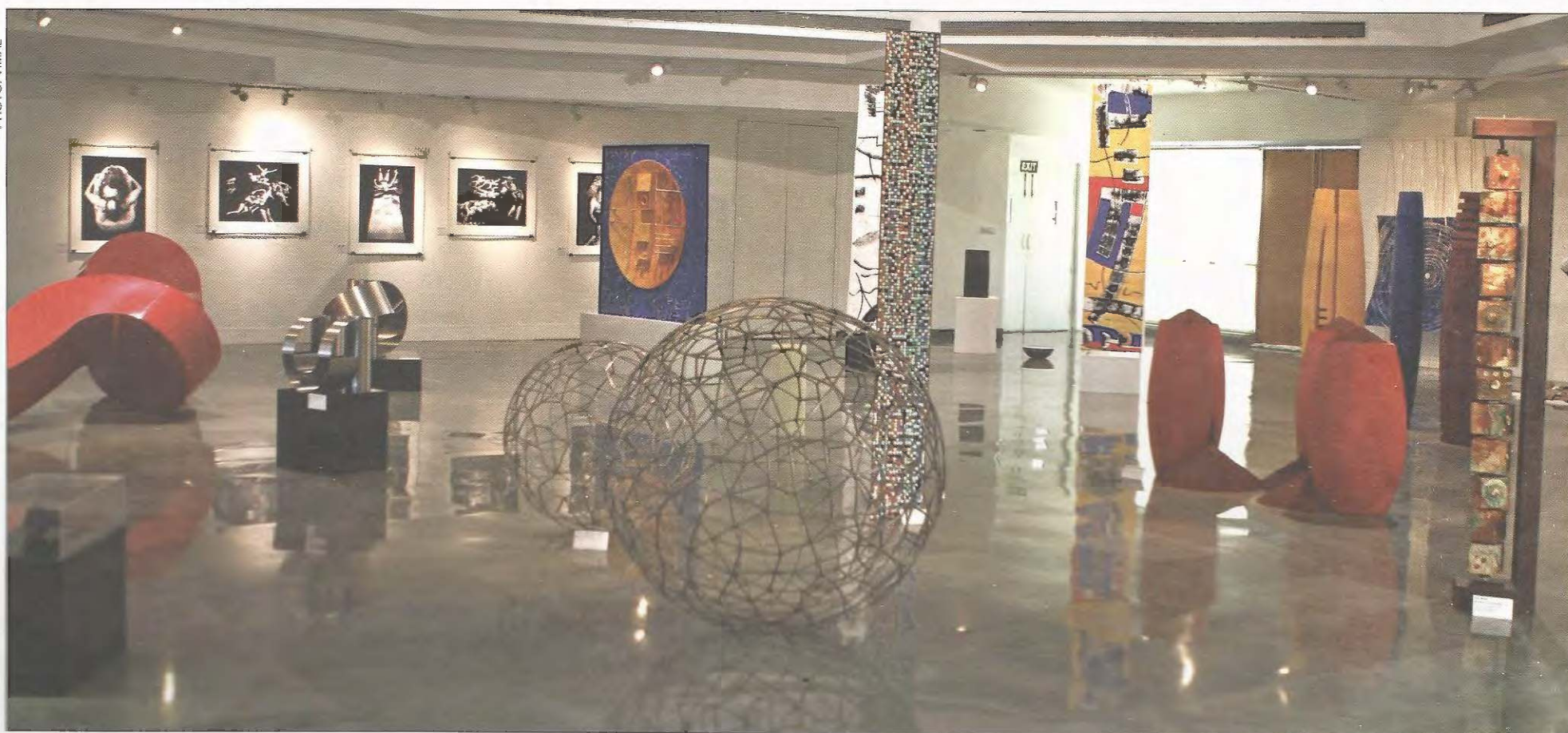


Auroville Today

OCTOBER 2012, No.279

Auroville's monthly news magazine since 1988



The Auroville Festival – City For Transformation

From September 14-21, The Auroville Festival – Auroville, City for Transformation, was held at the India International Centre in New Delhi. Eminent personalities from India and abroad spoke about the relevance of Auroville to India and the world; twenty-one Aurovillians presented their work; seventeen Auroville artists exhibited their creations (see photo above); and there was a five day-long screening of seventeen films on Auroville. Here we give excerpts of the talks.

