a growing platform dedicated to connecting people in and around Auroville who care deeply about the Dream, the Charter, and the Future of this unique experiment in human unity. Here, we share vital updates, thoughtful articles, creative contributions, and important news and a periodic newsletter that keeps the spirit of Auroville alive and evolving.

Cover image : The new Garden of Wealth with the Matrimandir team

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June 2025

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails—a real adventure, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored. Something that has never been in this present universe and that will never be again in the same way. If that interests you... well, let us embark. What will happen to you tomorrow—I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown. And—come what may! There.

The Mother



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[instagram.com/auroville_connect](https://www.instagram.com/auroville_connect)



avconnect@auroville.org.in



<https://shorturl.at/pG3ww>



sites.google.com/view/auroville-connect



SUPRAMENTAL SENSE...

Proposal for a text for The Bulletin. Satprem reads out a conversation with Sri Aurobindo to the Mother.

"Overmind is obliged to respect the freedom of the individual...."

The Mother: Oh, that's a revelation! I didn't know that.

"...including his freedom to be perverse, stupid, recalcitrant and slow."

Supermind is not merely a step higher than Overmind —it is beyond the line, that is a different consciousness and power beyond the mental limit."

"Do you imply that the Supermind will not be obliged to respect the freedom of the individual?"

Sri Aurobindo replies:

"Of course I do! It will respect only the Truth of the Divine and the truth of things."

The Mother: Oh, that's very interesting. It's wonderful, put it!

Mother's Agenda - 27th July, 1968



Sri Aurobindo's Legacy: A takeover or the touchstone?

The last few years have seen misrepresentations of Auroville and Sri Aurobindo floated by a faction. Twisted narratives and insinuations have been fed to the media without proof or logic. A favourite refrain is about how Sri Aurobindo is being used to carry out a BJP-RSS take-over of Auroville. Sri Aurobindo has always belonged to everyone, beyond political affiliations, just as Auroville has worked with different governments.

Sri Aurobindo's work on the Vedas, his nationalism and vision of a united India by overcoming divides are all made suspect in the pursuit of a warped political narrative to catch the media's attention.

On his return to India in 1893, after 14 years in England, Sri Aurobindo immersed himself in an intense study of Indian literature, history, languages and spiritual texts, particularly the Vedas, to understand the soul force needed to raise a nation long subjugated under foreign rule. It is a freedom that needed great sacrifices. Without that freedom or the sustained sadhana he carried through, Auroville's double anchor as a spiritual and material experiment, could not have existed.

"I am concerned with the earth, not worlds beyond for their own sake; it is a terrestrial realisation that I seek... All other yogas regard this life as an illusion or a passing phase; the supramental yoga alone regards it as a thing created by the Divine for a progressive manifestation and takes the fulfilment of life and the body as its object. The supramental is simply the Truth-Consciousness and what it brings in its descent is the full truth of life, the full truth of consciousness in Matter."

We reproduce here an article that had been invited by Scroll.in to explore facets of Sri Aurobindo's journey. He did not cancel nationalism as is evidenced from his Independence Day message, but saw it as the necessary stepping stone to freedom to then move beyond it to a further evolution.

None of this needs to be conflated with small minded political conspiracies and unnecessary fears and have no place in Auroville.



Here is the article on Sri Aurobindo published in the Scroll.in in 2018 .

Radical nationalist or progressive philosopher and visionary? How do we engage with Sri Aurobindo now...*

In recent years we have heard much about Aurobindo Ghose's radical nationalism: his arrest in the Alipore bomb case under charges of "waging war against the Government" during British rule, his invocation of India as his mother, a divinity to be revered and set free from chains, and his scathing editorials in the newspaper Bande Mataram.

Inspired by Bankim Chandra Chatterjee and the Vedas, he urged people to shake off their colonial stupor, recover their spiritual power and demand complete freedom.

For some, such nationalism is suspect. For others, worthy of reverence, even of emulation, though India has now been free for over seventy years.

Stepping back from both these positions, it is interesting to explore what nationalism really meant to this leader of India's freedom movement.

>>> Sri Aurobindo's Legacy Contd....

For if Swaraj was a direct revelation of god, as Aurobindo said, he also wrote that it implied "a vast and entire freedom" that was not merely national but also individual, social and spiritual. How did these ideas develop in the course of his life and work?

In his famous Uttarpara speech, delivered after his release from prison, Aurobindo would say: "She does not rise as others do, for herself or when she is strong, to trample on the weak. She is rising to shed the eternal Light entrusted to her over the world. India has always existed for humanity and not for herself and it is for humanity and not for herself that she must be free."

These words marked a transition from Aurobindo Ghose to Sri Aurobindo. The next forty years of his life in Pondicherry focused on tracking this transforming power of "Light" or "Consciousness".

Why was spiritual power so important? Was it also an evolutionary force?

The one freedom Aurobindo offered was to acknowledge the soul, without hang-ups, free of nationality, caste, creed and politics. Such exploration also needed the qualification of lived spiritual experience that could express itself coherently and not just by set academic limits.

Earlier, as a Principal of the Bengal National College he invited free thinkers like Rabindranath Tagore and Ananda Coomaraswamy to teach. Later, Tagore would write in *The Modern Review* in 1928 about his visit to Pondicherry: "At the very first sight I could realize that he had been seeking for the soul and had gained it...(I felt) that equanimity which gives the human soul its freedom of entrance into the All."

Like Tagore, other leaders urged him to return to political life, often resenting his reluctance to do so. Some also misunderstood his call to support the British during World War II. Many asked how could he propose such a thing? Aurobindo would demand in turn if they were they proposing to support Hitler instead?



"If the totalitarian Powers win...it will be a new order of naked brute Force, repression and exploitation," he wrote. "It is a struggle for the liberty of mankind to develop, for conditions in which men have freedom and room to think and act according to the light in them and grow in the Truth, grow in the Spirit."

A major hurdle remained in this vision however: as long as the human ego persisted in all its perversity, the best humanitarian efforts would fail. "Man must be sacred to man regardless of all distinctions of race, creed, colour, nationality, status, political or social advancement," Aurobindo would write in *The Ideal of Human Unity*. "The body of man is to be respected, made immune from violence and outrage..."

The universal power of the soul had to be tapped, Aurobindo believed, for any meaningful result, in its essence, was freedom, equality and unity. The freedom thus being prepared for would finally find voice on the day of India's independence, also Aurobindo's seventy-fifth birthday.

All India Radio requested a message from him to mark India's independence which came to be called "The Five Dreams". It is a message that can be mined for social, political, cultural, economic, scientific as well as spiritual and evolutionary discussion.

>>> Sri Aurobindo's Legacy: Contd...

The first dream that Aurobindo laid out was about the need to reunify a people that was being divided, through whatever means, and in whatever form, preferably in a natural way – a process that is ongoing.

The second dream was about the freedom of Asian countries from colonial rule in the wake of India's freedom, which the world saw.

The third was a progressive world union: "for unity is a necessity of nature...and only human imbecility and selfishness can prevent it...nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation..."

