
Auroville Tomorrow

We do not belong to the past dawns, but to the noons of the future

Ushus: 2

Sri Aurobindo

Kiran: 3

Auroville's newsletter, rooted in the present, focused on the future

24th June 2026

All Life Is Yoga The Adventure of Becoming



The sadhana of this yoga does not proceed through any set mental teaching or prescribed forms of meditation, mantras, or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an Influence, to the Divine Power above us and its workings, to the Divine Presence in the heart, and by the rejection of all that is foreign to these things. It is only by faith, aspiration, and surrender that this self-opening can come.

— Sri Aurobindo, Letters on Yoga, SABCL Vol. 22/24, p. 505

From *Bhawani Mandir* to The Storms of the Twenty-First Century

History has changed its face many times, yet some of its fundamental patterns seem to endure. Generations come and go, technologies evolve, empires collapse, and political systems give way to one another. Yet, humanity continues to wrestle with the same enduring questions: How should power be used? How is violence reproduced? And why do so many dreams of liberation eventually give rise to new forms of impasse? More than a century ago, Sri Aurobindo posed a question that may still be one of the most fundamental questions of our time: Can social transformation occur without a transformation of consciousness?

For those who come from parts of the world where revolutions, wars, sanctions, migration, and ideological conflicts form part of a living collective memory, this is not merely a philosophical reflection. It is a question that acquires meaning through historical experience. In the region of the world to which I belong, successive generations have witnessed changing governments, the emergence of new discourses, promises of liberation, and the subsequent reproduction of new forms of crisis. Such experiences compel one to look beyond political structures and toward the deeper sources of social transformation.

International Yoga Day is often associated with images of physical postures, conscious breathing, and meditation. Undoubtedly, these dimensions are part of the yogic tradition. Yet if we reduce yoga to a set of individual techniques for physical well-being and mental calm, we overlook a significant part of its intellectual legacy. Within the Indian tradition, and particularly in the thought of Sri Aurobindo, yoga is less a means of withdrawing from the world than an effort to transform the way human beings inhabit it. From this perspective, the central question is no longer what yoga does for the body or the individual mind, but whether it can also transform the quality of human action in the social sphere.

Over the past months, while reading two works connected to the political phase of Sri Aurobindo's life, ***Bhawani Mandir*** and ***Sri Aurobindo: Changing the Face of Indian Politics***, I was repeatedly struck by how contemporary many of their questions remain. Although these texts emerged within the context of India's struggle for independence, their significance extends far beyond their historical setting. What makes them compelling today is their attempt to understand the relationship between inner transformation and social change.



In Bhawani Mandir, Sri Aurobindo emphasizes the need to cultivate individuals dedicated to a purpose greater than personal interest. On the surface, the text concerns India's freedom. At a deeper level, however, it addresses a universal problem: no society is transformed merely through changes in laws, institutions, or political structures. If the people who create and sustain those institutions remain trapped in fear, self-centeredness, endless competition, and instinctive reactions, external reforms will sooner or later reproduce the very patterns they sought to overcome.

Meanwhile, Sri Aurobindo: Changing the Face of Indian Politics reveals how Sri Aurobindo did not view politics simply as an arena for competing over power. He regarded the nation as a living entity, one capable of growth, stagnation, or attaining new levels of self-awareness. In this view, history is more than a sequence of political events. It is a reflection of the movement of consciousness at the collective level.

When these two works are read together, a fundamental insight emerges: for Sri Aurobindo, social transformation cannot be separated from the transformation of consciousness. In Bhawani Mandir, he speaks of cultivating transformed individuals; in the latter work, those same individuals become agents who shape history. In other words, the link between the individual and society, between spirituality and politics, between the inner and the outer, is what the Indian tradition calls Karma Yoga.

Karma Yoga is often understood as acting without attachment to results. While this definition captures part of its meaning, it is insufficient for understanding Sri Aurobindo's thought. For him, Karma Yoga is not merely an individual discipline aimed at inner liberation. Human action itself can become an instrument for the evolution of consciousness. Within such a framework, social engagement, research, education, journalism, administration, politics, and even everyday participation in collective life can become forms of practice, not because all action is inherently spiritual, but because the quality of consciousness behind each action ultimately determines its meaning.

Perhaps this is where a distinction must be made between collective intelligence and collective consciousness. In contemporary social sciences, collective intelligence generally refers to the capacity of groups to make better decisions, solve problems, or generate shared knowledge. In the age of networks and digital technologies, this concept has gained considerable importance. Yet what Sri Aurobindo points toward operates at a deeper level. His concern is not how societies make better decisions, but from what level of consciousness those decisions are made.

For this reason, the notion of collective consciousness comes closer to his vision. Throughout his writings, one can trace reflections on Collective Consciousness, Collective Being, and the Evolution of Consciousness, ideas that shift our attention away from the efficiency of systems toward their underlying quality of being. The difference between these two approaches is the difference between improving a mechanism and transforming its foundations.

This distinction becomes especially significant in the contemporary world. We live in the information age, yet perhaps never before have we been so exposed to wars of narratives. Many of the defining conflicts of the twenty-first century are no longer fought solely on physical battlefields. They unfold within media environments, social networks, newsrooms, algorithms, and information flows. Competition today is not only over territory; it is also over attention, perception, and the interpretation of reality.

Within such a landscape, modern individuals may consume thousands of pieces of information each day while remaining unable to grasp the larger picture. They may have access to countless sources of information and yet fail to distinguish awareness from reaction, understanding from stimulation. Perhaps one of the defining features of media warfare is precisely this: the saturation of consciousness with information without creating the conditions for reflection.

From this perspective, the central crisis of our age is not necessarily a crisis of information. It may not even be a crisis of truth. Rather, it may be a crisis of attention, presence, and consciousness. We have built more tools for connecting than at any previous point in history, yet we have not necessarily achieved deeper forms of mutual understanding.

We can speak faster than ever before, but that does not mean we listen any better. It is here that Sri Aurobindo's thought becomes relevant once again. More than a century ago, he warned that no political structure, no ideology, and no social system can substitute for the inner transformation of human beings. This is not an argument against institutions or political reform. Rather, it is a reminder that institutions themselves ultimately reflect the level of consciousness that brought them into being.

Perhaps this is why so many revolutions, movements, and reform projects throughout history, despite their original aspirations, have ended by reproducing new forms of domination or violence. When consciousness remains unchanged, new structures often carry forward the same old patterns, only under different names and symbols.

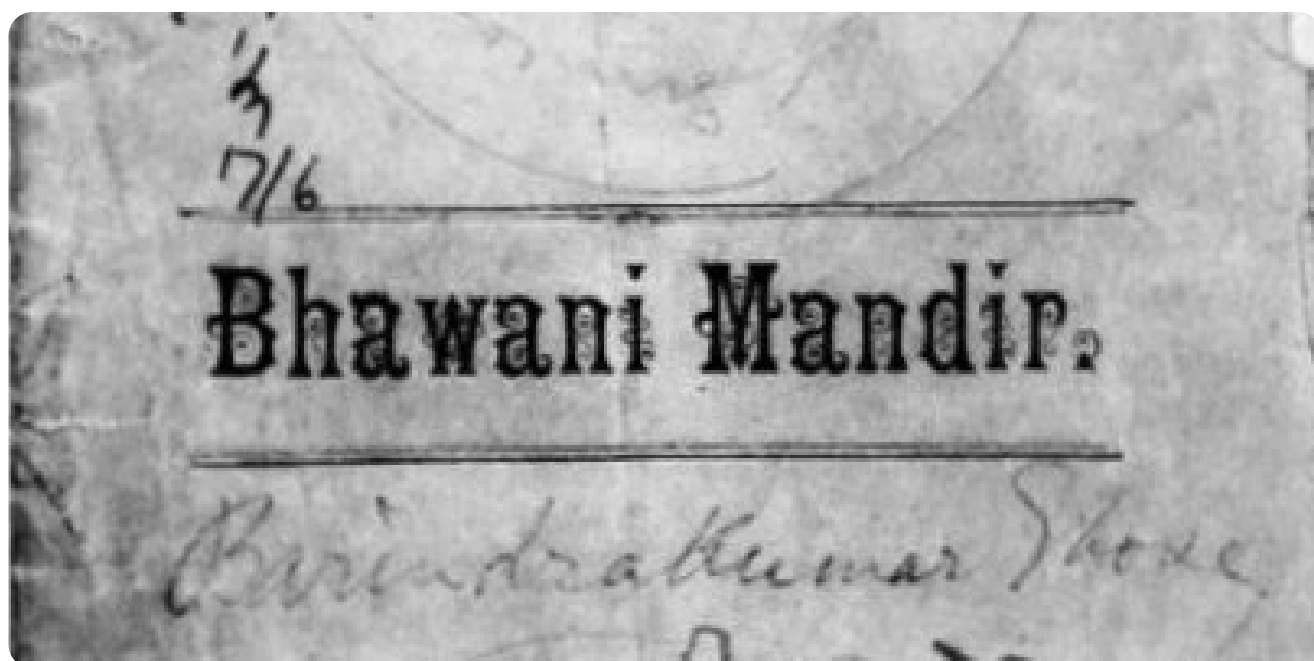
From this perspective, the question "Can a society practice yoga?" no longer seems quite so strange. If yoga is understood merely as a set of physical exercises, the answer is clearly no. But if yoga is understood as the conscious transformation of the relationship between the self, the other, and the world, then one can begin to speak of the possibility of a collective Karma Yoga, a process through which societies, like individuals, strive to move beyond reactive and instinctive modes of awareness toward more mature forms of presence in history.

