

May Auroville serve as a beacon to the world

On February 25th, the Prime Minister of India, Sri Narendra Modi, paid a visit to Pondicherry and to Auroville to participate in Auroville's golden jubilee celebrations.

The Prime Minister commenced his visit at the Sri Aurobindo Ashram. He paid homage at the samadhi of Sri Aurobindo and Mother, meditated in Sri Aurobindo's room and was shown the manuscripts of Sri Aurobindo's writings. Thereafter he visited the Sri Aurobindo International Centre of Education and interacted with the students.

He went by car to Auroville. He was welcomed at Savitri Bhavan by Dr. Karan Singh, the Chairman of the Auroville Foundation, by officials of the governments of Tamil Nadu and Puducherry, by members of the Governing Board and the Working Committee of the Auroville Foundation and other Aurovilians. He paid a floral tribute to Sri Aurobindo's statue and listened to *Vande Mataram*, the national song of the Republic of India, sung by 25 Aurovilians.

The Prime Minister proceeded to the Matrimandir, where he spent 15 minutes in silent concentration. Then he poured water from the rivers Ganga, Kauvery and Narmada into the lotus pond below the Matrimandir, inaugurating the Water Ceremony which was concluded on February 28th. The Prime Minister walked up to the banyan tree near the Matrimandir, then went by car to Bharat Nivas.

After seeing an exhibition portraying the milestones in Auroville's history, the Prime Minister entered the Sri Aurobindo Auditorium and took his seat on the podium next to Tamil Nadu Governor Banwarilal Purohit, Puducherry Lieutenant-Governor Kiran Bedi, Union Minister of State Finance and Shipping Pon Radhakrishnan, Puducherry Chief Minister V. Narayanasamy, Tamil Nadu Minister for Electricity P. Thangamani, Tamil Nadu Minister for Law, Courts and Prisons C. Ve. Shanmugan and Chairman of the Auroville Foundation, Dr. Karan Singh.

After Dr. Karan Singh's welcome address, an Auroville student sang *Thai Vazthu*, the official Tamil Song of the Government of Tamil Nadu. The Prime Minister then released a special postal stamp to commemorate the golden jubilee celebration. He also released *An Integral Education for Growth and Blossoming*, a practical guide book for parents and educators, published by the Sri Aurobindo International Institute of Educational Research, and a monograph on the work of Piero and Gloria, two of the earliest architects of Auroville. He also inaugurated the 'Humanscapes' youth housing project by handing over the key of a house to a young girl.

He then addressed the audience. His impressive speech was received with a standing ovation.

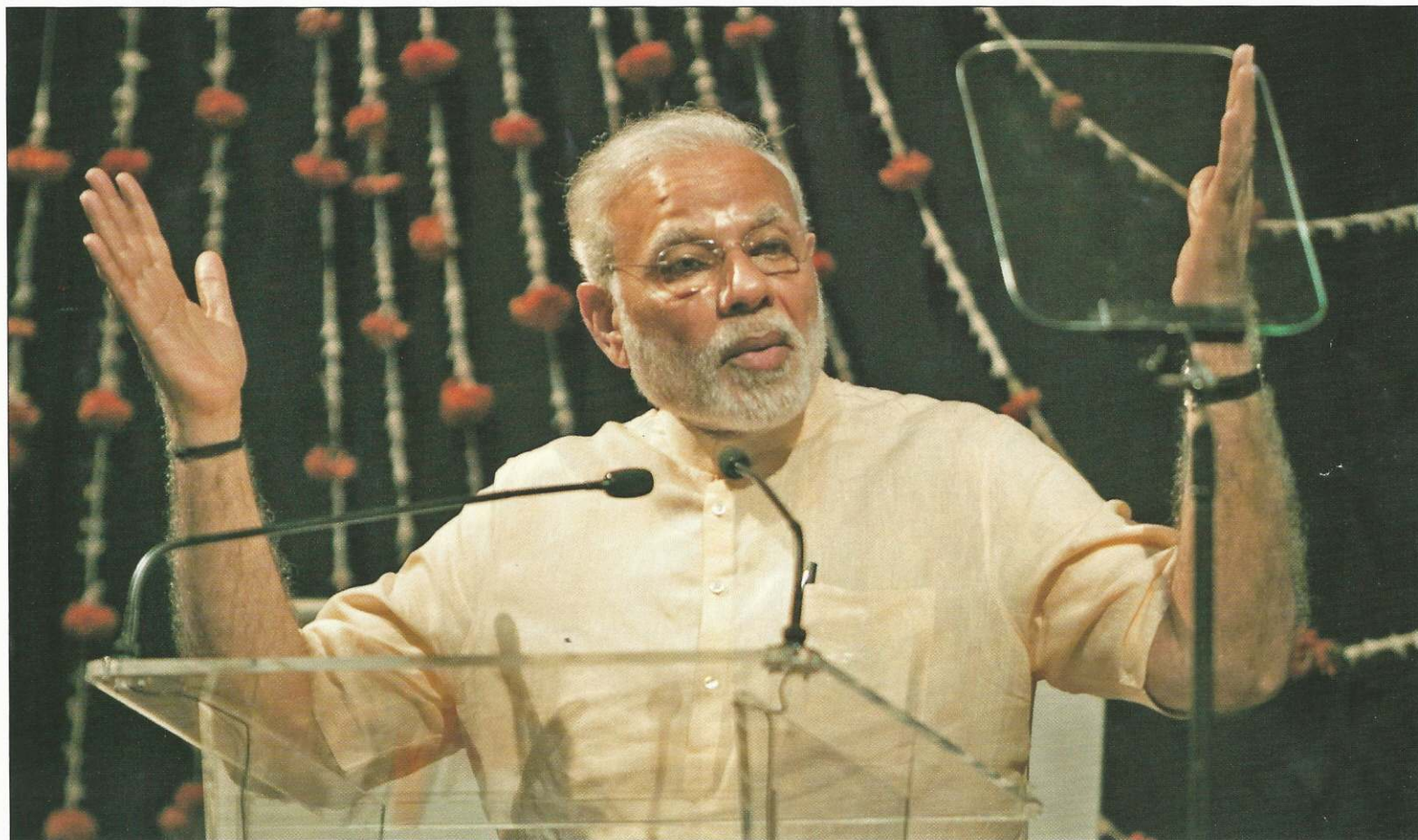


PHOTO OLIVER BAROT

Sri Narendra Modi, Prime Minister of India, addressing the audience at Bharat Nivas

The Prime Minister's speech

I am happy to be here today on the occasion of the golden jubilee week of Auroville. Sri Aurobindo's vision of India's spiritual leadership continues to inspire us, even today. Indeed, Auroville is a manifestation of that vision. Over the last five decades, it has emerged as a hub of social, cultural, educational, economic and spiritual innovation.

Friends,

It is important today to remember the vast extent of action and thought of Sri Aurobindo. A man of action, a philosopher, a poet, there were so many facets to his character. And each of them was dedicated to the good of the nation and humanity. In the words of Rabindranath Tagore:

*Rabindranath, O Aurobindo, bows to thee!
O friend, my country's friend, O voice incarnate,
free,
Of India's soul!*

Friends,

As the Mother had observed, Auroville was to be a universal town. The purpose of Auroville is to realise human unity.

The large gathering here today is a reflection of that idea. For ages, India has been a spiritual destination for the world. The great universities of Nalanda and Taxila hosted students from all over the world. Many of the world's great religions were born here. They motivate people from all walks of life to take to a spiritual path in their day-to-day dealings.

Recently, the United Nations has declared June 21 as International Day of Yoga, recognizing a great Indian tradition. Auroville has brought together men and women, young and old, cutting across boundaries and identities.

I understand that Auroville's Charter was handwritten in French by the Divine Mother herself. According to the Charter, the Mother set five high principles for Auroville.

The first high principle of Auroville is that it belongs to all humanity. This is a reflection of our ancient credo of *Vasudhaiva Kutumbakam* – the world is one family.

I am told that the inauguration ceremony of Auroville in 1968 was attended by delegates of 124 nations. I learn that today, it has over two thousand, four hundred residents from forty-nine countries.

This leads us to the second high principle of Auroville. Anyone who is willingly in service of the Divine Consciousness is entitled to live in Auroville.

Maharishi Aurobindo's philosophy of consciousness integrates not just humans, but the entire universe. This matches with the ancient saying in the *Ishavasya Upanishad*. This has been translated by Mahatma Gandhi to mean "everything down to the tiniest atom is divine".

The third founding principle of Auroville is that it will emerge as the bridge between the past and the future. If one looks at where the world and India were in 1968 when Auroville was founded, the world was living in compartments and in a state of Cold War. The idea of Auroville saw the world getting integrated by trade, travel and communication.

Auroville was conceived with the vision of enveloping the whole of humanity in one small area. This would show that the future would see an integrated world.

The fourth founding principle of Auroville is that it will connect the spiritual and material approaches of the contemporary world. As the world progresses materially through science and technology, it will increasingly long for and need spiritual orientation for social order and stability.

At Auroville, the material and the spiritual co-exist in harmony.

The fifth basic principle of Auroville is that it will be a place of unending learning and constant progress, so that it never stagnates.

The progress of humanity calls for continuous thinking and re-thinking, so that the human mind does not become frozen into one idea.

The very fact that Auroville has brought together such huge diversity of people and ideas makes dialogue and debate natural.

Indian society is fundamentally diverse. It has fostered dialogue and a philosophic tradition. Auroville showcases this ancient Indian tradition to the world by bringing together global diversity.

India has always allowed mutual respect and co-existence of different religions and cultures. India is home to the age old tradition of *Gurukul*, where

learning is not confined to classrooms; where life is a living laboratory. Auroville too has developed as a place of unending and life-long education.

In ancient times, our sages and 'Rishis' would perform 'yagya' to begin great endeavours. Occasionally, those yagyas would shape the course of history.

One such 'yagna' for unity was performed here exactly 50 years ago. Men and women brought soils from all parts of the world. In the mixing of the soils began the journey of oneness.

The world has received positive vibrations from Auroville, in many forms, over the years.

Be it unending education, environment regeneration, renewable energy, organic agriculture, appropriate building technologies, water management, or waste management, Auroville has been a pioneer.

You have done a lot to promote quality education in the country. On the occasion of 50 years of Auroville, I hope you can enhance your efforts in this direction. Serving young minds through education will be a big tribute to Sri Aurobindo and the Mother.

Many of you may not be aware, but I too, have been a follower of your efforts on education. Sri Kireet Bhai Joshi, an ardent disciple of Sri Aurobindo, and the Mother, was an eminent educationist.

He was also my Education Advisor, when I was the Chief Minister of Gujarat. He is not amongst us today. But his contribution to the field of education in India is worth remembering.

Friends,

The Rig Veda states: *Aano bhadra krtavo yantu vishwatah* – Let noble thoughts come to us from all sides.

May Auroville continue to come up with ideas to empower the ordinary citizens of this country.

May people from far and wide bring with them new ideas. May Auroville become the centre where these ideas are synthesized.

May Auroville serve as a beacon to the world.

May it be the guardian which calls for breaking down narrow walls of the mind. May it continue to invite everyone to celebrate the possibilities of humanity's oneness.

May the spirit of Maharishi Aurobindo and the Divine Mother continue to guide Auroville to the eventual fulfillment of its lofty founding vision.

Thank You.

- **Governing Board meets**
- **Archives building inaugurated**
- **Youth Link takes off**
- **Another milestone in the fight against waste**

pages 3 – 5

- **Auroville's 50th anniversary and the Water Ceremony**
- **The Bridge conference**
- **Visit of Unesco Delhi Director**

pages 6 – 9

- **A forecomer revisits**
- **Who is building Auroville?**
- **Auroville and the villages**
- **Looking back, looking forward**

pages 10 – 11

- **Offerings on the 50th birthday**
- **Exhibition: "On the way to Supermanhood"**
- **Monograph Piero and Gloria Ciconesi**

page 12



Prime Minister Modi greets members of the Governing Board and Working Committee of the Auroville Foundation at Savitri Bhavan. From left: Dr. Karan Singh, Chairman of the Auroville Foundation, Mr. Modi, Carel and Sauro (members of the Working Committee of the Residents' Assembly) and Dr. Anirban Ganguly (member Governing Board).



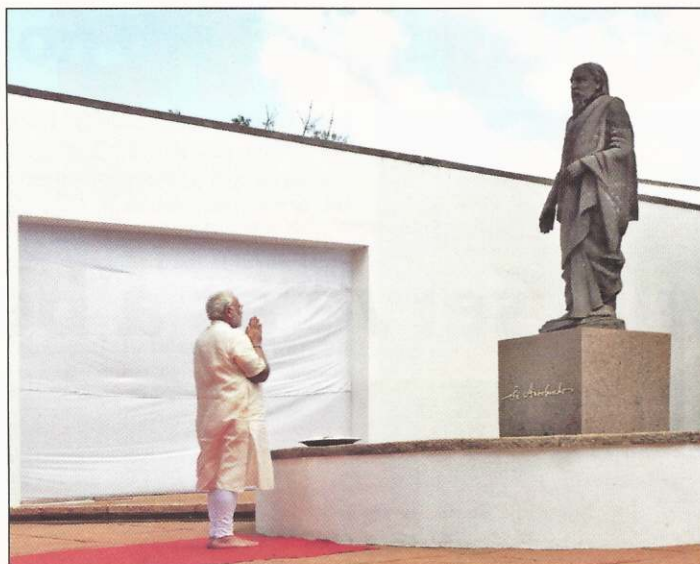
The choir at Savitri Bhavan



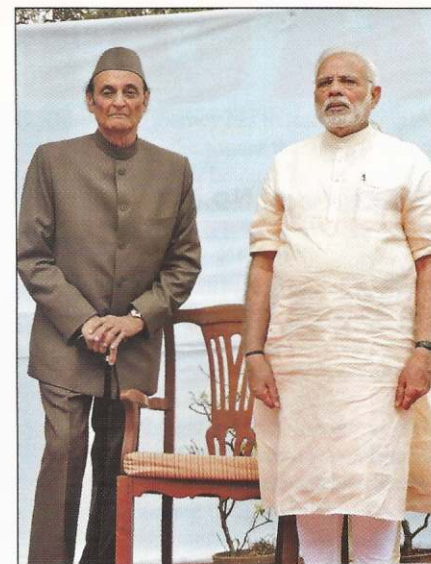
Prime Minister Modi leaving the Matrimandir



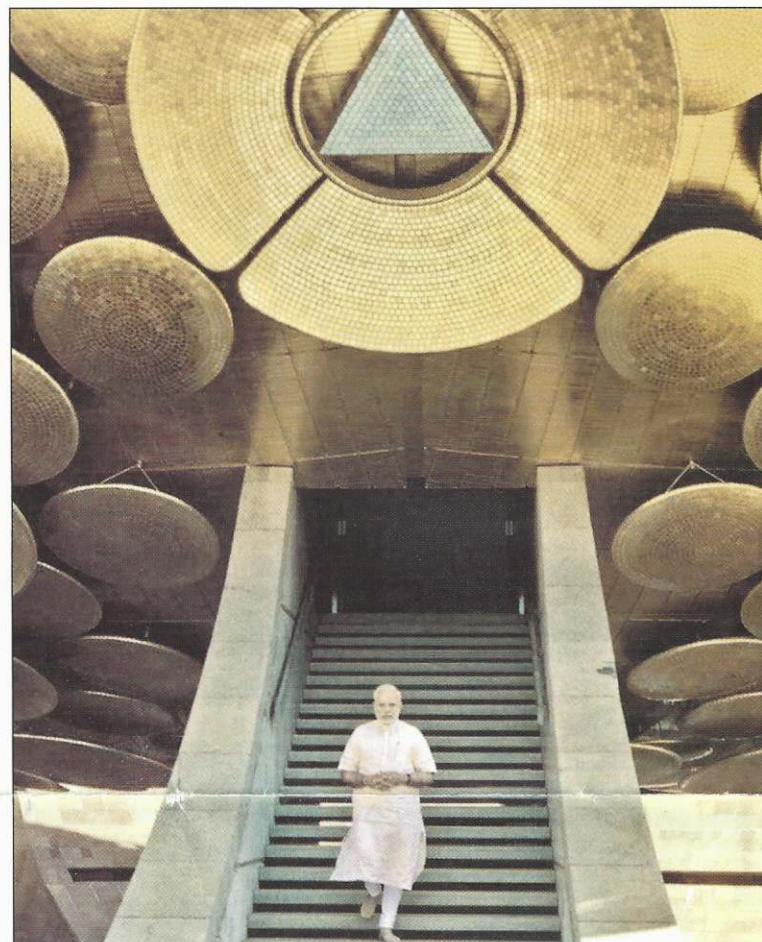
At the lotus pond underneath the Matrimandir, the Prime Minister inaugurates the Water Unification ceremony by releasing water from the river Ganges. Srimoyi is at left.



