
Auroville Tomorrow

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

Ushus: 1

Sri Aurobindo

Kiran: 3

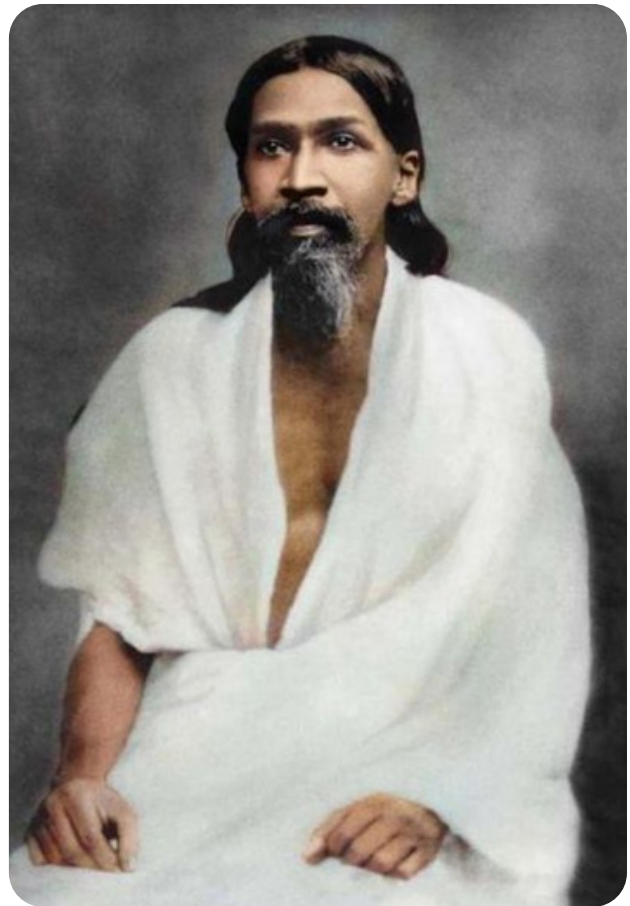
24th June 2025

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

All Life is Yoga

All Yoga is, in its nature, a new birth; it is a birth out of the ordinary, the mentalised material life of man into a higher spiritual consciousness and a greater and diviner being. No Yoga can be successfully undertaken and followed unless there is a strong awakening to the necessity of that larger spiritual existence. The soul that is called to this deep and vast inward change, may arrive in different ways to the initial departure.

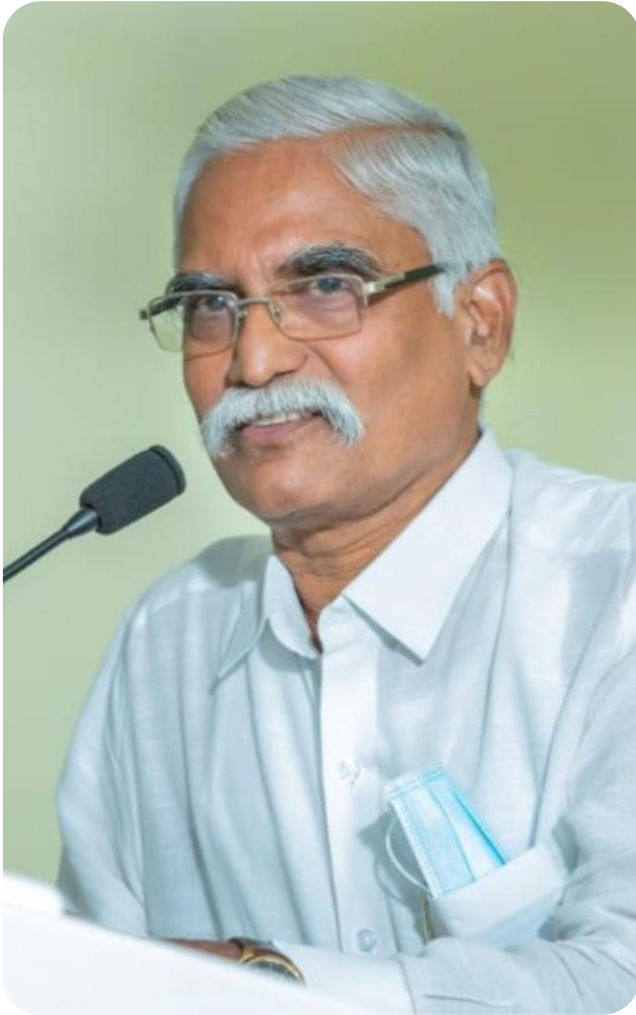
It may come to it by its own natural development which has been leading it unconsciously towards the awakening; it may reach it through the influence of a religion or the attraction of a philosophy; it may approach it by a slow illumination or leap to it by a sudden touch or shock; it may be pushed or led to it by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind or by long reflection, by the distant example of one who has trod the path or by contact and daily influence. According to the nature and the circumstances, the call will come. But in whatever way it comes, there must be a decision of the mind and the will and, as its result, a complete and effective self-consecration.



The acceptance of a new spiritual idea-force and upward orientation in the being, an illumination, a turning or conversion seized on by the will and the heart's aspiration, —this is the momentous act which contains as in a seed all the results that the Yoga has to give.

— Sri Aurobindo, *The Synthesis of Yoga*, Part II: Self-Consecration

Sri Aurobindo and the concept of Yoga



The physical world is a collection of distinct elements in the universe. The macrocosm is a subtle element in nature. Understanding them requires a long exploration of knowledge and practice of yogic meditation.

Sri Aurobindo says – ***“knowledge is attained only by doing yoga, not prior to that. All that needs to be known is whether the person’s conscience has been inspired towards yoga or not.”*** When a person is in ordinary consciousness he lives an ordinary life. When awakening and new consciousness comes then he leaves ordinary life. Realization is first attained through meditation. The development of spiritual consciousness is a very huge and complex task. Many things related to the

soul are called spiritual. Science calls it bioelectricity. Yogi’s call it energy of soul. The world is running like a movie on the formless universal omnipresence of the supreme being. One had to understand the world’s past before one could take on the future. Sri Aurobindo would like to include both the spiritual and the physical worlds in his vision of ‘Yoga’. In his vision - yoga is not just for personal salvation but for establishing divine life in the world.

Man tries to conquer sleep, hunger, fear etc. Sri Aurobindo says, ***“but to keep nothing from worldly life and to kill the senses or completely suppress their functioning is not a part of my Yoga.”***

The purpose of Sri Aurobindo’s yoga is to bring light, power and bliss of gods power and its active eternity into the life of human beings and transform it. This yoga is not the yoga of renunciation which separates one from the world, rather it is the yoga of divine life.