Perhaps the central challenge of the twenty-first century is neither an energy crisis, nor an economic crisis, nor even a political crisis. Perhaps beneath many of these crises lies a deeper issue: the widening gap between humanity's growing power and its capacity to use that power consciously and wisely. If so, rereading Karma Yoga in the thought of Sri Aurobindo is not simply a return to a spiritual tradition. It is an invitation to reflect on the future of human evolution, a future in which the central question is not how much we know, but from what level of consciousness we act.

And perhaps the answer to that question lies not in some distant future, but in how we engage with the unfinished legacy of the past.

History never repeats itself in the same way, yet it passes through generations, as though each generation inherits a portion of the unfinished questions of those who came before it and encounters them in new forms. What we call the crises of our own time may be nothing more than another chapter in this long process of transformation, a process through which human consciousness, slowly and often painfully, searches for its path amid the winds and storms of history. And perhaps our task is not to stand against those storms, but to learn how to see, how to understand, and how to act within them.

— Anita Kamali, Writer and Editor of Auroville Tomorrow Newsletter



Every Moment a Miracle When Life Becomes Yoga

As I settled into the Bhunaman Aasan during our daily morning yoga practice, extending my arms gently towards the earth and bowing in gratitude, something profound stirred within me. It was not merely a physical posture. It felt like a prayer without words. My forehead gently perched on Mother Earth, my palms rested softly on the ground, and for a few precious moments the body, mind, and soul seemed to unite in a single act of thanksgiving. There was a deep sense of surrender, peace, and connectedness. Time appeared to slow down and come to a stand still. Nothing needed to be achieved or proven. There was only the quiet joy of being.

— *Dr. Jayanti Ravi,*
Secretary Auroville Foundation, IAS



Just then, our yoga teacher, Ashwinbhai, gently called out, “Relax and return to the original position.” I smiled inwardly. I was already relaxed. Indeed, I felt so relaxed that I wanted to just stay still in that posture. Yet yoga teaches us a subtle lesson. No posture, however beautiful, is meant to be a mere destination. Every experience is part of a journey. We move into a posture, dwell in it consciously, absorb its gift, and then move on. Life itself follows the same rhythm.

That simple moment brought to mind Sri Aurobindo’s profound observation: **“All life is Yoga.”** Few statements capture the essence of yoga so completely. Most of us associate yoga with postures, breathing exercises, flexibility, and physical wellbeing. Yet Sri Aurobindo invites us to see yoga as something much larger. Yoga is not confined to a mat, a classroom, or a designated hour in the morning. Every moment of life can become an opportunity for growth in consciousness. Every conversation, every act of service, every challenge, every success, setback, and breakthrough can be a part of our inner evolution and transformation.

The real question is not whether we are practising yoga for an hour every day. The real question is whether we are bringing awareness to the remaining twenty-three hours as well. A master carpenter provides a useful analogy. When crafting a beautiful piece of furniture, every movement of the hand is deliberate and conscious. Each stroke of the chisel carries attention and care. The final creation appears effortless, but behind that effortlessness lies discipline, concentration, patience, and love for the work itself.

Yoga asks us to bring the same quality of awareness into our lives. Whether we are leading an organisation, teaching a child, cooking a meal, writing a report, caring for a loved one, arranging flowers at the altar or engaging in public service, the invitation remains the same: Can we perform each action consciously? Can we remain centred amidst activity? Can we act without losing our inner balance? This is, I feel, the real yoga of life.

The daily practice of yoga prepares us for this greater journey. Through the synchronisation of movement and breath, we gradually learn the art of connectedness. Mind and body cease to function as separate entities. A harmonious rhythm emerges. Our breath guides the movement; the movement follows breath. Unlike many forms of exercise that focus primarily on speed, intensity, and external achievement, yoga encourages us to slow down. It teaches us to listen. To be still and listen to the body, breath, and the quiet voice within, which is slowly chiselling away at the rough edges of the DNA of our nature.

As the body stretches, something deeper also begins to expand. The mind becomes calmer. The heart becomes more receptive. The emotions become more balanced. We begin to respond rather than react. We become a little more patient, a little more compassionate, and a little more accepting of life's inevitable ups and downs. Often, these changes occur so gradually that we hardly notice them.

For nearly twenty-seven years, there has been a yoga movement in Gandhinagar. I, too, have over the years become a part of this beautiful community. Every morning at seven o'clock, about fifty of us gather with a shared commitment to begin the day consciously. These practitioners from different professions, age groups, and walks of life are united in this collective discipline. What fascinates me is that the practice never becomes mechanical, and there is always a feeling of wanting to be there and not missing the session, even if one is travelling and joining it online. Each day brings subtle innovations, thoughtful sequencing, and fresh ways of combining postures, timing, breathing, concentration, and awareness. The spirit remains alive because the emphasis is not merely on physical exercise but on conscious participation. I, too, have occasionally led the yoga class and have developed a deep appreciation for the wisdom underlying this ancient science.

Yoga is not simply a collection of postures. It is a carefully designed process of inner and outer transformation, which balances effort with ease, movement with stillness, discipline with joy, challenges with surrender, and success with poise.

One of yoga's most remarkable gifts is its gentle invitation to move beyond our comfort zones. It never compels; it encourages. There are moments when we experience what practitioners often describe as a "sweet pain"—the sensation that accompanies growth. Instead of resisting discomfort, yoga teaches us to observe it. To breathe through it. To remain present with it. In doing so, we learn a lesson that extends far beyond the yoga mat. Much of life requires the same attitude, and growth often begins where comfort ends.

Transformation frequently emerges through challenges that initially appear difficult, yet Yoga helps us discover the strength to remain steady through both.



The physical benefits, of course, are substantial. Flexibility and circulation improve, the spine grows stronger, balance and coordination develop, vital organs function better, and stress gradually dissolves as the body feels lighter, healthier, and more energised. At times, one feels as though accumulated tensions, toxins, and impurities are being gently squeezed out, much like water being wrung from a cloth. The greater gift arrives after the practice has ended, which is the stillness that remains. And the poise that accompanies us into the rest of the day, with the ability to approach meetings, relationships, responsibilities, and challenges with greater clarity and composure. In fact, the real benefits are far more invaluable, and many of these may still not even be known or discovered by scientists and researchers.

Perhaps this explains yoga's extraordinary global appeal. When the United Nations declared 21 June as the International Day of Yoga, it acknowledged a truth already recognised by millions across the world: yoga belongs to humanity. It transcends nationality, language, religion, and culture.

I vividly remember my time at Harvard, where classmates from Japan, Pakistan, Iran, Europe, Africa, and many other parts of the world showed genuine interest in yoga and meditation. Their enthusiasm reflected a universal human aspiration—for balance amidst complexity, peace amidst turbulence, and meaning amidst the busyness of life.

The ancient sages expressed this aspiration beautifully. Patanjali defined yoga as “Yogaḥ Chitta Vritti Nirodhaḥ”—the calming of the fluctuations of the mind. The Bhagavad Gita offers another timeless definition: “Samatvam Yoga Uchyate”—equanimity is yoga. Both point towards the same destination: inner harmony.

This year, at Matrimandir, for the fifth consecutive year, we prepare once again to celebrate International Yoga Day with about three hundred and fifty students from Auroville, the bioregion, and many, many more from neighbouring schools of the district and Pondicherry. The event is much more than a public demonstration of postures. It is a celebration of a living tradition that nurtures awareness, unity, well-being, and collective aspiration.

As we celebrate yoga, let us remember that its deepest purpose is not merely physical fitness. Yoga is an invitation to transform the quality of our living, worshipping the temple called our body, with reverence to the stillness of our mind, compassion and warmth in our heart, and consciousness pervading every moment and breath of our life. The real practice of yoga unfolds in our homes, workplaces, communities, and relationships. It manifests in every thought we think, every word we speak, and every action we perform. For every moment carries within it the possibility of awareness, gratitude, the openness for transformation, making life a real miracle that it is.