“Greetings from Auroville to the people of New Delhi, to the Parliament and Government of India, and to all those who have so generously helped Auroville’s development,” said Frederick, giving the welcome address. He recalled the immense debt of gratitude Auroville owes to India, particularly to Smt. Indira Gandhi who had met The Mother and in whose lifetime Auroville was inaugurated. “Later, when there was a threat to Auroville, many people stood up.” Frederick mentioned Shri Rajiv Gandhi, who saw the need that the Government should step in; Shri J.R.D. Tata, who gave a personal guarantee to the Home Ministry for the people of Auroville and who served on the first Auroville International Advisory Council; Dr. Kireet Joshi, who created a scheme for higher learning through which Auroville received its first grants from the government; and Dr. Karan Singh, who stood up for Auroville in Parliament and who became later the chairman of the Auroville Foundation. He also mentioned that lawyers of great repute agreed to defend Auroville, such as Shri Falli Nariman, Shri Soli Sorabjee, and Shri Govind Swaminathan. And he concluded, “There is no other country in the world which would have had the greatness to do what India has done. It stepped in, passed the Auroville Foundation Act, the instrument to protect Auroville, and then stood aside.”

Dr. Karan Singh then gave the inaugural address. After a brief overview of the life and work of Sri Aurobindo he spoke about the Dream of The Mother of an ideal society. “That was the beginning of Auroville, the attempt to realise a critical mass of people – multi-racial, multi-national, multi-cultural, multi-linguistic – who are working to manifest an ideal city, a first experiment of its kind anywhere in the world. I have had the privilege of being involved since 1991, soon after the Auroville Foundation was set up, and saw the manifestation of the Matrimandir, one of the architectural

wonders of the world. Now the next phase is beginning, that of building the city.

He then explained the reason for bringing Auroville to New Delhi. “We have said for some time that Auroville should be better known in India. That’s why we are here today.” And he added, “The world is passing through an extremely difficult and often terrible phase. The old modes of thinking, the old patterns of behaviour, the old ways of consciousness, are no longer serving us well. We have tremendous technological power and capability, but we still have not developed the inner capacities, the inner consciousness to be able to create a renewal. We need a breakthrough. But there are also power-

ful positive forces at work today, and if we open ourselves to them and develop our capacity to absorb these forces, than perhaps we can make a difference in the world in which we live. Auroville is one of these attempts.”

Aster Patel, the initiator of the Auroville Festival, mentioned that The Mother, in 1971, had said that India is open to the deeper consciousness, to the new forces that wish to manifest and added that in the conglomeration of the world, India represents the life divine. “Looking at India today, this statement is very hard to understand. But it is only from this background that we can understand how India had the foresight, wisdom, courage and faith to allow the experiment of Auroville on its soil, and support it both financially and psychologically.”

Dr. Vishaka Desai, member of the Auroville International Advisory Council, was the last speaker at the opening ceremony. Vishaka explained that whereas much of today’s world shows a fast-paced fragmentation of time, energy, and pursuit, the Aurovillian message is one of a holistically-cultivated individual, committed to building a community “as a kind of accelerated evolution where human beings must begin to change by means of the power of the inner being – from inside out rather than outside in. And it is that process that artists are most profoundly engaged with. That’s why I think art in Auroville is a very important part of what the Auroville experience is about. Art has the power of working in the intra-spaces of changes, in what the Tibetans call ‘the bardo state’, that in-between place out of which something else emerges. Creativity is what art is about and, to my mind, is also what Auroville is about.