When Sri Aurobindo says ‘transformation’ – he doesn’t mean minor changes in nature. He doesn’t mean that attaining saintly nature, the perfection of virtue, attaining yogic accomplishments, or attainment of spiritual body, is transformation. Transformation means a total change of consciousness and is a specific type of change which will be a firm and definite step forward in the spiritual evolution of the being. This spiritual evolution will be greater and of a higher order and development. Its scope and completeness will be much greater.

The concept of yoga of Sri Aurobindo is something new in its elements. **He named it ‘Poorna Yoga’. It adopts the essence of the old yoga and many of its processes. Its novelty is in the comprehensiveness of its objectives, approach, and methodology.** Sri Aurobindo says that his objective is not to interfere in social issues within the framework of present humanity but to bring down a higher spiritual light and superior power, which will bring about a total change in the consciousness of the earth. The power of yoga is a special power of spiritual consciousness to develop a divine life.

According to Sri Aurobindo – “Clear knowledge and inner self vision, subjugation of ego, self less dedication, subtle truthfulness in work are the four wheels of yoga chariot.” He who has this will progress safely on the path of divine life in this 21st century.

—Prof.R.S.Sarraju , Former Pro-Vice Chancellor University of Hyderabad

International Day of Yoga 2025: Yoga for One Earth, One Health

This year marks the 11th International Day of Yoga, celebrated under the theme “Yoga for One Earth, One Health”. It echoes a deep truth long held in Indian wisdom: that personal well-being and planetary health are inseparably connected. When we align the body, mind, and spirit through yoga, we awaken not only to inner balance but also to a profound sense of responsibility for the world around us.

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



In 2014, the United Nations adopted a resolution to mark June 21 as International Yoga Day, co-sponsored by a record 177 countries, a testament to the spontaneous and universal appeal of Yoga. That this ancient Indian discipline could unite such a wide global community is symbolic in itself: **Yoga has become more than a practice; it is a living bridge toward collective consciousness.**

Sri Aurobindo and The Mother envisioned **Integral Yoga** as a means of complete self-integration, where the physical, vital, mental, and psychic dimensions move harmoniously toward the Divine. The Mother reminded us:

This vision turns even daily actions into spiritual practice. And as Sri Aurobindo clarified:

“The asanas are one means for control of the body, as is Pranayam for the life-forces, but neither is indispensable.”

At Auroville, Yoga is not confined to postures alone. **It is lived through work, relationships, study, and silence.** This year, as communities here and across the globe gathered in parks, halls, and open spaces to celebrate, it became evident how the physical can serve as a gateway to the inner and **how mindful living nurtures a deeper, sustainable harmony with the Earth.**



“In fact the whole aim of the Hathayogin may be summarised from our point of view, though he would not himself put it in that language, as an attempt by fixed scientific processes to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed causal vehicle.” Sri Aurobindo, CWSA 23: 529

In a time of ecological imbalance and fractured global relations, Yoga offers not just personal relief but a path to enduring unity. It calls us to live the spirit of Vasudhaiva Kutumbakam—the world is one family—by caring for our bodies, our choices, and our planet as parts of one conscious whole.

**As the Mother said, “Make all that you do—work, personal activities, relations with others—an offering to the Divine. Then your whole life will become Yoga.”
(CWM 20:270)**

Yoga as a Living Bridge Between Generations



Yoga, that ancient journey inward, has always been more than a physical movement; it is a bridge between worlds: between the old and the new, silence and sound, detachment and transformation. For the older generation, yoga began with poetic stillness. It looked back at the past and stepped into infinite silence. The horizon was not a challenge to be met, but an escape from the noise of the world. Moksha, the ultimate liberation, was the final destination.

As the Mother reminds us:

"In the silence and concentration of yoga, the person who appears to be alone is, in truth, one with the entire universe."

Today, however, the younger generation, facing a noisy, fast-paced, and complex world, seeks more than liberation; it seeks transformation. Yoga, for them, is not an escape but a field of engagement, an effort to reshape the world from within.

For the youth, yoga is an anchor in chaos, a way to reintroduce stillness into a life saturated with sound, speed, and screens. It's not found in caves but in cities, not in withdrawal but in conscious participation.

In Auroville, for instance, yoga is lived as Karma Yoga, through making tea for others, planting a tree, or editing a collective text. The sacred merges with the simple.

The older generation approached yoga as a quiet art of living, grounded in solitude, breath, and detachment. They practiced it not as an exercise, but as a state of consciousness. Each breath was a mantra, each still moment a step toward unity.

"Yoga," Sri Aurobindo said, ***"is discovering the inner power that transcends all physical and mental limitations."***

But the roots of today's yoga lie in those traditions. The silence of the past is the fertile soil of today's action. And perhaps the core difference is this: the old walked away from the world to find themselves; the young walk into the world to reimagine it.

While the younger generation might not use traditional terms like moksha, they deeply understand the need for inner grounding in their complex, digital lives. So they seek yoga not as repetition but as reinvention, with dance, voice, art, touch, and civic action. They meditate in cafés, write mantras in code, and pause before replying to messages. They seek to be present. And in doing so, they awaken a new form of practice.

As the Mother said:

"Yoga must live in the streets, the workshops, the homes, and the hearts of people."

In Auroville, this is not a metaphor. Youth engage with consciousness while creating community spaces, farming land, mentoring peers, and hosting workshops. The sacred is no longer secluded; it is woven into the daily.



Presence, precision, and responsibility become forms of sadhana, and yet, the dialogue between generations must remain alive. The quietude of the elder and the urgency of the young are not opposing forces, but complementary rhythms. One brings depth, the other innovation. One brings root, the other reaches.

"Every generation," the Mother says, **"has a light to offer the world. The younger must express it in their language, but without losing the link to the source."** This is not just a conversation; it is karma yoga at its most refined—offering space, allowing difference, and trusting the unfolding. The elder generation shows its yoga not by guiding, but by letting go, by creating a space for new voices, new experiments, new errors, and new truths.

"Karma Yoga," wrote Sri Aurobindo, **"is action offered without attachment, building and stepping aside, guiding without control."** In this silent surrender, a higher order emerges. The teacher listens, the elder observes, the lineage breathes. Light is passed, not preached.

Yoga, then, becomes more than posture, more than ritual. It becomes the live dialogue of generations in search of truth. A continuity of soul. A shared breath between past and future. Let one step back, and another step forward. Let one hold space, and the other fill it with meaning.

Let yoga be not just personal mastery but a collective offering. In times when the world trembles under the weight of its fragmentation, when voices grow sharp and silence feels rare.

The presence of a generation grounded in sincerity and service becomes not just hopeful, but essential. With the guidance of those who have walked before them, and the quiet strength passed down through lived wisdom, the younger generation has the potential to weave light through rupture, to turn dissonance into rhythm.



