
Auroville Tomorrow

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

Ushus: 1

Sri Aurobindo

Kiran: 2

24th May 2025

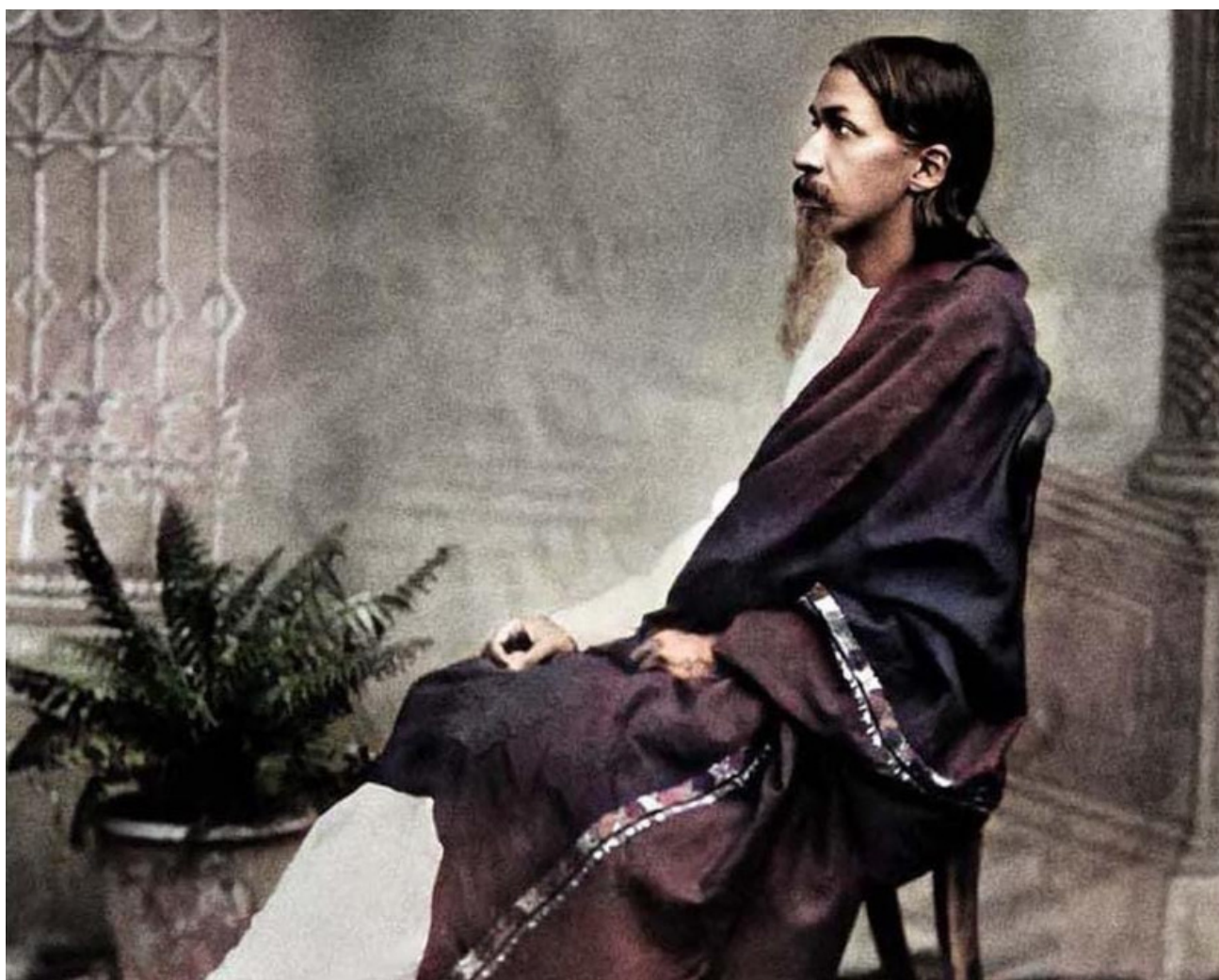
Auroville's newsletter, rooted in the present,
focused on the future

The Future of India and the World

"It is only a few religions which have had the courage to say without any reserve, like the Indian, that this enigmatic World-Power is one Deity, one Trinity, to lift up the image of the Force that acts in the world in the figure not only of the beneficent Durga, but of the terrible Kali in her blood-stained dance of destruction and to say, 'This too is the Mother; this also know to be God; this too, if thou hast the strength, adore.'"