“For what does the word ‘transformation’ mean? To me, it means that the essential nature of the human being is revealed. And this idea, especially within the Indian tradition, has been very profoundly understood, that creativity is not always about something new, but something that is revealed, that is inside which goes to the next level.

“Perhaps I am interpreting too much – but that there is something in the Auroville art that actually tries to get at the interstices of individual and the collective, the temporality and the permanence. I believe that the artists who are represented here, many of them very distinguished artists who have international careers, have come here to show their inner quest revealed in their works.”



clockwise: Dr. Karan Singh, Dr. Aster Patel, Dr. Vishaka Desai, Frederick.



- Auroville Festival in New Delhi
- Energy positive habitats workshop
- Last GB and IAC meetings
- Minutes of the 24th IAC meeting

pages 2 – 6

- The outlying lands of Auroville
- Savi helps students / volunteers
- Free progress in New Creation
- Studying in the West

pages 7 – 9

- Towards an International University in Auroville
- Kalialay organizes India’s first international surf competition

pages 9-10

- Aquadyn’s new water fountain
- 2013 calendars
- New Auroville ambulance
- Passing: G. Dattatri

page 10

10/10

The inaugural session

The morning session of the second day of the festival was opened by Dr. Karan Singh. "There are two scenarios to the possibility of the human race. Arthur Koestler said that the human race was programmed for self-destruction because of an engineering defect in the brain whereby the thinking and feeling aspect are not adequately joined. You know what should be done and you don't do it. According to Koestler, sooner or later this dichotomy within the human consciousness is going to result in the human race being blown up. Against this is Sri Aurobindo's idea. He feels that in fact the human race is on a great adventure, the adventure of the evolution of consciousness. The whole theory revolves around the concept of spiritual revolution. Humanity is not the end of evolution. In order to move on to the next stage, humanity has to rise to a higher level, from mind to higher mind, to overmind, to supermind.

"Which theory is correct? If you look around, you have a tendency to agree with Koestler, for the way things are going, with the stockpiling of nuclear weapons and the negative forces that seem to have been released on the world. It is really very dangerous. However, those who are on the spiritual path have faith that there is something deeper in the human psyche which will come to the surface. Auroville is on that path and must be the most interesting experiment in spiritual evolution ever launched." He then gave a brief introduction on Auroville and on one of its most praised achievements, its ecological work. "The concept of ecology, of living in harmony with nature, is firmly anchored in Auroville in accordance with India's tradition of seeing earth as the mother."

Smt. Ambika Soni, Minister of Information and Broadcasting, was the guest speaker. She recalled one of her most cherished memories and experiences, of having *darshan* of Sri Aurobindo and The Mother as a child, which, she said, has marked her relationship with the Sri Aurobindo Ashram and Auroville ever since. "When I went to Auroville a few years ago, it was such a beautiful experience. If India today has a message for the world, it is its basic mantra of inclusiveness, synthesizing the various religions, languages and cultural traditions, creating a global dialogue, cre-

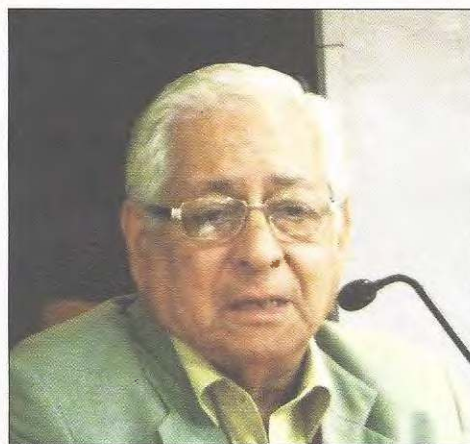


Smt. Ambika Soni

ating understanding and compassion, avoiding the so-called clash of civilizations. And that is what you are doing in Auroville as well. We should not look at the individual colours, at the blue, the yellow and the red, but weave them together to get the colour white, the colour of love. This would be the greatest message of Auroville to the rest of the world." She expressed the hope that the Auroville Festival in Delhi will be the first of many interactive processes "of all of you from Auroville with the rest of us who are deprived of living in such experiments".