Is that not an urgent reflection needed for our times, not just in India but worldwide?

The fourth dream detailed by Aurobindo was about the spiritual (not religious) gift of India to the world.

And finally the fifth dream: "a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and dream of individual perfection and a perfect society."

This trajectory from revolutionary to evolutionary, from nationalism to universalism is something the human species cannot eventually escape. Though the world seems stuck on a regressive step right now, it is perhaps to pull back and spring further than what our limited minds have so far allowed.

The range of the conscious spirit is higher, wider and freer and yet, anchored in ground reality. How can it embrace the staggering changes – inward, outward and societal – and carry us through the catastrophe and chaos of our times?

The article was published in the scrolls.in

By Anu Majumdar

Aug 22, 2018

**Thy peace, O Lord,
a boon within to keep**

**Amid the roar and
ruin of wild time**

**For the magnificent
soul of man on
earth....**

**Sri Aurobindo
Savitri, Book 11**



Read the article at scroll.in -
<https://scroll.in/article/891115/radical-nationalist-or-progressive-philosopher-how-do-we-engage-with-aurobindos-ideas-today>

Letter to Mr Prime Minister of India

To the Hon'ble Prime Minister of India, Shri Narendra Modi ji,

We send our deepest prayers for the passengers and crew who lost their lives in the tragic air crash at Ahmedabad and convey our heartfelt condolences to their families and near and dear ones for this devastating loss. We pray for the security and strength of India that is Bharat, at this critical hour.

This letter today, is in response to a recent communication addressed to you by Mr. Francois Gautier, in which he misrepresents critical facts about Auroville: its founding, its Master Plan, and the role of the Auroville Foundation. Mr. Gautier refers to the Auroville Master Plan as an “obsolete architectural plan” designed by a “long dead French architect.” This assertion not only disregards historical truth but also dishonours the spiritual, national and international significance of Auroville.

Auroville was founded by The Mother, based on the integral vision of Sri Aurobindo. She personally invited architect Roger Anger and worked with him over three years to develop what came to be known as the Galaxy Plan—a city layout designed to serve as the physical foundation for a society based on human unity and conscious living.

This was no ordinary architectural endeavour, but a spiritual, sustainable and practical instrument of manifestation far ahead of its time. The Master Plan derived from this vision was gazetted by the Government of India and, most importantly, upheld in a Supreme Court verdict dated 17 March 2025, granting it statutory force.

To call this “obsolete” is both factually incorrect and deeply disrespectful—not just to the legal processes of the Indian State but to the very founders of Auroville.

The Auroville Foundation, under the Ministry of Education, is mandated to implement this Master Plan. The Secretary, Dr. Jayanti Ravi, is therefore fully within her rights—and indeed her duties—to identify individuals who actively obstruct the implementation of the gazetted plan. Her remarks about individuals “working against the Master Plan” are not misleading. They are a precise and considered expression of concern based on facts and administrative record. The delays and obstructions of the past decades have cost Auroville dearly.

Contrary to Mr. Gautier's claim, denying a visa to someone working against the stated aims of the Foundation, is not a “crime”—it is a legitimate exercise of sovereign discretion. Furthermore, only a very limited number of foreign residents have come under such scrutiny, and always after due investigation.

The present Governing Board has taken the important and long-overdue steps to reverse this stagnation and to restore Auroville's original purpose: to build a universal township for the material and spiritual researches for the evolution of humankind, as envisioned by Sri Aurobindo and the Mother.

The Auroville Foundation Act recognizes the two key elements with which the city was founded by the Mother: the city plan which was publicly displayed on 28th Feb, 1968 and the Charter, that sets aim and direction of this city. The Act also enjoined the Governing Board to seek the recommendations of the residents to prepare the Master Plan. This was done, with recommendations approved by the residents and the Governing Board and further Gazetted.

Every Aurovilian commits to this purpose by joining the community. To deny the city's foundational structure or obstruct its development is to reject the very basis of Auroville's existence. Mr Gautier needs to do his homework before making flagrant claims. The Master plan was not passed by the Congress government as he wrongly states but under the first BJP government Shri Atal Bihari Vajpayee ji and bears the signature of the former Minister HRD, Shri Murl Manohar Joshi.

This points to the fact that Sri Aurobindo's vision and the evolutionary project of Auroville have had a universal recognition across all governments, beyond all divisions and politics. We thank the Government of India under your leadership, Prime Minister Modi ji, for recognising Auroville as a national and spiritual asset—and for supporting its forward movement in line with Sri Aurobindo's Fifth Dream.

Om Namō Bhagavate

With our respects and regards,

Members: The Working Committee,

Members: Auroville Town Development Council

Members: Funds and Assets Management Committee

Since a few months the kurals of Sage Thiruvalluvar have been posted on Auronet by Boobalan. We share a selection here and hope you will seek out more.

Thiruvalluvar, also known as Valluvar, was a prominent Tamil poet and philosopher, renowned for his Tirukkural, a collection of 1330 couplets on spirituality, ethics, politics, economics, the seasons and love. He is considered a cultural icon by Tamils, and his teachings have profoundly influenced Tamil culture and literature.

Kural 01:

No fruit have men of all their studied lore,
Save they the 'Purely Wise One's' feet adore

Kural 02:

His feet, 'Who o'er the full-blown flower hath past,'
who gain
In bliss long time shall dwell above this earthly plain

Kural 03:

His foot, 'Whom want affects not, irks not grief,' who
gain
Shall not, through every time, of any woes complain

Kural 04:

The two-fold deeds that spring from darkness shall
not adhere to those
who delight in the true praise of God

Kural 05:

Long live they blest, who 've stood in path from
falsehood freed;
His, 'Who quenched lusts that from the sense-gates
five proceed'

Kural 06:

Unless His foot, 'to Whom none can compare,' men
gain,
'Tis hard for mind to find relief from anxious pain

Kural 07:

Unless His feet 'the Sea of Good, the Fair and
Bountiful,' men gain,
'Tis hard the further bank of being's changeful sea
to attain.

Kural 08:

They swim the sea of births, the 'Monarch's' foot
who gain;
None others reach the shore of being's mighty main



Sage Thiruvalluvar

Kural 09:

The world its course maintains through life that rain
unfailing gives;
Thus rain is known the true ambrosial food of all that
lives.

Kural 10:

'Tis rain works all: it ruin spreads, then timely aid
supplies;
As, in the happy days before, it bids the ruined rise



WHY IS AUROVILLE A CITY

September 2022
Unity Pavilion

BY MANOJ PAVITHRAN

We are sharing the two part series by Manoj Pavithran which was posted on Auronet.

PART 1

In the context of modern cities growing fast like cancer on the body of Earth in the name of development, it is natural to ask the question why do we need another city. When the news of climate change, pollution and destruction of natural resources are ringing alarm bells at us from all sides, indeed it is time to pause and wonder why build another city.

Wouldn't it be better to have more forests than cities? Wouldn't living in forests, in the healing embrace of Nature, be a more pressing need than building another polluting, crowded city? These questions are legitimate and demand our compassionate consideration.