This is no longer merely an individual path; it is a response to the collective need for healing, meaning, and conscious reconstruction. **For in this transmission, yoga lives on, not just in silence, but in collaboration.**

Perhaps the greatest karma yoga of the elder generation lies not in teaching or preserving, but in trusting: trusting the evolutionary leap of consciousness, trusting the new forms, new rhythms, and new voices. To bless the departure from old forms is not to abandon tradition, but to deepen its spirit. **When elders offer space with love rather than certainty, they become the sacred ground from which the future can rise.**

As Sri Aurobindo said:

"True evolution is not just in changing forms, but in carrying forward the essence. Each generation is a new voice for the same truth."

**And that truth, in every age, whispers:
Be still. Be awake. Be whole.**

—Anita Kamali, Writer, Co-editor of Auroville Tomorrow Newsletter

From Resistance to Realisation (It's time)

"The resistance of inertia in consciousnesses and Matter are the reason why that Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, shocks, and conflicts. Instead of everything working out 'normally,'"

I might say, smoothly (as it should), all that resisting, opposing inertia causes things to start clashing together in a tangled movement, with disorder and destruction, which are made necessary only by the resistance but were NOT indispensable: they might not have been – they should not have been, to tell the truth. Because that Will, that Power, is a Power of perfect harmony in which each thing is in its place, and It organizes everything wonderfully: It comes as an absolutely luminous and perfect organization, which you can see when you have the vision. r

But when It descends and presses down on Matter, everything starts seething and resisting. So to want to ascribe to the divine Action and the divine Power the disorder and confusion, and destruction is yet more human nonsense. It's inertia (not to speak of ill will), it's inertia that CAUSES the catastrophe. It isn't that the catastrophe is willed, or even that it's foreseen: it is CAUSED by the resistance."

— July 9th 1966, Agenda, The Mother

Auroville stands today renewed, not only in its purpose but also in the clarity bestowed by the judiciary of India.

Over the past three years, the Auroville Foundation has faced a storm of legal challenges, many initiated not to correct injustice but to resist change. Yet, the storm has cleared. In ruling after ruling, both the Hon'ble Supreme Court and the Madras High Court have affirmed the legality of the actions taken since 2021, the authority of the Governing Board, the validity of its regulations, and the statutory sanctity of the Auroville Master Plan. These victories are not merely administrative successes — they are a re-establishment of truth in action, and a call to rise beyond old patterns of resistance. Yet the storm is passing, and the calm descends, clearing the path for what The Mother called "the site of material and spiritual research for a living embodiment of an actual human unity."



Echoes from the Past:

This moment is not without precedent. In the landmark *SP Mittal v. Union of India* case, which was the final legal battle that led decisively to the enactment of the Auroville Foundation Act in 1988, the Supreme Court of India had, as early as 1982, recognized the dangers of factionalism and mismanagement within Auroville. The Court observed:

“The dream of the Mother had been converted into a nightmare.” and that there was an “acute law and order situation”, “serious irregularities in management,” and “continued groupism among residents bringing a bad name to Auroville.”. The court noted that Government funds were “diverted or left unutilized,” and the township’s growth had “come to a standstill”. Infighting between resident groups had caused “the atmosphere to become so bad that it gave rise to a law and order problem”. The Court upheld the Government of India’s intervention, declaring it was necessary to “put the management [of Auroville] on the wheels again.”

These words from over four decades ago could just as well have been written about the situation between 2021 and 2025. Once again, a faction within Auroville has resisted change, obstructing progress. And once again, the judiciary has affirmed that it is not obstruction, but lawful organization, that will carry Auroville forward.

Judicial Milestones (2021–2025)

- Supreme Court Rulings (March & May 2025):
 - Reaffirmed the statutory validity of the Auroville Master Plan, approved in 2001.
 - Quashed the NGT’s stay on Auroville development, affirming the need for “sustainable development” and rejecting misuse of the Precautionary Principle.

Upheld the Governing Board’s authority to issue Standing Orders and regulations without requiring the Residents’ Assembly’s consent, particularly for the Auroville Town Development Council, calling attempts to block them “frivolous” and “abuse of process.”

Madras High Court Judgments (2022–2024):

- Dismissed numerous writ petitions filed by disgruntled individuals seeking to stall development, reverse appointments, or paralyze functioning.
- Recognized the legitimate Working Committee under Section 20(3) of the Auroville Foundation Act.
- Validated land exchanges and reaffirmed their full statutory compliance.
- Fully affirmed that appointment or change of executives to the various Units and Services of Auroville are well within the powers of the Governing Board.

Interim Injunctions Vacated:

- The High Court and Supreme Court removed all blocks on the implementation of the new Regulations related to admissions & terminations.
- The judiciary affirmed the presumption of constitutionality in favor of the Auroville Foundation’s actions. In every judgment, the courts have consistently echoed the truth: that Auroville’s statutory structure is sound, its Master Plan lawful, and its governance legitimate.



Auroville's Future: Discipline and Dharma

Sri Aurobindo wrote: **"In what I am trying to do, spiritual realisation is the first necessity, but it cannot be complete without an outer realisation also in life, in man, in this world."**

In this spirit, the legal victories are not cause for triumphalism — they are invitations to greater discipline, renewed clarity, and deeper sincerity in our collective task. The courts have spoken — but more importantly, the path has been cleared. We must now turn away from old habits of sabotage and stagnation, and return to the deep aspiration that founded Auroville — to be the cradle of a new world, not the battleground of old egos.

Authority and Aspiration: The Role of the Residents

That the Governing Board has been established by the highest courts as the supreme statutory authority in Auroville does not, in any way, diminish the vital role that residents - today's and tomorrow's - are invited to play in the building of the city. **The Act provides a foundation, but it cannot animate the soul of Auroville.**

"There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities;"

- The Mother, A Dream

Sri Aurobindo envisioned a gnostic society — a collective living not by compulsion or rules alone, but by inner light, conscious evolution, and a harmony rooted in the realization of the principle of unity. Only the residents of Auroville — those who have chosen to dedicate their lives to this dream, who walk this path each day — can attempt and ultimately succeed in creating such a society.

“A collective aspiration can change the course of circumstances.” - The Mother

These legal victories are important not as endpoints, but as clarifying beacons. They help dispel the confusion and distortion that has stalled the collective movement forward. And because many of the legal challenges came not from external authorities but from within — from our own brothers and sisters — the affirmation of truth in these judgments becomes an important milestone. It marks a threshold.

But beyond the courtroom, the real task lies within and among us. No law, no court, no structure — however just — can manifest Auroville's ideal. That responsibility remains with the residents themselves, individually and collectively, as stewards of the Charter, instruments of a greater becoming, and children of the Mother's dream.