Shri Soli Sorabji, eminent jurist and Chairman of the India International Centre, first became involved with Auroville in the 1980s, "when a case came up at the Supreme Court regarding Auroville – was it a religion or not? And then the Supreme Court held that Auroville was not representing a religion. That was my first contact with the work of Sri Aurobindo and Auroville. Eight years later I visited Auroville and it was an unforgettable experience, meeting so many people of different nationalities. It was a place of dedication; the whole atmosphere was alleviating or rather transforming. Then, much later, I was asked for a legal opinion on the question if Auroville was a government organization or an autonomous institution and I gave the opinion that Auroville is an independent juristic entity, not a government body. I will soon go again to Auroville to replenish my batteries."

He then proceeded with an assessment of the



Shri Soli Sorabji

human condition today. "One of the most tragic paradoxes of our times is that an age that is witness to tremendous progress and technological developments has at the same time also seen a tremendous decline of moral and spiritual values. Today, human beings are measured in terms of mass and molecules, forgetting that there is a spiritual spark in every human being and that the divine is in the heart of everyone. Greed has taken enormous steps. And there is also a sharp decline in the standards of politicians. Here I would like to read something by Sri Aurobindo which is still quite relevant today. He wrote:

... the modern politician in any part of the world does not represent the soul of a people or its aspirations. What he does usually represent is all the average pettiness, selfishness, egoism, self-deception that is about him and these he represents well enough as well as a great deal of mental incompetence and moral conventionality, timidity and pretence. Great issues often come to him for decision, but he does not deal with them greatly; high words and noble ideas are on his lips, but they become rapidly the claptrap of a party.

"This is not Soli Sorabji speaking, this is Sri Aurobindo speaking," he reminded the audience, and continued, "How do we cope with all this. The real battle has to be taken to the hearts and minds of the people, conscious efforts have to be made to change values. The genesis lies in the



Mr. Shigeru Aoyagi

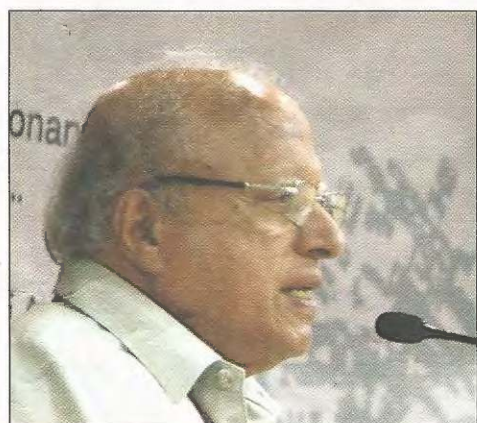
hearts and minds of men by transforming their thinking and transforming the attitudes of their lives and priorities. And where best to look for transforming than to Auroville, the city of transformation, which has a great task to transform. Mother spoke about Auroville as

... a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions; a place where human beings, freed from all slavery of the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is trying to manifest itself. Auroville wants to be this place and offers itself to those who aspire to live the Truth of tomorrow.

"We Indians are proud that this place contributes to the mother country. I am sure that Auroville will become the place as envisaged by The Mother and help India to overcome its many difficulties."

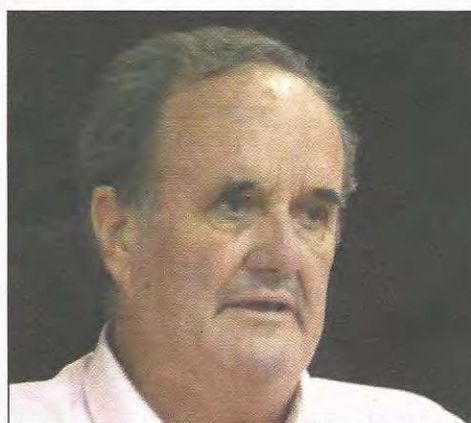
Mr. Shigeru Aoyagi, the representative of UNESCO at New Delhi, and the last speaker of the inaugural session, recalled Auroville's close relationship with UNESCO and the visit of Ms. Irina Burkova, the Secretary General of UNESCO, to Auroville in January 2010. "Auroville embodies many of UNESCO's worldwide actions, her diversity and cultural dialogue, and we at UNESCO can learn a lot from Auroville."