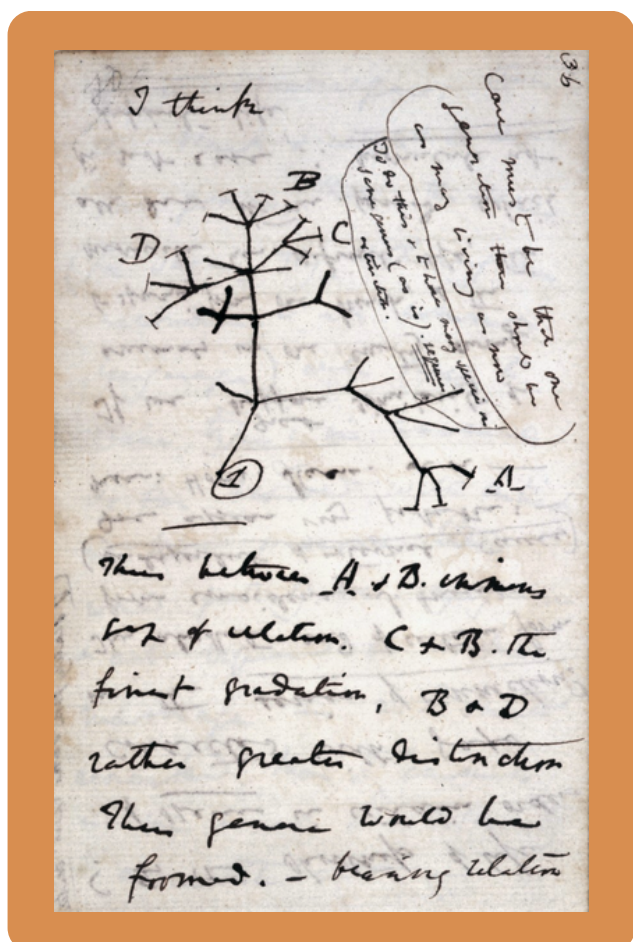
And it is significant that the religion which has had this unflinching honesty and tremendous courage has succeeded in creating a profound and widespread spirituality such as no other can parallel.
For truth is the foundation of real spirituality and courage is its soul."

— Sri Aurobindo, *Essays on the Gita | The Hour of God and Other Writings*



However, the assimilation of evolution into societal frameworks was not without distortion. The oft-misunderstood phrase “survival of the fittest,” coined by Herbert Spencer, became a breeding ground for fallacies in the 19th and 20th centuries. Social Darwinism, a perverse misapplication of evolutionary theory, provided pseudo-scientific justification for racism, colonial imperialism, and totalitarian ideologies. These caricatures of Darwin’s work ignored the complexity of natural selection and the possibility of other processes, reducing evolution to a brutal contest of dominance. Amid this intellectual turmoil, Swami Vivekananda emerged as a visionary evolutionist, rejecting Social Darwinism’s crude interpretations.

Vivekananda and Nivedita, thus integrated into humanity's understanding of evolution, a spiritual framework, envisioning a future where evolution transcends mere survival to embody qualitative transformation. This vision found its fullest expression in the work of Sri Aurobindo, who saw the entire evolution as a process of consciousness and happening in the substratum of consciousness.



He wrote: *"All evolution is in essence a heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the spirit."*

[The Life Divine, pp.754-755]

Sri Aurobindo further explained the progression of this evolution, which has to be worked out. It was indeed a Bhagirathic task of bringing down the Supramental Consciousness into the planet as both the expression of an involutional spiritual greatness and an alchemical transformation by the descent of the Supramental.

It is this that must be the method of our growth from a mental into a spiritual and supramental manifestation, out of a still half-animal humanity into a divine being and a divine living. **There must be achieved a new spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, plasticity, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.**

The visionary palaeoanthropologist and Jesuit mystic Pierre Teilhard de Chardin (1881-1955) independently foresaw the next epoch of evolution. Though suppressed by the Church during his lifetime, his profound writings, published posthumously, introduced the concept of the 'noosphere.'

The term though, was originally coined by Vladimir Vernadsky, a Russian geochemist, and Chardin proposed that through evolution appeared on earth the biosphere - a delicate yet decidedly transformative layer of life.

With the advent of sentience and thought, both collective within humanity and singular within individuals, a new force emerged, reshaping the planet. This cognitive, planetary phenomenon marked the dawn of the noosphere, fundamentally altering the trajectory of evolution. Jonas Salk, the compassionate developer of the polio vaccine, termed this phase 'metabiological evolution.' Chardin further envisioned a spiritual ascent, culminating in what he called the 'Cosmic Christ' an 'Omega Point.' This evolutionist view of Chardin was more Vedantic than Christian in a theological sense. Amal Kiran (K.D.Chetna 1904-2011) has written a detailed book on Chardin. Interested readers can get this Ashram publication.