“The first necessity is the inner discovery in order to know what one truly is behind social, moral, cultural, racial, and hereditary appearances. At the centre there is a being free, vast and knowing, who awaits our discovery and who ought to become the active centre of our being and our life in Auroville.”
- The Mother,
To Be A True Aurovillian



From Legitimacy to Living Practice

The affirmation of the Governing Board's authority and the Residents' Assembly's advisory role, through the courts, is not an end in itself — it is the clearing of the way. These legal recognitions are not substitutes for transformation; they are scaffolding for it. They establish a stable outer framework so that the deeper work — the building of a new consciousness, a new way of living together — can proceed without obstruction.

The structures are now clarified. The Master Plan stands reaffirmed. The noise of confusion has quieted.

What remains is the work that only we can do — to walk forward, not as fragments, each pulling in a different direction, but as a cohesive collective aspiring body, guided by the light within.

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

- The Mother, Auroville's Charter

—Sindhuja Jagadeesh

Auroville's Legal Coordinator & Contributor for Auroville Tomorrow

Reimagining AI in Auroville: Youth, Purpose, and the Yuvabe Spirit



1. How would you describe the spirit of Yuvabe if someone who has never visited Auroville asked you what it's really like on the ground? What makes it unique among youth initiatives in the region?

Yuvabe is not just another unit in Auroville. It's a movement that invites young people to show up fully, to work with their hands, serve with their heart, and grow from the inside out. Unlike many youth initiatives that focus solely on skills or jobs, Yuvabe gives equal weight to purpose, inner growth, and community connection. You might find someone coding high-tech AI Agents for a multinational client in the morning, working on a STEAM project with an Auroville school student and cleaning up the beach in the evening. That's the rhythm here.

2. Artificial intelligence is often seen as something that belongs to Silicon Valley and glossy tech labs. How do you teach or apply this technology in a place like Auroville, with its grounded, collective, and sometimes challenging context?

The AI revolution is no longer a choice, it's inevitable. If young people want to participate meaningfully in the world ahead, they need to understand how to work with it. But here in Yuvabe, we're not chasing trends. We work with AI the same way we approach everything else: through relevance and responsibility. Whether it's building conversational bots for educational support, designing health coaching tools, or simplifying local retail workflows, AI becomes a tool to serve, not just to impress. It's hands-on, grounded in real needs, and deeply contextual. We're helping youth not just learn AI, but live it in a way that aligns with values they can stand behind.

3. You've spoken about 'Work, Serve, Evolve'. What has been the most surprising way that young people at Yuvabe have "evolved", not just professionally, but as human beings?

The real evolution isn't in their portfolios. It's in their posture. We've seen young people who arrived quietly, unsure, sometimes even disengaged, gradually step into leadership, not through pressure but by finding their own rhythm. Some at Yuvabe have begun teaching AI, digital marketing, design, and sustainability to fellow youth. Others now coach local teens in spoken English. A few have designed and led STEAM projects for children, while some use theatre to raise awareness on issues like gender, addiction, and mental health. The real surprise isn't just in what they learn. It's in how naturally they begin to serve, once they feel seen, supported, and trusted.

4. You've mentioned an interest in expanding your work with women. What role do rural women play in Yuvabe's next development phase, and what kinds of investment or training do you believe are most needed to support that?

We see rural and Auroville women not as beneficiaries, but as future co-creators in tech, digital marketing, design and sustainability. In our training program "Bridge," we've fully covered tuition and related costs for women to make it more accessible. We also drive women-centered workshops on financial inclusion and personal development. We engage experts regularly to help develop perspective and leadership abilities in women. We're also actively hiring women and working to build a supportive environment that respects their responsibilities at home. Being in rural India means acknowledging their realities, not overriding them, and creating a space where work and family life can co-exist with dignity.

5. I understand that Yuvabe collaborates with Bangalore within India, and with countries like Singapore internationally, two very different tech cultures. What do these partners take away from working with a place like Auroville? And what does Yuvabe gain from them without compromising its core spirit?

Partners often come expecting tech transfers. But they receive something deeper—an experience of technology in service to life, not the other way around. It's a contrast to their usual way of working, and it often leaves a lasting impression. The story of Auroville and its reason for being moves many of them. Some have supported us by helping build labs, improving school infrastructure, or simply sharing our story with others. When we speak of service, community, and purpose, it tends to land in ways we didn't always anticipate. Partners are often amazed to see our youth engaging and delivering projects to leading organizations like the Gates Foundation, Visa, etc., and other brands and startups based in the Auroville bioregion. They recognise the potential in our youth, both in their skill and intention. For our youth, this kind of exposure is expensive. Working with clients from across India and around the world gives them a window into how business operates globally, and how the latest AI tools are being applied. They get hands-on experience with cutting-edge technology while remaining grounded in values that keep their learning purposeful and human.

6. You're preparing to offer a course on 3D printing. Beyond just skill acquisition, what new horizons do you believe tools like this can open up, especially for youth who may not have had access to such technologies before?

For many young people, especially in rural settings, 3D printing is not just a tool, it's a doorway. It allows them to go from idea to object, from problem to prototype, using just a laptop and the right mindset.



For many young people, especially in rural settings, 3D printing is not just a tool, it's a doorway. It allows them to go from idea to object, from problem to prototype, using just a laptop and the right mindset. Through our 12-week live online course in partnership with 3DPD, India's leading product innovation company, youth learn CAD modeling, design thinking, and digital fabrication using Fusion 360. But more than technical skill, they walk away with confidence, the sense that they can create, test, and build solutions on their own terms. Whether they go on to join design studios, support local manufacturers, freelance, or start something of their own, 3D printing gives them tangible agency. It's not about learning a trend. It's about unlocking the power to shape the world around them, with purpose and precision.

7. In a world of flashy apps and startup pitches, how do you teach young people to build not just products, but purpose?

We anchor everything in our motto: Work. Serve. Evolve. Before building anything, we invite youth to ask not just what they want to create, but why, and for whom. Purpose begins when we root design in empathy, not ego. At Yuvabe, we cultivate more than skills. We nurture courage to try, creativity to imagine new possibilities, and care to build with sensitivity and impact. Youth are exposed to real-world challenges early on and are encouraged to listen deeply, observe closely, and prototype thoughtfully. Their purpose comes from proximity to people and from choosing to serve with intention.

8. Your programs blend tech, creativity, and inner growth. Is it ever messy to hold all these threads together? What keeps the balance alive?