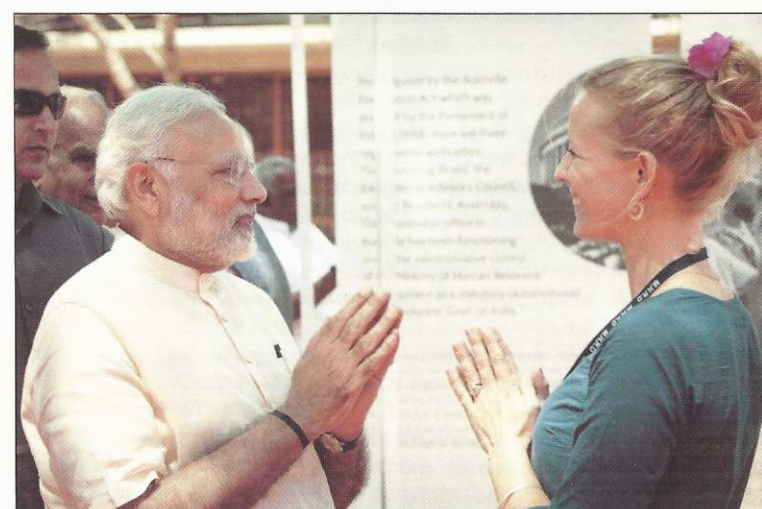
Prime Minister Modi paying homage to the statue of Sri Aurobindo at Savitri Bhavan



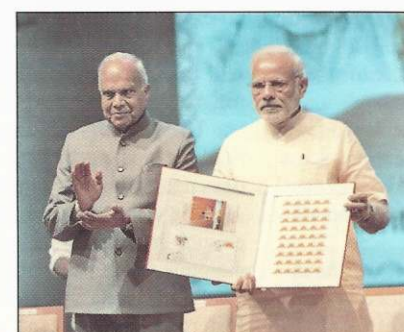
Dr. Karan Singh and Prime Minister Modi listening to Vande Mataram



Prime Minister Modi leaving the Matrimandir



At the Auroville exhibition the Prime Minister greets Inge, member of the Working Committee. Below: Releasing the Auroville stamp. At left the Governor of Tamil Nadu, Shri Banwarilal Purohit.



The stamp with a spelling mistake

The Matrimandir visit

At the Matrimandir, the Prime Minister was greeted by the Secretary of the Auroville Foundation and three Aurovilians. One of them gave him the *darshan* message of February 21st, which he accepted with a smile and kept in his breast pocket. I thought I needed to explain to him the meaning of the Banyan Tree and the Urn at the Amphitheatre, but he knew all about it.

He went up to the Inner Chamber. He had agreed that we would switch on the lights after 15 minutes, but this may not have been communicated to the members of his entourage. I froze when after two minutes a security guard accidentally switched on his torch, but the Prime Minister was not disturbed.

The time was going very slowly. His entourage became increasingly restless and was getting up. I signaled to Judith to switch on the lights, but she motioned that four minutes were still left. Those were the longest minutes of my life, particularly the last one.

When the lights finally went on, Mr. Modi took a deep *pranayama* breath, then left the room, walking down very indrawn. We did not disturb him. At the second level, he asked if the ray of light that passed through the crystal was artificial light. I informed that it's a '*surya kiran*', a ray of natural sunlight.

Once outside, we walked through one of the petals, spent a minute there, then walked down to the lotus pond where he inaugurated the Water Ceremony. Piero gave him the vessel with the water from the Ganga, and Gloria the vessel with the Kauvery water. The third vessel with water from the Narmada was given by Narad. While a group of five students sang Sri Aurobindo's *Gayatri Mantra*, the Prime Minister solemnly poured each water into the lotus pond. Then we walked up to the Banyan Tree, where he greeted the Matrimandir executives and asked some questions about how we maintain the tree. He did a '*pradakshina*' around the Banyan and proceeded to Bharat Nivas.

As told by Hemant

That the visit of Sri Narendra Modi would cause a lot of commotion was to be expected. Just how much became clear by the middle of January, when the Aurovilians found out that access to many roads was blocked, diverting them to dusty bypasses.

Months earlier, Auroville's road and air connectivity had been scrutinized. Two access roads were required and two helipads in case the Prime Minister's helicopter would land in Auroville.

The roads were found to be in a dismal state. The tar road from the East Coast Road to the National Highway was declared unfit for the Prime Minister's smooth passage. Within Auroville the situation was worse: the dirt road in front of the Visitors' Centre and the one past Certitude were heavily potholed; and the paver block road from the Visitors' Centre to the Matrimandir needed upgrading. All speed breakers on these roads were required to be removed.

The Collector of the Villupuram district ordered the re-tarring of the tar road, with special

focus on Kulapalayam village where the road was remade in concrete. NLC India Limited, a public sector company, helped out with the road in front of the Visitors' Centre by making a donation in kind. Under its supervision, the entire road stretch was paved with paver blocks made in situ.

Auroville's Road Service took charge of the other road repair works. It relaid large sections of the existing paver block road, dismantled all speed breakers and built a poured-earth concrete road on the stretch from Certitude to the Solar Kitchen roundabout under the supervision of the

Auroville Earth Institute.

Where to put the helipads? L'Avenir d'Auroville, Auroville's town planning department, offered some suggestions, but the plots were either too small with too many trees in the vicinity, or had no decent road access. When, at last, the Adventure sports ground near Edayanchavady was declared suitable, news reached that the Prime Minister's helicopter would land at Pondicherry airport, making the construction of a helipad no longer necessary.

Carel

Governing Board meets

A few hours after the visit of the Prime Minister, the Governing Board of the Auroville Foundation started its 51st meeting, which took place over two days. All five members were present – Dr. Karan Singh, Dr. Prema Nandakumar, Dr. Nirima Oza, Dr. Satchindananda Mohanty, Dr. Anirban Ganguly – and ex-officio member Dr. Saravana Kumar, Joint Secretary of the Ministry of Human Resource Development.

The Board first reviewed the visit of the Prime Minister, which, said Dr. Karan Singh, had been a very successful and significant event. He congratulated the entire Auroville community for the sustained hard work and dedication that went into preparing for the Prime Minister's visit.

The Board then discussed with the Working Committee its report. The Working Committee expressed its concern that the Governing Board is still not complete with the appointment of two members pending and that also the International Advisory Council had not yet been reconstituted. It furthermore observed that the approval of the *Auroville Foundation (Entry and Removal of names of Persons in the Register of Residents) Regulations*, submitted by the Board to the Ministry in December 2013, was urgently awaited as well as the Ministry's approval of the proposed amendments of the *Rules of the Auroville Foundation*, which are pending since 1997.

GOI grants

The Working Committee submitted a detailed overview of the spending of the Rs 15 crore grant of the Government of India for the present financial year, and its budget proposal of Rs 23 crore for the next year. The supervision of these grants is now done by a Government of India Grant Group which supervises a project management office with an architect and a civil engineer to monitor the quality and quantity of construction, and a finance department with a

chartered accountant to supervise and approve the flows of money.

Entry Visa

Visa issues remain a source of concern. The Board was informed about the recent changes in the visa policy for Auroville. The Foreigners Regional Registration Office may now issue five-year Residential Permits / Stay Visa extensions to those who arrive in India with a shorter term Entry Visa, if the formal request by the Secretary of the Auroville Foundation to the Indian Mission abroad which issued the short term Entry Visa had been to grant an Entry Visa for 5 years. This decision is very welcome as not all Indian Missions give the five-year visa as recommended, but a visa for a shorter period instead. The Ministry did not amend the limitation of three entries a year on this Visa, which is a problem for Aurovilians who have to travel abroad often.

Volunteer and Conference Visa

The Ministry of Home Affairs also decided that volunteers may be given an Entry Visa for a three months period, upon the recommendation of the Secretary. This period is not extendable and the visa is for one entry only.

A Conference Visa is mandatory for those wishing to attend workshops and conferences in Auroville. A number of Conference Visas have meanwhile been issued on the recommendation of the Secretary.

Tourist Visa limitations

The decision that holders of Tourist Visa are not allowed to attend workshops and seminars has not changed. As one of the objectives of Auroville is to develop a learning society for the benefit of people from India and all over the world, which is done through formal courses, seminars, workshops or volunteering, the Ministry of Home Affairs has been requested to

allow foreign nationals holding a Tourist Visa to give or participate in seminars, workshops and courses given by and volunteer in Auroville.

Fundraising

There is a need to speedily develop the Auroville Township for which an increase of funds is required. A major source of support for Auroville can be achieved if large Indian corporations would make donations to Auroville from their Corporate Social Responsibility resources. The Working Committee requested the Board to issue a message on the occasion of Auroville's 50th Anniversary inviting Indian Corporates and Public Sector to include the Auroville Foundation in the list of institutions that are eligible for donations from their Corporate Social Responsibility budgets.

Land sale permission

The Governing Board was requested to support the request made to the Prime Minister of India that the Auroville Foundation is given the required permissions to sell certain outlying lands (lands not located in the city and greenbelt area) as decided by the Residents' Assembly of Auroville so that the privately-owned lands inside the city and greenbelt area can be purchased.

Tax relief for Indian donors of the Auroville Foundation

In most countries where Auroville International Centres have been established, donations to Auroville can be channeled through these centres and the donor can get 100% income tax relief. This is not the case in India.

The Governing Board has been requested to suggest to the Government of India to allow that donors of the Auroville Foundation can benefit from 100% tax relief without a qualifying limit for all donations made to the Auroville Foundation.

Auroville economy

On the second meeting day, after participating in the Bhoomi pujas for the Re-Centre and the Hive Hub [see pages 4 and 5], and the inauguration of the Auroville Archives [see below], the Board members listened to a presentation on the Auroville economy by Chartered Accountant, Mr. Manuel Thomas. This presentation focused on the difficulties facing the Auroville economy, including that of attracting external growth capital for Auroville enterprises, the need to explore sources for internal credit, and a proposal to do a six months' study involving the Working Committee, the Funds and Assets Management Committee, the Auroville Board of Commerce and community members into the possible restructuring of the units under the Auroville Foundation. This proposal was accepted.

This was followed by a presentation by the Funds and Assets Management Committee on the difficulties facing the Auroville Foundation regarding the implementation of Goods and Service Tax caused by the legal structure of the Auroville Foundation, and the necessity of requesting a partial relief.

Beach losses

The last topic on the agenda was the loss of Auroville's beach assets due to erosion. Over the years, Auroville has suffered a loss of almost Rs 2.5 crores (US \$ 385,000) as buildings located on the coast have disappeared into the sea. (This amount does not include the value of land which has been lost.) At present, erosion threatens the reception office of the Quiet Healing Centre and the guest-house of Samarpan. The Board discussed possible options to prevent further loss of beach assets.

Water Ceremony

After meeting with the working groups, the Board members participated in the Water Ceremony by pouring waters from various Indian rivers in the lotus pond below the Matrimandir.

BUILDING THE CITY

The Auroville Archives gets its own building

On February 26, Dr. Karan Singh, the Chairman of the Auroville Foundation, inaugurated the Auroville Archives. The building houses a treasure trove of Auroville data.

The Auroville Archives is the fifth in the row of Auroville's administrative buildings, next to the office of the Sri Aurobindo International Institute of Educational Research. Designed by architect Sonali, the two-storey building 'breathes' through many screens or *clostras*. The ground floor will be used by the Auroville Archives and by Outreach Media, while the utilization of the first floor is still being discussed.

Three and a half years ago, Gilles Guigan took over the management of the Archives from retired Major-General Krishna Tewari, who passed away in September 2016. Without Krishna, he says, the Archives would never have been established. Undaunted by 'the dungeons of Bharat Nivas' which housed the Archives for more than 25 years, Krishna had been working hard to collect and maintain the records of our

'living laboratory'. For him, keeping records was a necessary tool to grasp the deeper dimension of what is happening in Auroville and help researchers uncover the truths of the past, including those aspects we may not like to face. Despite a widespread lack of interest and support, he doggedly pursued his dream of a dedicated Archives building and his wish was finally granted. Dr. Karan Singh laid the foundation stone on October 4th, 2015. The construction of the building took three years at a cost of Rs 2.5 crores (US \$ 385,000).

At present, the rooms inside the new building are cluttered with 60 steel cupboards and tables, awaiting the installation of mobile shelving to store the enormous amount of materials that have been collected and are still flowing in. Amongst the most important are copies (and a few originals) of all of the Mother's messages on Auroville (the originals are in the Sri Aurobindo



The new Auroville Archives



Gilles (in blue shirt) in discussion with Governing Board members Dr. Karan Singh, Dr. Anirban Ganguly and Dr. Nirima Oza

Ashram Archives); rare materials on the Matrimandir, such as the architectural and technical drawings of the building, the original drawings of Udar, the Matrimandir garden designs of Paolo Tommasi, and the diaries of Ruud Lohman; the files of the struggle with the Sri Aurobindo Society; a comprehensive collection of letters of Satprem written to various Aurovilians; and town planning materials from Roger Anger. Then there are hundreds of written reports, thousands of letters, tens of thousands of photos, hundreds of audio and video tapes and a collection of all the magazines and newsletters published in and about Auroville.

"Many older Aurovilians and people related to Auroville surrender their private archives, some on the condition of confidentiality," says Gilles. Still lacking are the private

archive materials from people who have been close to Auroville in the past, such as Shyam Sunder Jhunjhunwala, who was Mother's secretary for Auroville in the early days, and from former Governing Board Chairman, Sri Kireet Joshi.

All the material needs to be reorganized. To deal with the enormous amount of work, a new team has come forward. They have big plans, such as the digitization of all important documents, photos and videos and making them available on the web. The new team is also giving a hard look at the hundreds of copies of brochures and the stacks of *News and Notes*. "We do not intend to keep more than 2 or 3 hard-copies of any document," says Gilles.