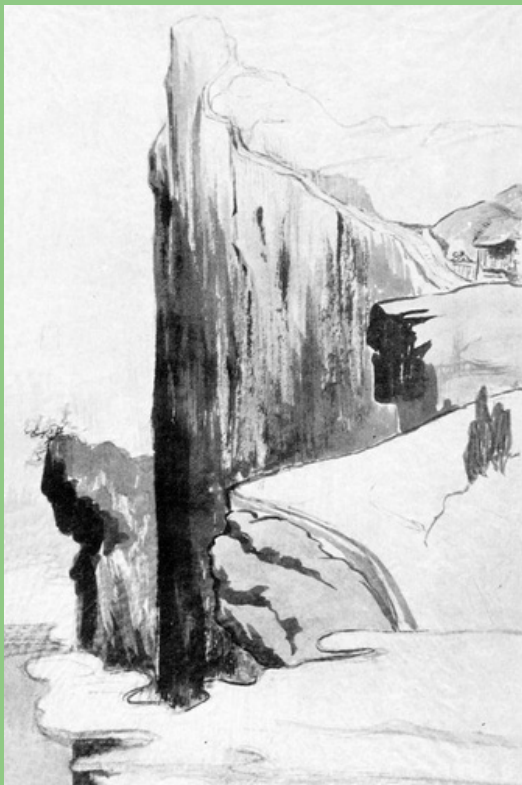
Sri Aurobindo went beyond the noosphere, though noosphere is the closest Western mysticism has come to the vision and mission of Sri Aurobindo. He clearly pointed out the near impossibility of what he was creating, and yet that has to be the only way for the future conscious evolution of the species:

... an inner change is needed in human nature, a change too difficult to be ever effected except by the few. This is not certain, but in any case, if this is not the solution, then there is no solution; if this is not the way, then there is no way for humankind. Then the terrestrial evolution must pass beyond man as it has passed beyond the animal, and a greater race must come that will be capable of the spiritual change, a form of life must be born that is nearer to the divine.

[The Human Cycle, pp.220-1]

The next ascent in evolution beckons, a conscious endeavour, arduous and not for every soul. Yet, this path knows no favoured lineage—no race, faith, or nation holds sway. It is for each individual, stirred by an inner call, to embark upon this quest. And even among them, who shall truly touch the hallowed steps and ascent in the spiralling path upwards, remains veiled. Nevertheless, this is the destined way. Thus, a sacred space must unfurl, a receptacle that shall always call and gather the individuals, in Divine harmony, can undertake the Sadhana of this evolutionary transformation. This is the luminous vision. Sri Aurobindo's epic poem, Savitri, with its 23,837 lines, is the very Mantric enshrining of this unfolding and final consummation of our evolutionary destiny in an embrace of all existence in all multiverses that may be.

Auroville is Savitri made manifest, its truth etched into physical space and human striving. It is not yet another experimental community; it is a receptacle, purposefully designed for intense Sadhana, designed to grow and evolve in order to be of service to the descended Supramental Light to bring the transformation within and to the planet. **This evolution is not an exclusive privilege to a select few; it is for all humanity, nay all planetary existence. The more individuals who embark on this spiritual practice, the swifter we shall achieve the critical mass needed for that transformation.**



***“There is a purpose in each
stumble and fall;
Nature’s most careless lolling is a
pose
Preparing some forward step,
some deep result.
Ingenious notes plugged into a
motived score,
These million discords dot the
harmonious theme
Of the evolution’s huge orchestral
dance.”***

**-Sri Aurobindo, Savitri: The Book of the
Double Twilight**

Auroville is meant to attract such transformers of the planet and evolve itself. Yet, there have been moments of stagnation, as the "Inconscient's stark conceit" has cast its visible shadow. Still, the Divine will inevitably find its way. Auroville remains the condensed future of evolution, transforming itself into the very womb for the spiritual unfolding of our planet.

**— Aravindan Neelakandan, Governing Board member, Contributing Editor, Swarajya,
Co-editor-in-chief for Auroville Tomorrow**

A Turning Point of Manifestation and Transformation

Auroville, the City of Dawn, is not just a place but a living town—a universal township envisioned by Sri Aurobindo and given form by The Mother. It is a bold and beautiful experiment in human unity and conscious living, rooted in the pristine spiritual values that Bharat—Mother India—has bequeathed to humanity through millennia. These timeless values of truth, self-realisation, compassion, inner discipline, and universal harmony form the very soul of Auroville. Today, after decades of slow progress and many inner and outer challenges, Auroville stands at a moment of renewed possibility. Projects like the Crown Road, central to the township's physical and symbolic design, are finally taking shape, breathing new life into the original vision. But this is not just about building roads or infrastructure—it is about reclaiming the soul of this living town, aligning ourselves once again with the Mother's design and intention.



Equally significant is the ongoing shift towards greater systematisation, transparency, and lawful governance. Far from being a departure from Auroville's ideal, these changes create a more conscious and stable ground for its growth. Order, when inspired by a higher purpose, becomes an instrument of transformation. Accountability, structure, and lawful conduct are the foundations upon which the city of the future must rise.

This progress has been possible due to the unwavering support of the Government of India, the guidance of the Governing Board, and the strength and commitment of followers of Sri Aurobindo and the Mother, both in India and across the world. Many residents and well-wishers have stood firm, expressing solidarity, even in the face of great odds and resistance. To all of them, we offer our deepest gratitude.