The history of human social evolution shows a transition from the forest dwelling hunter gatherers to the farming communities, villages and eventually into kingdoms and cities. The bronze age cities of the ancient past are where, historically, we begin to see the growth of civilizations and an explosion of collective creativity. There we find the flourishing of art and culture, a way of living that has gone beyond survival and there is material opulence.

Then flourishes arts, technology and architecture, the very essence of souls delight finding expression in the form of collective living in cities. There we find this astonishing quest for things beyond the material life, a perception that transcends the visible crust of Matter, a life that becomes multidimensional.

Sri Aurobindo writes:

"If we consider the past of humanity so far as it is known to us, we find that the interesting periods of human life, the scenes in which it has been most richly lived and has left behind it the most precious fruits, were precisely those ages and countries in which humanity was able to organise itself in little independent centres acting intimately upon each other but not fused into a single unity.

Modern Europe owes two-thirds of its civilisation to three such supreme moments of human history, the religious life of the congeries of tribes which called itself Israel and, subsequently, of the little nation of the Jews, the many-sided life of the small Greek city states, the similar, though more restricted artistic and intellectual life of mediaeval Italy." 1



The same is true for India as well, he continues: "Nor was any age in Asia so rich in energy, so well worth living in, so productive of the best and most enduring fruits as that heroic period of India when she was divided into small kingdoms, many of them no larger than a modern district. Her most wonderful activities, her most vigorous and enduring work, that which, if we had to make a choice, we should keep at the sacrifice of all else, belonged to that period; the second best came afterwards in larger, but still comparatively small nations and kingdoms like those of the Pallavas, Chalukyas, Pandyas, Cholas and Cheras." 2

There is something profoundly creative about small kingdoms and city states bringing out thriving growth of culture and diversity. It has given people the freedom to explore the rich depths and heights of the mystery of human existence. However there seems to be an optimum size for such clusters to be effective. This will become evident when we take in consideration the larger evolutionary propensity of Nature bringing together smaller kingdoms and building greater empires. But these larger formations were less creative as Sri Aurobindo observes.

"In comparison she received little from the greater empires that rose and fell within her borders, the Moghul, the Gupta or the Maurya — little indeed except political and administrative organisation, some fine art and literature and a certain amount of lasting work in other kinds, not always of the best quality. Their impulse was rather towards elaborate organisation than original, stimulating and creative." 3

We are observing here two distinct movements within the evolutionary progression in Nature of human societies. One is the need for dense clustering into small kingdoms or city states where creative originality, explorations and innovations flourish; the other is the natural tendency for expansion into greater empires welding together small units into larger wholes.

However, such an expansion necessitates more and more powerful centralised and standardised administration which in turn wipes out the cultural diversity of the small units it has welded together. This is the fundamental challenge of social organisation: the tension between unity and diversity, the tension between centripetal and centrifugal forces, the tension between centralisation and decentralisation, the tension between law and liberty, the tension between compliance and innovation, the tension between harmony and progress.

PART 2

Considering that the most flourishing eras of human history occurred when people resided in small, self-governing centers, such as city-states or small kingdoms, it naturally follows that this serves as a primary rationale for envisioning Auroville as a city. However, Nature's evolutionary progress has left behind such small city states and kingdoms and created vaster empires, even if such larger empires did not contribute as much as the smaller units. There must be some deeper reasons behind this evolutionary emergence of such large centralized empires and nations.

Evolution moves from simple forms to more complex ones, towards wider unities embracing greater complexity. In society, this translates into the progression from small, isolated groups to larger, more integrated and interdependent systems. For example, tribes evolved into city-states, city-states into nations, and nations are now moving toward global human unity. In this movement there is an outer growth and expansion of unity embracing complex diversity, at the same time there is an inner growth and expansion of consciousness that can envision and uphold such widening unity and diversity. They go together.



Forging Unity

The main weakness of the early small city states and kingdoms was their fierce independence and inability to forge greater unity. While decentralised diversity thrived, protecting its individuality and freedom, a greater unified consciousness couldn't emerge. When the smaller units fail to come together to become a larger unified whole, Nature uses her method of enforcement - deus ex machina.

Sri Aurobindo writes:

*"We see the failure of the city states and small regional peoples to fuse themselves in the history of Greece, the signal success of a similar struggle of Nature in the development of Roman Italy. The whole past of India for the last two thousand years and more has been the attempt, unavailing in spite of many approximations to success, to overcome the centrifugal tendency of an extraordinary number and variety of disparate elements, the family, the commune, the clan, the caste, the small regional state or people, the large linguistic unit, the religious community, the nation within the nation. We may perhaps say that here Nature tried an experiment of unparalleled complexity and potential richness, accumulating all possible difficulties in order to arrive at the most opulent result. But in the end the problem proved insoluble or, at least, was not solved and Nature had to resort to her usual deus ex machina denouement, the instrumentality of a foreign rule."*⁴

It seems the principle is the same even at smaller scales. For example our Auroville experience of the last four decades saw the emergence of a thriving vitality and independent centres of excellence and rich diversity.

However, the unity necessary for self-defence and manifestation of the collective systems was missing and eventually came in the instrumentality of a powerful government intervention and takeover in the last three years.

While the ultimate goal of Nature is unification, this process can also involve the disruption and loss of established structures and ways of life.

“Such a process implies necessarily a cruel and often dangerous pressure and breaking up of old institutions; for Nature tired of the obstinate immobility of an age-long resistance seems to care little how many beautiful and valuable things are destroyed so long as her main end is accomplished: but we may be sure that if destruction is done, it is because for that end the destruction was indispensable.” 5

If we are to learn from the larger movements of Nature in her process of social evolution, we can see that such interventions and enforcements, if they are to succeed in their mission, must create unity. Sri Aurobindo describes the process in the context of India’s struggle for independence.

“When a people, predestined to unity, cannot accomplish its destiny, foreign rule is a provision of Nature by which the necessary compelling pressure is applied to drive its jarring parts into concord.

The unnatural condition of foreign rule is brought in for a time in order to cure the previous unnatural condition of insufficient cohesiveness; but this can only be done by the resistance of the subject people; for the incentive to unity given by the alien domination consists precisely in the desire to get rid of it; and if this desire is absent, if the people acquiesce, there can be no force making for unity.

Foreign rule was therefore made to be resisted; and to acquiesce in it is to defeat the very intention with which Nature created it.” 6



However, in the context of Auroville, what is considered as ‘foreign rule’ is actually a parental power we ourselves invited for protection during the traumatic childhood that followed immediately after the Mother’s passing. It is here with the legitimacy of law and it has a role to play, the relationship, psychologically, is that of the struggle between the teenagers and the parents. A blind resistance in itself is not of much value, but it is of immense value if we see it as an opportunity to find a deeper unity and collective individualisation among us.

India and Auroville have a shared destiny, and a mutual antagonism has no place in it. To understand this, we need to see and understand how Nature is pushing all nations’ states to come together into a global unity, and in that global unity, what role the smaller units, equivalent to city states, can play. Here, there are two relationships: the relationship with the nation state and the relationship with the global institutions of a federal unity. This is the area where the current global struggle is groping for solutions.