But it's not a work he himself will be undertaking. "I'm a researcher," he says, pointing at his research on the history of Auroville, on its Master Plan,

on Matrimandir, and on the background of Auroville's future centre of higher education.

The Archives still has many surprises. Gilles points at a cupboard. "When we moved, we opened it for the first time in years. It had 'Joss' written on it, so we all thought it contained material belonging to Joss. But it didn't. The cupboard was packed with videos, some infected with fungus, and we still don't know what's on them." The preservation and digitization of these videos is the job of film makers Doris and Francis who have received a large grant from the 50th anniversary budget for this purpose.

Gilles stresses that the Auroville Archives is not a lending library. It will allow access to researchers, who can get soft copies of documents if available, but no document will be allowed to move out of the Archives.

Carel

YouthLink moves towards the future

YouthLink celebrated Auroville's 50th Anniversary by launching two of its projects, the Hive and the Joy of Impermanence.

It was a special moment for us as young adults, realizing that we are slowly, but surely, taking on more responsibilities towards manifesting the Auroville ideals. What a precious gift it is, to hear the stories of hard work from our parents and grandparents who initiated this visionary project and who took on this tremendous commitment. Auroville's 50th Anniversary events have symbolized a transition between generations, and a point for inner reflection within us all. With excitement and an eagerness in our hearts, the question lingers – what will our offering be for the next 50 years?

YouthLink is a platform for the integration of young adults in Auroville. It was founded through a community process known as 'the Auroville Retreat' in March 2015, where the community defined goals for youth related to housing, education and employment. Since then, various young adults have gathered in temporary spaces in SAIER, Bharat Nivas, Auromode, and now in Progress community to work on finding solutions for the young adults in Auroville. Our team today includes 12 members, including Aurovilians, Newcomers and bioregional and international volunteers.

The Auroville Charter is at the centre of YouthLink's vision

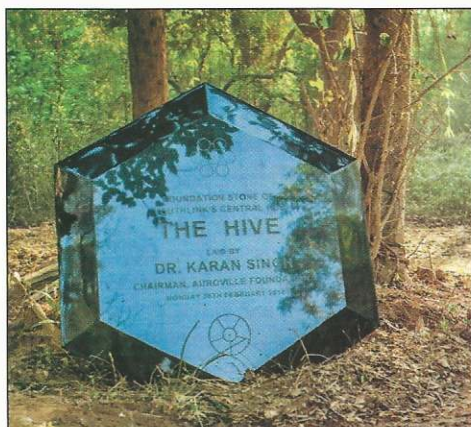
YouthLink's vision and scope of work has revealed itself more clearly over the last three years. YouthLink has placed the Auroville Charter at the centre of its vision, highlighting particularly the aspects of embracing the spirit of 'a youth that never ages,' and creating a 'bridge between the past and the future.' YouthLink aims to provide a safe, creative platform for young adults who seek to gather and find solutions to their own needs. It also invites older mentors or younger adolescents to participate as well. The mixing of generations is crucial to ensure that we are able to continue learning from our community's pioneers, and that we continue to inform ourselves of the emerging needs of the younger generations as well.

Comm4unity

Comm4unity is YouthLink's theme for unending education. YouthLink has explored the theme of community building and collective intelligence over the last years. This has become a favorite theme for most of our work regarding the integration of young adults in Auroville. Comm4unity umbrellas weekend workshops or longer 2-6 week courses are designed according to the interests and learning needs of the young adults in Auroville, and thus will continue to evolve as the township transforms.

Another unique aspect is that these courses include a real effort to remain integral in their scope, including the development of every aspect of the being. The courses usually include a balance between introspective activities such as *Awareness Through the Body*, a bit of theory on sustainable lifestyle practices, and a lot of time for hands-on work to practically engage in the transformation of matter.

Once a Comm4unity course is completed, YouthLink offers the graduates several options. If the youth like, we train them to become future facilitators in the area of their choice. If a dream project emerges, YouthLink will also commit to creating support structures for its incubation. And for those who feel the need for recognition to travel and teach, a Gaia Education certification is available.



The Hive foundation stone

The Hive

The Hive project is YouthLink's central hub and was envisioned following the Auroville Retreat process in 2015. The primary



The Bhoomi Puja for the Hive, Dr. Karan Singh is seated right

focus of the Hive is to create a space for education, projects, events and networking led by young adults. The project includes space for a YouthLink Service Office to provide information and help desk on topics related to apprenticeships, education, employment, and community building. The project also includes space for a multifunctional hall where young adults will be able to design and implement resources

and involve young adults as managers and executives. The project also includes older mentors.

The 'Golden Jubilee' Project

The Hive project has been named as the 'Golden Jubilee Project' for Auroville's 50th Anniversary celebrations by Dr. Karan Singh, following one of the initial presentations to the

Joy of Impermanence

This is YouthLink's community incubator. The idea is that any community that embodies the ideals of impermanence would be willing either to shift to another home to accommodate another group, or put their homes on wheels so they could be moved, or build organically to allow their homes to biodegrade back to the soil.

Anitya is the first community to be built in the spirit of 'joy of impermanence.' The Anitya community is located on a small plot of land between Edyanchavady, Auromode and Sacred Groves. The project has been lent a yurt from Ruslan, and a tetrahedron from Peter, and is building a Earth Bag Tsatsa house. The community will finally include about 30 people and uses the symbol of the banyan tree to represent different commitments. The core members who hold greatest responsibility represent the 'trunk', those that branch out will be those who are undergoing training, and the 'birds' are volunteers or friends who fly in and out to cross-pollinate within Auroville and the world. Currently the project has seven young adults as core team members.

The Anitya team welcomed the community to an open house on the 1st March 2018. The event included the planting of an indigenous tree, sharing of information and food. It was a precious moment to connect to the spirit of impermanence and share dreams for this temporary community.

Conclusions

This was the beginning of opening new doors for us as youth, and for Auroville as a community. The next 50 years calls us, as we seek to blossom, to transform ourselves, as we dream of a collective spirit to emerge and envelope this world.

Kavitha



A group of Comm4unity participants after planting trees December 2017

to meet their own higher education needs. The Hive will also include some space for a co-working area, to support youth in designing projects / activities / units. etc., along with a kitchen to provide some basic food, a workshop for hands-on learning activities and caretaker accommodation for security and management of the building.

By the youth – for the youth

This project truly hopes to be 'by the youth, for the youth', including all those who want to participate in the spirit of 'a youth that never ages'. Therefore the project includes several roles for young adults: as part of a core project team; supported by young adults as working group advisory members; and younger youth as links to high schools and the Youth Centre. The project has engaged youth in all possible community processes over the last years – through the 50th Planning Process, and through several large workshops engaging Aurovillian, Newcomer, and bioregional youth in the design of this space. The construction of this space has also involved young architects, and will employ young contractors. Later, the management of this space will continue to train

Governing Board and International Advisory Council in 2015. Together with many elders and youth, we gathered at an auspicious hour on the 26th February, 2018, for a small ceremony to bless the project.

The event included a puja where everyone attending could offer some sacred wood to a fire, calling on the energies of the planets and the universe at large. We were honoured by the presence and chanting of Dr. Karan Singh who unveiled the Hive foundation stone for the building. We were given a beautiful hive-shaped dream-catcher, a painting from a pioneer, honey from an expert bee-keeper, sacred water, and framed pictures of the Mother and Sri Aurobindo. But above all, we were given the opportunity to build a space for the dreams of young adults to manifest.



The Tetrahedron room from Peter as part of the Anitya project

Another milestone in our fight against waste

The Sea Trashion show draws a crowd and the RE-CENTRE begins.

The first Litter Free Auroville (LFA) campaign in 2010 was a landmark occasion. The event brought about the establishment of the Upcycling Studio and the founding of WasteLess. Since that first LFA campaign eight years ago, the issue of waste has gained increasing traction in the community as the EcoService, Upcycling Studio and WasteLess have worked together to raise consciousness on the issue of waste.

More than a thousand people at the Trashion Show

This year's Trashion Show, the 3rd in this event's exciting history, was as popular as ever with the Kalabhumi amphitheatre filled well beyond its seating capacity. More than a thousand people gathered to witness first-hand the 55 original and beautiful creations made out of all types of waste, including paper, plastic and cloth. Despite facing last minute technical issues with power backup, in good old Auroville-style the team managed to get the event back on track and the show did go on.



After the Bhoomi Puja. From left: Palani K., Dorle, Lisbeth, Moksha, Ribhu, Dr. Nirima Oza, Marc, Angad, Dr. Anirban Ganguly, Dr. Prema Nandakumar, Mohan Chunkath, Srinivasmurthy Raja Palakodeti, Dr. Karan Singh, Jasper, Chandrah, Inge, Mukta, Peter, Maya, Faith, Kevin, Anan



Aishwarya strides down in a water bottle puff skirt and bottle cap bustier with a plastic floral cutlery fascinator designed by Manjula

Swaram's wonderful musicians played live music, while Jesse's dulcet tones kept the audience informed about both the creations being paraded on stage and the educational message behind the show.

Save the Sea

The theme for this year's Trashion Show was 'Save the Sea'; the event sought to raise awareness of the dramatic effects that humans are having on Earth's oceans. Plastic pollution in particular is proving to be an environmental disaster for marine life. It is estimated that by 2050 there will be more plastic than fish in the sea! Not only are animals getting injured and dying when they get entangled in larger pieces of plastic (such as abandoned fishing nets), but plastics are also breaking down into tiny pieces called microplastics that fish and other marine life mistake for food. Once ingested, the plastic works its way up the food chain, damaging not only the animals and the environment, but also directly harming us by making its way into our fish curries and sushi.

Many of the plastics found in the sea belong to the 'single use' category, short-sightedly designed to be used just once and then thrown away. Takeaway coffee/tea cups, plates, straws, food packaging and plastic bags that are described as 'dispos-

able' all risk being carelessly discarded and ending up in the sea. While the concept of a single use item is flawed from the outset, the potential for such objects to end up in seas around the world represents one of humanity's greatest failings.

As humans, we have the capacity and the responsibility to work to save our oceans and environment by stopping, or at the very least massively reducing, our dependence on single use plastics. Using reusable bags instead of plastic carry bags, refilling water bottles to avoid bottled water and repairing, reusing and recycling wherever possible are all endeavours that we can achieve in our daily lives. In this spirit, over 50 Auroville designers unleashed their creativity and the glamorous designs on display at the Trashion Show included single use and other types of plastics.

The RE-CENTRE building: a space for interdisciplinary collaboration

Another great leap of progress in the field of waste management took place a few days after the Trashion Show. As part of Auroville's 50th celebration the EcoService, Upcycling Studio and WasteLess were honoured to be able to perform the Bhoomi Puja for Phase 1 of the RE-CENTRE building that will be constructed in the Service Area. On the 26th of February, Dr. Karan

Singh, Chairman of the Governing Board, laid the foundation stone for the building in the presence of Dr. Anirban Ganguly, Dr. Prema Nandakumar, Dr. Nirima Oza, Secretary of Auroville Foundation, Mohan Chunkath, Under Secretary Srinivasmurthy and friends and supporters in Auroville.



Ananya gracefully models a flexible footwear chappal and VHS-tape dress designed by Pien and Sophie with rubber found from the side of the road

Funded by the 50th Anniversary Special Grant from the Ministry of Human Resource Development, the RE-CENTRE will become a living laboratory that brings waste to the forefront of our conscious endeavours. The three organisations that will be based in the building have already done a fantastic job in raising the profile of waste in and around Auroville. The EcoService has successfully brought recycling rates in the community up from an estimated 30% in 2010 to an impressive 70% today. Upcycling Studio works exclusively with waste to create inspired and beautiful designs that increase the value of what we discard. This amazing Auroville creativity has been on display at numerous exhibitions and they are part of a global project supported by the European Commission to educate youth in upcycling. And WasteLess has been working on developing educational materials for schools to engage the next generation with innovative and exciting new ways to manage waste in Auroville, across India, and internationally.

When completed the RE-CENTRE building will provide a space for interdisciplinary collaboration that will bring the issue of waste management under one roof. All aspects of waste will be integrated so that continuous learning and growth can take place. This is a 100% Auroville-led project. The building has been designed, and will be constructed and run, by

Aurovilians. The construction will also use sustainable technologies pioneered by the Humanscapes project in Auroville so a minimum of concrete and steel will be used. The site will also incorporate a waste water treatment plant, rain water harvesting and infrastructure for the generation of solar energy.

The long incubation time

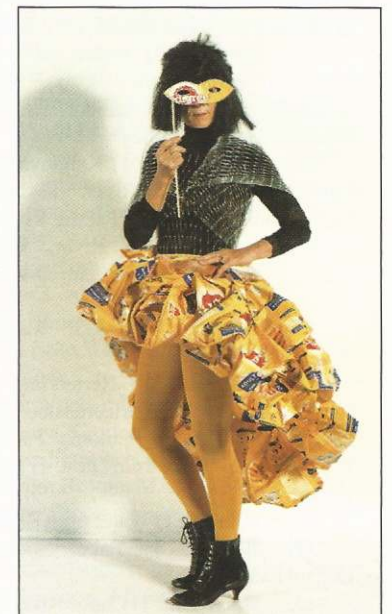
The laying of the foundation stone on February 26th is a symbol of the progress that Auroville has made, and continues to make, in relation to sustainable waste management. Seven years ago, the idea of establishing a space for collaboration between the different organisations dealing with waste in Auroville was born and this year construction of this long-awaited building will begin. The honourable Prime Minister Narendra Modi in his speech for Auroville's Golden Jubilee spoke about the 'positive vibrations' the world has received from various experiments in Auroville, and this includes waste management.

The RE-CENTRE represents a momentous opportunity for Auroville to experiment, innovate and share solutions for one of humanity's most dirty problems - garbage! All the participants are excited for this next phase to begin and are grateful to Auroville for providing the opportunity for this dream to take shape.

