
Auroville Tomorrow

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

Ushus: 1

Sri Aurobindo

Kiran: 8

24th November 2025

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

The Work Moves On Toward the Dawn



Our progress is like the advance of a modern regiment under fire, in which we have to steal a few yards at a run and then lie down under cover and let the storm of bullets sweep by.

Every forward step to be made is violently combated and obstinately obstructed.

— Sri Aurobindo, *Hour of God*, SABCL vol. 17

Roger Anger and a Legacy That Still Breathes

A Tribute to the Architect of the Mother's Dream



I saw Jacques at a corner of Auroville's red-earth roads. Without having any prior plan or even a formed decision in my mind, the words suddenly slipped out: "Jacques, I need Jacqueline's number or a way to reach her. I'd like to interview her for Auroville Tomorrow." He paused for a moment, then took out his phone and found Jacqueline's number for me.

I knew Jacqueline from the time I lived in Sunship, not closely, but through those small crossings of paths and the quiet smiles we exchanged. I messaged her, introduced myself, and asked if she would be willing to find a time so we could talk about the possibility of an interview. She agreed to meet; she said she was ready to share her experience with me, but not in the form of a formal interview.

At the time we had arranged, I went to AuroModel. The moment I sat across from her, I felt slightly uneasy, unsure of where to begin. My eyes wandered toward the design of the space. The details calmed me, especially knowing that this was the shared home of Jacqueline and Roger, a space that seemed to speak before either of us did.

Spaces have a soul.

A friend once told me, "Sometimes the only thing that remains from a space is the spirits that inhabit it." But when a space takes shape, gains structure, fills with meaning and symbols, when it becomes a place, the story changes. That day, when I entered their shared home, I felt a presence. A presence that came not from the form or the materials, but from the quality of the space, the relationship between its elements, and the care given to human interaction. It was what anthropologists call Topophilia: a deep attachment and affection for place, a human experience shaped by the architect's presence and intertwined with the history and culture of the site.

In that space, every object and every angle felt not simply like a design choice but like a witness to decisions and cultural values. He had created not just space, but meaning, and had woven human experience into it. This is precisely what analyses of Topophilia emphasize: attachment to place does not stem only from physical use or ownership, but from experience, emotion, and the collective and cultural history that shape it.

Roger's presence in Auroville, along with the series of architectural choices and decisions he made, helped shape this sense of belonging and lived experience. He was in constant dialogue with the Mother, who not only guided the project spiritually but also offered a philosophy in which architecture had to be human and cultural, not merely form and materials. This relationship between Roger and the Mother was a blend of intellectual collaboration, mutual respect, and a shared spiritual bond that breathed life and meaning into every part of Auroville.

This interaction between the human being and the built environment revealed Roger's view of architecture as a cultural and anthropological process.

This anthropological perspective highlights the sense of belonging and human experience. For Roger, Auroville was not simply a collection of buildings; it was an experiment in observing how culture forms, how social interactions unfold, and how the meaning of place emerges. This is where Topophilia and the philosophy of presence in architecture intersect: architecture becomes an environment that reflects the human being while simultaneously shaping cultural and lived experience.

In official narratives, Roger was often described as a coordinator, mediator, or the one carrying the "message of Auroville." Still, beneath the surface, it was his relationship with the Mother that shaped the foundation of his worldview, a relationship rooted in a lived spiritual education. It was as if he were always in a silent dialogue with her, a dialogue in which she did not show the way but awakened in him the capacity to perceive it. This is where his role in Auroville took on an anthropological dimension: Roger was not merely an individual in a collective project but a living vessel of memory for a spiritual experience, carrying a way of being that, in the eyes of Aurovilians, helped keep the city itself alive.

When we speak about his efforts to uphold the Auroville–Mother mission, we are not dealing with a conventional manager or planner. Roger resembled the bearers of oral traditions of wisdom far more than a modern technocrat. He didn't simply carry projects forward; he reflected on the psychological, cultural, and ethical grounds in which every action had to take shape. If he drew an urban plan, he was really shaping a model for shared living. If he spoke about budgets, behind it one could sense a concern for maintaining a kind of "balance": a balance between the individual and the collective, between earth and idea, between roots and the possibilities of the future. This is why many Aurovilians felt that Roger's work was not just management; it was a form of care for the deepest layers of an ideal.

The cultural and human connections Roger built over the years were not merely the network of a public figure. These connections were more like the "vessels" through which Auroville's life-force flowed. He created a social fabric in which people were not seen as their roles, but as carriers of experiences, contradictions, and personal histories. This way of relating made many residents perceive him not as an authority but as a human point of grounding.

Today, as Auroville struggles with tensions, disagreements, and ongoing questions of identity, Roger's name is heard more often than before, not out of nostalgia but as a measure for comparison. Now, in his absence, the community repeatedly returns to the question of whether it is still possible to remain faithful to that inner logic and that particular ethical sensitivity without the presence of the one who once held it together.



Now, in his absence, the community repeatedly returns to the question whether it is still possible to remain faithful to that inner logic and that particular ethical sensitivity without the presence of the one who once held it together. The younger generations have neither seen nor experienced him, yet they still live within a world partly shaped by his choices and decisions: the pathways he had designed, the structures he had set in motion, and, above all, the subtle “field of awareness” his presence once created within the community. By contrast, when the older generation speaks of Roger, they are really speaking of a way of being. And so, talking about him inevitably becomes a conversation about two different eras: the period of formation and the period of continuity.