Yes, it's often messy, and that's the beauty of it. Tech brings structure. Creativity brings flow. Inner work brings pause and reflection. At Yuvabe, we don't try to separate these threads. We hold them together through rhythm and intention. Our Evolve sessions are a core part of this balance. We've held workshops on mental fitness and resilience, explored inner strength, and created space for self-awareness through yoga and group sharing. At the same time, we use theatre as a form of expression, where emotion, voice, and storytelling become tools for both personal and social transformation. We design our programs to breathe. There's time for prototyping and time for stillness, space for iteration and space for listening. The mess isn't a problem to solve. It's part of the path, and we walk through it, together.

9. Your STEAM Lab and summer camps for children aged 7 to 12 are an important part of Yuvabe Education. How do you design STEAM experiences that are fun, age-appropriate, and meaningful for younger children? What kinds of games, building activities, or hands-on experiments have sparked their curiosity the most?

We design for wonder. For children, learning sticks when it feels like play and invites curiosity. Whether they're building wind-powered cars, racing solar mini-vehicles, crafting clay circuits, or programming simple robots, every activity is open-ended and rooted in real-world questions. We often bring in stories, like the Ramayana, folk tales, or fairy tales, to ground projects in something familiar and meaningful. A bridge-building challenge might be tied to Hanuman's leap, or a light-and-shadow activity to a story about fireflies. Games are everywhere, in how they learn, test ideas, and share what they've built.

More than anything, our camps offer a joyful, purpose-filled way to spend the holidays. Kids explore, invent, and express themselves, blending science with storytelling, structure with freedom, and curiosity with care.

10. Bridge seems to be more than just a program; it feels like a platform where inner growth, social responsibility, and innovation meet. What inspired its creation, and what kinds of journeys have you seen young people take through it?

Bridge was born from a gap we saw: young people who were gaining skills, but had no space to connect those skills with self and society. Our 12-week program is designed to do just that. It brings together real-world projects for hands-on learning, community immersion for relevance, and self-reflection for personal growth. We've seen youth shift from uncertainty to clarity, from being passive participants to becoming confident facilitators. For many, it's the first time they feel fully seen and valued—not just for what they can do, but for who they are becoming.



11. Finally, if a young person were to walk into Yuvabe tomorrow, confused, curious, maybe even a little lost, what would you hope they take away after spending a week with your team?

That they belong. That their questions matter. That learning can be joyful, rigorous, and kind. And that they don't have to have it all figured out, they just need to start, and they won't be doing it alone.

**—Anupama Jagadeesh,
Co-founder and mentor, Yuvabe.**

Strategic Planning as Sadhana

A synthesis of vision, collaboration, and conscious action for a collective evolution.



Often, planning is considered to be a dry domain of technocratic exercise, merely for the endeavours of engineers, architects, administrators, and policymakers. Sometimes, in the context of Auroville, the individuals associated with such aptitude or attitude are scoffed at or sidelined as being too material or mental. Yet, if we accept that all life is yoga, then no aspect lies outside the scope of progress. Under the influence of Grace, one is almost compelled to view everything—even strategy and planning—as part of life, making them a possible path of yoga.

When seen through the lens of Integral Yoga, planning becomes a sacred discipline, a conscious exercise, a seeking for, and an attempt at, an offering of synthesis. In the context of Auroville—a place born out of aspiration, not ambition—planning must serve as a bridge between vision and manifestation. For example, between the dream and spirit of the City and its material form and function.

As the adage goes, *failing to plan is planning to fail*, but planning without purpose is also a form of failure—one that disconnects us from a deeper, wider, and truer progress in our collective journey.

Auroville never sought to be an ordinary settlement. It is a laboratory of evolution, a crucible for the future of human unity. In that sense, every decision we make—social, cultural, economic, ecological, political, technical, legal, ethical—cannot be set aside as administrative acrobatics. For each of these, become an occasion for growth and a matter of conscious action. Thus, every line on a map or a roadmap carries within it a consequence, a collective choice, making our collective life much more than the sum of its individual parts.

Planning, then, must become an essential part of our life in Auroville. This yoga of planning cannot be practiced in the narrow sense of perspective, postures, or personal preferences, but yoga in the expansive sense Sri Aurobindo intended: a methodical discipline towards the transformation of life itself. The authentic planning process—Yojana Yoga—offered in that sense, can become a subdomain of Karma Yoga: selfless action offered to the Divine.

In Auroville, where material and spiritual aspirations are meant to converge, this alignment must not be incidental or accidental—it must be intentional. The maps we draw, the policies we write, the infrastructure we lay, the business plans we chart—these must seek to be acts of conscious collaboration. True results that are amicable to all never emerge when planning is merely an outlet for egoic assertion or reactive politics. They can only bear fruit—or flowers—from inner attunement and outer authenticity. It has to be pursued as a collective sadhana, a yoga of will, surrender, courage, discipline, and harmony. Planning in itself must be considered as an action, and thus, residents must willingly collaborate and serve it.

Unfortunately, too often in recent years, planning has been reduced to a battleground—between ideologies, interest groups, or interpretations of the past. This is the result, amongst other things, of a shortsighted approach to planning. When our vision is limited to what's in our sight, we become parochial and narrow-minded. This inevitably ensues in a dogfight between differing perspectives. But this belongs to an old world.

Now is the era of BVR—**Beyond Visual Range**. We must learn to intentionally look beyond what we habitually see. Strategy begins here: in the ability to hold a broad view and take a synthetic approach. It's not planning for the sake of planning, but aligning action with a higher consciousness through the conscious organisation of life. Thus, strategic planning seeks to rise above sides—to look beyond our lives, and our lifetime—to suggest that the very way we approach planning must be transformed and re-anchored in the original vision. This is a vital skill—not just for Auroville, but for the world.

This article is a call to such planning. An approach to strategic planning that goes beyond being reactive, but proactive towards the vision. Not rigid, but receptive. Not divisive, but synthesising—and yet decisive. Not for the few, or of the few, but for the whole. In fact, for humanity as a whole. Auroville invites us to see planning as a yogic act—an alignment of thought, vision, collaboration, and action—toward collective and conscious evolution.

Planning as a Yoga?

We often think of yoga as stillness, silence, or inner work. But yoga can also take the shape of a meeting, a map, a draft plan. When we approach planning not as an administrative burden but as a willed act—held in awareness, offered in sincerity—it becomes a form of sādhanā. Planning, then, is no longer about outputs alone, but about outcomes. About the quality of attention we bring to each step.

This doesn't mean we abandon rigour or clarity. The spirit must not become an excuse for mediocrity. Too often, "purity of intention" is used to mask lack of rigour or avoid accountability. On the contrary, a yogic approach to planning demands more from us—not less. It asks for inner poise and outer precision.



It is this union that transforms the planner—not into a manager of outcomes, but a midwife of possibilities. It calls for humility in listening, courage in articulating, and discipline in shaping the field. The real shift is not from action to inaction, but from unconscious action to deliberate offering. Not to escape the complexity, but to enter it with awareness.