References

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A NEW PARADIGM

It is a position of consciousness ... that has to be changed.

The Mother

We are in the midst of a momentous catastrophe of world history, of a transformation of all aspects of life, of the entire inner human being ... what we need is the courage to have inner experience.

Walter Gropius



Is it possible to find a spot where the embryo or seed of the future supramental world could be created?

The plan had come in all its details; but it is a plan which, in its spirit and consciousness, does not conform at all to what is possible on earth at the moment; and yet, in its most material manifestation, it was based on earthly conditions.

It is the concept of an ideal town

The Mother, 1961

This also means a kind of perfection, a unity; (where) the different aspects of the Supreme can be manifested; and an exceptional beauty, a total harmony ...

The Mother, 1961

Now there are 30 of you, it is difficult, isn't it?

When there are 30,000 of you, it will be easier, because, naturally, there will be many more possibilities.

Aspiration Talks, 1971

Architecture is the reaching out for the truth. Every building must have its own soul

Louis Kahn



THE CITY EXHIBITION CONTD..

URBAN PROBLEMS

Cities? Think of societies they have created ...

Every society has seen architecture that transcends its functional role, as a diagram of the cosmos. But now we have become too mundane ...

Charles Correa



By 2050 about 75% of our planet's projected 9 billion people will live in urban places.

A century ago 90% of the world's population lived in villages and small towns.

Doubling populations have doubled cars, congestion, pollution, aggression, anxiety, poverty and alienation, through ever sprawling cities and repetitive junk growth.

Junkspace is under-nourishing

Rem Koolhaas

People in big cities have become more isolated than ever before.

Toyo Ito

Our cities are not polluted or congested because they have to be. They are what they are because that's how we made them ... (we must) design our world so that we have positive social and environmental side effects.

Bjarke Ingels

Urban fabric density is a means of containing the sprawl. If handled right it can offer solutions to counter climate crisis and socio-economic problems.

SHIFTING PERCEPTIONS

Ancient cities were often more dense than modern capitals. Due to the lack of easily available transport, closely connected, walkable connections defined these dense ancient towns and settlements.

(In Auroville) We must recreate the freedom of ancient urban settlements before the disease of ill-understood urbanism imposes its laws.

Roger Anger to the Mother, 1965

The Aspiration Talks with The Mother

Extracts from The Mother on Auroville/ 10 March 1970

A: *We would like to speak to you about work in Aspiration. What we would like to know, what we are looking for, is the right attitude...*

What is the trouble?

A: *The trouble is...*

Each one pulls in his own direction.

A: *Each one pulls in his own direction. No one is really in contact with what is true.*

We have to bear in mind that we are starting from the present state of humanity. So you must face all the difficulties; you must find the solution.

A: *But, Sweet Mother, you know, several solutions are open to us. For instance, on one hand...*

Each man has his solution, and that is the great difficulty. To be in the Truth, each one has his solution. And yet we must find a way for all these solutions to work together.

(Silence)

So the framework must be vast, very flexible, and there must be a great goodwill from everyone: that is the first condition—the first individual condition—goodwill. To be flexible enough to do the best thing to be done at each moment.

A: *But for example, we are told that we must have factories, that we must produce, and some of us have no feeling for that sort of work. We would prefer a seeking which is more...*

More inward?

A: *More inward, rather than to launch into factories, work, production for the sake of money, etc. That is not what we feel, that is not what we want to do in Aspiration at the moment. We would like to know what you think about it.*

(Mother concentrates and there is a long silence.)

To be practical, you must first have a very clear vision of your goal, of where you are going. From this point of view, take money for example. An ideal which may be several hundred years ahead of its time, we don't know: money should be a power which belongs to nobody and which should be controlled by the most universal wisdom present.

But there is a long way to go between what we are and what must be. And for that we must be very flexible, never losing sight of the goal, but knowing that we cannot reach it at one bound and that we must find the way.



Well, that is much more difficult, even more difficult than to make the inner discovery. Truly speaking, that should have been made before coming here.

For there is a starting-point: when you have found within yourself the light that never wavers, the presence which can guide you with certitude, then you become aware that constantly, in everything that happens, there is something to be learnt, and that in the present state of matter there is always a progress to be made.

That is how one should come, eager to find out at every minute the progress to be made. To have a life that wants to grow and perfect itself, that is what the collective ideal of Auroville should be: "A life that wants to grow and perfect itself", and above all, not in the same way for everyone—each one in his own way....

...Well, now there are thirty of you, it is difficult, isn't it? When there are thirty thousand of you, it will be easier, because, naturally, there will be many more possibilities.

You are the pioneers, you have the most difficult task, but I feel it is the most interesting one. Because you must establish in a concrete, durable and growing way the attitude that is needed to truly be an Aurovilian.

To learn every day the lesson that is needed to truly be an Aurovilian. To learn every day the lesson of the day.... Each sunrise is an opportunity to make a discovery. So, with that state of mind, you find out. Everyone does