For then we discover the timeless truth that Sri Aurobindo expressed so simply and so profoundly: All life is Yoga.



Auroville, The Experiment That Is Finally Being Built

The organisers of the exhibition Auroville: An Experiment Under Threat present themselves as defenders of Auroville's vision. Yet the central premise of their exhibition is fundamentally flawed: that the implementation of Auroville's approved Master Plan somehow constitutes a threat to Auroville itself.

The truth is precisely the opposite.

For over four decades, Auroville's greatest threat was not development. It was the gradual capture of the project's narrative and institutions by a small but influential, vocal, so to speak, section of residents who increasingly treated personal preferences as superior to the Founder's vision, the approved Master Plan, and the statutory framework created to protect them.

The consequence was paralysis: The paralysis to acquire the lands required for the city. The paralysis to implement the Master Plan. The paralysis to build the roads, infrastructure, housing, educational facilities, and public spaces necessary for the future of the project.

Most importantly, it was the paralysis that prevented Auroville from welcoming the thousands of future residents for whom it was conceived.

The Mother did not found Auroville as a forest retreat for a few thousand people. She founded it as a universal township for 50,000 people. The Galaxy Plan was not an optional suggestion. It was the physical framework she approved for the manifestation of Auroville.

Auroville is one of the very few places on Earth where the founding vision, physical plan, legal framework, and institutional structure are all documented in remarkable detail. One is free to disagree with that vision. One is free to prefer another model of community living. What one cannot reasonably do is redefine Auroville while simultaneously claiming to defend it.

The exhibition repeatedly suggests that Auroville changed direction in 2021.

What actually changed in 2021 was that the Auroville Foundation finally began implementing the direction approved decades ago by The Mother, the Governing Board, the Government of India, and the statutory Master Plan itself.

The question is not why development began.

The real question is why it was delayed for so long.



The "Threat" narrative ignores reality

The exhibition speaks of a "crisis" and an "irreversible rewrite."

Yet what it carefully avoids acknowledging is that virtually every major legal challenge mounted against the implementation of the Master Plan has failed.

The Madras High Court dismissed challenges. The Division Bench dismissed appeals. The Supreme Court upheld the implementation of the Master Plan and set aside the NGT judgment that had been used to obstruct development.

The highest court of the country has already settled the fundamental question: the Master Plan is valid and possesses statutory force.

Yet the same allegations continue to be repeated publicly as though no court has ever examined them. **At what point does disagreement become refusal to accept reality?**

The grand fiction of "ecological destruction"

One of the exhibition's most dramatic claims is that tens of thousands of trees have been cut and that Auroville has somehow abandoned its ecological commitments.

Such claims rely on shock value rather than context.

Even if one were to accept the highest figures being circulated, Auroville would still retain millions of trees across its landscape.

More importantly, the claim deliberately ignores the ecological framework of the approved Master Plan itself: Auroville's planned green cover remains among the highest of any urban development project anywhere in the world.

The approved plan includes thousands of acres of Green Belt, extensive park systems, enormous open-space allocations, and green cover percentages that far exceed national urban planning standards.

Roads, including the Crown and Radials, occupy only a tiny fraction of Auroville's total land area. 1.68% to be precise.

To describe the implementation of long-approved public infrastructure as ecological devastation is simply not credible.

Furthermore, what is frequently described today as "forest" - an argument struck down by the NGT itself because Auroville is not a forest - includes substantial plantations of *Acacia auriculiformis* and other introduced species, many of them planted directly on reserved road alignments and public infrastructure corridors despite long-standing approved plans for those areas.

Human Unity is not to be confounded with stagnation

The exhibition repeatedly invokes human unity while opposing virtually every major effort to build the city intended to house future generations of Aurovilians.

Human unity cannot be reduced to preserving the comfort of a relatively small population indefinitely.

For decades, aspiring residents faced formidable barriers to entry.

The result is plain to see.

A township envisioned for 50,000 people remains home to only a fraction of that number after nearly sixty years.

Auroville was not created for those already living here alone and their offspring. It was created for humanity.

The greatest exclusion is not the construction of roads. The greatest exclusion is preventing the city from ever growing.

The Land Exchange allegations have already been examined

The exhibition repeats allegations concerning land exchanges and supposed losses to Auroville. These allegations are not new. They have been repeatedly raised. They have been repeatedly examined. And they have repeatedly failed, up to the Supreme Court, as late as April 2026.

The Apex Court of India has examined these allegations and has dismissed them, upholding the Land Exchange procedures of Auroville entirely.

The context for land exchange is this: the land exchange policy exists because Auroville possesses lands outside the Master Plan while still lacking critical parcels within the city area itself. Consolidating those lands is essential if the Master Plan is ever to be realised.

Every exchange undergoes multiple levels of scrutiny involving professional valuation, statutory authorities, the Governing Board, and the Ministry of Education.

The critics oppose everything, yet they offer no credible pathway to build the city.

One legitimate question, however, remains unanswered. Who is funding this sustained media campaign? And why are the funds being poured into this media campaign not being given towards land purchase in Auroville, which would help minimize the amount of land exchange required to consolidate Master Plan lands? Because the issue is not the how, much as they claim it is. The issue is that the aim of these so-called critics is not to build the city at all. 3000 acres for 2000 adults and 600 children is just too comfortable a prospect.

The critics claim “lack of transparency” in the current Auroville administration, which the courts have repeatedly rejected. Would it not be, therefore, reasonable to expect the same transparency regarding the financing, organisation and strategic coordination of these public relations efforts?

Those who demand accountability from others should be willing to demonstrate it themselves.

It is also worth noting that at least one of the principal organisers of this exhibition resides on approximately 18 acres of prime Auroville land along the coastline, shared by only 4 more adults and 2 children. When the implementation of the Master Plan, land consolidation, and rationalisation of land use may directly affect such arrangements, it is legitimate to ask whether the campaign is being driven purely by concern for Auroville's future or, at least in part, by a desire to preserve long-standing personal privileges. If this does not constitute a vested interest, one is left wondering what would.

The story the exhibition does not tell

The exhibition tells only one side of the story. The story it omits is equally important.

Since 2021, land consolidation within the city area has accelerated significantly.

Long-stalled sections of the Crown Road have finally been opened.

Major radial roads are under implementation.

Zonal Development Plans have been completed.

Sector planning is advancing.

Infrastructure development has resumed.

Legal obstacles that delayed implementation for years have been resolved.

Govern For the first time in decades, residents can witness tangible progress toward the city that was envisaged from the very beginning.

ment support has increased substantially.

That is not a crisis. **That is an actual achievement.**



Who really departed from the original vision?

The exhibition suggests that Auroville's founding purpose is being compromised.

But one must ask a simple question.

Who departed from the original vision?

Those attempting to implement the Galaxy Plan approved by the Mother?

Or those who spent decades opposing the roads, infrastructure, density, population growth and urban form that are integral parts of that very plan?

The Mother never asked future generations to preserve Auroville in a permanently unfinished state. She asked us to build it.

The city was never intended to remain a collection of scattered settlements hidden within plantations. It was intended to become a living, functioning township capable of welcoming humanity.

The true danger to Auroville was never construction.

The true danger was the gradual normalisation of permanent incompleteness — a condition in which a city intended for 50,000 slowly reconciled itself to remaining a settlement of a few thousand.

Auroville is not being dismantled

The exhibition claims that Auroville faces "the systematic dismantling of a unique experiment."

What is actually being dismantled is something else: The decades-long culture of obstruction that prevented the city from being built. The decades-long stronghold of a dominant few who took Auroville hostage to make it their private fiefdom.

For too long, a small but vocal group has claimed exclusive ownership over Auroville's narrative while resisting the implementation of its approved plans.

They speak of participation while disregarding statutory decisions.

They speak of transparency while ignoring judicial verdicts.

They speak of human unity while opposing the growth necessary to welcome future generations.

Auroville's future will not be secured through exhibitions built around alarmist narratives, selective facts, and unverified statistics.

It will be secured by acquiring the remaining lands, implementing the Master Plan, protecting the Green Belt, building the infrastructure required for 50,000 people, and fulfilling the task entrusted to us by the Mother.

The exhibition asks whether Auroville is under threat. It is. But the threat is not the construction of roads, the consolidation of land, or the implementation of the Master Plan.

The threat is the sales speech that Auroville can fulfil its purpose without ever becoming what it was created to be.

For decades, the city existed largely on paper.

Today, for the first time in a generation, it is beginning to emerge on the ground.

That is not a crisis.