For many, Jacqueline remains a living link to that first generation. She carries stories that are not confined to words alone, but are woven into a tone of voice, a way of looking, and the lived experience of Auroville’s early years. Yet even her presence cannot fill the space left by Roger, because what has disappeared is not merely a person, it is a “form of relationship.” A relationship in which building a road or planning a neighborhood was never just an administrative act, but a means of collective education, a way of shaping the sensitivities without which an ideal township cannot endure. This is why, in today’s Auroville, speaking of Roger is not really about the future. It is a question: can the community, without that historical mediator, recreate the same quality of presence, the same capacity to reconcile the spiritual and the practical? Auroville was meant to be a place where each generation creates its own way, yet the absence of figures like Roger reminds us that certain qualities cannot simply be reinvented; they must be transmitted through memory, through human contact, through collective cultivation. And this is the question Auroville now wrestles with: in his absence, how can the spirit of his work remain alive?

For my generation, those of us who arrived in Auroville in more recent years, the fractures we witness today were neither sudden events nor merely disagreements. They felt more like layers of historical sediment that revealed themselves now and then under the light. We never saw Roger, yet we sense his influence in the simplest things: in the way a pathway curves, in the silence that lingers at the edge of the forests, or in that subtle delicacy still visible in the early forms of construction. But exactly where his presence was felt, his absence was felt too, a kind of incompleteness, a thread subtly broken.

For us, this distance resembled the gap between two historical moments: the moment of creation and the moment of living. The first generation stood in the moment of creation; everything was new, fluid, and guided directly. We, however, inhabit the moment of living: a time when structures have solidified, tensions are real, and ideals must survive within the complex realities of the present.



Perhaps that is why, when we speak of Roger, we are less interested in recreating him and more engaged with a different question: how can that quality of presence be translated, and truly lived, by a generation that never knew him? When we met with older Aurovilians, we sometimes felt we were talking about two incommensurable experiences: they had lived the “Mother years” with all their intensity, clarity, and certitude; we, however, lived in the period after that, a space where clear guidance was less present and individual responsibility greater. Auroville today, unlike before, must find its own way, and this was precisely where the gaps emerged: between those who remained loyal to “the way it was” and those who must live by “the way it should be.”

For my generation, Roger was more a compass than a myth. Not because he pointed out the exact path, but because he reminded us that orientation is not set only by maps and rules; it is shaped by the quality of relationships, ethical sensitivity, and the ability to listen to the environment. If Auroville today has a divide, it may not be between people, but between these two kinds of understanding: one anchored in the past, the other probing the future.

Perhaps what matters for my generation is to know how, without Roger, without that living intermediary of the early years, we can revive the same capacity for attention and the same skill in building relationships. And perhaps that is what I was seeking in my conversation with Jacqueline: not historical facts or an official account, but traces of that original sensitivity that can still be transmitted, especially when heard in her calm voice.

In such a space, Jacqueline’s role became vivid for us, not only as Roger’s partner but as one of the last carriers of a certain kind of social memory. Someone who could still transmit the energy of those early years, not through linear or historical accounts, but through her very presence: through the way she looked at a space, the way she spoke about a path, or the way she described a small memory with details that only someone who had lived those years could understand, not merely heard about them.

When I sat across from her, this was exactly what I felt: that she wasn’t only speaking about Roger, but about a certain ethic of silence, a way of seeing and building that is now less visible amid the pressures and conflicts of Auroville. My generation, shaped in the midst of these tensions, needed to touch such memories to understand not only what Auroville once was, but what it ought to be.

— Anita Kamali, Writer and Editor of Auroville Tomorrow Newsletter



Vande Mataram, The Song That Awakens India Again

My earliest memory of Vande Mataram goes back to childhood, when I encountered it in an Amar Chitra Katha titled Anandamath. I can still recall those vivid illustrations of the Sanyasis—serene yet resolute—drawing their courage from a song that felt larger than life. Even as a child, I sensed that this was no ordinary tune; it was a hymn that carried surrender, conviction, and a fierce love for the Motherland. Later, when I watched the old black-and-white film Anandamath with its unforgettable rendition of Vande Mataram sung by Geeta Bali, the melody engraved itself even more deeply into the fabric of my memory.

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



This year, India marks a historic milestone—the 150th anniversary of Vande Mataram. The year-long national commemoration, launched on 7 November 2025, honours Bankim Chandra Chatterji's creation of the song in 1875, a hymn that became the heartbeat of India's freedom movement and cultural renaissance. What was the alchemy that happened in the making of this song into a mantra? Let us try to trace this a little deeper.

"Going into its background a little, on 7 August 1905, thousands of students drawn from all communities gathered at noon at the College Square in Calcutta and made a processional march to the Town Hall, filling the air all the way with the cry of Bande Mataram and other slogans. The traditional religious worship of Mother Durga merged with the patriotic adoration of the country as the Mother, and so Durga and Bharati fused into Bhavani, "holder of multitudinous strength, - bahubaladhārini".

Patriotism of an intellectual or emotional kind had been there for two or three decades, and of course, people talked of national unity and the need for service and the possible necessity for sacrifice of some sort. But these did not substantially alter the political situation. Something more was required. Although the wiring had been done and the bulbs fitted into the sockets, the electrical contact was still lacking. The song sung at the psychological moment was the needed fuse, and at once the wires tingled with animation, and from the bulbs leapt out blinding light.

In 1908, a meeting at Amraoti commenced with the singing of "Bande Mataram", and Sri Aurobindo spoke on the history and significance of the song. The mantra was no poetic concoction of Bankim Chandra's, but a revivification of an old mantra that had gone into obscurity and desuetude. As with the individual, so with the nation: there were three sheaths or *kośas*, the *sthūla*, the *sūkṣma*, and the *kāraṇa śārīra*, the gross, subtle, and causal bodies respectively. The reality of the soul of the nation was infinitely more important than the body or its apparent life-currents.