Mukta Martens



Marissa looks radiant in an M.C. road coconut kadai drinking straw and electronic protection foam pixie dress by designer Auradha



Gillian, one of Auroville's pioneers in waste management, flounces onto the catwalk with perfect pedigree in a crumpled bulk dog-food creation of her own design

February 28, 2018: Auro



The Matrimandir Amphitheatre was packed to its limits



Children and young adults during the water ceremony



Pouring the water in a golden Matrimandir disc

Where the water came from

- Algeria:** 1) Source Zarif, Tlemcen
- Angola:** 1) Okavango River
- Antarctica:** 1) Chipped from an Iceberg, Mikkelsen Harbour, Antarctic Peninsula
- Argentina:** 1) Water from Salta, 2) Rio de la Plata, Buenos Aires
- Auroville:** 1) Eau de Conscience de Coin de Terre
- Australia:** 1) Paramatta River, Clarke's Point Reserve, Woolwich, 2) Lake Joondalup, Perth, 3) Rain Water from Melbourne, 4) Southern Ocean of Melbourne, 5) Flat Rock Galley Stream, Sydney
- Austria:** 1) Water from Bad Walters Dorf, 2) Water from Vienna, 3) Inn River, Schiering, 4) Oberwaltersdorf Lake, 5) Zauchen See, 6) Dreamicon Valley
- Bangladesh:** 1) Karatoya River, 2) The Jamuna, 3) Surma River, Kishoreganj Dist. 4) Buriganga, Dhaka, 5) Padma River, 6) Bhoirab River, 7) Karnaphuli River, Chitragong, 8) Sitalakshya River, Kishoreganj Dist. 9) Phooljore River
- Belarus:** 1) Well water, Stankovo Village, Minsk Region
- Belgium:** 1) Hertebroons, Source des Cerfs, Sint-Joris-Weert, Meerdaalbos, 2) Zennebeck River, Rose Garden, Coloma Parc, St. Pieters Leeuw, 3) Tap Water from Diest, 4) Tap Water from Halen
- Bhutan:** 1) Water from Bhutan
- Bolivia:** 1) Lake Titicaca, La Paz Department
- Botswana:** 1) Chobe River
- Brazil:** 1) Water from Brazil (source unknown), Spring Water from Ribeirão City, Pernambuco
- Bulgaria:** 1) Spring Water from the 'Giving Hands', the Sacred Seven Rila Lakes, Rila

Mountains

- Canada:** 1) Bay of Fundy, 2) Glacier Colombia-Athabasca, Rocky Mountains, Alberta, 3) Rivière du Chicot, Mirabel, Quebec, 4) Ottawa River, Ottawa, 5) Pacific Ocean, Pender Island, 6) Pacific Ocean, Medicine Beach, Pender Island, 7) Fish Lake, In Mountain, Yukon Territories, 8) Lac Bromont, Quebec, 9) Spring Water from Mount Shefford, Quebec
- Chile:** 1) Pacific Ocean of Concon, Playa Ann Maria
- China:** 1) Hupao Spring, Hangzhou, Zhejiang Province, 2) Yunlong River, Xuzhou City, Jiangsu Province, 3) Yangtze River, Yibin
- Colombia:** 1) Iguaque, 2) Amazon River Leticia, Amazonas
- Costa Rica:** 1) Naciente Spring Water, Montana
- Croatia:** 1) Krka River, Sibenik, Dalmatia, 2) St. Jana Spring
- Cuba:** 1) Yayabo River, Sancti Spiritus, 2) Rio del Miel, 3) Cueva del Indio
- Czech Republic:** 1) Vltava (Moldau), River, Prague
- Denmark:** 1) Water from Byvaenget, Højby, Nordsjælland
- Egypt:** 1) River Nile, Luxor
- England:** 1) Avon River, Malmesbury, 2) Spring Water from Scotland, 3) Highland Spring, Scotland, 4) Stream Water from Porthor, Cornwall, 5) Lathkil River, Over Haddon, Derbyshire, 6) Cumbrian Spring, Scarfell Peak, 7) Sacred Chalice Well, Glastonbury
- Ethiopia:** 1) Unknown Source, 2) Source of Nile
- France:** 1) Vaison La Romaine, Le Crestet, 2) La Seine, Cathédrale St. Michel, Notre Dame, Paris, 3) Orge River, St. Germain Les Arpagon, 4) Mediterranean Sea, Camon Plage, Montpellier, 5) La Source du Colonel St. Georges,

- Corsica 6) Fountain of Champs de Mars, Paris, 7) Le Ballon d'Alsace, Lepuix, 8) Spring Water from Quatre Vents, Telos, 9) Rivière La Brisse, Loire et Chêr, 10) Fontaine of Sainte Appoline, Forêt de Broceliande, Bretagne, 11) Rain Water from Malachappe, Moelan sur Mer, Bretagne, 12) Sacred Fountain of Lourdes, 13) Fontaine de Baronton, Forest of Broceliande, Bretagne, 14) Le Guindy River, Cavan, 15) Spring Water from Rosey, Oise, 16) Source Marie Madeleine, Fontaine des Amours, Le Rec d'Aze, from La Blanche, Aude, La Salz, 17) Water from Herault, 18) Le Sapey River, La Chabanne, Auvergne, 19) Le Tir a l'Oiseau, Burgundy, 20) Water from Vellexon
- Germany:** 1) Spring water from the Black Forest, 2) Rhume Spring, 3) Necker Anke, Blashofer, Tübingen, 4) Isar River, Muenich, 5) River Isebek, Eppendorf, Hamburg, 6) Ploener See, Ploen, Schleswig-Holstein, 7) Danube, Niederaltelch, 8) River Lippe, Dorsten, 9) Wuesten See, Osnabrueck, 10) Spring Water from Amorsbrunn Chapel, Unterfranken, Bavaria, 11) Spitzing Lake, Bavaria, 12) Elbe River, Hamburg, 13) Spring Water from Lillach-Quelle, Bavaria, 14) Water from St. Ulrich, Black Forest, 15) Dreisam River, Freiburg
- Hawaii:** 1) Pacific Ocean at Kailua O'ahu, Kalama Beach
- Hungary:** 1) Kirali Hot Spring, Budapest, 2) St. Peter's Kut Natural Spring, Islo, Transylvania, 3) **Iceland:** 1) Vatnajökull, 2) Lake Tjoernen, Reykjavik
- India:** 1) Hot Spring of Vashishth Temple, Manali, 2) Brahma Ganga, Manikaran, H.P. 3) Bharatpuzha River, Kerala, 4) Gaumukh, Gangotri, 5) Ganges Water, Jonk, Uttarkhand, 6) Water from Leh Glacier, 7) River Beas, 8) River Ravi, 9) Malung River, Ladakh, 10) Water from the Sahyadri Hills, Nasik, Western Ghats, 11) Golden Temple, Amritsar, 12) Triveni Sangam (confluence

- of Godavari, Manjir & Harida Rivers), Telangana State, 13) Spring of Swayambhu Shila Tirtha, Telangana State, 14) Narmada, Gujarat, 15) Kaveri River, Kaveripattinam Temple, AP. 16) Then Pennai River, AP. 17) Agnitereertham Teerthamali Temple, AP, 18) Teerthagiriswarar Temple, Teerthamalai Ramar Teertham, AP, 19) Water from Dzukou Valley, Nagaland, 20) Kolab Dam, Koraput, Odisha, 21) Stream Water from Mt. Kailash, Southern Face, 22) Kshipra River, Ujjain, MP, 23) Mahi River, Ratlam, MP. 24) Narmada, Onkareshwar, MP, 25) Gomukh Glacier, Himalayas, 26) Sanagam, confluence of Ganga, Jamuna, Sarawati, Allahabad, 27) Sabarmati River, Gandhi Ashram, Ahmedabad, 28) Mahi River, Baroda, Gujarat, 29) Ganga Water, 30) Well Water from Ramanathaswamy Temple, Rameshwaram, TN, 31) Zanzkar River, Chilling, Leh, 32) Water from the 22 wells of Ramanathaswamy Temple, Rameshwaram & Leh City, 33) Ganga Water, 34) Water from Sri Aurobindo Ashram Delhi, 35) Ganges Water, Rishikesh, 36) Confluence of Kaveri, Bhavani, Amudha, Erode, Tamilnadu, 37) Narmada, 38) Koti Teerth Jal, Shri Mahakaleshwar Temple, Ujjain, MP, 39) Tap Water from Trivandrum, 40) Valapattanam River, Kannur Dist. Kerala, 41) Source of Narmada, Amarkantak, MP, 42) Azhaharmalai Teertham Natural Spring, Madurai, TN, 43) Godavari, Nanded, Maharashtra, 44) Brahmani River, Dist. Jaipur, Odisha, 45) Kharasota River, Dist. Jaipur, Odisha, 46) Bahendranaya River, Paralakhemundi, Odisha, 57) Bikha Behram Well, Mumbai, 58) River

Auroville's 50th Anniversary

The Meditation and Water Ceremony

"Water is the symbol of a state of consciousness or plane."
Sri Aurobindo

The water ceremony after the early morning meditation of 28th February, 2018 was reminiscent of the soil ceremony that took place on 28th February, 1968. The joining of the waters of the world symbolises unity and the unity of the waters of the world. However, the very nature of water, which transcends boundaries of nations, gave a more universal quality to the ceremony this time. Water is like the Mother's force, which permeates into every nook and corner of the universe and is here for all.

As the water samples arrived from all over the world, they were entered into a chart, while paper cut-outs in the shape of water drops were prepared by an Auroville press and then spray painted in blue by an Auroville unit which also provided the ink and made them ready. Following this, Auroville calligraphers carefully wrote out the names of the sources. An Auroville artist diligently made 200 beautiful pots for the water samples. Meanwhile, the Auroville schools collaborated in training, preparing the children for the ceremony, while a huge group of volunteers from Auroville and the Ashram organised themselves to receive and guide an expected crowd of 6,000 or more attendees.

On the 28th, as the children carrying the water samples went down the incline leading to the Urn, came down the other side and walked across the stage to the Golden Disc used as the water receptacle, their steps traced the pictorial symbol of water that the Mother drew for the Ashram children to pray for rain during severe drought many years ago. The water bearers then placed their paper 'drops' with the name of the water source on it at the edge of the stage, and exited, while the Auroville Choir sang Mother's Aspiration Chant as given by the Mother, and the musicians played inspired music to the large gathering. The whole ceremony was symbolic of Auroville's aspiration not only for water but also for the 'New World' as described by Her.

It was a collective effort where all collaborated enthusiastically and joyfully.

We believe that the event of 28th February 2018 was a gift from the Universal Mother to Auroville.

She put the idea of a water ceremony into our heads, motivated us to go for it, inspired all who heard about it to bring their water samples from all over the world, brought together people who were meant to participate in it, galvanised the organisers into action, and finally presided over the whole event to see that everything went smoothly, serenely, beautifully. It was really Her who made the difference. All who went back touched by the event did so because something in them responded to Her subtle yet all-pervading presence.

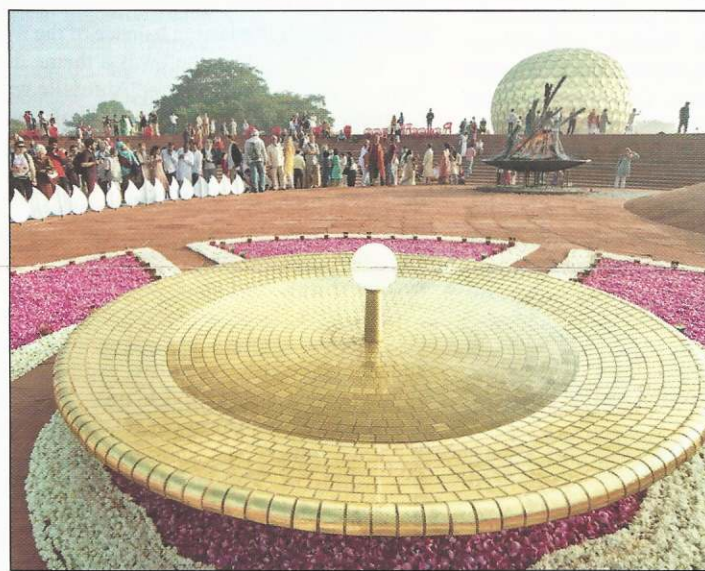
Jai MA!

The Matrimandir Events Team

View the map of the water sources visit: goo.gl/5XuDaK, goo.gl/HjSqFM, or goo.gl/kimMxM.



321 water samples from 77 countries in the world were mixed together



A golden disc with the waters after the ceremony



The public looks where all the waters came from

Shivna, Mandasaur, MP, 59) Bindu Sagar Lake, Ananta Basudeva Temple, Bhubaneswar, Odisha, 60) Narmada of Kamali Temple, Baruch Dist, Gujarat, 61) Mansoravar (Alpesh Kava), Kailash, Himalayas, 62) Mansoravar (Sudha Patel), Kailash, Himalayas, 63) Gomukh Water, Haridwar, India, 64) Godavari, Rajamundry, East Godavari Dist. AP, 65) Krishna River (Sanatan), Vijaywada, Krishna Dist. AP, 66) Markandeya River, Belgavi City, Karnataka, 67) Sindhu River, Ladakh, 68) Ganga Water, Rishikesh, Haridwar, 69) Bhima River & Kedarnath, Karnataka & Himalayas, 70) Well Water from Tiruvannamalai, TN, 71) Tap Water from Puducherry, 72) Bahour Lake, Puducherry, 73) Kavery Teertham, Tiruchirappalli, TN, 74) Holy Spring Water from Nupura Gangai, Alagar Kovil, Madurai Dist, TN, 75) Mahanadi, Cuttack, Odisha, 76) Yamuna River, Delhi, 77) Ramgada River, Madhuban Area, Dist. Nainital, Uttarakhand, 78) Water of 108 Rivers, Akshardham, Delhi, 79) Mansoravar, Himalayas, 80) Well Water from Shilpa Paddiam Paattiam, Kannur, Malabar, Kerala

34. **Indonesia:** 1) Natural Spring from the Temple of Varuna

35. **Ireland:** The Spour (spring), Lisemore Castle Garden, 2) St. Brigid's Holy Well, Liscannore, County Clare, 3) River Lee, Cork

36. **Israel:** 1) River Jordan, 2) Jordan River, Yardenit Baptismal Site, Kibbutz Kinneret, Jordan Valley

37. **Italy:** 1) Fonte del Parco, Rozzano, Milano, 2) Sesia River, 3) Natural Spring Water from Aurora Community, Modena, 4) Natural Pools of Pozza, Leonardo da Vinci, Bocche d'Adda, Val Chirigina, Bormeo, Italy, 5) Mountain Spring of Andrade, Torino, Italy, 6) Aqua Riserva, Santa Maria La Scala, 7) Water from Elero, Syracuse, Sicily, 8) Castel de Fiori, Terni, Umbria, 9) Esino River, Mergo Village, 10) Spring Water from Mt. Lavane, Marradi, Tuscony, 11) Fonte Riardo, Cessna, 12)

Trasimeno Lake, Monte del Lago, Magione, Perugia, 13) Natural Spring Water from the Alps, Sondrio Italy, 14) Water from Mongna Morgantina, Aidone, Sicily

38. **Japan:** 1) Water from Yoro Mountain Gifu Prefecture, 2) Motoyasu River, Hiroshima, 3) Spring Water from Sapporo

39. **Jordan:** 1) Dead Sea, Aquaba

40. **Korea:** 1) Well Water from Jinjo-Ri 222 Dae Ryeong Park, Pyeongchang County,

41. **Laos:** 1) Luang Prabang Water Fall,

42. **Lebanon:** 1) Aliya Water,

43. **Lesotho:** 1) Mohokare River

44. **Lithuania:** 1) Confluences of Vilkmengi & Svetoji, Vilnia & Niris, Niris & Nemunas, Pajanta Valley

45. **Luxemburg:** 1) La Petrusse River, La Petrusse Valley, Luxemburg City, 2) River Sure, Esch-sur-Sure

46. **Mauritius:** 1) Indian Ocean of Blue Bay,

47. **Morocco:** 1) Mineral Water of Sidi Ali, Oulmes

48. **Mozambique:** 1) Olifantsnek

49. **Myanmar:** 1) Mountain Spring of Tlai Sun, Falam, Chin State

50. **Nepal:** 1) Unknown source from Nepal

51. **New Caledonia:** 1) Spring Water of Plum

52. **New Zealand:** 1) Whangarei Falls, Hatea River, Waikato River, Auckland

53. **Norway:** 1) Water from Uvdal, Baskerud, 2) Araksfjorden Lake, Aust-Agder County