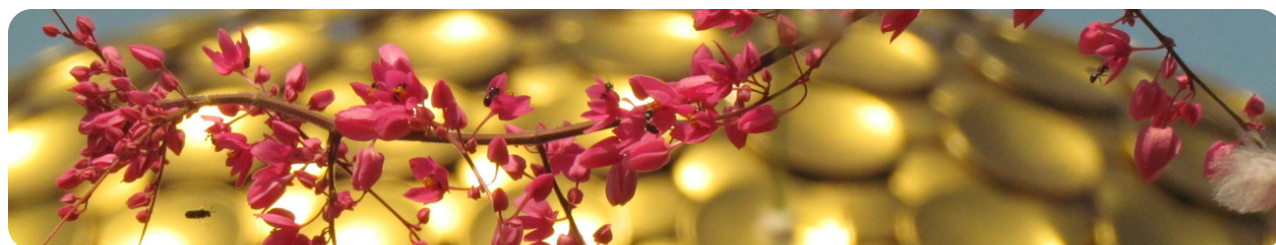
That is the experiment moving from imagination into manifestation.

The experiment is not under threat.

The experiment is finally being built.

Jai Ma. Jai Hind. Satyameva Jayate.

**— Sindhuja Jagadeesh (long-term Aurovilian, serving as a member of
Auroville Town Development Council and as Auroville's Legal Coordinator)**





Prasiddhi Singh is a young environmentalist, social entrepreneur, and one of the emerging voices of Generation Alpha. Founder of the Prasiddhi Forest Foundation and the climate education platform The Green Pillar, she has led initiatives that have planted over 200,000 trees, created microforests, and engaged children, schools, farmers, and communities in ecological restoration. A UNICEF India Youth Advocate and recipient of the Pradhan Mantri Rashtriya Bal Puraskar, she represents a generation that is not waiting for the future but actively shaping it.

During her recent visit to Auroville, I spoke with her about nature, responsibility, climate action, and the world her generation hopes to create.

1. Many people talk about Generation Alpha, but we rarely hear directly from its members. From your perspective, what makes Generation Alpha different from previous generations, and what does it want from the future?

I think Generation Alpha is growing up with two realities at the same time. On one side, we have incredible technology, AI, global connectivity, and access to information. On the other side, we are growing up with heatwaves, floods, water shortages, plastic pollution, biodiversity loss, and climate anxiety as part of everyday life. We are not only hearing about these things in textbooks. We are seeing them on our screens, in our cities, and sometimes in our own homes. So I think we are more aware, but also more urgent. We do not want only to be called “the future.” We want to be seen as change-makers today.

When I started at four, I did not know what a climate leader was, what a change-maker was, or that one day I would be speaking at COP, working as a UNICEF India Youth Advocate, building climate education platforms, or planting 200,000 trees. I simply knew that I wanted to do something for my tree friends.

That is what I think Generation Alpha wants from the future: not just a technologically advanced world, but a livable one. We want technology to help humanity, but not make us forget Mother Nature, who has built us and is growing us. We want clean air, water, forests, safety, equality, and opportunity to be normal—not luxuries.

2. You’ve mentioned that your journey began with a deep connection to nature. What does that connection look like from the perspective of someone in Generation Alpha? Do you think your generation experiences nature differently from those before it?

For me, Mother Nature was my first mentor. She was not just something beautiful to look at; she was someone I learned from.

I learned collaboration from a bee pollinating a flower and a flower giving nectar back to the bee. I learned never to give up from a huge tree near a temple that had been chopped down. I was heartbroken when I saw it, but a few days later, little shoots were growing from the broken wood. It taught me that even if you have to start from scratch, you do not give up. The tides taught me how to celebrate both low tide and high tide. Spider silk taught me persistence.

I think many children in Generation Alpha are growing up more disconnected from nature than previous generations because we are surrounded by screens, concrete, cities, and busy schedules. We may know about the Amazon rainforest through a documentary, but we may not know the trees outside our own home. That is why I believe children should not only learn about nature through screens. We need to touch soil, plant seeds, understand birds, watch the seasons, and see nature not as a background but as a living system we belong to. When you see a tree as your friend, you do not protect it only because it gives you oxygen or captures carbon. You protect it because it becomes a moral responsibility.

3. Was there a specific moment or experience that inspired you to move beyond concern and take action?

Yes. In 2016, when I was four years old, Cyclone Vardah hit Tamil Nadu, where I live. I saw trees uprooted, roads flooded, and birds, squirrels, and monkeys running, flying, and jumping for shelter.

I was deeply disheartened because I treated trees like my friends. But I have always been someone who asks, "What can I do? How can I create a difference?" I did not want to only cry about it or feel bad about it. I wanted to go on the ground and take action.

I began joining plantation drives in my locality, then travelling 40, 50, even 60 kilometres to join more. When I was six, a major restoration drive after the cyclone was ending. I overheard that it had planted one lakh trees. I was sad that it was ending, so I suddenly said, "I will also plant one lakh trees."

Someone asked me, "Do you even know how many zeroes there are in one lakh?" I told him: two in hundred, three in thousand, four in ten thousand, five in one lakh. Then I said, "I know you think I am small, but I believe in the power of a small candle that can light up an entire room."

That small declaration became my first mission. I achieved one lakh trees, earlier than I had planned, and today I have planted over 200,000 trees. But more importantly, it became a movement of farmers, schools, rural children, volunteers, and communities.

4. When you started your first projects, did the people around you take your vision seriously? How did you build the confidence to keep going?

I will be very frank: people found it inspiring, but initially, not everyone found it possible.

Imagine a six-year-old girl going to government schools, rural schools, principals, headmasters, farmers, and communities with nothing but passion and a dream. I had no credentials. I was trying to create plantations, collect seeds, raise saplings, find land, arrange water, and make sure trees survived.

At one point, the word "inspiring" became annoying. People would say, "This is so inspiring," but I wanted to say, "Then take real action."



But one school believed in me and gave me the opportunity to start. From there, we created a small kids' army. We went door to door asking people to eat fruits, save the seeds, dry them, and give them to us. That became a community nursery. Today, that idea has grown into farmer-supported nurseries and much larger plantation work.

My confidence did not come because everyone believed in me. It came because I never underestimated myself. Every small plantation, every child's smile when they received a fruit sapling, every farmer who joined us, and every barren land that became greener gave me the courage to continue.

5. Building hundreds of microforests and aiming for impact at such a large scale can seem impossible to many people. What gave you the courage to think in terms of millions of trees and long-term change?

I think nature itself gave me that courage. A four-millimetre seed can grow into a 400-foot tree. So if nature can create something so powerful from something so small, why should we underestimate ourselves?

When I first said I would plant one lakh trees, it sounded impossible to many. But after achieving it, I understood that a big mission is simply many small actions connected together: one seed, one child, one school, one farmer, one community, one forest at a time.

After one lakh trees, I did not want to stop at plantation drives. I asked myself: how can I take this beyond my own tree planting and make it more worldwide? That is why I created The Green Pillar for climate education, and why I took Mission 10 Million Trees. For me, ten million trees is not just a number. It means soil restoration, biodiversity, shade, food forests, farmer livelihoods, climate resilience, birds returning, children learning, and communities becoming part of the solution.

My milestones are my recognition. Achieving one lakh trees was a recognition greater than any award. Mission 10 Million is my next goal, and involving everyone, including YOU, reading right now, too!

6. What inner challenges or moments of self-doubt have you faced along the way? When you feel discouraged, how do you regain your energy and motivation?

I am a very practical girl. Whenever there is a technical or internal challenge, I thrive on finding new pathways. And if there is no pathway, I try to create my own.

Of course, funding and resources are also very tangible challenges, especially when you are trying to begin and scale projects on the ground. That is why I established the Prasiddhi Forest Foundation and started building support through CSR partnerships, collaborations, and community engagement.

Through my social media platform, **@prasiddhi.official**, which has nearly 200,000 followers, I also raise funds and awareness for tree plantations. I am invited to universities and corporates for sessions, and through my social enterprise, The Green Pillar, we work with schools and companies on climate education engagements and courses. All of this helps empower my larger missions.

For me, the most important thing is to keep finding innovative solutions. I believe in taking responsibility rather than blaming or depending on someone else. Instead of asking only, "Why is this not happening?" I try to ask, "What can I do to make it happen?"

Whenever I feel discouraged, I go back to the ground. I meet farmers, visit plantation sites, see children planting trees, or watch a sapling that was once tiny becoming stronger. That reminds me that change takes time.

If a 13-year-old girl can plant 200,000 trees and take this message from rural communities to **UNICEF, COP, the UN**, and global platforms, imagine what can happen if all of us come together.

7. You recently visited Auroville. What stood out to you the most there? Is there anything about its way of living or worldview that you think the rest of the world could learn from?

What stood out to me most in Auroville was that it is not just a place with big ideals—it is a living experiment in human unity. People from different countries, cultures, and backgrounds come together beyond divisions of nationality, politics, and religion, working towards a shared human future.