The international seminar



Dr. M.S. Swaminathan

"Auroville is not so well-known and these kind of programmes should initiate more widely the knowledge of Auroville," said Dr. M.S. Swaminathan opening the seminar 'Auroville and a world in transition.' "Sri Aurobindo wrote that 'mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny' and as in any transition, we see white and dark spots. The most important white spot I see is the gradually increasing strength of the democratic system of governance. Many dictatorships have fallen and democracy means that power gets transferred more to the people, there is an open opportunity for expression and ultimately the collective good determines the choices and the way forward. The dark spots are the tendency of authority to brush people's opinion aside; and the growing violence and greed about which you read every day in the newspapers. I have often been told that the green revolution was not good. But now I see a worse symptom, the greed revolution, which is spreading. How do you replace and control it? And what can Auroville do? It is a small institution – yet, it has a great impact. This afternoon we will hear about that.



Sir Mark Tully

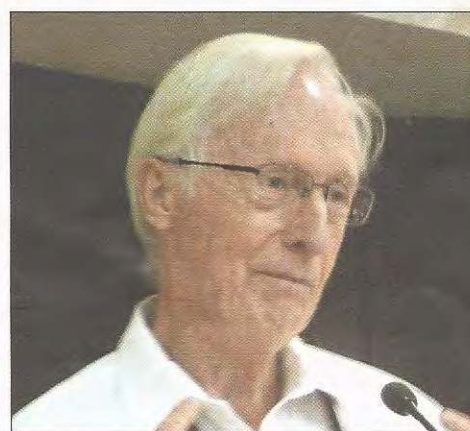
Sir Mark Tully: I only want to talk about one aspect of transition which is very important and which Auroville embodies. Auroville to me is trying to bring about a transition which emphasizes that there is something more than reason, a perception which goes beyond. This is hugely important. Ever since the Enlightenment we have been more and more seduced by reason. I am not saying that reason is wrong or that we should be unreasonable. But because we have depended so much on reason, we have blanked out of our lives that other faculty we have for perceiving beyond reason, for perceiving the spiritual side in life, for perceiving the ultimate reality. Because of this, we find ourselves in such a mess.

I give two examples: science, 'omniscient science', has led us to believe and asked us to behave as if it has the answer to all questions, that everything can be subjected to the cognitive reasoning of science. I believe that this is profoundly untrue and dangerous. This has led to a particularly virulent form of atheism – I am not saying that atheism is inherently wrong, but it has led to the particular virulent form.

The other area is economics. Because we think we can rationally work out the best way of producing what we call economic growth – in itself a very questionable concept – we have

come to think of economics as a science. We have completely left out of our economic calculations all sorts of things which are hugely important: we have allowed economics to dominate our thinking and if you look at the papers in this country you would think that if India achieves a 9% growth, all its problems will be solved. I can assure you that all its problems will not be solved. Economic has simply blanked out these other aspects.

We need to inject, to bring back into our lives and thinking these higher faculties of perception. Auroville stands for this transformation which will restore to us that quality in our thinking and our lives that I call supra-rational. And for that reason I think that Auroville is a hugely important experiment.