54. **Pakistan:** 1) Datta Sahib Mazar, Lahore,

55. **Peru:** 1) Tipun Lake, Cusco, 2) Mountain Spring Quoyority, Quoyorita, 3) Spring Water from Cusco City

56. **Portugal:** 1) Gilao River, 2) Oracle Spring, Tamera Peace Research Centre, 3) Atlantic Ocean, Carcavelos Beach, 4) Atlantic Ocean, Peniche Beach, 5) Atlantic Ocean, Caparica Beach, 6) Atlantic Ocean, Guincho Beach

57. **Romania:** 1) Vulpachi Spring, Lipovianca, 2) Angel's Arm Spring, Transylvania, Romania,

58. **Russia:** 1) Baikal Lake, 2) Neva River, St. Petersburg, 3) Borewell Water from Kostroma, 4) Spring of St.Sergiy, Moscow, 5) Svetloyar Lake Water System, Shadrino Village, Nizhny Novgorod Region, 6) Water from Gatchina Park, St. Petersburg, 7) Water from Krasnogorsk City, Moscow Area,

59. **Rwanda:** 1) Source of Nile, Karuruma,

60. **Singapore:** 1) Sembawang Hot Spring,

2) Symphone Lake, Botanical Gardens,

61. **South Africa:** 1) Perennial Spring, Colonel Bird's Bath, Cape Town, 2) Magaliesburg River, Magaliesburg,

62. **Spain:** 1) El Naixement del Liu Llobregat Castelar de n'Hug, Barcelona, 2) Water from the Mediterranean Sea, Catalunya, 3) Spring Water from Barcelona, 4) Fuente de la Immaculata, Sarra, Catalunya, 5) Herriko Plaza Source, Euskadi, Pasaia, Basc Country, 6) Source of El Tosca River, Tortosa, Catalonia, 7) Font de la Coveta, Source of Vinalopo River, Alicante Country, 8) Seixo Branco Fountain, Mera-Coruna, Galicia, 8) Mar Menor Lagoon, Cartagena, 9) Font des Teix, Mallorca, 10) Aqua del Segura, Rio Segura, Murcia, 11) Water from Cantabria, 12) Water from Santolin, Burgos, 13) Santa Ana Source, Villaescusa, Cantabria, 14) Water from Montsera, Catalunya,

63. **Sri Lanka:** 1) Kelani Ganga, 2) Well Water of Anuradhapura, 3) Well Water of Candy

64. **Sudan:** 1) The Blue Nile,

65. **Swaziland:** 1) Ncotshane River, Mhambe Border,

66. **Sweden:** 1) Offerlunden Havang, 2) Well Water from Nottebaecks, Norrhult, 3) Bay Inlet, Baltic Sea, Hauslatt Beach, Oskarshamn,

67. **Switzerland:** 1) Lac Lemman, 2) Lac Lemman, Pully, 3) Lake Zug, 4) Kriesbach Creek,

5) Waterfall in Ticino, 6) River Lorze, Zug,

68. **Syria:** 1) Spring Water from St. George's Church, Basra

69. **Thailand:** 1) Water from Chiang Mai,

70. **The Netherlands:** 1) Nieuwe Maas, Rotterdam, 2) River the Linge, Beesd, Gelderland, 3) IJsselmeer Lake, 4) River De Waal, Nijmegen, 5) River Eem, Soest

71. **Tibet:** 1) Tributary of Yarlung Tsaugpo, Tingri, Gangga Town

72. **Tunisia:** 1) Gulf of Tunisia, Mediterranean Sea

73. **Turkey:** 1) Madram Spring, Mugla, 2) Kizilirmak River, Nevsehir, Avanos/Capadoccia, 3) Water from Bahcekoy, Istanbul, Sariyer, 4) Bozdag River, Izmir, Odemis

74. **Uganda:** 1) Source of Nile, Jinja

75. **USA:** 1) Lake Washington, Marina Park, Kirkland, 2) San Antonio Creek, Southern California, 3) Sacramento River, Knight's Landing, Northern California, 4) American River, California State University, Sacramento, 5) Lake Kaleshwar, Laytonville, California, 6) Los Angeles River, Sherman Oaks, Los Angeles, 7) Spring Water from Rock Spring House, Governor Dodge State Park, Wisconsin, 8) Lake Washington, Seattle, 9) Hudson River, New York City, 10) Water from Matagiri, State of New York, 11) Glen Ellen Water Fall, Sonoma County, California, 12) Reservoir Rain Water from San Francisco, California, 13) Reservoir Rain Water from Boston, MA, 14) Mountain Water from Bryant's Brook, Andes, New York State, 15) Lake Murray, South Carolina, 16) The Michilimackinac (waters of great lakes Huron, Michigan & Superior), Michigan

76. **Vietnam:** 1) Saigon River, Ho Chi Min City, 2) Mekong River.

77. **Zambia:** 1) Zambezi River, Kazungula, 2) Zambezi River, Victoria Water Falls

The Bridge: A collaborative encounter

For six days, progressive researchers held a conference in Auroville.

Over the last 50 years, Auroville has been practically researching into transformation of cultural, social, environmental and sustainable living and spiritual needs for the evolution of humanity. The community continues to develop innovative and alternative forms and practices, some of them award-winning, inspiring people and projects worldwide.

On the occasion of Auroville's 50th anniversary, "The Bridge," a 6-day collaborative research encounter, shared the experience of the living laboratory that is Auroville with a group of progressive Indian and international researchers practically engaged in various fields in which the community has been particularly active. These included socio-economy, environmental sustainability, education and arts. The event aimed to convey the full potential of the field of applied research that is Auroville, and to invite participants to actively engage with Auroville through collaborative projects and partnerships.

Bridging local, regional, national and international scales, the event was attended by local and regional invitees, such as environmental artist Ravi Agarwal; integral psychologist Larry Seidlitz of the Indian Psychology Institute (IPI) and the Sri Aurobindo Centre for Advanced Research (SACAR); former head of the social science department of the French Institute of Pondicherry Audrey Richard; and Kirti Chandak, the founding director of the Pondicherry-based TASMAI centre of Art & Culture and the Kalinka Art Gallery.

The Bridge also brought together well-known Indian figures and international attendees [see box].

Bridging principles

The Bridge had guiding principles. "Bridging the Inner and the Outer" was one of them, and participants were sensitized on the first day to the unique breadth, depth, understanding and practice of "(re)search" in Auroville in an introduction to the community that explored the four points of the Auroville Charter – read in each of the official languages of the community; English, French, Tamil and Sanskrit – through the experiences of three



Goutam Das talks about the strong influence of the natural environment in the arts education

An honest sharing of the difficulties

Regarding another guiding principle, "Bridging Ideals with Reality," Aurovilians were very honest about sharing the challenges faced by the community. This impressed the invitees even further, who responded by affirming Auroville's unparalleled experience and "immense contribution to consciousness." One of them said, "I pray you keep challenging yourself and all of us to keep co-creating a more beautiful world consciousness" (Manish Jain).

Transcendent transdisciplinary themes

The four themes – "Conscious Collectivity", "Harmony from Diversity", "Unending Education" and "Creative Progress"

on holistic practices and approaches that aim to integrate individual, social and environmental systems, enabling a lasting balance of the whole.

"Unending Education" was a theme drawn from the Auroville Charter – "Auroville will be the place of an unending education, of constant progress, and a youth that never ages" – and explored educational initiatives and approaches that seek to foster experiential and life-long learning, resonate with the vision of integral education, and aim to deepen individuals' connection to their inner being in all fields of action.

"Creative Progress" was a creative twist on the "constant progress" of the Auroville Charter, and highlighted diverse artistic expressions and cultural practices that strive to transcend boundaries and transform our relationships with each other, our surroundings, and the world, as well as the role of beauty, inspired by a quotation by the Mother: "Make of beauty your constant ideal. Beauty of soul, beauty of thought, beauty of feelings, beauty of action, beauty in work."

Aurovillian site explorations & field presentations

To ground the exchange in the field of action that is Auroville, mornings were spent exploring Auroville as a "site of material and spiritual researches" through a variety of site visits, field presentations, informal exchanges, and experiential sessions. These informed and imbued the whole encounter with the lived experience of this "living laboratory."

The Bridge officially opened with the active inauguration of the Auroville Earth Institute's participatory construction of the "Universal Earthly Wall," a symbolic rammed earth wall celebrating unity in diversity with soil from all over the world, for which many Bridge invitees had brought samples of earth. On the introductory day, the visiting researchers explored the new Auroville exhibition by Olivier Barot at the Visitors Centre, as well as the "Dawn of Auroville" exhibition at Kala Kendra in Bharat Nivas, based on archival material from both the Auroville and Ashram archives for the 50th Anniversary. At the end of the first day, all enjoyed a sound bath session with Svaram, one of Auroville's premier sites of research and experimentation.

The morning site visits for the day of "Conscious Collectivity" started with a field presentation of the Prosperity Area – Pour Tous Distribution Centre, Nandini, and Free Store – highlighting the alternative socio-economic models of each service. There was also a visit to Shradhanjali to demonstrate the socio-economic and educational impact of working in Auroville units for women of the bioregion, the practice of bringing consciousness to matter, and of draw-

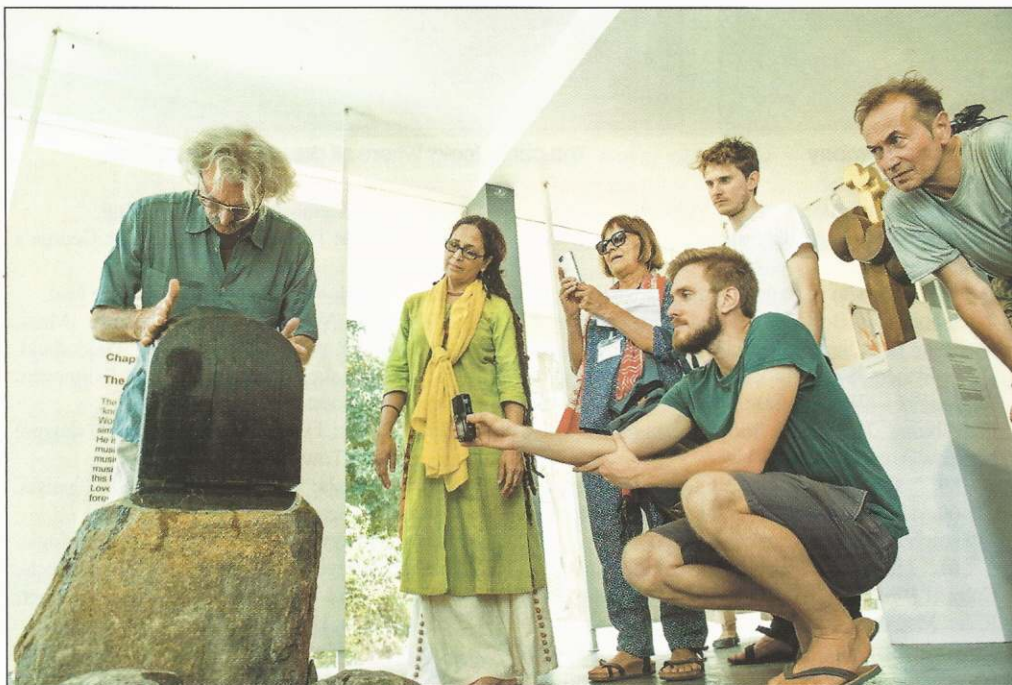
ing inspiration from and extending care towards the environment. A visit to the new youth housing project, "Humanscapes", exemplified how architectural design can foster modes of shared living that balance individuality and collectivity, and resource consumption with availability in a sustainable manner.

The "Harmony from Diversity" day started with highlighting various fields of environmental work in Auroville. These areas included reforestation, water management, energy, waste and farming, as well as projects that find ways to creatively bridge some of these specific areas, like the SCORRES project, Ecopro and Wasteless. The day started off with sunrise at Utility Canyon, showcasing some of the exemplary water retention work undertaken by Auroville since its founding, and then moved on to Pitchandikulam, an excellent model for reforestation and outreach work for rural livelihoods.

The morning for "Unending Education" was initiated with Awareness Through the Body (ATB), which bridges the inner and the outer, and is in itself a source of research and unending education, as it is a lifelong exploration of all planes and parts of the integral being. This was followed by a site visit to the Auroville Earth Institute (AVEI) – the Resource Centre for Asia whose director holds the UNESCO Chair in "Earthen Architecture" – one of the key sites of applied research in Auroville. Its work bridges not only education and research, but also the environment, socio-economy and architecture.

This was followed with presentations of a few educational initiatives and experiences in Auroville beyond schooling. Alumni of Udavi School presented their work at STEM-Land, a Science, Technology, Engineering and Maths centre in Udavi for people of all ages, bridging research and education. River Yatras, journeys along rivers of India to facilitate inner and outer discovery for Aurovillian high school students and graduates, highlighted the power of experiential learning for self-development. Finally, the presentation of a research study, "Educational Practices and Opportunities for Adults in Auroville," offered an overview and insight into Auroville as a whole as a site of unending education.

"Creative Progress" was a day that was dedicated to beauty, the arts and the principle of "bridging the inner with the outer". A morning Matrimandir concentration was followed by a presentation of the exhibition at Citadines Art Centre on Satprem's "On the Way to Supermanhood," for which 16 Auroville artists contributed a piece in connection with one of the 16 chapters. Visiting artist Ravi Agarwal and Aurovillian sculptor N. Murthy presented their collaborative installation "The Sea Speaks" in the Town Hall gardens, inspired by Tamil Sangam poetry and the love for the environment that it evokes, using the katamaran as symbol of the relationship between human and ocean. Following this we visited Swayam community



Trying the Svaram singing stone at the Lila-CIRHU exhibition in the Citadines Centre d'Art

generations of Aurovilians.

"Bridging across Disciplines" was another key principle, and the following four days used a trans-disciplinary, theme-based framework inspired by the Auroville Charter and The Ideal of Human Unity. Each day explored a given theme, starting with a diversity of site visits and field presentations by various Aurovilians in the mornings, followed by public presentations from visiting researchers in the afternoons, and concluding with panel discussions in which Aurovilians and visitors discussed on the theme of the day.

"Bridging Knowledge with Practice" was a key aspect of the event, so on each day the panelists and presenters brought together a diversity of people from academic researchers to informal experimenters, both across and within the Aurovillian and non-Aurovillian participant bodies.

– were elaborated on the basis of the Auroville experience, and in terms of their relevance in the contemporary global context. The intention was for them to be based upon yet transcend the current Auroville context, and to transcend fields, because the boundaries of disciplines are only mental conceptualizations that betray the interconnectedness evident in life.

"Conscious Collectivity" sought to share societal and economic practices that deliberately attempt to unify individuals in conscious collectivity, reflecting an ethos of care and solidarity for one another and the planet, inspired by the first line of the Charter: "Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity."

"Harmony from Diversity" was inspired by a line from Sri Aurobindo in the *Ideal of Human Unity*: "... in this harmony between our unity and our diversity lies the secret of life," and focused

and Dustudio, where we enjoyed a silent Korean lunch.