As the world grapples with conflict, division, and existential crisis—wars, climate anxiety, and spiritual disconnection—Auroville stands out as a beacon of hope. It offers not a utopia, but a sincere attempt to live differently—to build a society based on Sri Aurobindo’s ideals of liberty, equality, and fraternity, not in abstraction, but in daily life. His Integral Yoga provides a path for individual and collective transformation, guiding us to reshape not just our surroundings but ourselves.

In this context, we extend a heartfelt invitation to the world. The time is ripe, and the call is true. We invite volunteers, interns, researchers, fellows, and aspirants to come, serve, and co-create—as the Mother said, as “willing servitors of the Divine Consciousness.” Auroville is not merely to be visited—it is to be experienced, embraced, and helped forward by all who resonate with its inner call.

Together, with sincerity and unity, **we can help bring forth the dawn of a new way of living** —rooted in the eternal values of Bharat, and **alive with the evolutionary spirit of Sri Aurobindo’s vision.**

-Dr. Jayanti S. Ravi, I.A.S, Secretary, Auroville Foundation



Auroville: Not a Retreat, a Living Question at the Heart of Humanity



In the shifting landscape of human aspirations, Auroville stands not merely as a utopian experiment but as a living testament to the ceaseless pursuit of harmony, a place where the soul of humanity dares to reinvent itself.

Here, the air is thick with dreams, dreams that are not bound by the rigidity of a single ideology but rather dance in the kaleidoscope of cultural diversity, ceaselessly seeking new paths.

The founding principle of Auroville is a bold one: that together, we shall explore new solutions and test a multitude of possibilities. This is not a claim made lightly, nor a sentiment borrowed from the lofty rhetoric of utopian philosophy. It is a promise, a promise shaped by the hands of those who dared to build a city upon red earth, to call strangers neighbours, and to weave a community out of difference.

In the pages of history, utopian visions often reside as static blueprints: Thomas More's "Utopia," a serene but sterile island; Campanella's "City of the Sun," an order forged under the unyielding light of reason. But Auroville defies this stasis.

It is not a frozen ideal but a pulsating endeavor, a place where no single dogma dictates the path, where the spectrum of human experiences finds space to experiment, err, and evolve.

One cannot help but ask: What has kept Auroville alive for over five decades? At its core, it is the living presence of the Mother and Sri Aurobindo, their vision, their force, that continues to breathe through its soil and its seekers. It is not merely the brilliance of a flawless model, nor the sanctity of an unchanging ideal. It is this ongoing infusion of their spiritual energy, channelled through those who choose to serve the dream, that sustains Auroville through uncertainty and change. And beyond this inner force, it is the city's unwavering openness to new ideas, the vitality of a community that dares to evolve without losing its soul. Auroville's dream is not one of perfection, but of participation, a dream where every newcomer brings fresh perspectives, and each generation rediscovers what it means to live together in unity.

Auroville thrives because it is rooted in the understanding that diversity is not a barrier to unity, but its very foundation. It recognizes that the human condition is inherently plural, that our definitions of a better world will always differ, and yet, in this divergence lies our collective strength. It is a city of paradoxes, where ideals meet reality, where simplicity and complexity dance, where innovation is not a choice but a necessity.

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Some view Auroville through a lens of scepticism. They point to its flaws, to the debates over fences, to the struggles over governance, and ask, "Where is the unity?" These questions, sharp though they may be, stem from deeper truths. Even a voice of criticism, when sincere, reflects the human soul grappling with ideals, and that too is a step on the path of evolution. Perhaps they do not yet act, perhaps they only observe and question, but even they, knowingly or not, are moved by the Force of the Mother and Sri Aurobindo.

Their doubts, too, are part of the unfolding. For the true measure of Auroville lies not in the absence of conflict, but in the courage to face it, and to transform it into an opportunity for growth and understanding.

Auroville is not an escape from reality, but a mirror, one that compels its residents and its observers alike to look inward, to ask, "What have I done to change the world around me?" Critique is easy; creation is hard. Yet in this crucible of trial and error, Auroville reveals its essence: a place where the act of striving is itself a form of success.

Perhaps, in its imperfections, Auroville offers the world a quiet lesson: that a dream need not be perfect to be powerful, that the path to a better world is not paved in certainty, but in the shared act of trying, of building, of living together despite our differences.

In the heart of the world's turbulence, where the winds of change roar and the soil of certainties erodes, Auroville stands, a seed of a dream striving to bloom. But do we dare to carry this dream beyond our green embrace, to the tables of discourse where the world's complexities unfold?

Today's storms are not mere chaos. They are an invitation, a summons to look within, to reflect on the origins of our experiment. But now, as shadows lengthen and tempests rage, this vision stands not merely as an idea but as a question, a test of our courage.

It is a bold call, perhaps, to stand amid the fractures of the world and whisper: "Here is a space beyond all divisions." A place where one may still hope that their descendants can breathe in a freer, more just world.