Dr. Marc Luyckx Ghisi

Dr. Marc Luyckx Ghisi: I will continue on what Mark Tully has said. The bad news (and this is a European viewpoint) is that Europe is undergoing an evolutionary crisis: we are at the end of the industrial society, which is not able to give itself a sustainable and social future. That's why there is in Europe a crisis of the soul, of belief. The young generation is looking for something beyond that industrial machine which causes a lot of damage to the environment, a lot of social injustice and grief. The good news is

that we are already with one foot in a new economic process: corporate social responsibility and respect for the environment have been introduced. Ten years ago, business saw this as costs, as an imposition. Today, they recognize they have to go that way. The big companies in Europe are starting to listen, because the stock markets in Europe are starting to value the intangible aspects next to the tangible ones. We are already in a new economic logic which we can call the post-industrial or 'knowledge society'.

But this new economy cannot be perceived with the same level of consciousness as the industrial society. You need to see the thing from above, to have a greater sense of a common responsibility towards the future. That is where Sri Aurobindo and Auroville are leading the way.



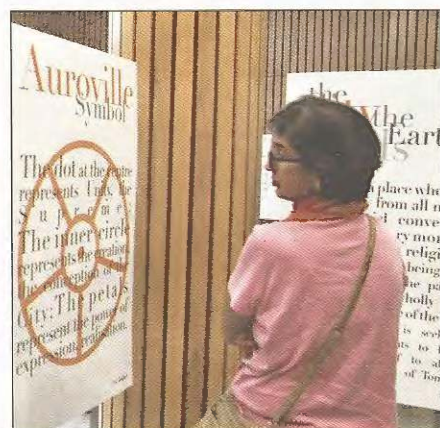
Mallika Sarabhai

Dr. Mallika Sarabhai: We in India think we are making progress as, for the last 20 years, India's GDP has increased. We are catching up: with the West, with America. But when I look at Europe and America, I see signs of people getting more and more disenchanted with where their civilization has led them.

continued on page 3



The entrance to the IIC new building (left) and the lobby with the panels and the book tables



continued from page 2

But we in India remain slaves trying to follow their examples – even though we are still 20 or 30 years behind. Whereas the West is now trying to look for something else, we in India seem to need to travel the same path before we realize it is wrong.

The world requires a different kind of leadership, and that leadership can only be fulfilled by the possibility of India – not by what we have at present, but what we have as a possibility because of our past, because of our present. India must choose a destiny where she can lead the world into a different order, not an order of killing or not killing, of having or not having; but an order of having enough and leaving lots for the others, an order of taking care of yourself but not being cowardly enough to kill others; an order which sees not only humanity but everything else as part of oneself.

But we will miss this boat as our leaders have no vision beyond the next election. If there is one hope of concentrating our minds and people and forcing the leadership to think differently, it comes from the Auroville example. Yes, they fight and argue, but they have their vision very clear and with their faults and difficulties they work towards that vision, which is a vision of tomorrow and the day after. It is a vision of a mission towards total harmony. That is the transition India needs to make for the sake of the world. If all of us act towards that, perhaps we'll make it happen.



Dr. Malini Parthasarathy

Dr. Malini Parthasarathy: Auroville is a spiritual community and I would like to talk about its mutually-enriching relationship with the people and Government of Tamil Nadu. But let me first say that I am very proud of the residents of Tamil Nadu that they host that experience within their borders.

Auroville's very futuristic Charter says that 'Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity'. It seems to me that the Aurovilians are taking that mandate very seriously, very concertedly and productively with their work in the villages in the Villupuram district through Auroville's Village Action Group, benefiting women, education, and creating

micro-credit institutions. The differences between the villages around Auroville and those elsewhere in Tamil Nadu are tangible because of Auroville's influence. There are other exemplary works Auroville has done for Tamil Nadu, such as the restoration of part of the Adyar estuary and creating the Adyar Poonga eco-park. And more work in the Auroville bioregion and elsewhere will be done by the Aurovilians.

When I joined the Governing Board of the Auroville Foundation eight years ago, I had a vague idea about Auroville. Now I have become a committed well-wisher of this community. But like me, many people all over India don't know about Auroville and need to be informed about Auroville's work and achievements. Auroville can no longer remain hidden. This festival is not enough: Auroville has to organize other festivals in India's big cities, such as Bangalore, Chennai and Hyderabad, showcasing Auroville's ideals and achievements. For all its contributions have not yet been adequately appreciated and the Auroville experience has a huge potential for benefiting Tamil Nadu and India.