Public presentations by visiting researchers

The Bridge afternoon sessions commenced with presentations by the visiting researchers related to their own fields of work and the theme of the day. The speakers and presentations were organized to allow a discourse to unfold that could transcend disciplines and areas of work, giving space for a new conversation to emerge.

To this effect, "Conscious Collectivity" started with Lara Monticelli, who spoke of new social movements throughout the world that aspire to create change through prefigurative practices: practices in which individual and collectives intentionally embody the change they wish to create. Manish Jain gave an inspirational talk on the new approach of an 'unlearning society'. The project of Universal Basic Income was introduced next by Sarath Davala, illustrating experiments that had already been undertaken to



Kireet explains the work done on rainwater harvesting at Utilly canyon

determine its viability and potential impact in India. The presentation session was concluded by Israel Gev, who described socio-economic water resource management in Israel, as well as its challenges and opportunities, connecting these with water management and planning practices in Auroville, on which he has conducted research and advised since the 90s.

"Harmony from Diversity" had Mark Lawrence provide an introduction to the concept of the Anthropocene and contemporary environmental challenges faced on a global scale today. This was followed by Ravi Agarwal, who picked up on the thread of the Anthropocene from an artistic lens, and provided a meaningful perspective on the effect of the global ecological crises on the rural livelihoods of local fishermen living in Serenity Beach. Livelihoods and harmony in social action were the topics of the next presentation by Ram Subramanian of the Sustainable Livelihood Institute, who shared lessons and insights he has gained on the topic over his years of work in the area. Lastly, Jennie Stephens gave an insightful presentation on the topic of collaboration for community and climate resilience, in which she highlighted the importance of moving towards energy democracy and gender equality in governance.

The day themed "Unending Education" featured Gitanjali J B who used her own journey, beginning in the Sri Aurobindo Ashram school, to illustrate an excellent example of an embodied unending education. This was followed by Larry Seidlitz who presented findings from a

study he conducted on Integral Yoga at work based on interviews with individuals from Auroville and the Sri Aurobindo Ashram, offering precious insight into the inner life of Aurovilians and Ashramites. Bem Le Hunte presented the innovative degree she has founded that bridges 25 disciplinary fields from which students can self-design their own educational course while developing solutions for real-world issues, and which uses alternatives to exam-based assessments. Finally, Sonam Wangchuck shared his work with SECMOL, an educational reform effort which successfully revived traditional Ladakhi knowledge and explores its application for current environmental challenges in a community campus, as well as his intention to open a university along the same lines: the "Himalayan University of Alternatives."

"Creative Progress" opened with a presentation by renowned artist Desmond Lazaro who bridges traditional and contemporary practice, sourcing the indigo for his paintings from the Auroville unit Colors of Nature. Jacques Blanc, a French theatre director, shared his work on bridging indigenous and western modes of performance, and the growing importance of embodiment in a digitalized era. Kirti Chandak presented on the three roles of art, aesthetic, educational, and spiritual, and Goutam Das on the strong influence of the natural environment in the arts education and practice of Visva Bharati university.

Each afternoon session concluded with an hour-long panel discussion with a group of both

visiting researchers and Aurovilians on the theme of the day, bridging inner and outer perspectives that revealed insights and reflections for and from Auroville, and its significance and contribution to the contemporary global and Indian context.

Collaborative sessions

The week culminated in collaborative sessions in which the visiting researchers, Aurovillian presenters and panelists, and participants of the full programme convened in an "open space session" in which anyone could suggest a potential project and develop it with anyone else interested. The aim was to create a springboard for collaborations informed by an immersion in Auroville which would foster a connection and commitment to carry these forward. The latter was certainly, and movingly, the case, with many expressing that the experience was "life-changing."

While it is too early to speak of any concrete outcomes, two strong strands that emerged were the creation of partnerships between the higher education institutions represented and Auroville, notably in the form of endowed scholarships for Auroville students, and the importance of facilitating and disseminating research being undertaken in Auroville for a global audience, for which many of the visiting researchers offered to leverage their editorial connections.

Many Aurovilians felt inspired

They also shared that Auroville was "way ahead" of the rest of the world in various domains. At the same time, many Aurovilians said they felt encouraged and inspired to learn of positive changes happening throughout the planet; that Auroville has much to share with the world 50 years after its inception, and that the world today is opening in ways that can receive what Auroville has to offer. That Auroville's own experience and significance can be further revealed to itself through this exchange was apparent as well, and that therein lies a responsibility towards "humanity as a whole."

Suryamayi & Aditi

(Members of The Bridge Team undertaking doctoral research on Auroville.)

An audio recording of The Bridge is available online at Auroville Radio. The event was also filmed and video footage will soon be made available online. The Bridge has its own website: www.thebridge.auroville.org and Facebook Page, "The Bridge," and the team is working on a post-event publication.

UNESCO

Director of UNESCO New Delhi office visits Auroville

Amongst the memorable events of Auroville's Golden Jubilee celebrations was the visit of Dr. Shigeru Aoyagi, Director and Representative of UNESCO, Delhi Office. After his participation in the morning bonfire and water ceremony, Mr. Chunkath, Secretary of the Auroville Foundation, welcomed Dr. Aoyagi warmly, reminding him of the long-standing relation between UNESCO and Auroville. This relation is truly unique, said Dr. Aoyagi in a subsequent speech, and is based on Auroville's longstanding efforts in advocating peace, cultural diversity, respect for the environment and lifelong learning, in a spirit similar to UNESCO's aims and ideals. He highlighted Auroville's outstanding educational activities, which provide guidance and inspiration in times of global change, entailing enormous social challenges. These activities are in line with the "Sustainable Development Goals" adopted by the United Nations in 2016. In fact, he observed, Auroville has been actively pursuing most of these 17 "Sustainable Development Goals".

Dr. Aster Patel spoke about the need to develop a kind of "world education", and proposed to start planning together with UNESCO a conference on education in Auroville in the year 2019.

Frederick thanked Dr. Aoyagi again for opening the doors of the UNESCO Delhi premises for the Auroville presentation and panel discussion in November 2017. He also



Mr. Aoyagi (right) next to Aster Patel and Jürgen Axer

expressed his gratitude to UNESCO for safeguarding the international aspect of Auroville.

In the discussion that followed, members of Auroville International (AVI) expressed their gratitude for the recently adopted 5th resolution by UNESCO, calling its member states again to support Auroville, particularly in the development of its International Zone which AVI is also very engaged in. They also expressed their satisfaction about the contribution of AVI being mentioned and appreciated in the resolution. Asked about the possibilities of strengthening ties with UNESCO in their countries, Dr. Aoyagi encouraged the AVI members to contact and collaborate with regional and national UNESCO offices. Dr.

Aoyagi shared that the new UNESCO Director-General, Mme. Audrey Azoulay, has a strong interest in India, so an invitation should be prepared.

Dr. Aoyagi then visited the Pavilion of Tibetan Culture where he was presented with the concept and layout of Auroville's International Zone and with two pavilion projects, the Brotherhood Pavilion of Eastern European countries, and the Asian pavilion.

After a lunch with Mira Nakashima, daughter of the late George Nakashima who created the Peace Tables for the five continents of the world, Dr. Aoyagi paid a visit to the Earth Institute, whose director is representative for Asia and holds the UNESCO Chair in "Earthen Architecture".

The experience gathered by Aurovilians in their wide range of activities, which are benefitting not only Auroville's inhabitants but thousands of people in its bioregion, provides great inspiration and should be increasingly shared with national and international bodies. The AVI Centres and Liaison offices are there to support Auroville in this outreach and it is reassuring to know that UNESCO is there at our side.

*Friederike
Auroville International Germany*

The United Nations 17 Sustainable Development Goals

- 1) End poverty in all its forms everywhere
- 2) End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- 3) Ensure healthy lives and promote well-being for all ages
- 4) Ensure inclusive and quality education for all and promote lifelong learning
- 5) Achieve gender equality and empower all women and girls
- 6) Ensure access to water and sanitation for all
- 7) Ensure access to affordable, reliable, sustainable and modern energy for all
- 8) Promote inclusive and sustainable economic growth, employment and decent work for all
- 9) Build resilient infrastructure, promote sustainable industrialization and foster innovation
- 10) Reduce inequality within and among countries
- 11) Make cities inclusive, safe, resilient and sustainable
- 12) Ensure sustainable consumption and production patterns
- 13) Take urgent action to combat climate change and its impacts
- 14) Conserve and sustainably use the oceans, seas and marine resources
- 15) Sustainably manage forests, combat desertification, halt and reverse land degradation, halt bio-diversity loss
- 16) Promote just, peaceful and inclusive societies
- 17) Revitalize the global partnership for sustainable development

A forecomer revisits

Bob and Deborah Lawlor established Forecomers, the first community in Auroville, in 1968. They left in 1972, to work on the translation of a book on ancient Egypt, "The Temple of Man". When Bob returned for a visit recently, he spoke about his early Auroville experience as well as his subsequent research into ancient Egyptian mathematics, sacred geometry and the Yugas.

I came to South India and met Mother totally by chance. I left New York in the late 1960s because I made the decision to use urethane foam as a sculpting material. It worked very well, but the fumes from the process were toxic and I had to radically detoxify through fasting.

I decided to get out of the city for a while and travel. I finally arrived by boat in Madras.

I wanted to study yoga and at the Theosophical Society I was told that the best place to study it was Sri Aurobindo's Ashram in Pondicherry. After a terrible bus journey, I arrived.

It was not an easy entry. Whoever I spoke to started talking about someone called 'The Mother'. As a New Yorker in the 1960s, everybody was seeing a psychiatrist and learning about the 'mother complex', so you can imagine how I felt. At the same time, I really liked the feeling at the samadhi.

One day, I got a big scorpion bite and had a blood poisoning reaction. The hospital told me I needed a shot of penicillin but, because I was on a health diet, I refused. Somebody informed Mother about this. She told him to tell me to go to America House, lie down on a bed and concentrate upon her photograph.

I did that and towards late afternoon the swelling opened and drained out. That's when I understood who The Mother was!

I hadn't actually met Her yet: all the communications were through a sadhak, Udar. Mother then suggested that I go and live on Ananta's Island, which was quite remote, because local people were coming to me daily with wounds to be dressed. Mother said there is nothing we can do now about the wounds of India. It would be much better if you concentrate on your own inner life and the wounds that are there.

The first time I actually met Her, I saw shoots of light going out from Her. I couldn't understand what was happening so I turned round and walked out. When Udar asked Her what she thought of me, she said she didn't know because she had only seen the back of my head!

But I saw Mother again. She told me to return to the United States because I had attachments and if I went back, they would dissolve. But if I stayed in the Ashram, She said, they would have to be severed and that would be painful. Then she gave me a flower that, She said, is especially for you.

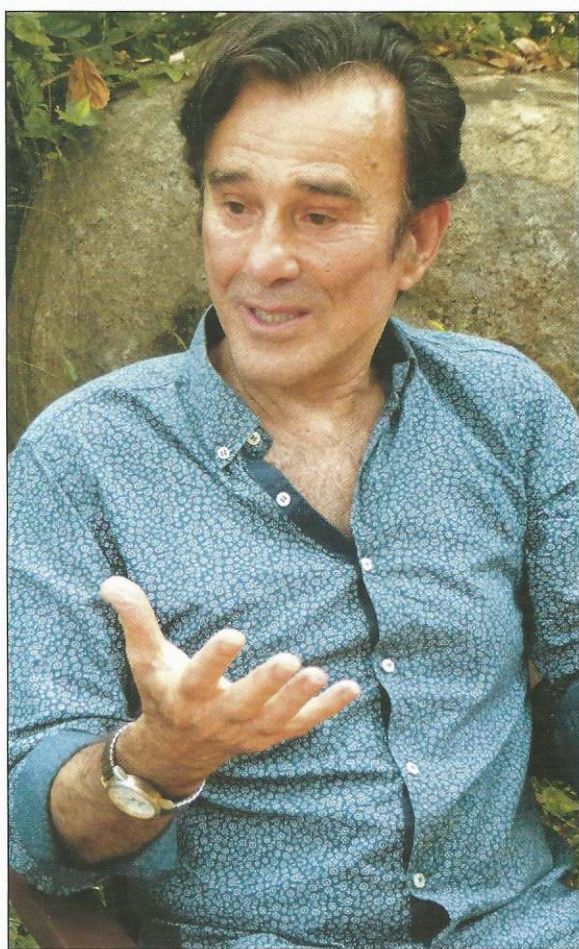
Downstairs, I was told She had named this flower for the new city of Auroville. I guess that was an indication of what was ahead of me.

One of the people I met on my first visit to Pondicherry was André Vandenberg. He had studied ancient Egyptian mathematics with R. A. Schwaller de Lubicz whose masterwork, *The Temple of Man*, was based upon a 12-year study of the great temple of Amun-Mut-Khonsu at Luxor. I became interested and began studying with André.

When I had to go back temporarily to New York because my mother was ill, I continued my studies with him. I also met Deborah, who became my partner. I told her I had to return to India. In spite of having a successful career, she decided to come and Mother agreed.

Out to Auroville

We returned to the Ashram. One day Deborah said we should go and look at land where there were



Bob Lawlor

plans to build a city. We cycled up the coast road, then walked up a sandy canyon. When we got to the top, we looked around and everywhere was just so beautiful, so empty and so pure.

We told Mother we would like to try and live out there and she told us to go ahead. She wanted someone to be there because there were lots of great plans but nobody was actually living there at that time.

This is because it was beautiful but very challenging. There were snakes and huge scorpions; every step you took you had to be careful. There was no road, no water or electricity...and here we were, two people from New York City!

Roger Anger, Auroville's architect, designed something for us but it was not possible to construct it immediately. So I looked at the way the village people built things and realised that I had a lot to learn from them. I had to learn about the past before I could learn anything about the future of this place.

So we ate like the villagers, we wore similar clothing, we learned how to farm the land and dig a bore well. It was hard work – our first bore well collapsed, as did a dam that we built to prevent land washing away – but we stuck it out.

Although we were living at a very elemental level, we started doing experiments with the kind of house we wanted to live in and with growing our own food. I had already been involved with the ecology movement in the States and this was an opportunity to express all that.

I started experimenting with my own diet and eventually this led to us growing and eating algae, which is very high in vitamin A.

When I returned to Auroville, people like Francis were handling Forecomers much better than

I ever did so I decided to focus upon my Egyptian studies. We were living in India and studying ancient Egypt and this enormous cross-fertilization of traditions gave new shape and meaning to our lives. I realized I could not live by ideals alone, I had to involve myself in ideas. So in 1972 we decided to leave Auroville to pursue our studies in more depth.

I left not because I was disappointed in Auroville but because I wanted to bring another level of consciousness to the experiment. I didn't think that living physically in Auroville was the only way to live it: I thought you could live anywhere in a consciousness that would assist the creation of a new society.

My only reservation about how Auroville was developing was I thought we were getting stuck: we were building little places and saying this is 'my' place, which I thought was opposite to what we were meant to be doing. We were using our success in establishing Auroville to build our egos.

I was also concerned that the larger India was extremely attracted by mechanistic and technological solutions that were already proving to be an environmental and psychophysical failure.

The world of ancient Egypt and the yugas

When we went back to the United States, we lived remotely with André at first, then we started going to France every year to check with Lubicz's step-daughter our translation work on *The Temple of Man*.