"But it is not a religious song. It is a national song. The Durga spoken of is India as the Mother. Why shouldn't the Muslims accept it? It is an image used in poetry. If in the conception of Indian nationality the Hindu viewpoint cannot find a place, then the Hindus may as well be asked to give up their culture; it comes to this that we all become Mohammedans." In a few sentences, he clarified the universality of the song and the inclusiveness of the civilisational vision it embodies.

This year, as we prepare for the Auroville LitFest, the relevance of Vande Mataram feels even more alive. The festival spans four languages—English, Tamil, Sanskrit, and French—and is inspired by Sri Aurobindo’s Five Dreams, which form its spiritual foundation. Authors, thinkers, artists, and seekers will gather to reflect on India’s unfolding destiny. Each day of the festival will offer a rendering of Vande Mataram, as homage to the Motherland, Bhavani Bharati, as a reaffirmation of the ideals that unite us.

As India celebrates 150 years of this magnificent hymn, Vande Mataram, one can sense the emergence of a new, resurgent India—rooted, awakened, and confident. Vande Mataram captures this spirit perfectly. It reminds us that the Motherland is not mere geography but a living, dynamic presence. A song becomes a force when sung with understanding. Vande Mataram, sung with the soul, becomes a mantra for India's surge ahead.



Evolution of Evolution

When one observes life on Earth, one might expect a smooth slope of progress. It has been taught that evolution is a slow, steady crawl—tiny changes accumulating over millions of years from one form arises another. Yet close, intense, and improved observations—whether at the jagged layers of fossil rock or into the molecular clocks inside—show that evolution does not happen that way.

Evolution, it seems, is mostly long periods of silence with no change in outward forms, only to be interrupted by sudden, thunderous leaps. For a long time, Charles Darwin's theory of gradualism ruled the day. It suggested that if we just looked hard enough, we'd find a perfect chain of 'missing links' connecting every species in a smooth line. But by the 1970s, scientists Niles Eldredge and Stephen Jay Gould pointed out a glaring problem: the fossils did not show a smooth line. They showed something else entirely. They noticed that most species appear, stay exactly the same for millions of years (a phase called stasis), and then suddenly—in geological terms—vanish or shift into something new.

They called this theory Punctuated Equilibrium. But how do these evolutionary leaps happen? Enter the concept of Exaptation.

Nature contains potential. It rarely builds new tools from scratch; it improvises. Exaptation is the phenomenon where nature unleashes a trait of an organism, evolved for one purpose, for an entirely different function for another purpose. In other words, the potential for one behaviour contains in it potentials for some other purposes even as the environment changes.

The classic example is bird feathers. Dinosaurs likely evolved feathers originally for warmth, just for temperature control to survive the cold. But once those feathers were there, nature eventually used them aerodynamically against the wind. Suddenly, a heating system became a flight system.

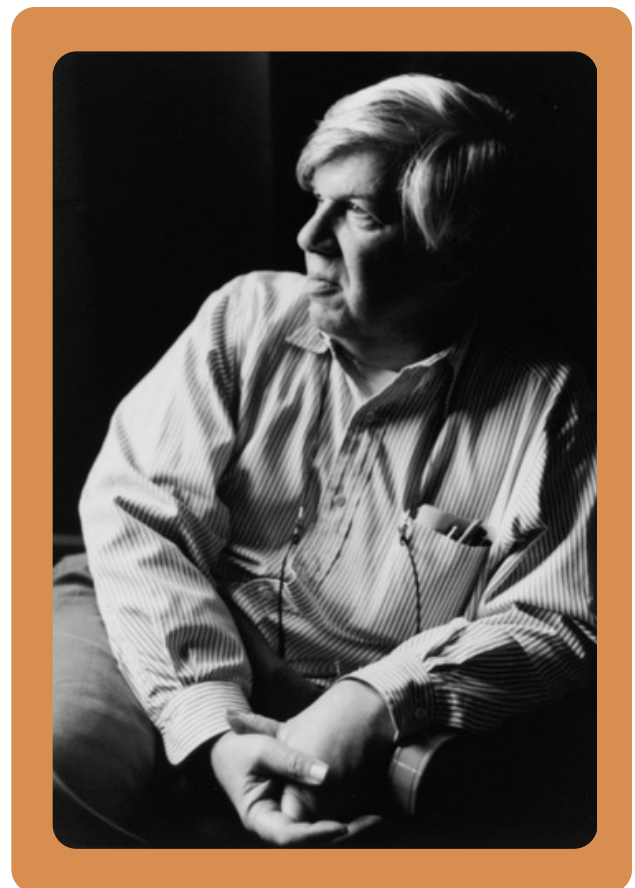
Decades before evolutionary scientists like Stephen Jay Gould were analyzing fossils, Sri Aurobindo, mapping the evolution of consciousness,

surprisingly suggested a similar process as the driving force of evolution.

Sri Aurobindo has pointed out that evolution moves in leaps. Matter sits like a rock for eons. Then, from within—Life appears. Life struggles along, and then from within, Mind appears. Here Sri Aurobindo argues that one cannot get something from nothing. You cannot get a living tree from a dead rock unless the potential for the tree was already hidden inside the rock. This potential is not a ghostly essence but is a dynamic being of the rock in constant exchange with its surroundings – forming a web of interactions.

This is a novel framework that Sri Aurobindo has formed but yet anchored in a way in Satkarya Vada: the effect is pre-existent in the cause. In simple terms, you cannot get butter from sand, no matter how hard you churn it. You can only get butter from milk because the butter is already hiding in the milk.

Therefore, if Life emerged from Matter, then Life must have been inconscient in Matter all along. If Mind emerged from Life, then Mind was already within Life.



Sri Aurobindo called this Involution. Before evolution (the ascent) could happen, consciousness had to 'involve' or descend, hiding itself in dense matter. Upanishadic tradition points out that the Banyan seeds contain the seeds. Then, from Sri Aurobindonian vision, the sudden leaps in evolution are the necessary jumps for which the potential is already within.