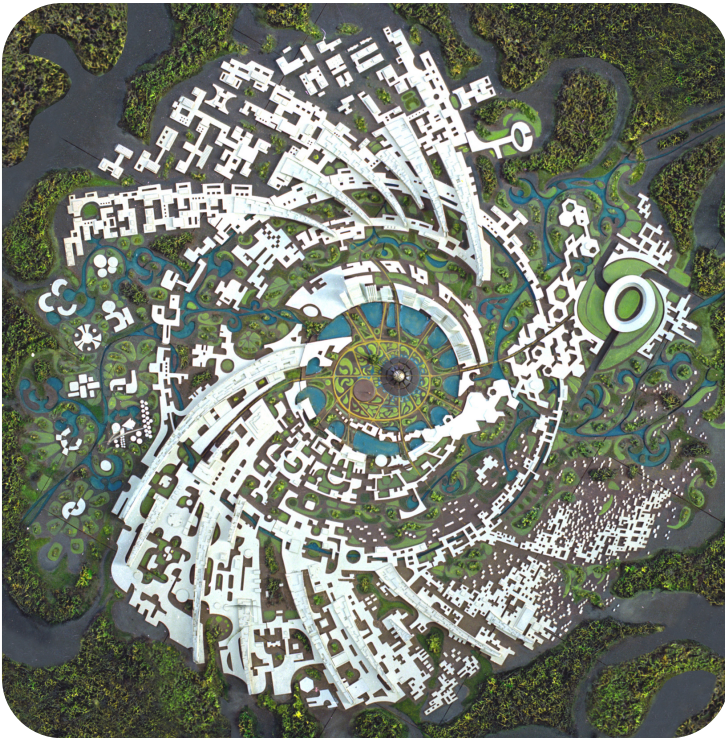
Auroville is not just a plot of land in Tamil Nadu. It is a seed planted in each of us. **We are not merely inhabitants of a space but bearers of an idea.** And now, more than ever, this idea must reach beyond our green shelter, seeking those ready to nurture it, to question it, to dare to dream again.

I stand ready. And the time has come to speak, to share, and to challenge the world beyond the borders of Auroville.

— Anita Kamali, Writer, Co-editor of *Auroville Tomorrow newsletter*

Inner Maps, Outer Structure

The architecture of consciousness in the city the earth needs



In Auroville, development is not merely a technical or logistical task—it is a spiritual responsibility. Each decision to lay a road, raise a building, or plant a tree must be seen not only as a practical act but as a conscious movement in the unfolding of a greater purpose. This is not urban planning in the conventional sense; it is a work of manifestation, a yoga of matter, where the inner vision shapes the outer world.

The Mother's plan for Auroville—the famous galaxy model—was not the result of a brainstorming session or architectural competition. It was the result of an inner vision, a concentration in consciousness.

When the Mother approved the Galaxy Plan, she did so because it corresponded to something she saw in the subtle realms: a form that could hold the force, beauty, and unity that Auroville was meant to express.

Today, as we engage in the vital work of building Auroville, it is essential that we reconnect with the spiritual origin of this plan. The lines we see on paper are not just roads or zones—they are **symbols of consciousness**, a living architecture of harmony and progress. The outer structure is not an imposition — it is an invitation to align.

The Mother's Plan: More Than a Map

The radiating structure of the Galaxy — with the Matrimandir at the centre, the Crown defining and protecting the city center, the heart of the city, and sectors spiraling outward and yet contained by the outer ring — is designed to reflect the inner organisation of a consciousness-based society. The Matrimandir, at the heart of the city, represents the psychic centre, the soul of Auroville. From this stillness radiates movement — social, cultural, economic, and industrial—organized into zones that are not only functional but complementary expressions of life.

This form is a spiritual symbol, a yantra. Its geometry is not arbitrary. Just as the Sri Chakra contains layers of inner significance, so too does the Mother's plan carry with it levels of meaning. To build according to this plan is to partake in a deeper work: the materialisation of a collective aspiration. To deviate from it would be to distort the very vibration the city is meant to hold.

Auroville is not developing for the sake of growth, profit, or prestige. It is growing to fulfill a purpose: **to become "the city the earth needs"**. That city is not measured in population size or GDP; it can only be measured in consciousness.

Development as Sadhana

Development here must be an offering, **a sadhana**—a disciplined, sincere, and progressive manifestation of truth in material form.

This requires that we re-examine how we think about planning and construction. In most of the world, architecture and development respond to economic logic or aesthetic trends.

In Auroville, these must be secondary to the central question: Does this reflect the soul of Auroville? If not, then even the most impressive structures will ring hollow.



Form Follows Force

The Mother has told us that the city would be the **outward materialisation of the inner realisation**. While in the outside world, especially the west, the trend is that Form Follows Function, in Auroville, both Form & Function must be stemming out of the principle that form, or even function, **follows Force**. When the inner consciousness is strong, luminous, and aligned with truth, the outer form will find its right expression. But if we are disconnected from the inner, the outer will be chaotic, inconsistent, and disharmonious. The forms in Auroville shall evolve as the consciousness of its participants evolves.