This was our entry into the mind of ancient Egypt. It took me 8 ½ years to fully understand it.

At the temple of Luxor, the various sections of the human body are incorporated into the proportions of the temple except for the top part of the head, the cerebral cortex, because up there are the neurological changes, the ones that are responsible for our present materialistic, manipulative approach to nature.

Sri Aurobindo talks about the 'lid' of mind. Below the lid, the mind functions in a certain limited way but above one can view time from a timeless perspective.

This was an important idea for the Egyptians, but the idea that time becomes the timeless is also one of the important elements in the ancient Indian conception of time, which is based upon the 'yugas'. The yugas succeed each other almost endlessly. The Golden Age, or *Satya Yuga*, is the first age when we live in absolute attunement with the natural world. A decline marks the succeeding yugas until the Iron Age, or *Kali Yuga*, which everyone agrees is the time we are living in now, where we have turned over the natural forces in the world to a mechanistic technological science. At the end of the cycle, Kalki is said to take birth and reestablish righteousness, thus beginning a new *Satya Yuga*.

The notion of Yugas also underlies Greek cosmology – the idea expressed by Plato and Pythagoras as "the Ages of Man" – and similar concepts appeared when I studied Australian Aboriginal culture.

It is important to understand this because, unless one knows the governing principles of the time period in which one lives, one cannot explain or understand anything about the forces that drive

our collective and individual lives.

The yuga in which we are living now brings a vast circle of time to completion. According to the scholar Alain Daniélou, who lived in India and whose book was translated by Deborah, the real essence of Indian philosophy is that we are on the threshold of a huge transformation in time – we are nearing the end of a final yuga in a cycle of yugas. It will mean a disintegration, followed by a period of rest in the cosmic creation for 60,000 years. Because of what we have done to the earth, it will probably take that long for this system to recover!

Mother mentions that Théon, her teacher of occultism in Algeria, said there would not be another pralaya or cosmic dissolution, but he was basing this upon his reading of the *Kabbalah* and the *Chaldeans*. The correct translation from the Indian *Puranas*, which had been written down some 6,000 years ago, had not been done at this time.

We cannot avoid cosmic dissolution at the end of this yuga, but I do not see it as a bad thing. Destruction is also a form of purification. It gives us a fresh start and a new way to do what Mother said to me, which is to dissolve one's attachments.

The one thing that is not destroyed is consciousness. And this is where Sri Aurobindo and Mother's work on the supramental consciousness fits in. A new form of our species will come next.

While we cannot avoid dissolution, we can prepare for the next Golden Age in our thoughts. We can imagine some of the modifications that could make this species into something that is more successful in maintaining the entire livingness of the earth. The aborigines were aware of this dreaming responsibility, and through their dreaming they were able to maintain a continuous culture for 60,000 years.

Auroville today

This is the first time I have returned to Auroville for an extended visit for many years. I made a brief visit soon after the Matrimandir was completed and I was very happy because I thought if this is happening, the rest will straighten itself out.

I think there are some terrific things here and others that are hanging on to the past. There is this problem about the influence of money, and I was disappointed by the extreme size and luxury of living of some people. But I got used to the way that Mother thinks about this kind of thing, which is that one can't lift one part by repressing another. We've got to let them both be expressed, see how they interact and then go on from there.

Overall, I'm very positive about the Auroville of today. It has not yet realised the dream, but it is certainly something that is not erasable any more. Now the concept of a society based on these principles must happen in a more dispersed way or else the world is not going to change.

From an interview by Alan and Vikas, with additional material from the internet.

After leaving Auroville, Bob wrote a number of books. In addition to *The Temple of Man*, they include works on sacred geometry, on the present environmental problems in relationship to a male dominated society, as well as a deep exploration of Aboriginal Culture in *"Voices of a New Day, Awakening in the Aboriginal Dream Time"*. His latest book, *"The Geometry of the End of Time"*, is based upon the Indian concept of the Yugas.

PROFILE

Some of those with misgivings about how we are presenting Auroville to the world for the 50th celebrations feel it is a PR exercise which highlights the positives at the expense of exploring the complexity of the 'Auroville experience'.

There is a truth in this although, having seen aspects of the exhibitions and read some of the press releases, I realise it could have been far worse.

My concern relates less to what we are presenting than to the manner in which we are presenting it. For what seems lacking in all the outreach material that I have seen is a certain lack of humility. In other words, whether stated or implied, the dominant message is that "we" have done all this; that Auroville as it exists today is "our" achievement.

A moment's introspection should

Who is building Auroville?

give us pause. Do we really believe that we all turned up on this dusty plateau 'by chance', or that we were the lucky winners in some cosmic lottery? Isn't it also possible, as Mother said, that we have been brought together at an auspicious moment in spiritual evolution to participate in a particular work? But our ability to carry out that work depends upon our openness, transparency, to a new force that is manifesting upon earth, something that brought us here in the first place. In other words, it is not "us" who are the doers; rather, something is seeking expression through us. Our task is simply to become pure channels of that transformative force.

This was, is, our biggest challenge. Not planting millions of trees or pioneer-

ing new forms of education or economy, but ridding ourselves of that which blocks or distorts the working of that force. As Sri Aurobindo wrote, "the only change wanted is to get rid of the idea of ego and realise as true only the supreme Self," a work that Mother termed "the apprenticeship of personal nonexistence". In fact, this is the silent but crucial battle that is being waged every day of our lives here: between the Auroville of the ego, with all its deformations, and the truer Auroville that is trying to emerge.

Many of us are aware of the need to transcend the ego at the individual level. But we seem less aware of the danger of collective egotism, the egotism which manifests as a need for us as a communi-

ty to "invent" new forms of governance, economy, conflict resolution or to present to the world what 'we' have 'achieved'. For if, as Mother pointed out, Auroville is already there, complete, in more subtle realms, it's not a matter of inventing anything but of assisting in its materialisation.

This is a hard pill for many of us to swallow: many of us have been schooled to believe that our individual worth lies in our ability to initiate, create, invent. But what if this is a spurious individualism, driven by forces like fashion, greed or the love of power or prestige? What if true individualism is something else? Something to do with each one of us potentially being a unique vessel, intermediary, for the working of a

greater force?

Such a 'reversal of consciousness', I believe, would revolutionize every aspect of our lives. Instead of us trying to 'build' Auroville with our limited vision, we would be pouring all our energy into contacting that new force and letting the appropriate forms emerge naturally: form would follow consciousness.

But are we ready to give up our smaller selves for something infinitely greater? I'd love to think so because there are many fine people here. But it's not a foregone conclusion, at least in the short term, because it's not the work of a moment and, in spite of ideals which include the achievement of a genuine human unity and the expression of a new spiritualised consciousness, Auroville remains, in many respects, a deeply individualistic and materialistic culture.

Alan

Auroville and the villages: past and present

Varadharajan was in Central Government service before joining Auroville in 1969. As an educated Tamil and devotee of The Mother, he became a key figure in liaising with the local villagers in the early days of Auroville. Later, after moving to Promesse, he helped run Service Farm and then 'Arul Vazhi', a kindergarten, playschool for children and life education centre for adolescent girls of Morattandi village.

How did you become involved in liaison work with the villages?

I was the Joint Secretary of the Chennai branch of the Sri Aurobindo Society. In 1968, Navajata Bhajji asked me to come and help with the Auroville project as he said there was a lot of work to do. I was still in government service, but Mother said I could help. In 1969, she gave me permission to join Auroville.

Some time later, I was at a meeting of the Auroville Administrative Committee and I realised that not one of them could understand and speak Tamil and explain well to the local villagers what Auroville was about. I mentioned this to Navajata Bhajji and he suggested that I should go and stay in Kuilapalayam. Mother approved the proposal.

To begin with, I lived in a very simple hut close to the cremation ground. In those days, Kuilapalayam was a very poor village. There was one teashop, one small school for 50 children up to fifth standard and only one well for drinking water.

Were there concerns in the villages about Auroville's intentions?

Very much so. In 1966, there had already been a proposal to notify 10,000 acres of land for Auroville in the surrounding area. This didn't happen but it created commotion in the villages. I was a self-confident young man and wanted to go to one of the village meetings, but I was told, don't go, they will kill you!

In 1969, when 130 acres from landowners in the area for Auroville project was required, there was again a big commotion. They were afraid that the government would issue a notification order and the police would come to enforce it. They said, you have already purchased 1000 acres from us and taken so much productivity away, why do you need more? They were not a big village and were afraid of being overwhelmed by these people with whom they felt no connection and whose motives they did not understand.

They knew that when big government projects like Neyveli township happened, the local people were relocated somewhere else. So they were wondering, will we have to move?

So how were these concerns handled?

I decided to write something in Tamil to put their minds at ease. I wrote that Auroville

wants to show a new way of life and that, because of Auroville, the villagers would have better employment opportunities, their standard of living would improve and new health and educational facilities would be provided. I also wrote that Auroville would not evict anybody from their houses because those Tamil people living on the soil of Auroville are "the first citizens of Auroville".

By referring to them like that, I wanted to give them a sense of pride in Auroville but also the responsibility to be good hosts to those coming from elsewhere. Of course, as I see it, there are geographical Aurovilians and there are true Aurovilians: it is up to each of us what we want to be. But for each of us to become a true Aurovillian there must be a psychic opening.

When I was writing this note, it felt like I was being given a command. I sent the text to Mother. She read it through carefully, added one phrase, and wrote 'Blessings' in big letters.

Did this note calm their fears?

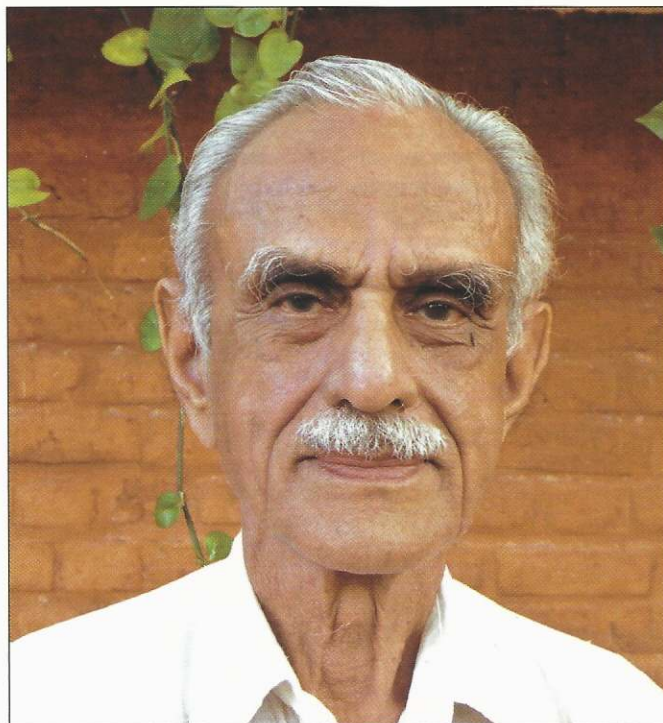
Yes, but there was still some uncertainty about our intentions. This is why Mother later wrote to somebody that he should be "very careful not to offend the people from the Tamil village. It has been very difficult for us to win their confidence and nothing should be done that should make them lose this new-born confidence which is of capital importance.... They are your brothers in spirit. This should never be forgotten."

I was unclear what I should be concentrating upon in my work. So I asked Mother. She said the most important things were my liaison work with the villagers and the development of the mother and child care centre.

In fact, we were already providing facilities to improve life in Kuilapalayam. In addition to this centre, we were providing clean drinking water, we had set up a health centre and were employing local people in the first Auroville workshops like Fraternity, handmade paper etc., all of which things The Mother wrote are 'indispensable'. But what the villagers wanted more than anything was better education for their children, so we also started another school.

Did any villagers want to join Auroville in those days?

Very few. In fact, when we began the integrated families experiment in August, 1970, only four families were interested in joining: some villagers thought that joining Auroville would mean converting to Christianity or Islam! Like everybody else, the only conditions for them joining Auroville were goodwill and a willingness to work for human unity:



Varadharajan

there were no other guidelines. Mother stressed these families would become Aurovilians in all respects, there should be no discrimination, so we built accommodation for them in Auroville and they received Prosperity, like the rest of us.

But I was concerned that the villagers might only want to join Auroville for material benefits. What should I do? I went to Mother and asked her this question. She said the best way to change them is through education, to educate them not by speeches but by example. When they become curious, She said, you can tell them what they want to know. But if you allow them to mix in your work and your life they will be influenced by your way of being, your way of understanding. And then, little by little, they will change. I was sitting at her feet, and when she said "little by little" she spoke very slowly and distinctly and bent down almost to my ear, as if to stress that the process of becoming a true Aurovillian would be a long and gradual one. It was clear that, for those she accepted, she saw this process happening after they joined the community.

With mutual goodwill the situation improved very well and in 1972 Mother was pleased to know that Kuilapalayam village had contributed Rs. 210 for the Matrimandir. The village elders said that though the amount was very small, they give it as a token of their expression of brotherhood, goodwill and cooperation with Auroville.

Fifty years on, how do you see the relationship between Auroville and the villages?

When I look at the relationship today, I feel there are two aspects of the work, one external and the other internal. A lot of external work

has been done: Auroville has provided water, medical facilities, employment in small industries, there has been a lot of technology transfer to the villages and there are also many outreach schools within the Auroville area. Village Action has set up and supports more than 300 self-help women's groups consisting of about 5000 women in this area.

Kuilapalayam itself has become an educational hub; today about 3000 children go to schools in Kuilapalayam. All this has been a great development.

Auroville has also proved to be an inclusive society. Nobody in the village has been disturbed from hearth and home and local people make up a large percentage of the present Auroville population. Many of these are doing important work for Auroville.

But the internal aspect is also very important. As early as 1966, The Mother highlighted a quotation from one of Sri Aurobindo's letters as being very important for Auroville. "All this insistence upon action is absurd if one has not the light by which to act... The choice is between remaining in the old jumble and groping about in the hope of stumbling upon some discovery or standing back and seeking the light within till we discover and can build the godhead within and without us."

This is the key: unless there is a change of consciousness, nothing will change essentially. So when we assess progress it has to touch this inner purpose and not just the material dimension. At present, as a collective we are not projecting this inner dimension enough or developing it fully in ourselves. The result is that some people know about our weaknesses and are taking advantage of them.

Are you optimistic about the future?

Not only optimistic but certain. Mother said Auroville will be, it is divinely ordained, so I never had any doubt in this regard. She also said that "It (the city) will be built by what is invisible to you. The men who have to act as instruments will do so despite themselves. They are only puppets in the hands of larger Forces. Nothing depends on human beings – neither the planning nor the execution – nothing! That is why one can laugh."

As to our relationship with the neighbours and also with Tamil Nadu, the Tamil culture is one of the oldest in the world and I believe it has a unique role to play in Auroville in the achievement of a true human unity. As it is part of their heritage – there is a Tamil saying, 'the whole world is my village and all folks are my kinsmen' – I am certain that the Tamil people will do all they can to realise human unity.

From an interview by Alan

REFLECTION

Looking back, looking forward

Iwalked into Auroville, as a young adult, twenty-five years ago. I did not know it then, but Auroville was celebrating its silver jubilee then and hosting talks and cultural shows to mark the event. I simply wandered into a gathering where a group of Aurovilians and visitors were sitting in a circle and sharing their reflections on Auroville's achievements thus far. I left feeling inspired. There was, as Whitman puts it, "the quality of robust love ... in all their looks and words." And witnessing that fire of idealism cemented my desire to join this budding urban society.