I was there as a keynote speaker at the National Climate Change Summit by **Yi CII**, and honestly, I do not think there could have been a better place to host it. **Auroville felt like a true reflection of what future cities, technologies, and communities should look like: conscious, collaborative, inclusive, and deeply connected to nature.** Meeting Dr. Jayanti Ravi was equally enriching. What inspired me most was her direct approach towards action and immediate decision-making. I believe that plays a vital role in how Auroville brings its ideology to life—not only seeking truth in thought, but seeking it through service and action. I was also inspired by how Auroville combines ideals with practical action. From forests, food forests, water harvesting, renewable energy, sustainable architecture, and ecological restoration research, it shows that people can thrive while living in harmony with nature. But perhaps the greatest lesson is its ethos: looking beyond personal interests and contributing to something larger than ourselves. That is something every city, company, and community can learn from.

8. If you had to identify one root challenge facing the world today, what would it be?

I think one of the root challenges is disconnection—disconnection from nature, from one another, and from the consequences of our choices.

When we are disconnected from nature, forests become land, rivers become resources, animals become numbers, and trees become something to remove for convenience. We forget that we breathe because of forests, eat because of soil, drink because of water systems, and survive because of biodiversity. But I also think it is a lack of empathy. We see a flood, a farmer losing crops, a child without water, or a disappearing forest as somebody else's problem. We may offer sympathy, but we do not always practise empathy. If leaders started looking at the person affected as their own friend, brother, family, or daughter—and if they started looking at themselves in nature too—decisions would change. We need to redefine success: flourishing forests over fossil fuel forces, cleaner air and biodiversity over quarterly profits, and circular economies over careless consumption.

9. We live in an age of abundant information, yet awareness does not always translate into action. In your view, what creates this gap between knowing and doing?

I think people often feel overwhelmed. They see so much bad news that they start believing the problem is too big, or that their action is too small to matter. Awareness then becomes anxiety instead of action. Another problem is that sustainability is often presented as something separate from our normal lives. People think climate action only means planting trees, saving water, or doing beach clean-ups.



Those are important, but sustainability can enter every field. If you love fashion, become a sustainable fashion designer. If you like finance, become a carbon accountant or work in ESG. If you are interested in technology, build climate solutions using AI. If you are a creator, make content that helps people bloom-scroll instead of doom-scroll. If you are an architect, create green buildings. If you are a teacher, bring climate learning into classrooms. I've built a free AI platform exclusively for this: greenbuzzai.com. That is why I built The Green Pillar—because climate literacy is essential. Many people do not even know the difference between weather change and climate change. But once people understand the issue and see where their own skills fit, action becomes possible.

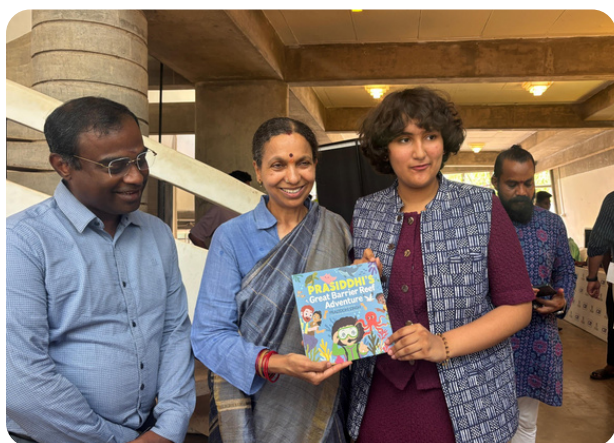
You do not need to become someone else to help the planet. You can use what you already love and what you are already good at.

10. What message would you like to share with older generations, and also with my generation, those born in the 1990s, who are now stepping into positions of responsibility and influence?

To older generations, I would say: please do not only invite young people to speak on stages. Include us as co-authors in the journey. Give us climate education, climate finance, real opportunities, and a place in decision-making.

Young people have new tools, new technologies, new ideas, and a different kind of urgency. But we also want to learn from experience. That is why intergenerational dialogue is so important. It should not be young people versus older people; it should be all of us bringing our strengths together. And to people born in the 1990s, you are in a very powerful position. You are becoming leaders in business, policy, media, technology, education, and entrepreneurship. You can make sustainability normal in every field. You should trust young people like me, for that matter, to be a part of My Mission Ten Million Trees, plant trees, support me, collaborate, or simply spread the word and follow the journey through the website: www.thegreenpillar.com or Prasiddhi Singh on LinkedIn, but ensure your decisions are driven by purpose!

You do not have to choose between economy and ecology. We simply need to redefine success. The question is not whether sustainability is a separate sector anymore. The question is whether every sector can become sustainable.





We are delighted to welcome Chandrachur Ghose to Auroville Tomorrow.

An author, public speaker, and Fellow at the Foundation for Indian Historical and Cultural Research (FIHCR), he is known for his thoughtful exploration of India's history, culture, and public life.

Through his writing and research, Ghose brings fresh historical perspectives to some of the most important questions shaping contemporary India.

1- Sri Aurobindo spoke of India's destiny as a force for human unity and spiritual evolution, while Bose emphasized national awakening, strength, and collective action. How might these two visions complement each other in contemporary India?

Both Shri Aurobindo and Bose spoke on similar lines about India's role in the world. On many occasions, Bose pointed out that India has a unique message for the world based on its thousands of years of civilization. That is why he emphatically announced that, contrary to being narrow, India's nationalism represented the timeless values of Satyam (truth), Shivam (beneficial), and Sundaram (beautiful). In fact, Bose's emphasis on the uniqueness of India's ancient legacy was a point of contention between him and Jawaharlal Nehru, who did not agree with Bose's views. It has to be kept in mind that both Shri Aurobindo and Bose were intellectually rooted in what is generally known as the Bengal renaissance, which was a phenomenon that rediscovered India's ancient past and synthesized it with progressive Western values.

The renewed interest of the present generation in personalities such as Shri Aurobindo and Bose indicates that there is an indomitable urge to know more about, and understand, India's ancient civilization in far greater depth than has been witnessed until now. The most direct impact of this rediscovery is that instead of looking only at the West for interpreting the world events, young Indians are keen to develop an Indic model for dealing with current social, cultural, and political issues.

2- In recent years, there has been renewed interest in both Sri Aurobindo and Subhas Bose across India. What do you think explains this resurgence, and what does it tell us about the evolving Indian consciousness?

The closing years of the first decade of this millennium indeed saw a major shift in public interest towards relearning India's past. There was a significant transition from a general apathy for 'learning' to a keen interest in understanding India's past heritage. Remarkably, this transition was made possible by modern digital technology.

What had earlier been confined to pockets of special interest (Shri Aurobindo's life and philosophy, for instance) and in the confines of academic institutions (historical and cultural research), spilled over into the public domain with the advent and growing popularity of social media, which became the new platform for debates and discussions by experts and laypeople alike. No experts, or their traditional theories and interpretations, were beyond questioning anymore.

In a way, this demonstrated that the inquisitiveness of the public mind was always there, but incipient. The examination-linked academic system, instead of encouraging enquiries, had stymied the urge to question.

Apart from a thirst for correct fact-based knowledge, these widespread discussions were also directed at finding India's traditional value systems based on its ancient heritage. Naturally, this quest redirected and expanded people's interest towards Shri Aurobindo and Subhas Chandra Bose.

3- If Subhas Bose and Sri Aurobindo were observing India today, what aspects of the country's transformation do you think would encourage them, and what challenges would concern them most?

Both Shri Aurobindo and Bose had infinite faith in the strength of India's spirituality and schools of philosophy as the fountainhead of its great achievements. At the same time, they were extremely careful in avoiding the pitfalls of dogmatism and narrow-mindedness. They opened their mental horizon to the progress in Western civilization, but emphasized the need to adapt them to Indian ground realities. In fact, all thought leaders who emerged from churn produced by the Bengal renaissance, from Rammohun Roy to Swami Vivekananda and Rabindranath **Tagore**, displayed similar thought process. They remained focused on the elevation of the individual, both at spiritual and material levels, not on any one at the cost of the other. At the same time, equally important as the development of the individual was the development of a united society based on humanitarian values.

While they would appreciate the nation's sense of self-confidence and its increasing belief in its unique message in a conflict-ridden world, they would desire more attention to the removal of parochialism, corruption, and social inequalities.

4- One recurring question in modern India is how to balance material development with deeper cultural and spiritual aspirations. Do the lives and ideas of Bose and Sri Aurobindo offer a framework for navigating this tension?

On this point, probably both Bose and Shri Aurobindo would agree with the direct message of Shri Ramakrishna that one cannot practice spirituality on an empty stomach. Coming from a Sadhak of the highest order, revered by both, it underscores the fact that economic affluence is a necessary precondition to the path of spiritual development.