Science gives us the process so far. It explains the 'how.' It shows us genes, mutations, environmental pressures, adaptations, and selection processes. It explains why we have backaches (bad design leftovers) and why change is physically difficult. It grounds us in the reality of the material world.

Sri Aurobindo gives us the meaning. He makes us take the next leap consciously. He points out that the hidden potentials for evolution exist within the mind that has evolved from life, which in turn has evolved from matter. He explains that nagging feeling that humanity is not finished yet. In the spiral of evolution, we have stepped from Matter to Life, and from Life to Mind... It has been material and biological all along. It has even been psychological for a brief period of our species. But the story is not over. We are the intermediaries harbouring in us the ability and gathering the potential, moving towards a critical mass for the next evolutionary jump – from man to superman. All spiritual traditions are windows into that possibility.

Unfortunately, the idea of Superman has been associated with the sheer will to power as put forth by Nietzsche and then perverted into a narrow eugenic-racist super race by Nazism. Sri Aurobindo warned against such delusional perversions as early as 1915 when he wrote his series on Superman in Arya. The series, later published in 1920 as a booklet, contains the warning against 'Superman' becoming 'an idol of Power' which 'would pass all else through the fire of Moloch before its sombre and formidable image, expelling Love with scorn as a nurse of weaklings and degrading Knowledge to the position of a squire or even a groom of Force.'

Instead the Superman he evolves from an integral unity: 'When the full heart of Love is tranquilized by knowledge into a calm ecstasy and vibrates with strength, when the strong hands of Power labor for the world in a radiant fullness of joy and light, when the luminous brain of knowledge accepts and transforms the heart's obscure inspirations and lends itself to the workings of the high seated Will, when all these gods are founded together on a soul of sacrifice that lives in unity with all the world and accepts all things to transmute them, then is the condition of man's integral self transcendence. This and not a haughty, strong and brilliant egoistic self-culture enthroning itself upon an enslaved humanity is the divine way of super manhood.'



Note that each of the chief aspects Sri Aurobindo points out, namely love, knowledge, and strength, is already within humanity. The integration and the need for that integration through various crises that humanity faces along with the planet, become the pressures for evolution.

The unity of all three, already within, is the emerging potential that would burst forth as the new evolutionary leap.

**— Prof. Aravindan Neelakandam,
Governing Board, Contributing
Editor Swarajya**

Auroville's Experiment in Transforming Wealth

We are pleased to welcome Uma, a name that needs no introduction in Auroville. A visionary and social entrepreneur with many dimensions – filmmaker, expressive arts practitioner, designer, coach, and RTL facilitator – Uma has consistently shown what conscious action can look like when rooted in inner clarity and spiritual practice.

As the founder of Upasana, she transformed fashion into a field of yoga, exploring how clothing, livelihood, and consciousness can evolve together. Her work has not only helped shape responsible fashion on national and international platforms, but also placed sustainability at the forefront long before it became a trend.

Her initiatives speak for themselves: from Tsunamika, born from the courage of fisherwomen and now recognized under the UN's Clean Ocean Mission, to mentoring young entrepreneurs and holding transformative learning spaces across India and beyond. Her impact has been acknowledged through major national recognitions, including the Devi Award 2024 and the Elle Sustainable Fashion Award 2024 – yet Uma's real legacy lives in the communities empowered, the futures opened, and the consciousness inspired through her journey.



Auroville's Experiment in Transforming Wealth

Work as worship is not new. Every tradition has honored the dignity of work. But at Auroville, what the Mother envisioned goes deeper — a new frontier of yoga opening in the world.

In the traditional paths of yoga, money was to be denied, distrusted, or kept at a distance. Renunciation was purity, and business was often seen as a distraction from spiritual life.

The Mother designed Auroville to introduce something unprecedented to humanity:

Money and business as a space of transformation — as sadhana.

This has never been attempted before. It is a leap in human evolution.

Wealth as an Instrument of Inner Transformation

The key to business is its creative force — its capacity for risk, its vision, and its fierce freedom. But in Auroville, this freedom meets a collective that is, by design, risk-averse, protective, and cautious. This is where the sadhana begins. It is easy to do yoga on a mat.

It is difficult to do yoga in a board meeting. It is hardest to do yoga in money. And yet, this is precisely the call of our time.

A Personal Note: When the Old World Meets the New

My father is a businessman.

His greatest fear was that his daughter would choose to do business without ownership — that I would create wealth without claiming it, that I would rise without securing anything for myself.

In the old world, this is unthinkable. But this is the sacred experiment we are attempting in Auroville:

To transform money at a time when hyper-capitalism governs the planet.

To show that prosperity can be built without possession.

To demonstrate that business can thrive not as exploitation, but as an offering.

The Collective and the Individual: The Friction Is the Yoga

The collective in Auroville is risk-averse — by design. The individual creator is bold, intuitive, risk-taking — by necessity.

Between these two forces lies friction. Within this friction lies transformation.

“The collective and the individual — the friction is the yoga.”

“Freedom and control — this meeting point is the yoga.”

If control comes too early, possibility dies. If freedom goes unanchored, purpose dissolves.

The yoga is to hold this contradiction, to turn conflict into consciousness, to allow business to become a laboratory for a new force of wealth. Auroville is the first place on Earth attempting this. And if we hold it with care, courage, and the Mother’s guidance, it will change the future of human society.

— Uma Prajapati



The Evolutionary Framework

Turned towards the Future, An Auroville Experiment in Education



“For millennia, we have developed outer means, outer instruments, outer techniques of living – and finally those means and techniques are crushing us. The sign of the new humanity is a reversal of perspective, and the understanding that inner knowledge and inner technique can change the world and master it without crushing it. Auroville is the place where this new way of life is being worked out; it is a centre of accelerated evolution where man must begin to change his world through the power of the inner spirit.”