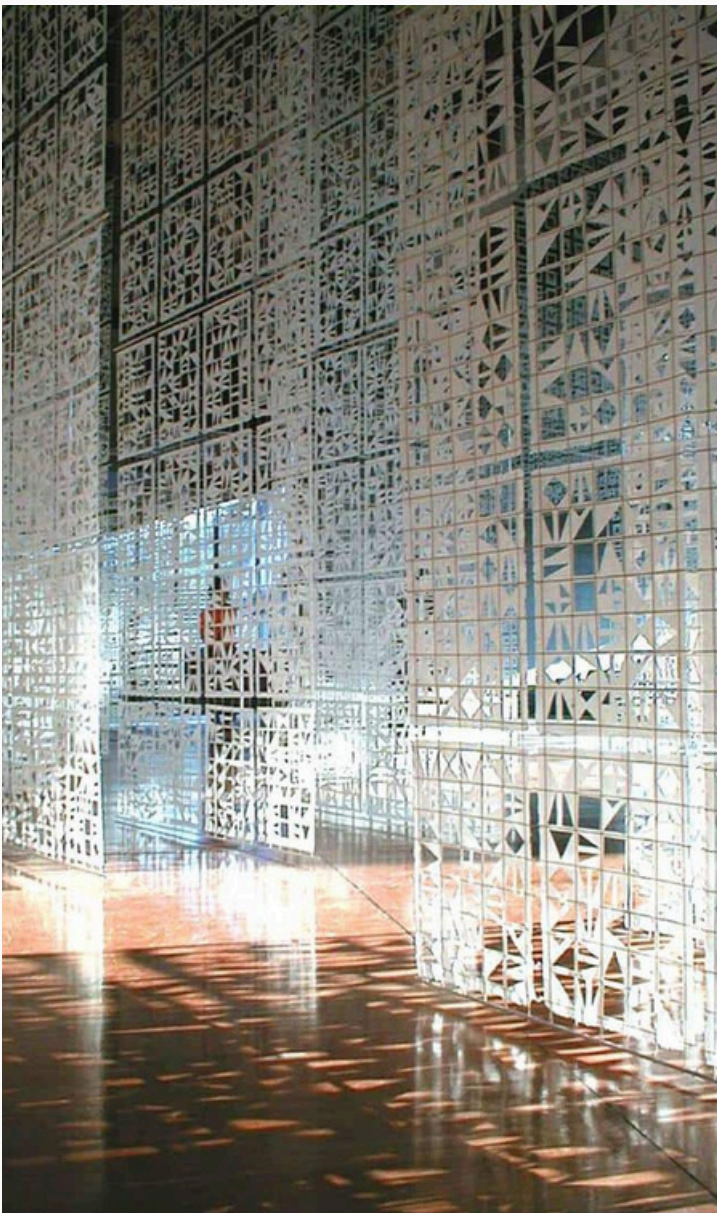


CULTURAL SIGNPOSTS



A respiration of vast serenity
In the flow of the world,
Stronghold of lightness
That penetrates and dissolves
Depth after depth as it grows
Lucid, vibratory,
With a music of knowledge
That prepares our joy.
This is the ceremony of the soul
The incantations of fresh delight
A festival of man
In full transformation –
As peace becomes the power
That sustains all storms
In the hazard of a life suddenly opening
Changing at the blue edge of intensity.

LIGHT MATTER 2.3 / Anu Majumdar

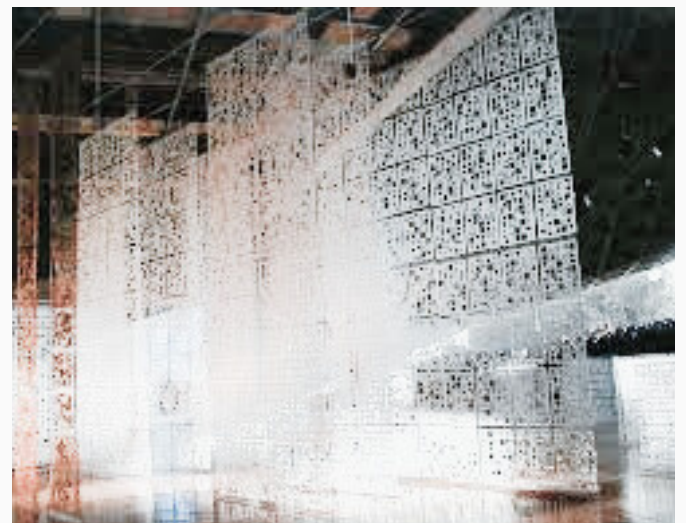


LIGHT MATTER was a live multimedia art installation that translated poetry to porous and translucent walls of light, which in turn gave rise to music. This unfolding book of poems through space was based on the invention of a coded script, allowing one to enter an experience: of light and of lightness and an inner breathing with the universe.

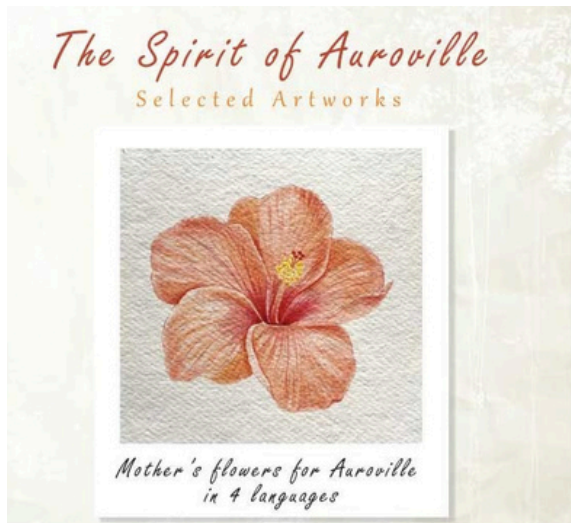
*Light Matter Installation by Pierre Legrand,
Sri Aurobindo Auditorium, Bharat Nivas 1999*

<https://shorturl.at/HibLz>

<https://shorturl.at/4N8AH>



»»» CULTURAL SIGNPOSTS



The Spirit of Auroville

Exhibition at Unity pavilion

The ongoing "Spirit of Auroville" exhibition at the Hall of Peace, Unity Pavilion, is a tribute to Auroville, centered around the flowers specially chosen by the Mother for Auroville. It is an Art for Land 2025 initiative, dedicated to supporting Auroville's land consolidation efforts featuring a collection of artworks from 1971-1973 by Sri Aurobindo Ashram artists with Mother's messages translated in 4 languages - Tamil, English, French and Sanskrit.



Richard Pearson- A Life Blossoming in Devotion

Initiated and instrumented by Richard Pearson, he played a key role in compiling and selecting the paintings, as well as overseeing translations into four languages, ensuring the exhibition reflects the depth and beauty of the Mother's vision.

Born in Yorkshire, England, in 1934, Richard arrived at the Sri Aurobindo Ashram in 1946 at the age of eleven. From his early days, he was drawn to nature and spirituality. His first meeting with the Mother left a profound impact on him—her presence was like a strong gust of wind, full of vitality and purpose. It is no surprise that his favorite flower is Humility—a perfect reflection of his own being. His message to all of us is one that echoes the very essence of his life:

"Life should blossom like a flower."



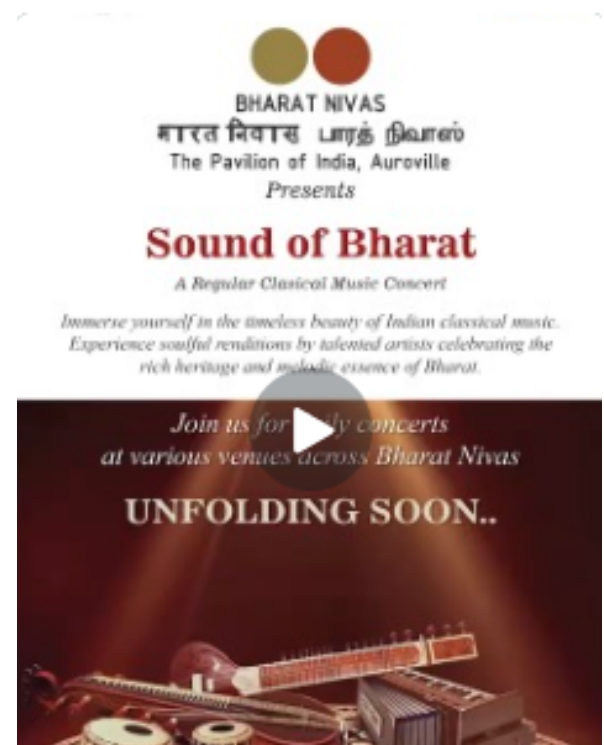
The VAST Dance Theatre

by Surya Performance Lab with Gopal Dalami & Thierry Moucazambo. Directed by Philippe Pelen Baldini.
<https://youtu.be/uXbrd8rN-wo?si=uaDOD1wrY9eA9R7i>



The ATG

The Auroville Theatre Group with Jill Navarr has been performing in Auroville for about 20 years now
<https://auroville.org/page/auroville-theatre-group-old-old>



NEW VOICES

By Anita Kamali

Drama never ends, from the Town Hall offices to the gates of the Matrimandir, from the dusty roads to Solar Kitchen and Kuilapalayam.