To bring more clarity on this point, Swami Vivekananda talked about King Janak as a role model who, despite living in luxury, was never attached to it, with his mind directed to the higher pursuit of spiritual goals. Even the foundation of the Brahmo Samaj by Maharshi Debendranath Tagore is said to have been inspired by the first verse of the Isha Upanishad – ‘Tena Tyaktena Bhunjitha’ (enjoy the world through renunciation). While Shri Aurobindo lived his life as a Sadhak, Bose lived in the whirlwind of political life, displaying all signs of detachment and renunciation. Even in the midst of a tumultuous material life, he continued to evolve as a Sadhak in his private life, where he got Shri Aurobindo’s guidance through his childhood friend Dilip Kumar Roy.

5- Many observers feel that significant cultural and political shifts are once again emerging from Bengal. From a historical perspective, do you see Bengal playing a distinctive role in shaping the next phase of India's development?

Bengal’s uniqueness lies in its historical trajectory of periodic ideological upheavals. The region, from ancient times, has thrown up intellectual challenges that have influenced the whole country. Thus, this was the region that saw the emergence of Buddhism and Jainism, which raised critical questions and influenced the philosophical debates of the whole country. After a long period of anarchy following the end of the Gupta empire, the Pala and the Sena dynasties (8th to 13th century) not only brought back stability in the region, but also encouraged a vigorous intellectual culture that gave rise to new schools of Indian philosophy. A couple of centuries later, when Bengal was reeling under the rule of a foreign civilization, there emerged Shri Chaitanya Mahaprabhu, who founded and spread Gaudiya Vaishnavism throughout the country, rekindling the spirit of spiritual and philosophical inquiry in a new way. The next phase of the Renaissance occurred another couple of hundred years later, when the impact of British rule led to the Bengal Renaissance in the nineteenth century. Tragic political developments, however, overshadowed Bengal’s destiny in the twentieth century, which continued to cloud the intellectual and cultural firmament well into the new millennium.

Bengal has again started showing the signs of a resurgence of interest in Indic knowledge systems and values, which has the potential to repeat its historical pattern in inspiring the entire country.

6- Looking ahead, what message from either Sri Aurobindo or Subhas Bose do you believe will be most relevant for the next generation of Indians as the country enters a new phase of its history?

The lives of both Shri Aurobindo and Bose are their message to their countrymen, and naturally, there are several elements that make up a complex system. Both understood that different individuals are at different stages of mental and spiritual development, and their messages were often tailored accordingly. However, if we have to find a common thread among what their lives represented, what they preached and practiced, it would be to stay rooted in India’s past while progressing towards the future. This message was beautifully articulated by a teenager, Bose, when he wrote to a friend that his life’s goal was to become the **‘embodiment of the past, product of the present and prophet of the future.’**



Beyond a Celebration

World Environment Day in Auroville

This year's World Environment Day in Auroville was more than a symbolic date on the calendar. It became an occasion through which several interconnected events reflected different dimensions of Auroville's ongoing journey, its commitment to ecological restoration, its efforts to strengthen community infrastructure, and its continued relevance as a place where conversations about the future can take shape.

The day began with the visit of Hon'ble Governor Shri Rajendra Vishwanath Arlekar and other dignitaries, who participated in a tree-planting ceremony under the national initiative "Ek Ped Maa Ke Naam." Trees were planted along the entrance road to the Auroville Visitor Centre, creating a meaningful gesture that linked care for nature with gratitude toward previous generations and responsibility toward those yet to come.

During the ceremony, Auroville's commitment to expanding its green cover was reaffirmed through plans to plant more than 10,000 additional trees in the near future. The announcement reflects a continuation of Auroville's long-standing dedication to ecological restoration and environmental stewardship, principles that have shaped the township since its earliest years. Yet World Environment Day in Auroville was not only about trees.

On the same day, the foundation stone for The P.L.A.Z.A. (Public Life Artisan Zone Auroville) was laid in the presence of visiting dignitaries and representatives of the Auroville Foundation. Located along the Outer Ring Road, the project represents an important step in strengthening Auroville's social and economic infrastructure. Designed as a space where artisans, non-polluting enterprises, creative activity, and public life can coexist, The P.L.A.Z.A. aims to contribute to both economic vitality and community well-being.

These developments also reflect the ongoing efforts of Dr. Jayanti S. Ravi, Secretary of the Auroville Foundation, whose work has been closely associated with several initiatives aimed at strengthening Auroville's infrastructure, governance, and long-term development.





As Auroville continues to evolve, maintaining a balance between growth and its founding ideals remains central to its journey, helping the township build resilience while continuing to explore new possibilities for sustainable and inclusive development. Alongside these official events, World Environment Day also brought another gathering to Auroville. More than 110 young leaders, entrepreneurs, policymakers, and climate advocates from across India participated in Young Indians National Climate Change 2026.

The significance of this event was not merely in the discussions themselves, but also in the choice of venue. The organizers selected Auroville as the location for this year's gathering because of what it represents: a living experiment in sustainable living, community-building, ecological regeneration, and long-term human development. In that sense, Auroville was not simply hosting a conversation about sustainability; it was providing the context for it.

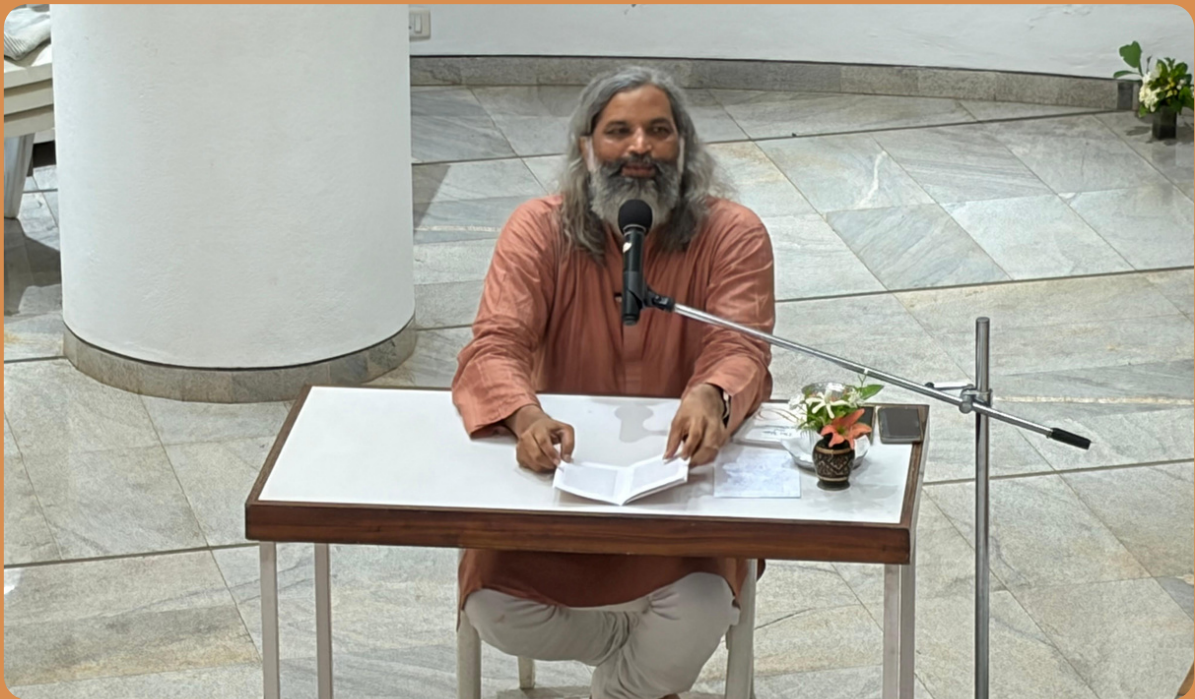
The discussions reflected a growing recognition that sustainability today extends beyond renewable energy, environmental programmes, or green infrastructure. Communities everywhere are increasingly confronted by economic uncertainty, social change, and global challenges that require not only innovation, but also resilience.

Viewed through this lens, the events of World Environment Day formed a coherent narrative. Tree planting looked toward ecological regeneration. The foundation of The P.L.A.Z.A. pointed toward future economic and social vitality. The gathering of young leaders highlighted broader questions about how communities can adapt and endure in a rapidly changing world.

The events of this year's World Environment Day each pointed, in different ways, toward Auroville's future. From expanding green cover and ecological restoration to developing new infrastructure and hosting conversations about the challenges facing contemporary societies, the day offered a snapshot of the many efforts shaping Auroville's next chapter. Together, these moments demonstrated that Auroville continues to be a place where caring for what has already been achieved and preparing for what lies ahead are pursued side by side.