The Mother, 3rd August 1968

Our nature does not change easily. The idealist mind creates ideal systems, which it attempts to enforce on life to make it reflect these ideals. And life — the vital movement in us — as a result either rebels or collapses under the weight of these superstructures and institutions. We do not quite seem to understand what to do with this life spirit, and yet it must find its own ascending path of progress.

“Again our intellect, founding itself on reason, finds it difficult to deal with what is infrarational; life is infrarational and we find that our intellectual reason applying itself to life is constantly forcing upon it a control, a measure, an artificial Procrustean rule that either succeeds in killing or petrifying life or constrains it into rigid forms and conventions that lame and imprison its capacity or ends by a bungle, a revolt of life, a decay, or disruption of the systems and superstructures built upon it by our intelligence.” Sri Aurobindo

The Life Divine, II, 2, Chapter II

Brahman, Purusha, Ishwara— Maya, Prakriti, Shakti

And so the challenge posed to us is to find a way to secure the collaboration of the vital being. For the vital in us is often blamed for chaos, impulsiveness, and resistance. But it is also the seat of enthusiasm, courage, joy, the love of effort, the surge that breaks through habit. Without the vital participation, nothing living can take shape.

Every child arrives with a natural curiosity, eager to touch the world, to try, to fail, to try again. Education, as practiced in much of the world, tends to dim this flame, replacing the sense of wonder and discovery with competition, performance, and obligation. Education seems to act as a long preparatory step to fit into the systems of an old world order and informs the child a sense of boredom, a fear of mistakes, and a sense of futility or purposelessness.

The arrival of AI has exposed the fragility of this model. If education reduces itself to professional qualification and skill development, much of it becomes replaceable overnight. So the question becomes sharper:

What, then, remains to define a human being and his usefulness in a society?

What in us cannot be automated or manufactured by compulsion?

What kind of being do we wish to grow into?

And here Auroville — with more than half a century of exploration — may have something to offer.

An initiative emerges from the recognition that if we are shifting from instruction to a process of conscious exploration and integral development — joyful, meaningful, purpose-driven — then our ways of recognizing growth must shift too.

What concrete propositions can Auroville make to India and the world? What forms of evaluation can be proposed that prioritize an inner discovery and an integral development of the being?

These questions led to the formulation of the Triple Challenge Framework.

The Triple Challenge Framework

A proposition for a 12th Equivalence which encourages and evaluates the development of the being as a whole and is based on a Free Progress approach to Integral Education.

The idea is simple and is currently being tried out. During the secondary years, each young person may take up: nine self-chosen challenges — three physical, three vital, three mental.

Each challenge is written by the student, prepared, faced, and documented. The evaluation arises from self-reflection, peers, teachers, and, when relevant, practitioners in the chosen field. The outcome is a living portfolio that tells the story of a growing being.

If the challenge is not completed? Then the learning lies in the attempt, in understanding what the difficulty was, and using that growth to inform us on what needs to be worked out as a new challenge is chosen.

“The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost.” The Mother, 12 February 1972

This initiative becomes all the more interesting when we realize that one cannot expect a 13-year-old to decide meaningful challenges if they have never been allowed to make choices. The psychological preparation begins young.



In early childhood, we observe the child with quiet care, noting their movements, tendencies, and emergent qualities. In the primary years, simple collective challenges can be introduced, such as a play, a project, or a physical task. Children love challenges when they are presented as such, as an adventure. By upper primary, some challenges can be self-chosen. By adolescence, they are ready to take full charge.

Such an experiment can unfold both in spaces dedicated to inner discovery and integral development, and in hybrid educational structures that follow formal curricula — depending on student choice, as part of a collective movement towards free progress.

Why It Matters Now

It is as though the time spirit is itself on the march. These questions are alive today, not only in the seeker of an elusive something else. But across even the most materialist households and institutions.

The world that young people are stepping into is less and less the world that shaped our old educational systems. AI has already demolished the idea that education is primarily about acquiring information. We do not know what the world will be like in ten years. But we know it will require beings who can hold a calm in the most strenuous circumstances, who can learn continuously and rejoice in their growth, who can face the Unknown with enthusiasm, courage, and perhaps even with a faith that something wonderful is being born.

The Triple Challenge Framework proposes a beginning. It shifts evaluation from external and outdated measures to inner growth. It allows the young person to take charge of their development. Likewise, it creates a rhythm of aspiration, effort, reflection, and progress.

And perhaps most importantly, it puts back at the center what should always have been there: the inner discovery, the flame of aspiration, the joy of constant progress and becoming.

— Aurévan Lung, Member of the SAIER Board



A case for stability, continuity, and clarity till 2028

Auroville has been standing at a crossroads for almost five years. The surface looks turbulent—uprooting, ruptures, uncomfortable truths, and a deep psychological fatigue that some in the community cannot ignore. But beneath this churn lies something essential: an uncalcifying of a collective that had grown rigid and resistant to its own purpose.

For decades, Auroville remained vulnerable—internally divided, administratively weak, and spiritually diluted by petty politics. The new leadership has done something long overdue: it cracked open the shell. This exposure is revealing stagnation, entitlement, and layers of dysfunction, while also releasing new energy, clarity, and confidence in the Dream. This discomfort marks a new alignment, not a collapse.

But let us be blunt: if this process loses continuity now, Auroville will fall back into its old disorder. The same factions that suffocated the city's evolution are waiting for hesitation. They will interpret any pause as surrender.

Stability in the middle of churning is not a contradiction. It is oxygen. Without stability, continuity, and clarity till 2028, the transformation underway will remain unfinished, fragile, and vulnerable to reversal.