When we act from a place of dedication and discipline, offering the labour of their hands, heart, and head to the Divine and to the collective good, the outcome is often more harmonious. Sometimes unexpected. Always truer to the soul of the work. In such a space, even technical tools—spreadsheets, timelines, blueprints—become instruments of collective consciousness.

What if planning, with this approach, became an expression of trust? Moving away from fragmentation. Seeking synthesis—not only between physical components, but also between the tangible and the intangible, the probable and the possible, the practical and the visionary. As Sri Aurobindo envisioned a future where all aspects of life participate in spiritual evolution, so must planning become the art of weaving these threads into a coherent and harmonious whole.

Everything begins with a dream. A vision. Toward something larger, deeper, higher, and truer—starting with the *ideal*, the intuitive, luminous possibility that seeks expression. Without this, planning becomes sterile or reactive. With vision at the centre, details may fall into place naturally, shaped not by fear or compromise, but by creative alignment. To access this vision, the planner must cultivate their inner compass. Tools, techniques, and policies are valuable, but they cannot replace silence, sincerity, and surrender. The most powerful plans often emerge not in meetings, but in quiet moments of contemplation. When the planner tunes in with receptivity, listens deeply, and aligns with a higher will, planning becomes a form of concentration-in-action.

When approached in this spirit, planning becomes not only a discipline but a delight. *Planning as sādhanā* becomes planning with joy—an expression of love. The work, no matter how detailed or demanding, becomes luminous. And with that joy, comes beauty. For beauty, too, is a way of the Divine—a special manifestation of the Supreme in Matter, just as Truth is in the mind, Love in the heart, and Power in the vital. As the Mother reminds us, “In the physical the Divine manifests as Beauty.” Planning, then, may become a form of aesthetic offering—in which clarity, harmony, and grace reveal the presence of consciousness in the lines of a layout and the rhythm of a process.

“On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge, on the vital plane through power and on the psychic plane through love.”
CWM: 15: Chapter 1

“The Divine manifests in the psychic as love, in the mind as knowledge, in the vital as power and in the physical as beauty.” CWM 13:380

“Beauty is the special divine Manifestation in the physical as Truth is in the mind, Love in the heart, Power in the vital. Beauty is the way in which the physical expresses the Divine — but the principle and law of Beauty is something inward and spiritual which expresses itself through the form.” Sri Aurobindo CWSA, vol. 27, page 699

Planning need not be a solitary or elite exercise. When approached with purpose, it becomes a shared field of *sādhana*. But true collaboration isn't vague consensus or endless consultation—it's a disciplined process of aligning different capacities around a common vision. Participation must be purposeful and structured, with people contributing meaningfully across specific domains—land, economy, education, governance, infrastructure, and more. Each focus area becomes a site for collective intelligence to act. When responsibilities are clarified and processes transparent, collaboration becomes empowering, not chaotic. Strategic planning, then, becomes a choreography of energies. When we bring in diverse perspectives—not to dilute, but to deepen—the field of awareness expands. It's not merely democratic; it's dynamic. In this expanded field, new insights may emerge. Planning, then, becomes a shared attunement to the work that wants to be born through us.

Strategic planning unfolds in both time and space, not just as measurable dimensions, but as living fields shaped by perception and culture. Time is not limited to a timeline of deliverables; it is a rhythm of readiness, of cycles of emergence, integration, and shift. Space is not confined to geography or departments—it is context, capacity, and collective attention. To plan well is to recognise how time is felt and how space is held. The best strategies arise when we work with these invisible forces, not against them—when we understand not only the metrics, but the mindsets that organise them. Misaligned planning imposes urgency where patience is needed, or fills space without cultivating presence. True strategic work listens first to the readiness of time, the receptivity of space, and the consciousness that moves through both.

Ultimately, planning in Auroville must stay attuned to the spiritual core of the Charter, To be a True Aurovilian, and the Dream—as a living, breathing reference point. For this, the aspirant planner must gradually shed the ego, not as a moral gesture, but as a necessary condition for clarity. The need for control, credit, or validation must give way to trust in something deeper. Only then, perhaps, can the Force begin to move through them—unhindered, unseen, but unmistakably present.

When planning becomes 'Ordinary'

For planning to serve as a form of yoga, it must be rooted in larger purpose, and collective aspiration. But too often—especially in places striving for high ideals like Auroville—planning loses its spiritual core and becomes a dry, reactive, or even divisive affair.

The sacred act and responsibility of co-creating the future can devolve into a technocratic exercise, a battlefield of egos, or a repetitive administrative function devoid of soul. It is in these moments that planning becomes ordinary—mechanical, political, or worse, spiritually regressive.

One of the most common pitfalls is when planning becomes a tool of centralised power. Decisions, maps, and mandates imposed without context or co-creation may appear efficient, but they are hollow. They fail to account for the living energy of the place and people. Instead of inviting alignment, they breed resistance, confusion, and eventually apathy. Planning loses its connection to the field it is meant to serve.

Worse still, vision is often hijacked by narrow ideologies. Whether masked in the language of environmentalism, modernism, traditionalism, or even spirituality, narrow positions can weaponise vision.

The result is rigidity, polarisation, and paralysis. Instead of working toward synthesis, we enter a cycle of ideological tug-of-war, where the plan is no longer a living aspiration but a political manifesto to be defended—at any cost.

In this way, planning becomes reactive and emotionally charged. The lofty, receptive mind of the planner—once capable of holding complexity, nuance, and vision—gets clouded by personal opinions, political calculations, and surface-level urgencies. Inner work is hardly remembered—or at best, sidelined.

In this way, planning becomes reactive and emotionally charged. The lofty, synthesising mind of the planner—once capable of holding vision, complexity, and subtle signals—gets entangled in tactical noise and emotional undercurrents. Its natural receptivity dulls under pressure. Inner work is hardly remembered—or at best, sidelined. Personal grievances, historical baggage, and unresolved group dynamics overshadow the clarity required for purposive decision-making. Meetings become arenas for subtle (or overt) battles of will. Fear of change and attachment to outcomes take precedence over openness and conversation. This is where the quieter, steadier voices begin to withdraw, and the loudest or most rigid take the stage. When decisions are made without genuine listening or clarity, people lose trust in the process. Soon, each feels excluded, unheard, and often ends up opposing even well-meaning proposals. What should have been a collaborative unfolding turns into a fractured and alienating experience.