Uninterrupted, alive, and ongoing, from one person to another, from one page to the next.

At La Terrace, you pull me aside and ask, "What's the story with Frederic? Why was such a specific decision made about him?"

Right in front of the Matrimandir gate, a somewhat elderly French lady (whom I know well) bluntly and without any explanation says, "Shame on you."

The fact that you look me in the face and mock me over "Auroville Tomorrow."

That you stop me on the roads of Auroville and say, "Don't work with so-and-so";

That you tag your complaints on my social media accounts;

That people are fired simply because they didn't go through the Newcomer process with your preferred team...

All of this, it speaks volumes.

The very first letters of the alphabet of humanity spell this: to respect people's choices and personal lives. It is the simplest and yet sometimes most complex, principle, one that some are still unable to uphold.

I'm stating this clearly and directly because I have never, and I emphasize, never, allowed myself to comment on anyone's choices or personal life.

Not even once have I had so much as a simple "hello" or casual chat with Mr. Frederic. And to be honest, I had no desire to involve myself in the matter.

I am in no position to make decisions, and I wasn't even present when the issues related to him occurred.

I believe I must see and hear for myself, not just rely on the words or hearsay of those who, frankly, often seem dissatisfied and constantly complaining.

But let me say something bluntly:

In Auroville, some people confidently claim that certain individuals came to Auroville when The Mother was still alive, or even met her. They present this as if it were a badge of honour, something that defines a person's identity and superiority, and if you're ready to hear it: I've had experiences with some of these very people and witnessed behaviours that directly contradict that so-called badge.

Dear ones, these things are not criteria.



I honestly don't know what I'm supposed to feel ashamed of. But tell me, who should be ashamed? Me? Or the one who, without explanation, says such a thing to my face right at the Matrimandir gate?

Dear friend, the one who mocks Auroville Tomorrow while looking me in the eyes at La Terrace, you too have done things that, in my view, might be laughable. But have you ever once seen me react that way? And when you say to me, "We must resist the rules" ... Excuse me, but that kind of anarchist thinking belonged to my teenage years — between the ages of 16 and 18, not now, at 34.

Another dear friend, the one who stops me on Auroville's roads to say, "Don't work with..." You were raised in an environment (Europe) far more advanced than my Middle Eastern one in terms of human relationships. Haven't you learned that each person's choices are their own? And that, unless someone asks for your opinion, you have no right to interfere? And how is it possible for someone to lose their job simply because they didn't go through the Newcomer process with your chosen team?

The voices of dissatisfaction from those who work with you have already reached Town Hall. You criticize everything, but has anyone ever told you that your working style reeks of slavery?

How can you expect others to design their lives according to your ideology? Why should I align this body's experience with that of others? This body must create its own unique experience:

to learn, to fail, to succeed, and to grow.

>>> The Drama Contd....

That is exactly the foundation upon which my parents raised me. I was raised in a space where there was always both freedom and respect, a space where we could make our own choices, take responsibility, be fearless, and even accept failure when it happened.

Before coming to Auroville, back in Iran, I believed this: no matter what you do, there will always be people talking behind your back. But since coming to Auroville, a new realization has been added to that experience: even if I do something exactly the way a constantly complaining person wants it, they will still find something to complain about.

This is the last time I will speak publicly here in a general and collective way, without naming names. Next time, I will name names, not for the sake of drama or performance.

I have never, at any point in my life, felt the need to prove myself or put on a show for anyone, and I never will. The only reason I would name names is because we need to seriously reflect on this: None of us has the right to mock others' privacy, life choices, or personal decisions, or to expect them to live according to our expectations.

Take off the medals you've pinned to your shoulders and stop being so self-righteous as to believe that only you are right and everyone else is wrong.

That said, you are free: You may continue to see Anita as a human being, or you may choose to cut ties with me because of the environment I work in or the people I work with. In either case, you will still have my respect. (And yes, that includes Iranians, too.)

I have far more important and meaningful goals in my life.

For these kinds of stories, I simply have neither the time nor the energy.



Click on image to watch the music video

Or its Better to Have Gone

By Lakshay Dharan

Music Video by Auroville Connect

Verse 1

*We came as seekers, hearts aflame,
To serve a vision, a Divine game.
A City of Dawn, with hope ignited,
With love and purity, hearts united.
To evolve consciously as a human art,
Heal the world, and give it a new start.
With arms open and spirits free,
We pledged to serve whole humanity.*

Chorus

*Better to have gone, if this be the way,
To hinder the Dream, day by day.
To cling to the past, with a fearful heart,
And tear the community apart.
Let those with vision and selfless grace,
Build a better future in this sacred space.*

Verse 2

*Once a beacon, the spirit is a fading light,
As shadows of ego clash and claim their
right.
Promises broken, words and trust betrayed,
As power-hungry swords have swayed.
A sanctuary turned to a market place,
Where wealth and status dictate the pace.
A Dream deferred, with hope in decline,
Shadows creep, where light should shine.*

Chorus

*Better to have gone, if this be the way,
To hinder the Dream, day by day.
To cling to the past, with a fearful heart,
And tear the community apart.
Let those with vision and selfless grace,
Build a better future in this sacred space.*

Verse 3

*A laboratory of peace, we sought to create,
But divisions deepen, fueled by hate.
A fortress mentality, stalls a narrow mind,
And regresses a noble design behind.
Oh, let us break free from this heavy chain,
And find our way back to love again.
Let's banish fear, and doubt dispel,
For Auroville's Future, let love dwell.*

Chorus

*Or, it's better to have gone, if this be the way,
To hinder the Dream, day by day.
To cling to the past, with a fearful heart,
And tear the community apart.
Let those with vision and selfless grace,
Build a better future in this sacred space*

<https://www.youtube.com/watch?v=ZhXu1uBDHao>

Auroville - The calling of the soul

By Preeti M

I came to Auroville seeking something beyond the known—a whisper in the wind, a stirring from deep within, a calling from the soul. A promise of a place where the old world dissolves and a new consciousness begins to take root.

As a young, idealistic Pollyanna as I was called—with rose-tinted glasses, stars in my eyes, an ocean of love in my heart—I fell in love with The Mother's dream the moment I learnt about it. Her dream—so beautiful, so profound. A blueprint for a loving, caring, and sharing world. It felt like home before I ever arrived. It whispered to something ancient within me and beckoned—softly, steadily—with the quiet certainty of a soul recalling its ancient path.

But life, in its fierce grace, took a long detour—a roller coaster of highs and lows. I flew high..fell hard...rose again..learnt my lessons the hard way. The sparkle somewhat dimmed...the spirit grew a little jaded...and the rose tint faded. Disillusioned by the relentless dramas of ego, the noise of conflicts, and the stifling boxes of societal norms—I rebelled.