For the first time in decades, Auroville is realigning with the Mother's vision in a concrete, measurable way. Not in rhetoric, not in documents, but on the ground. Basic infrastructural work—stalled for years, sometimes deliberately—has finally moved. The Crown alignment, the city grid, the township's structural backbone: these are no longer abstractions. They are being executed.

Equally significant is the cultural realignment. After drifting for decades, Auroville is re-rooting in India's spiritual soil. The Indian government has taken its stewardship seriously—not as interference but as responsibility. In a world fractured by conflict and ecological collapse, the ideals of Sri Aurobindo and the Mother are urgently relevant. His Five Dreams were not poetry; they were direction.

None of this came easily. The administrative clean-up, the restoration of the rule of law, and the demand for accountability—these required courage. The previous Governing Board and the present Secretary faced resistance that few can imagine. Yet they stayed the course. That grit deserves acknowledgment—plain and simple.



The reforms of the last three years remain fragile. Every major institution—FAMC, ATDC, Working Committee, the Admission and Termination bodies—is mid-transition. None is fully stabilised. Old habits still cling beneath new frameworks. In such a moment, even a brief leadership vacuum becomes an invitation. The old nexus has anticipated exactly this gap.

Let's be frank: the extremist faction fixed its psychological clock to October 2025, expecting the Governing Board's term to end. When that didn't happen, they shifted their hopes to December 2025, when the Secretary's term concludes. They read any hesitation from Delhi as a signal that the old colonial-style control can return.

If New Delhi steps back now, three years of difficult work will unravel in three months. Institutional memory will vanish. Files will stall. Projects that have finally moved will freeze. Auroville will slip back into the paralysis it knows too well.

And those who stepped forward—the youth, the honest workers—will feel abandoned. Their courage came from knowing the nation stood with them. Remove that support, and fear returns. Fragmentation returns. Apathy returns.

Continuity is not an administrative detail. It is a lifeline.

The Governing Board's term has ended and many members have stepped away, but a few simply must remain. Their tenure showed something rare: clarity of purpose, courage under pressure, and the moral spine to stand firm when extremist forces tried to drag Auroville backward. They weren't paper administrators—they understood the deeper spiritual weight of this place. They created momentum after years of stagnation. Pulling them out now resets everything to zero. These reforms are still tender. Continuity is protection.

If these anchors are removed now, the Dream slips back into sleep. Auroville cannot afford another decade of drifting half-awake.

Secretary Dr J. Ravi represents a rare moment in Auroville's history. It has been decades since a bureaucrat embodied such clarity, discipline, compassion, and devotion to the Mother's vision. She has not behaved like a distant official; she has been the psychological stabiliser of an entire transition. Her presence anchored Auroville in its true purpose and held the line when intimidation and subversion threatened to derail the work.

Extending her term until 2028 is not about familiarity. It is about allowing reforms to reach maturity. Her leadership has become structurally essential. Even if a new Governing Board is constituted, her continuity ensures the thread is not broken, and that Auroville does not fall back into the fog.



Nation-building experiments need long arcs, not short bursts. Auroville is a civilisational project. Strengthening Auroville strengthens Bharat—culturally, spiritually, strategically. It advances cultural security, global soft power, and India's civilisational resurgence. When a leader finally understands the terrain, replacing them just as momentum builds is self-sabotage.

Auroville cannot advance through sporadic intervention—it needs to be disciplined, sustained guardianship. The Mother's experiment is fragile in its developmental phases; without a steady hand, it slips back into old patterns. Auroville can become a flagship for India's International Cooperation Cell under the Ministry of Education—an active partner to UNESCO on peace, culture, and human unity. The potential is immense, but only if continuity is protected.

Many old-timers—those who stood with the Mother—are exhausted. They watched sincere efforts repeatedly blocked by narrow interests, treating Auroville as personal territory. Their fear of sliding back is real. Confusion is real. And beneath the silence, many are simply hoping the Centre will not step away now. Stability is the ground people stand on as the city begins to rise.

The leadership team has shown a clear dharmic alignment with Auroville's purpose. Their actions restored direction after decades of drift. But now, with the Governing Board's term completed, the next danger is real: if the Secretary also exits prematurely, the vacuum will be exploited immediately. Old power structures will reassemble. Extremist factions will regain psychological dominance. Delhi's stewardship will appear weakened. Honest servitors will retreat out of fear. And the project will slide back into confusion.

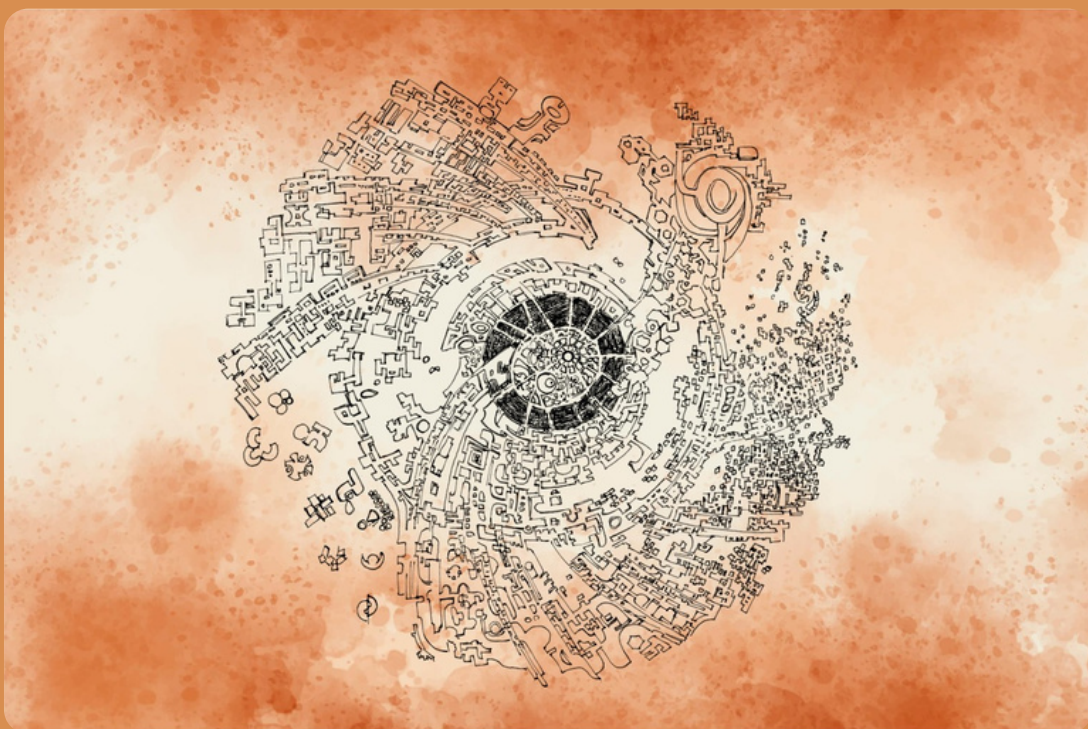
This isn't a theory. Auroville's history shows this pattern repeatedly.