Ameeta Mehra

Ameeta Mehra: We are faced today with the realities spoken of by Mark Tully, Marc Luyckx Ghisi and Mallika Sarabhai which bring me to two observations.

The first is that the reality of India and actually of the world is that economic and political social systems are no longer able to meet the new aspirations of society. This is what a majority of us feel.

The second: consumerist industrial culture that helped the West rise in prosperity and development has reached its zenith. The graph that went upwards is now bending downwards, and the same paradigm is causing a decline in culture, in society, and in civilization, as we can all see.

In India, closer home, we see that our political system is under duress. Parliament is unable to function, the old way of majority – 'might is right' – no longer functions, as even the major political parties that have the numbers can't rule the country. What has happened? Obviously, something new is developing. That something new is the consciousness of consensus, the con-

sciousness of collaboration. We see today that any political decision is made with discussion and debate – not by parliamentary majority. This interesting trend will increase over the years. If the political system and our political leaders won't embrace it willingly, it will be forced upon them unwillingly.

Consensus and collaboration are the touchstones of a new consciousness that is manifesting. The Mother said 'goodwill, goodwill and goodwill'. Goodwill is a psychic quality. She also stressed the need for harmony. For the new consciousness to manifest, these two are the most important principles that we will see arise in our society.

In this scenario, two important questions arise:

- 1) What does Auroville have to offer to India and the world?
- 2) What are the lessons the Aurovilians can learn from India and the world?

In response to the first question I want to mention that the collective experiment of Auroville is working out the ideal of human unity through its 48 nationalities. Its multi-cultural and multi-linguistic scene. Another aspect is that Auroville offers freedom: freedom from the old modes of being, from the outmoded forms and structures, freedom to innovate and create, freedom of thought, freedom from religion, freedom from the purely materialistic commercial existence, the freedom that The Mother valued so much and put into Auroville. As She said, a maximum of freedom, and a minimum of rules. Freedom is what allows growth, freedom to make mistakes, to evolve, freedom to right, freedom to grow. It is in this context that Auroville has been experimenting with new forms of governance, architecture, music, and, most importantly, with a new form of consciousness.

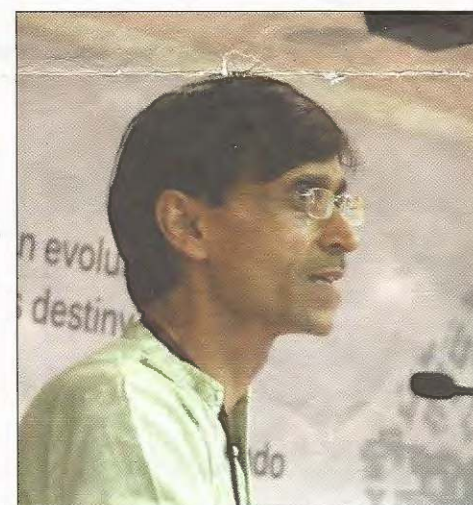
Question 2. Please note that I have not said 'Auroville' but 'Aurovilians'. One of the first, and most important, lessons is the sense of humility that comes from being in the world and being bashed around, being like a rough stone that needs to be chiseled. And with that humility comes the need to guard against what The Mother called 'the spiritual ego'. Because a collective spiritual ego can be dangerous; it tends to divide and bring in a kind of superiority, a feeling of 'us' and 'them', 'outsiders' and 'insiders', 'government' and 'non-government'. This is the great challenge I believe all spiritual communities need to be vigilant about.

The second lesson is about what Mallika said: in Auroville there are lots of fights, everybody is fighting, and at any moment the best work gets stalled because someone has a fight with someone else. We have been there, we know it. It seems to be more prevalent in Auroville than in the outside world where we hide our emotions and keep up the decorum more. In Auroville the first thing you meet when you want to do something is somebody who disagrees and wants to oppose you.