That is why the structure provided by the Mother's plan is so crucial. **It is not restrictive — it is liberating.** It gives us a stable base within which creative energies can flourish. Without it, we would be improvising in the dark, responding to short-term needs, expressing popular ideas that are trendy today, rather than building toward a long-term vision, a vision so futuristic that the minds of today can only boggle.

This is not to say there is no room for innovation. On the contrary, the Mother herself said that the city must be ever new, ever growing. But the innovation must come from within, aligned with the city's soul, not from the pressures of convenience, politically-driven agendas, commercialism, or fear mongering.

Challenges of the Present Moment

Today, Auroville faces a defining moment in its development. After years of slow and organic growth, we are now entering a phase where larger infrastructure, housing, and services must be created to support the influx of volunteers, residents, and guests. This is not a problem — it is a gift, a sign of life and movement. But it comes with challenges.

The greatest of these is to ensure that our response to material needs does not override our compassion. Auroville should never be built under pressure, because to build under pressure is to make compromises, such as to invest collective funds to build outside the master plan area, to forgo quality for speed, or to treat Auroville's development as a logistical problem rather than a sacred task.

We must resist this drift. If we do not build in alignment with the Mother's vision now, it will only be all the more impossible later. Each road, each building, each layout decision has long-term consequences — and not just physically. We must strive together to protect the soul and substance of the city.

The real task before us is to integrate the inner maps — the subtle blueprints of our evolving consciousness — with the outer structures we build. The beauty of Auroville is that it offers this possibility: a fusion of the spiritual and the material, of vision and execution, of soul and soil.

To do this, we must cultivate collective clarity. Residents must participate not with opinions but with aspirations. Development must become a collective yoga, not of uniformity, but of unity.

We are not building a utopia made of ideals; we are building a living force, one that evolves, adapts, and grows while remaining rooted in truth. The city's strength will lie not in its structures alone but in the consciousness they embody.

Auroville reaffirms its commitment to the Mother's plan — not as a rigid doctrine, but as a symbol of truth, and of an ardent faith. Let us learn to read its lines as we would a sacred text — not to repeat it mechanically, but to understand its spirit.

Let us not merely protect it, but realize it, in our minds, in our hearts, and with our hands.

"It is the Flame that matters..."
– The Mother

The outer structure is a frame for the inner flame. If we get this right, Auroville will not just be a city — it will be a soul-space, a place where humanity can begin to live differently, in the light of a higher consciousness - The Cradle of The Superman.

"Auroville is the attempt towards a material realisation of spiritual consciousness." – The Mother

Let the inner map guide the outer structure. And let our hands build only what our soul has already seen.

— *Sindhuja, Member, L'avenir d'Auroville/ ATDC*
Co-editor of Auroville Tomorrow

The Open Circle

In March 2025, I received an invitation that was impossible to refuse. It was from the Sri Aurobindo Bhavan, Kolkata. Flashback to 1977: I was a college student. Once a week, some from the English Honours class would walk out the back gate of Loreto into Middleton Street, then down Little Russel Street, turn left at Theatre Road for the British Council Library, where we got our reference books. It was a regular affair, but one day, I could not find the book I needed. I checked with the librarian, who looked through the catalogue cards. The book wasn't there. He waved his finger at the street outside, "There's a new library, just opened, across the street, No. 8, you can try there."

I crossed the street to No. 8 and entered a handsome but old building. At the reception, I asked if I could access the library and was waved in with a smile. It was a large, well-lit room full of books, but it didn't have what I was looking for. Annoyed, I was about to walk away when the lady at the reception said, "Are you sure you didn't find anything?" Taken aback, I pulled out a random book, entered it, and went home.

Later that night, I pulled out the book and began reading. By the end of the first paragraph, I was reading aloud, and by the end of the first chapter, I was drenched with the most miraculous tears of recognition. As though a door that had flung open inside and brought me home. The book was *The Mother* by Sri Aurobindo. I had never heard of him.

The following week, I went to return the book. At Theatre Road, the traffic had stopped at the signal. I looked up at the advertisements across the road: Zhandu Balm, Wills Classic, Surf Washes Whites, and then a small panel, next to No. 8. A face looked out from it, calm eyes, looking far beyond the traffic, and the words: Man is a transitional being, he is not final... What? I crossed the street in slow motion. That line had the power of a million stars. I saw the name of the building then: Sri Aurobindo Bhavan, Calcutta. Almost regretfully, I returned the book and asked the lady about Sri Aurobindo. She pointed to the yard at the back. "Why don't you go and sit there for a while. It is his samadhi."

No. 8 and the Samadhi became my refuge in between college and the weekly Jazz programme I anchored at All India Radio. I frequented the library now and read what I could, even if I didn't understand everything, but it all made sense.



And **Savitri**, my god! What more could one want to read after that? The Mother was still an enigma. A mystery that began revealing itself in the closeness of the heart, even as Sri Aurobindo was its universe.