And in the throes of that rebellion, the dream again beckoned—not as an escape, but as a compass, a map drawn by the soul for the soul. Here, under the vast expanse of the sky, with the red earth beneath my feet, I stood seeking a higher way to live. And The Mother's words rise like dawn within me, illuminating the path:

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

The Dream Beckons

And I felt it—Ah! At last... a place exists. A city not of ambition, but of aspiration. A city not of ownership, but of offering. A city not of division, but of unity made real, lived, embodied. A city to manifest The Mother's dream— where all walls fall away, where caste, creed, and colour lose their names, to step beyond personal likes and dislikes, to move past the familiar rhythm of "mine" and "yours" and enter a larger, more fluid space, where the sticky veils of ego—our preferences, positions, and pride—melt into something vast, still, and sacred.

A place that belongs to none, yet opens itself to all. Not to be claimed, but to be remembered. Not built for comfort, but for awakening. Where open hearts welcome all, and the community lives as a family thrived on love, mutual respect, and shared purpose.



She called us to immerse ourselves in the ocean of divine love that flows not through some, but through all. Beyond appearances. Beyond beliefs. Beyond the skin, the body, the cell, the very atom—into that divine essence that lives at the heart of all things.

Here, all labels fall away. You and I, us and them, vanish into silence. Only the One remains.

We are diverse expressions of the same essence, like cells in one body, we each play our role in this beautiful dance of evolution. Each called to see, honour, and love the divine in one another. And from that sacred remembering, a new humanity begins to stir. Not by force, but by flame.

A beacon of hope, rising quietly, lighting the way for those ready to walk it. But this path is not easy. It demands more than belief. It demands surrender

Peeling the layers - Facing the Truth

Auroville is not a spiritual retreat. It is not comfort. It is not convenience. It is a crucible. A mirror. A churning field where the soul's sincerity is tested in silence.

Here, the old world's yardsticks—power, possession, position—don't hold. The only real question is:

“How much of the Divine have I let into my everyday?”

Who am I, beyond the names and roles I have played? Who am I, if not the echoes of a past that clings? Auroville calls me to strip away these masks, to stand bare before the Divine, listening to the quiet rhythm of the soul. Here, nothing belongs to me, and yet, I am given everything I truly need. And so, I walk forward, not in the hunger for ownership, but in the abundance of surrender.

“The ideal of the Aurovilians must be to become egoless—not at all to satisfy their ego.”

This city is not built for comfort, nor for indulgence. The stones of Auroville are laid with aspiration, the walls raised with surrender, the pathways paved with the dust of our vanquished egos.

>>> THE CALLING...Contd

So, I learn to unchain myself—not from the world, but from the grasping hands of my own ego and illusions.

It isn't about arriving. It's about unravelling the new.
It isn't about building. It's about dismantling the old.

Every disagreement becomes an opportunity to rise higher and dive deeper. Work here isn't work—it is worship. It is transformation through action. Every garden planted, every path laid, it's all part of the alchemy.

Yet, the ego wants to be right. It wants to hold on. But deep down, I know—that's not why I'm here.

Shedding the Ego – Chrysalis to Butterfly

I return again and again to The Mother. To the Matrimandir. I offer every pain, every gain, every confusion to her lotus centre where flowing waters cleanse my soul, all noise fades and she anchors, centers my being, and there, in the silence, I am reminded:

“This chaos, these conflicts, these churning—nothing is random. It is the Divine's plan for humanity - golden chance to crack open the cocoon, to shed the sticky chrysalis of ego and be reborn—with wings to fly.

A sacred moment to shed the old, and allow something truer to be born. The cocoon of ego dissolves under the heat of power and the pressure of positions and possessions. What once confined and chained us is now cracking open as no matter what illusions or justifications our ego spins, It doesn't matter. The Divine sees through it all.

It will strip us bare—layer by layer, lie by lie—
Until only the naked truth remains:
Are we coming from the soul or the mask?
From humility or from pride?
Are we receptive or resisting?
Do we stand in oneness—or in separation?

This isn't destruction. It's dissolution.

Yes, this is our moment to rise—to birth a new humanity and a new paradigm, free from ego's grip, division, and discrimination.



The Final Call: Heaven or Hell

And today, as humanity teeters at the brink—on the threshold between collapse and awakening—the road forks before us: Soul-led conscious evolution, or ego-led unconscious destruction.

This is no longer a philosophical musing. It's an existential imperative. Will we choose truth over comfort? Unity over ego? The Divine over the drama?

Surely, there must be another way—a better way. Surely the most intelligent and resourceful species on Earth can rise above the patterns that have led us here. The time for hoping someone else will act has passed.

The time is no longer someday. The time is now.
A new paradigm is not just possible. It is necessary.

Even Earth seems done waiting.
She gave everything—abundance, beauty, diversity—
so her children could thrive as one family.
But we broke her into pieces,
fighting over what was meant to be shared—
clinging to ego, to differences, to possessions.
What was gifted in unity,
we claimed in division.

Even Nature no longer whispers.
She pushes.
She breaks our shells,
tears away the masks,
crumbles fixed identities.
She churns and clears.
She commands:
Sync in—or get out of the way.

Heaven or hell...
Do we really have a choice?



The real war

The next war will not be won with weapons or manforce.

The real war is within.

The true battlefield lies between ego and soul. And until we win this inner war, the outer battles will continue to echo the unrest within us. The world is only a reflection of our inner state. This war is subtler, deeper—an inner battle that each of us must face. We do not need to fight the darkness. We only need to bring in more light. Because darkness is not a force—it is simply the absence of light. Hate is the absence of love. Conflict is the absence of peace. Separation is the absence of unity.

The Mother envisioned Auroville not merely as a city, but a living experiment in human unity, a shield against war—both within and without.

After the devastation of the Second World War, The Mother warned:

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

That choice is now ours.

The responsibility upon us has multiplied - to rise above the ego, to embody the light of truth, to become the conscious force of unity that our founders dreamed into being.

Auroville will manifest—with or without us.

But can we afford to miss this opportunity?

This chance for redemption, both individual and collective?

The time has come to make the inner shift. We owe it to The Mother and Sri Aurobindo. We owe it to the children of tomorrow. We owe it to this wounded Earth that still waits with patience. And we owe it to the sacred future that longs to be born through us.

Let us rise—together not only to build a city but to become a city of light. Let the old stories burn. Let the masks fall. Let the soul lead.

Let us be the critical mass that tips the balance—toward a more awakened, loving, and conscious humanity.

And So I Walk on..

Every morning, I walk barefoot on the red soil of Gaia—the Earth warm beneath me, the air thick with both hope and urgency. The burning questions pulse in my chest like a heartbeat:

“If not us... then who?
If not here... then where?
If not now... then when?”

And from somewhere, soft and haunting, Lennon’s voice floats into the moment, as if the soul of the Earth itself is humming along:

“You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us. And the world will live as one.”

And I know—this is not a dream to wake from. This is the future, longing to be born through us.

Can we be the ones to invite humanity? To welcome a new world? To hold the lamp as dawn breaks? To become the threshold, the invitation, the living promise?

This is not the end. This is the beginning.