Auroville does not need another reset. It needs courage to stay the course. It needs continuity, not chaos disguised as change. The leadership that held the centre through the storm has proven its integrity. The Dream is fragile, but salvageable—if protected now. The next fifty years depend on decisions made in the next few months.

An appeal to the Government of Bharat:

Extend the Governing Board's and Secretary's term. Give Auroville the stability it has earned, and the time it needs to complete the transformation that has finally begun.

— Lakshay Dharan, *Aware Auroville*



Auroville Youth Camp 2.0

A Journey of Unity, Discovery, and Global Dialogue

The Auroville Youth Camp returns once again in 2026, carrying forward the spirit of cultural exchange, learning, and inner growth that defined last year's memorable gathering. Scheduled to take place from January 18 to January 24, 2026, this year's camp invites young participants from India and around the world to come together in Auroville for a transformative week of exploration, reflection, and collaboration.

Inspired by the success of the 2024 edition, which brought together 100 young people for a powerful experience themed "India and the World," the 2026 Youth Camp, now presented as Auroville Youth Camp 2.0, aims to deepen the journey of shared understanding between cultures, identities, and visions for the future. The camp will place special emphasis on the all-around development of the physical, vital, and mental aspects of participants, fostering holistic growth.



This year's camp will again be hosted at Bharat Nivas, the Pavilion of India, whose architectural and cultural presence embodies the richness and plurality of the Indian subcontinent. Over the course of seven days, participants will engage in workshops, dialogues, collaborative activities, cultural programs, games, guided visits, and reflective sessions designed to open new perspectives on life, the world, and oneself. Major sessions by inspiring speakers will happen in the International Zone (Bharat Nivas & Unity Pavilion).



As in earlier years, the Youth Camp will not only provide space to learn from Auroville's history and global community but also create opportunities for shared experiences, eating together, volunteering together, listening to one another, and discovering the beauty of unity in diversity. Community cooking and dinner at Sincerity Guest House will be part of the experience, reinforcing bonds and the sense of shared community.

Gatherings such as the community dinners at SAWCHU, informal dialogues at Unity Pavilion, and team-building activities like "AV Speaks" continue to be woven into the program to reinforce personal connection and mutual understanding. Participants will also have the opportunity to visit significant places in Auroville, such as the Matrimandir and its serene gardens, deepening their experience of Auroville not only as a physical space but as a living aspiration.

The camp is once again supported by a team of resource persons, facilitators, and cultural guides who will introduce participants to diverse themes, ranging from spirituality and Indian knowledge systems to global citizenship, sustainability, the challenges of our times, and the possibilities of collective human evolution.



Auroville Literature Festival 2026

Auroville Literature Festival 2026 returns once again to Auroville, a space where literature, thought, culture, and human experience come together in a living and participatory atmosphere. This event, held from 15 to 21 December 2025, in four languages, Sanskrit, Tamil, French, and English, with the overarching theme: Sri Aurobindo's Five Dreams, offers a renewed opportunity for Auroville and its guests to experience literature not merely as words on a page, but as a living process of dialogue, exchange, and collective imagination.

Perhaps this year we need to look at the festival from a different angle, one that envisions Auroville, even for a few days, in a new form. A city built for the future of humanity must inevitably become a field where ideas encounter one another. It is a place where perspectives, sometimes different and even contradictory, come together not to negate one another, but to reveal wider horizons. For it is only within a space of sincere and unadorned dialogue that the “will of creation” can take shape.



In such an environment, speech gains meaning; listening becomes an action; and thinking crosses from the individual to the collective plane. In this way, a shared consciousness grows, and change, if it wishes to be deep and lasting, begins at such moments. Auroville is a city for the future of humanity, a place where all cultures come together. Perhaps the true role of festivals like this is not merely to serve as displays of literature and languages but to become a ground where cultures are present and meet in living dialogue. Where reflection, discovery, and new ideas may open pathways for humanity amidst the turbulence of the world.

Throughout the week, panels, conversations, live performances, book launches, collective gatherings, and literary sessions will create spaces where participants can place their experiences, voices, and perspectives alongside others.

Auroville Literature Festival is an invitation to think, to listen to the other, and to build a shared language that may, however small a step, bring a little light to a world in transition.