The Bhavan, as No. 8 is commonly referred to, opened a different universe, a world which none of my friends or family seemed interested in, where names like Ramakrishna, Vivekananda, Bankim, Rabindranath, Raja Subodh Mullick, Bipin Pal took on a different tenor through Aurobindo Ghose's life. Dr Sisir Kumar Ghose visited from Shantiniketan or Pondicherry, with news of the Ashram or Auroville. "Do you really want to go to Auroville with all the trouble there?" I got that incredulous question often, specially from Himansu da. But Auroville was like an anchor cast far ahead, pulling me with its Dream.

Later, a friend from my class in Jadavpur looked at the books on my table and his brow creased with worry. "Why are you reading all this stuff? Are you unhappy?" I realized that my life had shifted a few degrees inward and a few degrees further than everything that was around me. On my 22nd birthday, I was at the Samadhi wondering what to do. My relatives were running a campaign to get me married, and I had to meet a prospective groom that afternoon. As I put my head on the samadhi, a line literally typed through my head, telling me to go to Auroville and with whom. That afternoon, unexpectedly, there was torrential rain, the roads flooded, and the meeting was called off. My parents looked at me quizzically, and we all laughed. A few days later, the friend from Auroville arrived, and a fortnight later, I was starting work at the Matrimandir workshop.

I have lived in Auroville for over 43 years now. So, when Biswajit Ganguli of Sri Aurobindo Bhavan invited me to deliver the Himansu Niyogi Memorial Lecture on Auroville, it felt like an acceptance and a blessing. I stayed in the Bhavan, now a heritage building, in a room with a high ceiling and a window that looked out over the samadhi. Despite the raging traffic outside, this has remained a sanctuary of peace.

The idea for a presentation on Auroville was mooted by Prof Goutam Ghosal, former professor at Viswa Bharati, Shantiniketan, who has specialized in Sri Aurobindo, Tagore, Shakespeare, and Whitman and is currently a member of Auroville's Governing Board. But I was introduced that evening by none other than the librarian from British Council, who had once suggested that I "try across the road" - Arup Basu. He later became part of the Bhavan and edits its quarterly journal, Shradha. Things had literally come full circle. The presence of the former Chief Justice of Kolkata and Mumbai High Courts, as chief guest, Hon'ble Justice Chittatosh Mookerji, was a real honour and humbling. At 96, he rolled in confidently on his wheelchair and spoke with absolute lucidity. The session was chaired and moderated by **Prof Ghosal**.

I made the Auroville presentation to a full house, in English, interspersed with Bengali, to a very receptive and attentive audience. The illustrated presentation covered Auroville's birth, purpose, and history, the ongoing challenges, work, and ways to collaborate, and the way ahead. Questions and comments spilled over after the session from the crowd of young and old gathered outside.

That night, as I sat by the Samadhi, I thought of the spiritual power and creativity that Bengal had given to a nation struggling for independence.



Sri Aurobindo's last article for the Karmayogin, smuggled out as he set sail for Pondicherry, said:

“Knowledge will not come without self-communion, without light from within... Every step that is taken in the light of a lower wisdom will fail until the truth is driven home. The work that was begun in Dakshineswar is far from finished; it is not even understood. That which Vivekananda received and strove to develop, has not yet materialized...A less discreet revelation prepares, a more concrete force manifests...”

Auroville was the next step prepared by Sri Aurobindo and The Mother, a concrete new force, they called the Supramental, that would connect the spiritual with the material world for the future of humanity. Not something hidden or discreet, but meant to manifest, whatever the difficulties on the way.

— Anu Majumdar, Author and Member, Working Committee

Reimagining Auroville's Abundant Future

Auroville was envisioned as a city of human unity, not just in spirit, but in systems. Yet while our ideals soared, our economic structures have often lagged: fragmented, reactive, and at times, disconnected from our collective aspiration. Today, Auroville faces a pivotal crossroads. Compliance pressures are rising. Trusts are under scrutiny. Community contributions are dipping. There's a growing fatigue—financially, administratively, and emotionally.

But within this discomfort lies a powerful opportunity: to fundamentally reimagine what the economy means in a place like Auroville.

Can we move beyond money as the sole measure of value? Can we shift from transactional survival to a regenerative, purpose-led economy—one that reflects the spiritual and social ideals we were founded upon? An economy that is not driven by profit, but by potential. Not powered by scarcity, but by shared abundance. This isn't about patchwork reform. It's about writing a new economic story—bold, conscious, and aligned with the vision of Sri Aurobindo and the Mother.

The time has come to integrate purpose with practice, vision with viability. To move from bookkeeping to soul-keeping. From mere management to manifestation.

Auroville's next economy must be nothing less than integral.

Beyond Money – The Six Ms of Auroville's True Wealth

Auroville's economy is more than numbers in a ledger. To truly understand our strength, we must look at all the forms of value that flow through this community. This means expanding our view from finances alone to six core forms of wealth—what we call the Six Ms.