Listening to The Uttarpara Speech in the Twenty-First Century



Some talks offer us new information. Others invite us to rethink questions we believed we already understood. The recent session by Sraddhalu Ranade on Sri Aurobindo's Uttarpara Speech belonged to the latter category, a chance to revisit a speech delivered more than a century ago, yet one that still has the power to raise living questions about Indian Nationalism, the eternal truth, and the future of the world.

The Uttarpara Speech was delivered in 1909, shortly after Sri Aurobindo's release from Alipore Jail. At first glance, it belongs to a specific period in the history of India's struggle for independence. Yet, as Sraddhalu demonstrated throughout the session, the significance of Uttarpara extends far beyond its historical context. What makes the speech remarkable is the profound shift that had taken place in Sri Aurobindo's understanding of politics, nationhood, and human destiny.

One of the central themes highlighted during the session was the deep spiritual experience Sri Aurobindo underwent during his imprisonment, an experience that later found expression in the Uttarpara Speech. Following this realization, the freedom of India was no longer merely a political objective. It became part of a much larger process, one connected to the growth of consciousness, the discovery of a deeper truth about human existence, and the fulfilment of what Aurobindo referred to as Sanatana Dharma.

In Sraddhalu's presentation, Sanatana Dharma emerged not as a limited belief system nor as a collection of religious practices, but as a living search for truth, a dynamic process that has taken different forms throughout history and continues to evolve. From this perspective, what Sri Aurobindo says about India is not confined to a nation or a national identity. India, in this vision, becomes the bearer of an experience that may contribute to humanity's larger quest for consciousness, spirituality, and the future.

Perhaps one of the most compelling aspects of the session was its reflection on the idea that nations, like individuals, possess an inner life. Within this framework, a nation is not merely a political or geographical entity, but a living being capable of growth, crisis, and higher levels of self-awareness. Such a view transforms history itself. Rather than being understood solely as a succession of political events, history becomes part of a broader movement of human consciousness.

Listening to these ideas today inevitably invites reflection. We live in an age marked by unprecedented technological power, global connectivity, and the constant production of information. Yet at the same time, we face profound social, cultural, and ecological challenges. In such a context, a question emerging from both Sraddhalu's reflections and the Uttarpara Speech continues to feel deeply relevant: can external change alone lead to lasting transformation, or does every genuine transformation require a corresponding shift in consciousness?

For a community such as Auroville, this question carries particular significance. Auroville was never conceived merely as a social or urban project. From its inception, it was intended as an exploration of new possibilities for human unity and conscious evolution. Perhaps this is why revisiting Uttarpara feels less like returning to a historical document and more like engaging with questions that remain alive before us today.

More than a century has passed since the speech was delivered, yet this may be precisely why it endures.

Today, as the world grapples with deep moral crisis and geopolitical division, this eternal wisdom that he called the Sanatana Dharma offers a blueprint for global harmony and unity. By awakening its inner soul, India can fulfill its divine destiny—not just as a global leader, but as a spiritual guide to elevate humanity.

— **Anita Kamali**



Balancing Solar Expansion and Land Use: Lessons from Tamil Nadu

As societies around the world work to reduce carbon emissions and expand renewable energy, attention often focuses on technology, investment, and energy targets. Yet one fundamental question remains at the heart of the transition: where will this new energy infrastructure be built? The answer is not as simple as identifying empty spaces on a map. Land is a finite resource that must simultaneously support food production, ecosystems, biodiversity, water systems, settlements, and economic activity. Planning for a renewable energy future, therefore, requires more than installing solar panels; it requires understanding how land can be used in ways that balance environmental protection, economic development, and long-term sustainability.

A recent geospatial analysis of Tamil Nadu's solar potential offers an example of how such planning can be approached. By examining both unused land and agricultural land suitable for Agrivoltaic (Agri-PV) systems, the study explores how renewable energy expansion can be aligned with broader environmental and development goals.

Tamil Nadu has set an ambitious target of reaching 20 GW of solar capacity by 2030. Achieving this objective will require careful consideration of where future solar projects are located and how they interact with existing land uses. The study, therefore, focuses on two key land categories that together represent a significant share of the state's geographical area.

Tamil Nadu covers approximately 130,325 square kilometres. Of this area, around 33,274 square kilometres, about 25.7 percent, is classified as unused or fallow land. Cropland accounts for an additional 45,921 square kilometres, representing approximately 35.5 percent of the state's total area. Together, these two categories make up more than 60 percent of Tamil Nadu's geographical area.

Both land categories present opportunities for renewable energy development, though in different ways. Unused land offers potential for ground-mounted solar projects, often with lower levels of land-use conflict and greater ease of aggregation. Agricultural land, meanwhile, opens the possibility of Agrivoltaic systems, which allow solar energy generation and farming activities to take place simultaneously on the same land.

The findings suggest that the available resource base is substantial. Technical assessments indicate that unused land could support up to 150 GW of solar capacity, while cropland suitable for Agri-PV systems could contribute an additional 149 GW. While the overall technical potential is very high, the suitability analysis shows that approximately 28 GW of capacity has the highest priority and the lowest environmental conflict.



Together, these figures greatly exceed Tamil Nadu's current solar target, highlighting the scale of the opportunity available through strategic planning and land management. However, the analysis goes far beyond simple calculations of available area. Not all land is equally suitable for solar development, and not all technically viable sites are environmentally appropriate. For this reason, the study applies a detailed suitability assessment based on multiple environmental, technical, and infrastructural criteria.

For unused land, suitable sites must meet several conditions. Parcels must be at least five acres in size, receive average solar irradiation above 4.5 kWh per square metre per day, and be located within five kilometres of transmission infrastructure. Similar criteria are applied to agricultural land, although the minimum parcel size is reduced to three acres to support Agrivoltaic applications.

Topography also plays an important role. Areas with slopes greater than eight percent are excluded to ensure economic viability and practical implementation. At the same time, environmental safeguards form a central component of the assessment process. Forest buffer zones, wetlands, protected areas, critical wildlife habitats, and regions vulnerable to flooding or soil erosion are systematically excluded from consideration.

This approach reflects an important principle that is increasingly shaping renewable energy planning worldwide: sustainability is not achieved simply by producing clean energy. It also depends on where and how that energy is produced.

The district-level analysis identifies several regions with particularly strong potential. Tirupur, Karur, Coimbatore, Erode, Namakkal, and Tiruchirappalli emerge as key locations due to their combination of suitable land parcels, solar resources, and proximity to infrastructure. These districts together hold around 8.14 GW of high-potential capacity, equivalent to 41 percent of the state's 20 GW target. Several districts contain large contiguous plots capable of supporting solar installations exceeding one gigawatt in capacity, while central and western agricultural regions offer promising opportunities for Agrivoltaic deployment.

In addition to energy generation, Agri-PV systems provide farmers with dual income streams without losing agricultural land.

Such findings are valuable not only for energy developers but also for policymakers and planners. Identifying priority areas in advance can help streamline infrastructure investments, improve grid planning, reduce land-use conflicts, and accelerate project implementation.

Perhaps most importantly, the study demonstrates how environmental protection and renewable energy development can be pursued together rather than treated as competing objectives. Every parcel assessed in the analysis is evaluated for ecological sensitivity, including flood risk, soil erosion, and potential impacts on endangered species habitats. The results indicate that many of the areas with the highest technical potential also exhibit relatively low environmental sensitivity.

The study concludes with several recommendations for implementation. These include establishing solar zones and development clusters based on verified land data, promoting Agrivoltaic systems through standards and incentives for farmers, improving grid connectivity, protecting environmentally sensitive areas, and aligning future zoning decisions with local ecological and community priorities.

Taken together, these findings offer more than an assessment of solar potential. They illustrate how data-driven planning can help navigate one of the central challenges of the energy transition: balancing the growing demand for renewable energy with the need to protect ecosystems, support livelihoods, and use land responsibly.

As countries continue to pursue ambitious climate and energy goals, the future of renewable energy will depend not only on technological innovation but also on thoughtful planning. In that sense, Tamil Nadu's solar potential is not simply a story about sunlight. It is a story about how societies choose to shape the landscapes on which their future depends.

— Based on research and reports by Auroville Consulting

The Yoga of Auroville



This International Day of Yoga, let me take you through my journey, the sacred land of Auroville, and the Integral Yoga of Sri Aurobindo and The Mother.

Breaking out of the conventional trap of engineering, loans, and a purposeless life, I took a leap into the unknown. At nineteen, the Bihar School of Yoga completely shattered my biases. I had always imagined Indic cultural organisations or Ashrams as backward, but spending four gadget-free months alongside 89 international participants across 28 nations and Sanyasis as teachers, revealed an abundance of beauty and wisdom which triggered a sort of metaphysical enquiry. I watched Westerners, fed up with hyper-materialism, seek fulfilment in our culture, while we blindly chased the West as modern. Colonization made us forget our heritage, but Karma Yoga taught me that duties and inner discipline are far superior than demanding rights, that minimizing needs maximizes freedom. Later, studying Yogic Science at SVYASA University, I witnessed yogic lifestyle reverse chronic disorders. I began teaching yogasanas and mindfulness at international schools for a fancy salary. It felt fulfilling at first, but inner stagnation eventually crept in.