And this dream of Auroville—the city of dawn—this audacious, trembling, rising dream—is still alive, waiting to be embodied.

If we choose to live it, to step into its light with sincerity and courage, we become part of something far greater than ourselves - History will remember us—not for our comfort or conformity—but for the courage it took to transcend ego dramas, dissolve our divisions, and transform our differences into strength.

For being a beacon of hope, a nucleus of change, spreading the light of truth in this fragmented, war-ridden world—as our founders envisioned.

For showing humanity how a small community can change the course of history.

For making the right choice, at the right time, for the right reason.



The Mother's Flower Garden Project

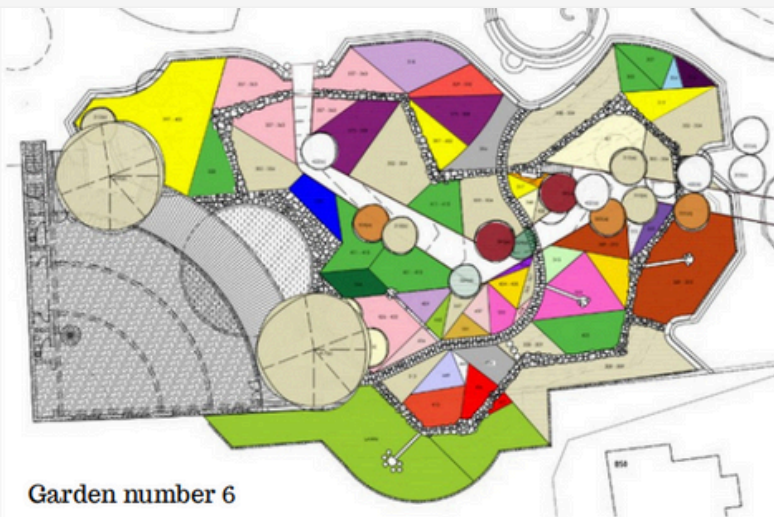


COMPREHENSIVE LANDSCAPE DEVELOPMENT PLAN



- | | | |
|---------------|----------------------|--|
| LEGEND | BUILDINGS | GARDENS |
| | A- Reception Block | 1. Aditi & avator |
| | B- Guest House Block | 2. The Divine |
| | C- Services Block | 3. The New Creation |
| | D- Nursery & Orchid | 4. Living for the Divine |
| | E- cafe block | 5. Road to the Divine |
| | F- Solarium | 6. Bases of Spiritual Life |
| | G- Children's block | 7. Spiritual Attainments |
| | H- Compost Area | 8. Power |
| | I- Amphitheatre | 9. Planes of Consciousness & Parts of the Being. |
| | | 10. Collaboration of Nature. |
| | | 11. Awakening Matter |
| | | 12. Radha & Krishna |

- | | |
|------------------|------------|
| LEGEND | |
| Plantation | 4000 Sq.ft |
| Water Body | 1000 Sq.ft |
| Primary Pathway | 1000 Sq.ft |
| Internal pathway | 1000 Sq.ft |
| Bridge | 1000 Sq.ft |
| Lawn | 1000 Sq.ft |



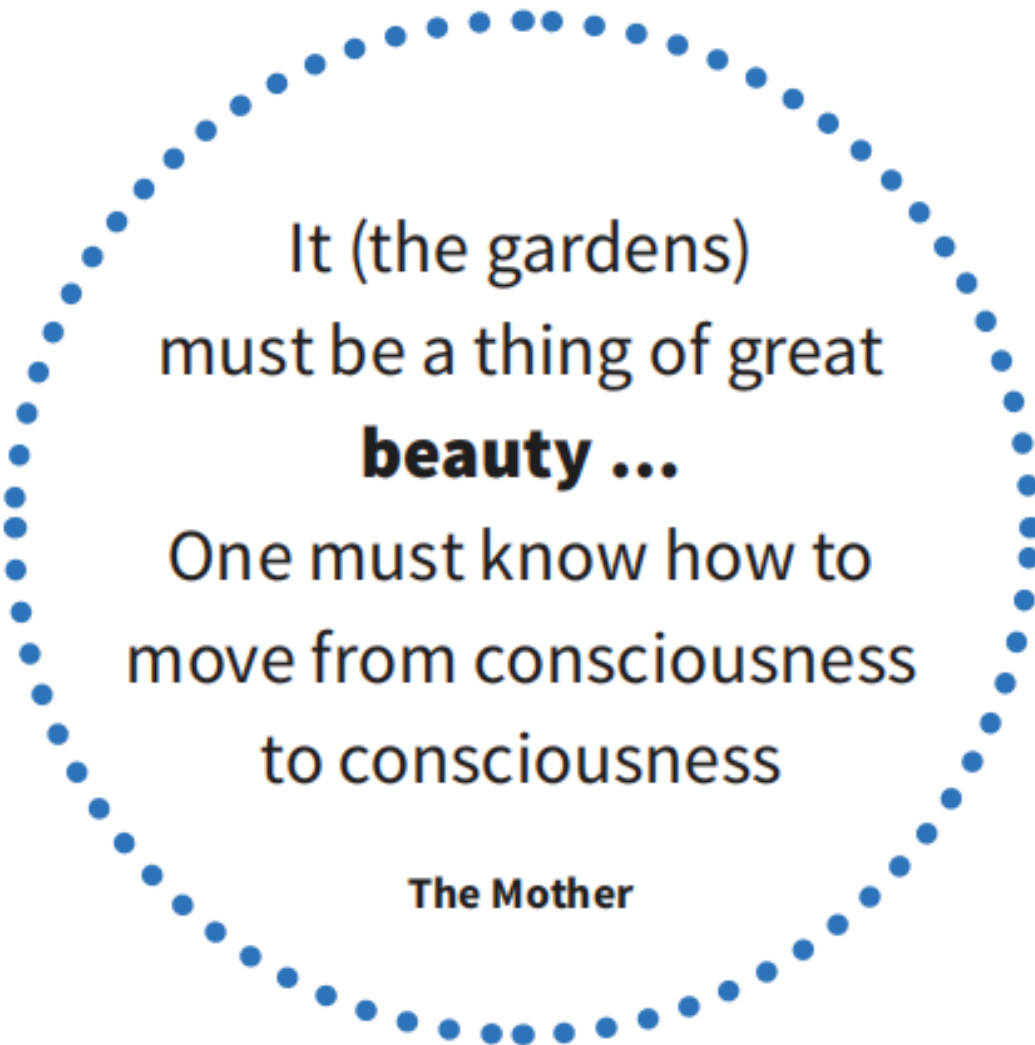
Garden number 6

The Mother's Flower Garden will have 12 sections based on different themes. We are now ready to start creating the **section number 6** called "**The Bases of Spiritual Life**" as a first step for manifesting the entire Garden. We move forward with joy, confident that all the support, financial and otherwise, will be provided by Her Grace for Her work.



The Mother's Flower Garden

[Click above to visit the website](#)



It (the gardens)
must be a thing of great
beauty ...

One must know how to
move from consciousness
to consciousness

The Mother