Over the years, a reactive culture has taken root in Auroville. Instead of proactive, strategic evolution, the system has become mired in firefighting, litigation, and last-minute scrambling. There is little spaciousness for long-term visioning. Each week brings a new crisis, each year a new committee, but the deep direction remains elusive. Even the structure of participation becomes skewed. We veer between top-down authoritarianism and bottom-up chaos. Either planners impose plans without listening, or the need for total consensus delays decisions indefinitely. In both extremes, momentum is lost, and polarity replaces progress.

We begin to obsess over form, mistaking beautifully drawn blueprints for the actual force that animates life. Without the inner fire, without inspiring intention, even the most elegant plans fail to manifest. Eventually, energy stalls. Endless consultations, critiques, and revisions exhaust the will to act. This analysis paralysis is often disguised as an inclusive process, but in reality, it becomes a shield against manifestation. And in all this, perhaps the most tragic loss is that of joy, beauty and aspiration. What began as a sacred endeavour becomes a burden.

The soul-force behind the planning process dissipates. What could have been an offering to the future becomes just another task on a bureaucratic checklist.

This is the fall—from yoga to roga, from aspiration to administration. Recognising these patterns is not to despair, but to repair our faltering pursuit of perfectibility, to return planning to its rightful place as a collective *sādhana*—a conscious work of harmony and progress.

A new strategic approach as the path forward

To reclaim planning as an intentional, transformative act, we must move beyond both centralized control and unanchored consensus—into a new field of collaboration and co-creation. Strategic planning must become *sādhana*.

Planning, like every action as a potential form of yoga, demands an inner foundation and outer precision.

It must be infused with aspiration, guided by collective will, and shaped by collaborative intelligence.

Planning as *sāadhanā* begins with cultivating an inner space—quiet enough for imagination, still enough for foresight, and open enough for vision. For this, poised silence before meetings, reflection after decisions, the invocation of collective aspiration—are not indulgences, nor must they become outward forms and acts, but essential ingredients. Perhaps, they are necessary protocols for any work meant to shape the future. When groups gather seeking not to debate or convince but to align, to listen not only to oneself, not only to one another but also to the deeper call of the place and the time, a higher order of planning may perhaps begin to emerge. That deeper call anchors itself in the call of the Charter of Auroville and Sri Aurobindo's evolutionary vision and of that great adventure.

Resident participation and functioning, then, is not a dry formality but a crucial warm engagement in co-creation. Structured, transparent methods of dialogue must be developed—methods that honour both efficiency and expectations. When people feel genuinely heard, and when the process is clear, trust may little by little be restored or take hold.

Working groups, too, must evolve from embattled administrative cells to *sādhak* teams. Simultaneously, the collective must support a culture in which decision-making bodies are spaces of humility, mutual learning, and dedicated service. This also means actively cultivating the collective capacity to organise—sharpening our ability to structure, synthesise, and sequence tasks with clarity and confidence. Organisation is not antithetical to aspiration; actually, it is what helps translate vision into practice. Without this ability, even the sincerest intention remains scattered, unfulfilled. When ego begins to be set aside and the work is seen as an offering, the collective organisation becomes a field of growth. In this way, the working groups may emerge as spaces for willing servitors, instead of being coveted places of power.

We must reorient our approach to planning as a dynamic and living practice—one that mirrors Auroville's own evolutionary purpose. This is not a place for fixed conclusions or rigid control, but for purposeful growth through unfolding. To plan here is not to dictate but to dedicate; not to finalise but to cultivate. In Auroville, where work is meant to be a means of self-expression and service to the whole, planning must embody this same spirit: ceaseless, contextual, and conscious.



From day one, Auroville invites us toward a Living Plan—a luminous vision first expressed through the Galaxy Model, proposed to and approved by the Mother, and later formalised as the Master Plan by the residents and gazetted by the Government of India. This foundational gesture in physical planning offers a starting point. From here, the same clarity and integral spirit can be extended into all domains of collective life: economic frameworks, systems of governance, cultural evolution, education, ecology, and wellbeing. The future cannot be built in fragments. For this unique and novel experiment to realise its true scope, numbers matter—not as metrics of success, but as instruments of force. The Dream needs people—souls willing to serve, grow, and organise—to realise the ideal. The Mother envisaged a population of about 50000 willing servitors committed to the realisation of human unity.

Now, Auroville has approximately 2500 residents after 57 years. Now, as the collective grows, so too must our capacity to hold it—carefully, harmoniously, effectively. In this context, the need for organisation in Auroville, then, is not bureaucratic; it is spiritual. Planning becomes a bridge between the inner and outer, the individual and the collective, the ideal and its expression. It is through the careful weaving of these dimensions—inner aspiration, interpersonal growth, and internal frameworks—that the City of the Future can begin to take form. In the true sense.

Additionally, Auroville was never meant to be just a township, a retreating ashram, or an ecovillage. It is a living laboratory for the evolution of consciousness—a bold attempt to manifest a higher way of being in matter, spirit, and collective organisation. We are not here to replicate the structures of the past, but to embody a possibility not yet seen. Not for ourselves, but for something greater.

As the Mother said: *“You say that Auroville is a dream. Yes, it is a dream of the Lord—and generally these dreams turn out to be true, much more true than human so-called realities.”* This Dream is not ours to possess, but to serve. Everything in Auroville, including ourselves, is lent to us by the Divine, entrusted for a purpose greater than our preferences or opinions. To give form to such a vision, strategic planning is not optional or preferential—it is essential.

Our planning, meant to manifest the Unmanifest, must be grounded in sincerity of purpose and humility of attitude, carried with gratitude for the opportunity to serve. It must move forward with perseverance and aspiration, guided by receptivity to the deeper Will and an unwavering commitment to progress.

It must be shaped by courage to face the unknown, infused with goodness in intent, generosity in spirit, and upheld by a deep sense of equality among all who participate. Above all, it must be rooted in peace—a peace that holds, heals, and harmonises. We must walk the subtle path between silence, system, and structures, between aspiration and action, shaping a city that breathes consciousness into material form.

After all, Auroville is not a normal city just to be lived in—it is an ideal to be manifested. Not simply inhabited by residents, but intentionally shaped by servitors. In that spirit, strategic planning exercises must be undertaken not for control, but for coherence and clarity; not to impose order, but to invite meaning and collaboration.

The work of building Auroville is not about mentally drawing lines on paper—it is about aligning with a Force that seeks to express itself through physical forms, vital functions, and express yet unknown psychic rhythms.

We need to plan because the Dream deserves a body. We need to plan to participate in its becoming. We need to plan to free—space, time, energy, intention. We need to plan to give shape to a City with a Soul. And we need a plan that is more than a method—we need meaning.

Perhaps we can offer a luminous twist to the old adage: If failing to plan is planning to fail, then meaning to plan is planning to mean.

Then we may begin to embody a little of what Sri Aurobindo called The Life Divine—not as a distant ideal, but as a daily discipline and a living practice of clarity, courage, and collective work.