The Heart of Auroville Podcast – Narad

The name given by the Divine Mother

The podcast features Richard Eggenberger, named Narad by The Mother, a pioneer who has been associated with the Ashram and Auroville for over five decades. Narad recounts his journey to Pondicherry, beginning in the late 1950s after an operation, where a chance meeting with an Indian gentleman led him to study Raja Yoga in New York. His plan to study music in India fell through, but his strong will to go, coupled with divine intervention, led him to meet Joti Priya in California. She sent his details to The Mother, who immediately telegraphed back, granting him permission to come and stay as long as he liked. Narad embarked on a challenging voyage, surviving a typhoon off Alaska by proclaiming,

"We cannot capsized, I'm going to see mother."

He finally arrived in Pondicherry in 1961 with only a few rupees, where The Mother had arranged everything for his arrival. His first interview with The Mother was a sacred, hour-long experience where she discussed his past and even temporarily took away his music to work on other aspects of his being. She spoke about the different planes from which music descends, an experience that inspired him to write the book, *The Descent of a New Music*. During a meditation session with The Mother, he experienced a powerful fire rising from his solar plexus, which ended in him weeping at her feet.

Narad has since served Auroville in many capacities, notably as a horticulturist and poet, having written over 5,000 poems that he feels come through the grace of Sri Aurobindo. He shared a story of a serious car accident where The Mother assured his wife, Annie, that there would be no scars.

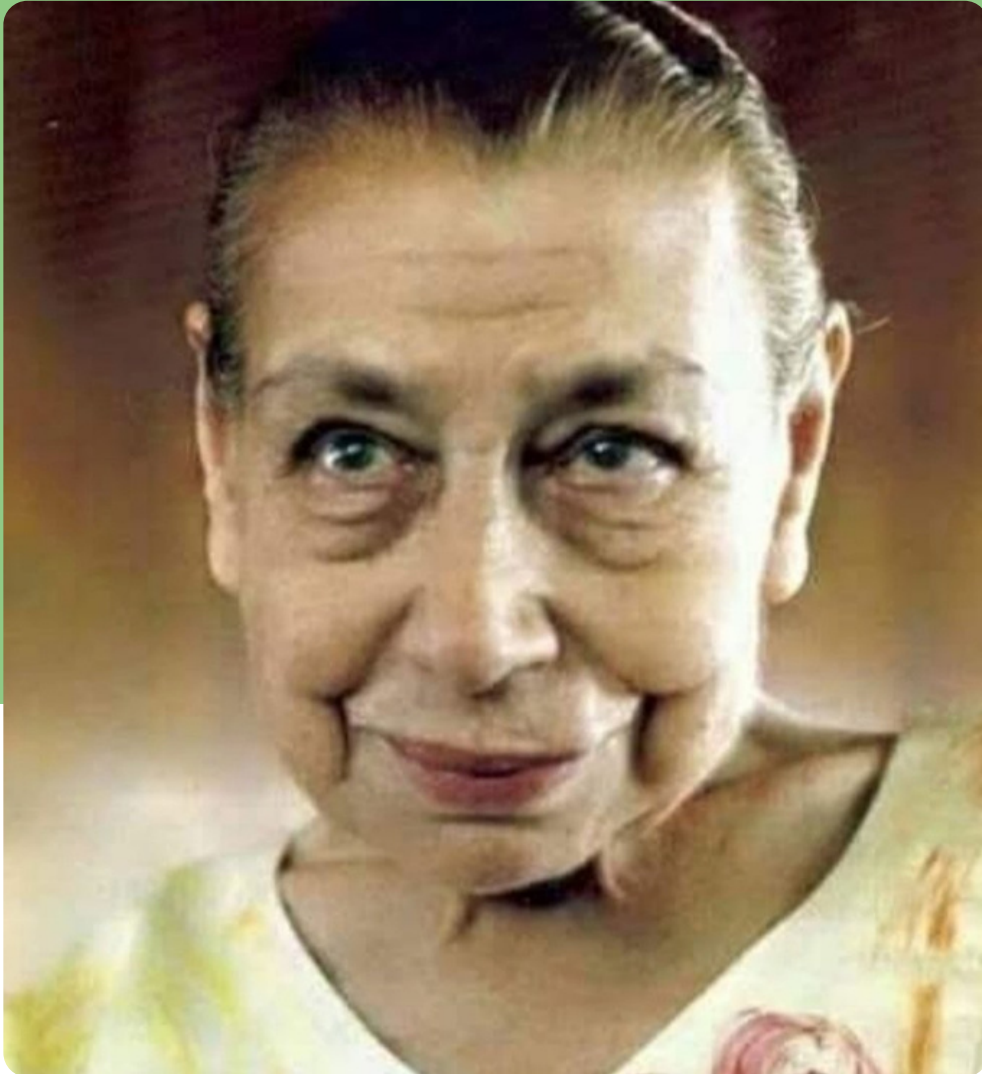
The Mother later invited them to come to the inauguration of Auroville after they received the accident settlement money. Narad was asked to come and prepare to build the Gardens of the Matrimandir, a task he learned by working two jobs and studying horticulture at night.

He recalls Auroville's early days as a desert, facing extreme heat and shortages, but feeling a deep sense of purpose. He ran the Matrimandir Nursery from 1969 to 1981, collecting beautiful plants from across India and fostering a deep unity with the Ashram during the annual flower shows. Narad also teaches voice and records the works of Sri Aurobindo, including *The Ideal of Human Unity*. Despite a forced break due to a conflict in Auroville, he continued to return for six months every year to work on the gardens. He finds his deepest fulfillment in breathing the atmosphere infused with the supramental consciousness. His final message to listeners is to get rid of negativity, cling to The Mother, and know that no force can ultimately stop the vision of Auroville.



Sri Aurobindo, being the “Avatar” of the supreme, was the only one who could recognise in me Aditi, the creative Consciousness. And I was the only one who could know for certain that he was the Supreme.

New words of the Mother, p.69



*The Grace
is sure to be victorious one day
with my love and blessings*