Manpower is at the heart of any economy. In Auroville, it includes Aurovilians, Newcomers, volunteers, and friends from outside. Each brings unique skills, experiences, and intentions.



Mapping this human resource helps us see where energy is flowing and where support is needed. Materials & Assets refer to everything we use to create and sustain, from tools and vehicles to land, buildings, and infrastructure. Understanding their availability and condition helps us use them better and plan for growth. Mastery is the invisible capital—knowledge, craft, research, and innovation that have grown quietly over time. Whether in design, education, farming, or healing, every unit and individual holds wisdom that can be shared and scaled.

Minutes, or time, reveal our priorities. Tracking how time is used—in meetings, production, learning, or maintenance—can show where alignment with purpose is strong, and where we may be drifting.

Money continues to matter. Income, expenses, contributions, and grants form the financial flow. But it becomes powerful only when it supports the rest.

Finally, Meaning—the most vital of all. Does our economic activity support Auroville's ideals? Are we working from a place of service, joy, and collective progress?

Together, the Six Ms give us a fuller view. When we map them with honesty and care, we begin to see an economy that is alive, diverse, and filled with possibility.

From Cleanup to Creation – A Shift in Economic Posture

Auroville has spent the last few years addressing urgent issues in its economy—audits, corrections, and efforts to bring order to a scattered system. This phase was important. It helped restore a basic sense of structure. But order alone cannot build the future we aspire to. A conscious economy calls for more than just fixing. It needs imagination, initiative, and a collective shift toward building something meaningful.

This means engaging with our units and trusts as partners, not just subjects of review. Each unit holds lessons, struggles, and strengths that can guide the way forward.

We need open conversations—honest, respectful, and focused on solutions. Where things are working well, let us highlight and support them. Units that show financial clarity, social impact, or creative direction deserve recognition and encouragement. These become examples others can learn from.

We must step in with clarity and fairness where there are serious concerns. The goal is not blame, but responsibility. Auroville can stand taller when it stands truthfully.

This is the moment to move from response to renewal. By rooting our actions in shared purpose and practical steps, we can begin to design an economy that grows from the inside out—creative, conscious, and capable of holding the dream we came here to live.

Designing the Future – A 5-Year Plan for Integral Growth

The road ahead calls for direction, care, and clear intent. A five-year plan offers more than a timeline—it offers focus. This plan aims to plant strong roots while opening new paths for evolution.

First, strategic investment will follow a purpose. Funds will be placed where they nourish values, not just ventures. Projects that align with Auroville's deeper call will receive priority, whether it's in sustainable products, social impact, or long-term community benefit.

Next comes youth. The energy, insight, and dreams of younger Aurovilians must be shaped with mentorship and real opportunities. Entrepreneurship is vital, but so is skilling—helping young minds build what the community needs and what the world seeks from Auroville.

Third, shared services will bring more unity across units. From accounting and marketing to tech and logistics, pooling resources will save time, raise standards, and reduce friction. It's about designing systems that uplift everyone.

Then comes storytelling. **Auroville has value far beyond its products.** Through thoughtful branding, we can share its essence with the world—honestly, beautifully, and boldly.

Finally, continuity matters. **Those who hold the space today must pass it on with clarity.** Planning for generational transition ensures that spirit, stewardship, and skill all endure.

This is how we grow—with clarity, care, and coherence.

A Call to Courageous Collaboration

If Auroville's next economy must be nothing less than integral, then its making must be nothing short of collective. We began with the question: Can the economy reflect unity, purpose, and spirit, not just survive on structure? The answer lies in what we do now, together.

This is our chance to step into the ideal we speak of—where resources follow vision, and contribution follows consciousness.

The moment demands courage—not just to fix what has fallen through, but to lift what has always longed to rise. A new story wants to be told. A new model wants to be lived. We will need each other more than ever. Builders, thinkers, doers, keepers. Not to compete, but to converge. To co-create a system where wealth means meaning, and success means service.

This is how we return to the original promise of Auroville—not just as a place of spiritual search, but as a living demonstration. Of what is possible when an economy becomes a field of evolution.

Let this be the turning point. Let this be the strand where our strategy and spirit meet. Where we move from maintenance to manifestation. Where we don't just imagine the next economy—we build it.

Together.

—Lakshay Dharan, Resident of Auroville



(About the 'Mother's map of India', which includes Pakistan, Nepal, Sikkim, Bhutan, Bangladesh, Burma and Sri Lanka:)

"The map was made after the partition. It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it."

— The Mother

"I hope the trouble in Kashmir is the first step towards the unity of India and Pakistan. The Supreme Wisdom is seeing to it."

--- The Mother, 1965

"It is for the sake and triumph of Truth that India is fighting and must fight until India and Pakistan have once more become One because that is the truth of their being."

— The Mother



"The country feels much concerned about national unity. What is the Mother's vision of things? How will India do her duty by herself and by the world?"

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity."

- The Mother

1966
Cling to Truth