In such a space, strategic planning work shall dissolve into roles of stewardship of conscious actions. In collaboration the work of organising transforms into a shared trust. It becomes an offering. An intentional collective alignment of will, vision, and aspiration. A daily discipline of harmony. A practice of the possible. It becomes yoga.

—Lakshay Dharan, Aware Auroville, Contributor for Auroville Tomorrow



Integral Dharma, Divine Life: India's Call in a Divided World

We are honoured to speak with Raghava Krishna, Founder-CEO of Brhat Culture Creatives and Brhat Educational Trust, whose work explores dharma, culture, and civilizational renewal. Our thanks also to Lakshmi Sivaraman, Senior Research Associate at Brhat, for her valuable contributions.



1- In today's India, where nationalism and political division are rising, how can Sri Aurobindo's *The Human Cycle* and *The Ideal of Human Unity* help us rethink our national identity and direction?

Sri Aurobindo explains that modern nation-states are trapped in a rational-individualistic phase, which leads to polarization, as reason alone can't harmonize deeper human dimensions like spirit and intuition. Nationalism rooted in grievance or identity divides more than it unites. He envisions a spiritual age where nations become soul-groups and India expresses its *swabhāva*—its essential spiritual nature. Unity must evolve from mechanical to spiritual, and India's role is to contribute to humanity through inner awakening, not domination. A spiritualised society is key to solving global challenges.

2- Does modern India reflect Sri Aurobindo's early nationalist vision in *Bande Mataram*? Where has it stayed true, and where has it diverged?

Sri Aurobindo's vision in *Bande Mataram* called for not just political freedom (*Swaraj*), but a spiritual awakening of India's soul (*Swadharma*). While India has achieved independence and revived parts of its cultural life, it still lacks civilizational sovereignty. Western frameworks dominate education and policy. Economic growth has outpaced inner evolution. His dream of a dharmic, spiritually led nation remains incomplete.

3- Do you see signs of higher, Supramental consciousness, described in *The Life Divine*, emerging in today's Indian youth or civil society?

India's youth and civil society show early signs of Supramental evolution through growing interest in meditation, sustainable living, and civilizational roots. There's a visible shift toward conscious lifestyles, creative integration of opposites, and deeper inner seeking.

While trends can be distorted or commercialized, they still reflect a deeper stirring. These are not yet full expressions, but early tremors of the transformation Sri Aurobindo envisioned.

4- How does Sri Aurobindo's vision of Sanātana Dharma rise above today's conflict between secularism and religious identity politics in India?

For Sri Aurobindo, Sanātana Dharma is not religion but the soul's eternal truth—it transcends both secular suppression and sectarianism. He envisioned a spiritualized society where the sacred shapes life freely, not through theocracy. Dharma affirms identity but rises above ego and dominance. India's mission is to transform modernity—not reject it—through a dharmic lens that integrates spirit into education, politics, art, and economy.

5- Can Sri Aurobindo's idea of disinterested action from Essays on the Gita offer a practical ethic for leadership in today's opportunistic political climate?

Sri Aurobindo's niškāma karma is not passive detachment, but intense action free from ego, greed, or outcome-obsession. It calls for leaders rooted in dharma, not self-interest, acting with inner mastery and long-term vision. In a climate of performative politics, this ethic urges courage, quiet strength, and service over ambition. It offers a native model of ethical leadership through yogic discipline.

6- How can Sri Aurobindo's vision of spiritual internationalism from The Ideal of Human Unity guide India's foreign policy in today's shifting global landscape?

Sri Aurobindo envisioned global unity not through power blocs or treaties, but through awakened consciousness, where nations express their soul, not ego. In today's East-West tensions, India must offer a dharmic alternative rooted in spiritual strength, ecological wisdom, and cultural diplomacy. His vision urges India to lead not by alignment or dominance, but by example—as a civilizational guide, not a geopolitical pawn.

7- How can Integral Yoga inspire education reform in India and offer an alternative to rote learning and high-pressure exams?

Sri Aurobindo's Integral Yoga offers a holistic model of education that nurtures the body, emotions, mind, soul, and spirit, not just memory or exam scores. It replaces conformity with inner discovery, turning learning into a form of self-evolution. Teachers become guides, and classrooms become spaces for silence, reflection, and growth. This model is already practiced in Auroville and other alternative schools across India.

8- How does Sri Aurobindo's vision relate to India's current environmental crisis? Can his idea of ecological consciousness offer solutions?

Sri Aurobindo saw Nature as a living, conscious force—not a mechanical utility—making ecological care a sacred, evolutionary responsibility. India's environmental collapse reflects a break from this spiritual relationship with the Earth. Aurobindo's vision urges a shift from exploitation to reverence, blending inner transformation with outer sustainability. Solutions lie not only in policy but in reawakening our oneness with Nature as divine presence.



9- What is lost when yoga becomes a lifestyle trend, instead of a spiritual path, as Sri Aurobindo describes in *The Synthesis of Yoga*?

Sri Aurobindo saw yoga as a path of total transformation, not mere fitness or stress relief. When yoga is reduced to lifestyle, it loses its spiritual aim, wholeness, sacred intent, and evolutionary power. True yoga integrates body, mind, and soul in service of the Divine. Sri Aurobindo urges us to reclaim yoga as *sādhana*—a conscious unfolding of the self toward inner and collective awakening.

10- What does Sri Aurobindo’s vision of “Divine Life on Earth” mean for India today, socially, economically, and politically?

For Sri Aurobindo, the “Divine Life” is not a utopia or religious fantasy—it is the spiritual transformation of collective existence. Socially, it means transcending caste, class, and sectarian divides through a deeper spiritual solidarity. Economically, it implies a dharma-based economy where work becomes service and wealth circulates as conscious energy. Politically, it calls for leadership aligned with truth, responsibility, and inner mastery, not partisan gain. In today’s India, this vision offers an integral alternative to fragmentation: a civilization guided by the soul, not ego. India’s destiny, he believed, is to embody—not just preach—a higher model of human life.



(Sri Aurobindo Ashram in 1939. Prints of paintings courtesy: Shri Narendra Patel)



Yoga is the process of giving birth to one's true being. It is not a method for the few or the chosen—it is the secret destiny of every soul. At times, the call arises quietly, like the soft unfolding of dawn; at others, it arrives with the force of necessity, shattering the illusions we cling to. But whenever it comes, it requires sincerity, a total offering, and the courage to grow. To enter the path of yoga is to say yes to the unknown with the trust of a child and the steadiness of a warrior. What you seek is already within you, but it is by walking that the path becomes visible."

— The Mother

1970

*The world is preparing
for a big change.*

Will you help?