I came to help build an ideal society. The city to me was just an outer manifestation of the inherent values of this society. To me, an ideal society was, as Sri Aurobindo envisaged it, that which gave individuals the freedom to develop to their full potential, and, in turn, the individuals' contributions formed this perfect society. Life flowered in a perfect balance between the individual and the collective.

I joined Auroville right on the cusp when the pioneering period, where environmental regeneration was a primary occupation, was morphing into "an industrial age" with the rise of entrepre-

neurial activities. As opposed to the scattered self-organized settlements, the Residential Zone, with its turn-key apartments, was beginning to be developed. As the years progressed, helped by grants from outside as opposed to individual donations for the land and infrastructure – the city, with apartments and collective facilities – a kitchen, a library, a hospital – emerged.

But, that spark of love and idealism that was so evident when I first joined now seems muted and even tainted by disillusionment and cynicism. And, because of all our rules and regulations, individuals joining today do not have as much freedom as I did in the nineties. And this I believe adversely affects the society that we seek to build. For me, the city has to be built from within and not imposed from without.

So how do we shape ourselves to be "the city that the earth needs?" As a microcosm of the world, how will Auroville transcend, as Marilyn Hamilton puts it, "the differences that separate people, purpose, profits and priorities and generate fresh energy to solve 21st century problems?" How can individual human endeavour be in alignment with the trajectory of evolution?

To me, the answers to these questions lie within us. Auroville, at 2050, will be an inspiring example for humanity not by what "it is", but because of what it "values". The world today is an insecure place, haunted more than ever by economic and environmental uncertainties. The world is also a well-networked globalized marketplace holding opportunities for the young. The young people (barring children who grew up here), I meet in Auroville, are not settlers. They are restless nomads, searching to make meaning of their lives, aware and open to the opportunities that they are presented with. Our demographic data shows that Auroville is an ageing population – people in their twenties are not joining Auroville. But I believe that the young students, volunteers, interns who make their way through Auroville will take our values of love, of generosity, hard work, and community with them wherever they go. Auroville will live and propagate itself in the hearts of these globalized citizens.

If we look at the history of urbanization, we find that cities organically come into being due to greater economic opportunities. But the trail of economic exigencies is soon followed by the exchange of ideas and values. As an intentional

city, we can accelerate this process and inspire all who pass through Auroville with other ideals and values.

And what about us, the mother culture that has the potential to seed the world with its values and ideals for a perfect society? I think, Auroville as a society, will continue to grow and develop. In the past twenty-five years, for instance, we have moved from oligarchic as well as representative forms of government to a more participatory democracy. So, surely, we will continue to evolve and transcend our current challenges and limitations. But the future can never be guaranteed. There are unknown forces, much larger than human will and motivation, which shape evolutionary pathways.

With our rational understanding of social factors and the dynamics of evolution, we can seek to construct social systems that will help us in our mission, but instead of the hubris that has so far characterized human action and development, I believe we, as Aurovilians, need to cultivate an attitude of openness and anticipatory deep presence to as Rilke says, "the miracle of the future already slumbering within us".

Bindu

Offerings on the 50th birthday

Paulette has been a particularly energetic contributor to the 50th anniversary celebrations. She has put up two photographic exhibitions and released a book.

The exhibition in the Town Hall entitled 'Matrimandir – A Labour of Love' has archive photos of pioneers building the Matrimandir. There are also shots of the disc-cleaners at work today along with beautiful images of the structure and the gardens. Interspersed are a number of texts. "The quotations I displayed to evoke Auroville's fiftieth anniversary are of particular importance," says Paulette. "The beginning of 'The Hour of God' highlights two antithetical possibilities. The 'Hour of God', Sri Aurobindo writes, is a period when little effort produces great results and changes destiny. However, Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it. Isn't this where we are? If we miss our chance Auroville will happen anyhow, but it may take a very long time."

I have also displayed a quotation from Mother on the true hierarchy in Auroville, which is spiritual: as one

advances on the Path the material needs drop spontaneously."

What was the intention behind the exhibition? "It was an attempt to reconstruct what we have lost, but not completely, for some newcomers still convey that aspiration as it is immortal," explains Paulette. "Many Aurovilians feel something of that early spirit was gone when we stopped working physically at Matrimandir. But when I am taking photographs of the people cleaning discs, I feel that the human vessels change yet the urge is same: those who built the Matrimandir in miraculous conditions do acrobatics cleaning its discs today."

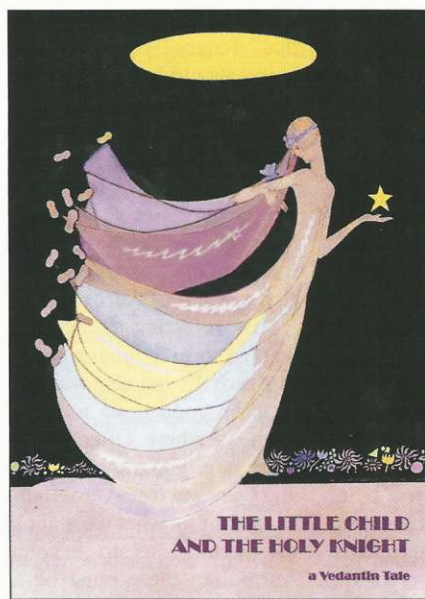
"Once, in the eighties after cleaning clamps for hours in the Matrimandir chamber, I felt as if I was floating in the sky; even patches of dry cement were a work of art. This is why I am into macro photography because the camera has the eye of a yogi, catching the beauty of infinitesimal details in densest matter. But couldn't this be the key to the joyful work on the Matrimandir construction, turning life at the basic Camp into a blissful experience?"

What was that earlier spirit? "Simple, sattvic living. People like

Ruud Lohman, highly cultured, lived very simply because their mode of life was spiritual, making material possessions redundant. I had come for the Sri Aurobindo Ashram and yet in that early Auroville I felt at home, humbled by the joyful daring of the pioneers. Conversely, now we are building in such an ostentatious way that we only attract people who want to live that way. So I felt it necessary to remind us what the real Auroville is; this is the *raison d'être* of these two exhibitions."

The early days of Auroville are the theme of Paulette's second exhibition, 'I Invite You to the Great Adventure', held in Pitanga. "Exclusively dedicated to the pioneers without whom Auroville would not have ever been possible, through photographs by Dominique Darr and others, it shows what life in Auroville was like when there was nothing but sand. It needed the bravery of ardent souls, defying outer impossibilities in pursuit of the Dream."

Paulette feels that the main problem in Auroville is that today there is little awareness of Indian spirituality; nor are we aware of the long tradition of



Western mysticism and that the summit is one, whatever the path chosen. This lack of awareness hampers the understanding of integral yoga and of the inner Auroville.

She sets out to remedy this perception in a beautifully produced book for children of all ages, *The Little Child and the Holy Knight: a Vedantin Tale*.

"The journey has to start from childhood – the sooner the better – when the psychic being is still to the forefront and the sense of the marvellous is fully awake. Mother wrote that if you 'build a beautiful story as a child... it will tend to come into material manifestation.' Portraying the inner experiences of a child in the form of upanishadic questioning and, as a youngster, visions of sages preparing for a new world and consciousness, the book is a synthesis of integral yoga and advaita vedanta – the summit of Indian spirituality – as a pathway to the gnostic society of supramental beings."

Paulette reveals that the book was based on her own experiences as a child. Her grandfather was a Futurist painter and the images on the front and back cover and a few others are by him. She has also used images by the greatest fairy tales illustrators, by Futurists and Deconstructivist artists, as well as photographs of the Matrimandir and of nature as a visual representation of the unfolding story.

"All this is my offering to Auroville on its 50th birthday."

Alan

On the Way to Supermanhood

"People who come here are very touched, they feel a quality of silence." The artist, Chantal, is talking about "On the Way to Supermanhood", an exhibition held at Citadines in February based upon Satprem's book of the same name. The exhibition is the result of a long process of exploration by a group called Lila/CIRHU.

Chantal, one of the organisers of the exhibition, takes up the story. "Every Friday we meet to discuss and go into silence about anything that is important for us or Auroville. Two years ago, we started to study Satprem's book. It was very inspiring for me and I started working on a painting that I discovered represented the 'sunlit path'."

"We read the book aloud three times, then decided we would try as a group to find a few lines from each chapter which are the 'key', the essence of that chapter. For example, from chapter eight, 'The Change of Vision', the key is

We have nothing to do! We have to undo everything and let the new world come through, let its rivers and its unexpected paths flow under our steps. One little second of surrender, and it gets in, it is here, smiling. All is already here!

"Then I thought it would be interesting to give these keys to some Auroville artists to work upon: each would be given one key as



At the exhibition at Citadines

inspiration. It was important to have Auroville artists working intensively upon this for two or three months for it created a special vibration before the 50th birthday."

The exhibition did, indeed, have a special 'vibration', one that kept drawing people back. Visitors were asked to maintain silence as they circulated through different areas in which each key was illustrated by a painting, sculpture or installation. There was also an experimental installation by Aquadyn combining water, sound and light, and powerful presentations by Norman based on Satprem's, "My Burning Heart", conversations in which he talks of his life and spiritual quest.

"This is the first time that anybody has tried to express the book in this way," says Chantal. "We felt as a team that it was a gift, a grace, to have the opportunity to do this and it has given us the energy to plan new things for the future."

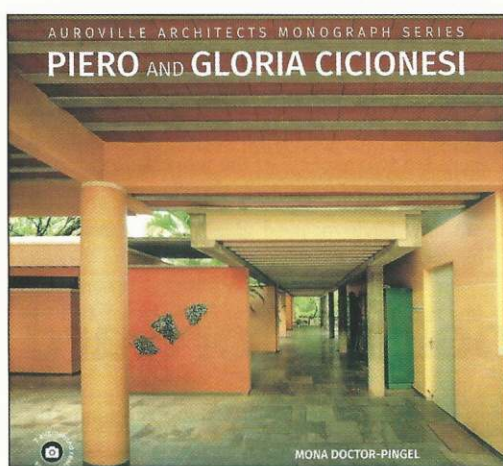
Alan

Piero and Gloria Cicionesi

Mapin Publishing have just brought out the second book in their Auroville architects monograph series, featuring the work of Piero and Gloria Cicionesi.

Written by Mona Doctor-Pingel, with additional essays by Chamanlal Gupta, Pino Marchese and Poppo Pingel, the book presents the work of two pioneer architects who, along with other architectural 'forecomers' like Roger Anger and Poppo Pingel, have left an indelible mark upon the fabric of the community.

Piero's major contribution was the construction of the Matrimandir, to which he devoted 21 years of his life. And this was not 'hands-off' work, for every day he arrived on site, often with finely drawn plans which he had made the previous evening, to allocate and supervise the activities. Although trained as an architect, in order to master all the complexities of the construction he had to teach himself



astronomy, concrete technology, structural engineering, air conditioning, solar optics and soil engineering, among other things.

While a large part of this book is devoted to the Matrimandir, including Piero's detailed drawings of elements of the space frame etc., it

also includes material about Piero and Gloria's other architectural projects. These include individual homes, like Auroson's Home in Certitude – the first permanent residence in Auroville – as well as institutional buildings like the Health Centre, Transition School, Future School and Unity Pavilion.

There is also a fascinating section on their formative years, including their time studying architecture at the University of Florence (they first met when Gloria asked Piero to help her with her thesis drawings) and their subsequent one year stay in Finland, where they encountered at first hand the work of one of their early inspirations, Alvar Aalto.

We often think of Piero and Gloria as one architectural 'being', but each brings something unique to the collaboration. While Piero often worked on the larger concept, Gloria has a unique sensibility and a wonderful eye for detailing as is evident in Rika's House, one of the few projects handled mainly by her. This project also displayed her willingness to experi-

ment with newer, more sustainable materials like stabilized earth blocks.

The book is beautifully designed. It includes seven augmented reality interviews (available on the downloading of an app) and strikes just the right balance between technical analysis and simple explication, so making interesting reading for both the architect and the general reader.

Mapin have now published monographs of Poppo Pingel and Piero and Gloria in their Auroville Architects series. I hope they will complete a comprehensive introduction to the community's pioneer architects by publishing a monograph on Roger Anger's and Helmut's Auroville work in the near future.

Alan

Piero and Gloria Cicionesi. Auroville Architects Monograph Series by Mona Doctor-Pingel. Published by Mapin Publishing Pvt. Limited, 2018. Available soon on auroville.com, amazon.in and from Mapin Publishing, Ahmedabad. Price in India Rs 1,450.

Subscription information

Subscription rates for 12 issues :

India: Print + digital edition: Rs. 600
Other countries: Print + digital edition: Rs 3,000 equivalent
Other countries digital only edition: Rs 2,100 equivalent.

Reduced rates: Those for whom the subscription rate is an obstacle are invited to email us for information on reduced rates.

Benefactor: Auroville Today does not receive any subsidy nor carries advertisements. Subscribers are invited to send donations to help continue this work.

There are three ways to subscribe:

1. Through our website.

Subscriptions can be ordered and paid on-line through www.auroville.org/avtoday and auroville.com. On-line subscriptions have additional unit charges and bank costs.

2. By sending your contribution directly to Auroville Today.

Cheques sent directly to Auroville Today should be made payable to Auroville Unity Fund, specifying: 'Contribution for Auroville Today'. Personal cheques are preferred to bank cheques.

Please do not send money orders or cash.

3. By sending your contribution to:

U.K.: Auroville International U.K., c/o John Mulrey, 7 Cubb Field, Aylesbury, Bucks, HP19 7SJ tel. (44) (0)1296 415685 email: john@aviuk.org

Germany: Auroville International Deutschland e.V., Solmsstrasse 6, 10961 Berlin, tel. (49)(0)30-42803150, Fax (49)(0)30-92091376, email: info@auroville.de. GLS Gemeinschaftsbank, BIC: GENDEM1GLS, IBAN: DE 1643 0609 6780 1938 9200.

USA: Make checks payable to Auroville International USA, and send to:

AVI USA, P.O. Box 188158, Sacramento, CA 95818, Tel: (831) 425-5620 email: info@aviusa.org or to: Pondicherry, 12 Tinker St, Woodstock NY 12498, tel: 845-679-2926, email: info@pondi.biz

The Netherlands and Belgium: Auroville International Nederland, Wachterslaan 349, 6523RW, Nijmegen. Email: secretaris@auroville.nu Tel. 0031 6 32078688. Triodos Bank nr 1984.20.927, IBAN NL26TRIO 0198 4209 27, BIC: TRIONL2U

Editorial team:

Alan, Carel, Manas. Proofreading: Alan. DTP: Carel. Photo editing: Jean-Denis. Published by Carel Thieme on behalf of the Auroville Foundation. Printed by the Sri Aurobindo Ashram Press, Pondicherry, and published at Surrender, Auroville 605101, Tamil Nadu. **Contact:** Auroville Today, Surrender, Auroville 605101, Tamil Nadu, India. Phone: +91.413.2622572. Email: avtoday@auroville.org.in

Auroville Today does not necessarily reflect the views of the community as a whole.