That is when my journey reached its sweet spot with Sri Aurobindo's Integral Yoga. It acknowledges every traditional yogic form but goes beyond, beautifully turning life itself into a conscious, divine evolution. Sri Aurobindo did not give fixed processes, as this Yoga is a progressive unfolding of the Divine in each life and considers the entire nature, until everything in us is transformed towards the future that we are destined to be. This is Integral Yoga, where All Life becomes Yoga, each action, every movement is consciously made an offering to the Divine.

Sri Aurobindo began Pranayama around 1905. He says, "The results were remarkable: I used to see some visions — luminous patterns, figures, etc. I felt a sort of electric power round my head and began to have a very rapid flow of poetry. My powers of writing poetry were nearly dried up, but after the practice of Pranayama, they revived with great vigour, and I could write both prose and poetry with tremendous speed. My health improved — I grew stout and strong, and the skin became smooth and fair". Yet he goes on to say - One may certainly take up fixed methods of practices like hatha yoga or pranayamas at a fixed point in time, if it naturally appeals to them, but they shouldn't be considered indispensable elements of this Yoga. Auroville's external aesthetics blew my mind at first sight, but I soon realized that it's not just a postcard destination.

The Mother rolled out a very bold experiment when she inaugurated Auroville in 1968, amidst the barren, rural Tamil Nadu. There were no hefty budgets—only The Mother's vision and a handful of willing servitors. How do you find fulfilment in such scarcity, planting trees whose shade you might never sit under? How do you make a city solely relying on a vision?

Ultimately, Auroville's secret lies in shifting from ego to offering through Karma Yoga, where all life is recognized as divine consciousness (Sarvam Khalvidam Brahma), thus, the illusion of "the other" dissolves. By mastering forces like money and power rather than rejecting them, competition dissolves into collective surrender and collaboration. This spiritual framework transforms everyday labour, inspiring individuals—from engineers turning to gardening to fashion designers building conscious brands— all for the city's collective prosperity.



Let me introduce you to some of our Yogis and their Yoga at Auroville:



Bala. The Hatha Yogi



Giacomo, MMA Master



Uma, The Designer



Jean Yves, Sanskrit Teacher

— ***Dr. Mollika Ganguly, Project Coordinator (Education & Culture), Auroville Foundation***

Auroville's Forgotten Centre

The Supreme Lord's City

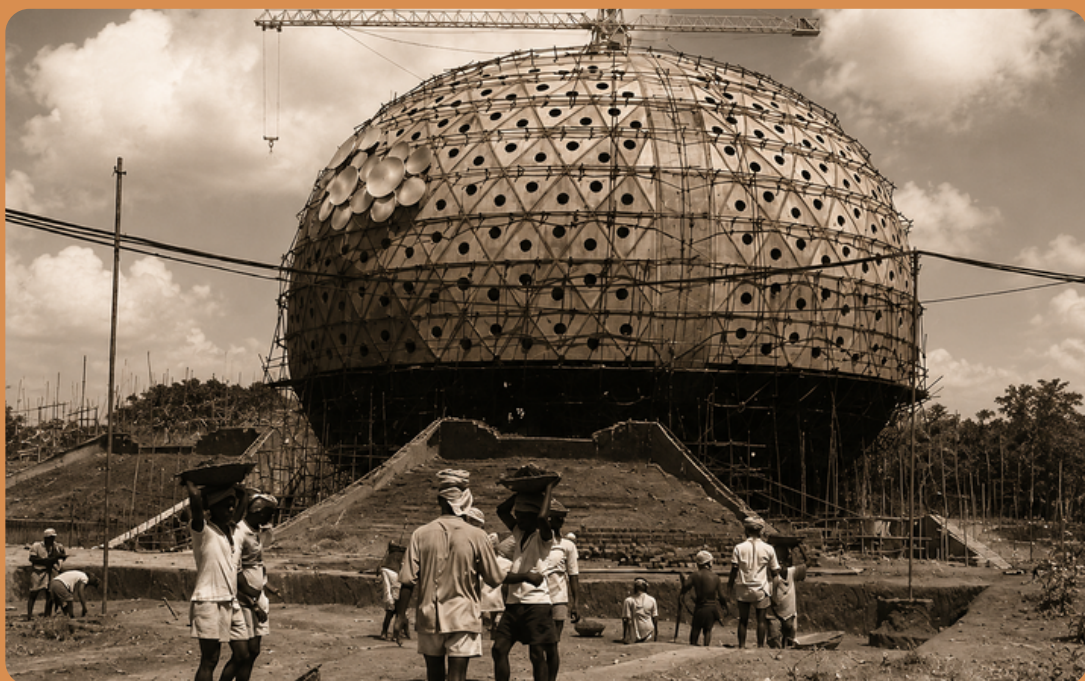
The public event titled “Auroville: An Experiment Under Threat” presents itself as a defence of Auroville’s original purpose. Yet its framing reveals precisely the problem: it reduces Auroville largely to ecology, resident participation, alternative living, and social experimentation, while conveniently pushing aside the central spiritual foundation of the project.

Auroville was never conceived by the Mother as merely an eco-village, a democratic experiment, or a resident-led social project. Ecology, education, collective life, and material development were important parts of Auroville, but they were never the centre. The centre was spiritual: Auroville was meant to be a field of service to the Divine Consciousness, a place where human life could be reorganised around a higher truth.

In the 1968 Auroville Charter, Mother declared: “Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville, one must be the willing servitor of the Divine Consciousness.” She never said that to live in Auroville, one must be a voter, an activist, a land custodian, or a defender of local consensus.

In the 1965 “Fundamental Questions About Auroville”, when asked, “Who has taken the initiative for the construction of Auroville?”, Mother’s answer was: “The Supreme Lord.” When asked, “What will be the Ashram’s role in Auroville?”, she replied: “Whatever the Supreme Lord will want it to be.” When asked, “Who will own the land and buildings of Auroville?”, the answer given was again: “Supreme Lord.” These are not small devotional flourishes. They define the real ownership, initiative, and purpose of the project.

The same document also makes clear that the purpose of living in Auroville is not primarily social activism or ecological stewardship, but conscious participation in a new life founded on Truth. To the question, “If one wants to live in Auroville, what does it imply for oneself?” Mother answered: **“This means that one wants to participate in establishing on earth a new way of life — for a better life — based on the search for the Supreme Truth and on harmonious relations between people. - To try to attain the Supreme Perfection.”**



Auroville is not merely about improving external conditions; it is about a change of consciousness directed towards the Supreme Truth and Supreme Perfection.

Therefore, any presentation claiming to defend Auroville's "founding vision" while shifting the focus almost entirely to ecology, participatory governance, resident voice, and social process is misleading. It turns Auroville into a secular community-rights narrative, when Mother's vision was something far more demanding: a spiritual experiment in which the individual and the collectivity must learn to serve something higher than personal preference, group identity, emotional attachment, or political opinion.

This does not mean ecology is irrelevant. It does not mean residents' participation is irrelevant. But in Auroville, all these things only have their true meaning and true place when placed under the higher aim: the manifestation of a divine consciousness in earthly life. Remove that, and Auroville becomes just another alternative settlement arguing about governance, land, trees, and authority. That may be politically convenient, but it is no longer the project Mother founded.

The real question, therefore, is not whether Auroville is "under threat" from development. The deeper question is whether Auroville's spiritual purpose has already been replaced by a resident-centric, ecological, and political narrative. If Auroville is to be defended, it must be defended as Mother conceived it: not as private property of residents, not as an eco-village, not as a democracy experiment, but as a place belonging to humanity as a whole, where one comes to become **"the willing servitor of the Divine Consciousness."**

**— Joel Van Lierde, Resident of Auroville since 2009,
Member of Admissions & Terminations Registry**





Yoga helps you to become fully conscious of your destiny, that is, your mission in the universe, and not only at the present moment, but what it was in the past and what it will be in the future. And because of this knowledge, you can gather by a concentration of the consciousness all these experiences in a very short time and gain lives, do in a few years what could take a fairly considerable number of lives to achieve.

— The Mother, Questions and Answers V-6

Scan for Info



@aurovilleofficial



@aurovilleofficial



@aurovillemediainterface



@AurovilleMedia

1. 4. 7 2

This year, let us offer all the
activities of our body in consecration
to Sri Aurobindo.

blessings