This is something I believe Aurovilians can learn from India and the world, something that allows a certain amount of 'not rushing into', but

finding harmony at all costs, something that makes you look at yourself with a pinch of salt, saying 'maybe I should just let it pass and it will evolve', or 'maybe it would be better if I don't say anything'.

These are the great challenges for Auroville: One of collectively achieving a community that harmony has to be achieved at all costs; and secondly the humility to embrace the world and India, that there is no 'us' and 'them', that there is no exclusiveness. This would bring the dimension which Auroville has in its Charter, of which Aurovilians need to be more conscious.



Dr. Marakand Paranjape

Dr. Marakand Paranjape: Just a few months ago I was in Auroville and talked to a few people about the idea of trans-humanism. We have heard from different speakers today why the world is in transition. One of the current ideas in certain academic circles is that the notion of the human being, the idea of man, is getting obsolete. In the world of philosophy and literary theory and criticism, especially in the world of post-modernism and post-structuralism, there is a lot of thought about the end of humanism; the idea of the sovereign self is coming under attack. Those working with artificial intelligence say that we are going to get to a point where artificial intelligence overtakes human intelligence.

Sri Aurobindo and The Mother talked about trans-humanism long back when they said that the human being is not the final stage of evolution and that it will be surpassed. And we all know about the work Sri Aurobindo and The Mother did: to bring the consciousness of that new supramental being down.

Where does Auroville stand in all this? Recently I read again The Mother's experience of 3rd February 1958, the experience of the supramental ship where people are being trained who are destined for the supramental life. Then I thought of Auroville as this ship, with the Matrimandir at its centre. For this is what Auroville is supposed to be, the place where this new consciousness can be nurtured and manifest. And that is the good news: that there is a place on this planet which is dedicated to this type of work.

The Auroville round table, the sustainability seminar, the Auroville talks and the closing of the Festival

Dr. Kavita Sharma, Director IIC, chaired the Auroville Round Table in which, as she said, "a group of people, self-creators, who have a conscious quest for the unseen which transcends the narrow concerns of the ego will speak about their experience in coming to Auroville." She recalled that she had spent four days in Auroville in Aster's home. "These days were a transformation. I came to understand how Aurovilians try to work not in a hierarchy, not for their own material growth, but for the collective and to grow a consciousness of human unity. There is a quest for perfection, a search for beauty in the manifestation. In a way, they are trying to create a utopia."

Anu embroidered on this theme. "Auroville, as some people have said, is a utopia and we know that all intended utopias have come to a dead end. In Auroville too we make many mistakes, that is the human limitation we have to go through, but the interesting thing is that Auroville allows you to make those mistakes, that they are part of the safety valve. What holds Auroville and prevents it from breaking and did not hold other utopias is that Presence, which started this project, which allows us to make the experiments and journeys and mistakes and bit by bit takes care of them. For the nature of the Auroville

experiment is automatically global and inner."

Deepti also spoke about that inner dimension. "The experiment of Auroville covers the complete spectrum from the most material to the highest spiritual, something you do not easily find in other experiments. One of the interesting things of Auroville is that the divine we seek is at the heart of creation and each of us has to find the way to manifest that. The other thing which is really interesting is that the age of the ego is over and that all of us become a little bit more Aurovillian the day we step out of our ego phases. This is pretty hard to do, but that is the demand, to seek that inner centre that is transforming your moral, cultural, rational, educational, religious, your whatever background. For these are just your outer coverings, not your substance. Auroville is about self-finding, and about giving up everything you are, dying to that to be born in something new, something higher and truer, something more beautiful."

"What is the interesting thing about Auroville? It is not good enough that you yourself change; you have to create an effective collective manifestation. That makes Auroville more difficult, for transformation is actually a process of disintegration. In some way, all of us are in a process of falling apart, we are dying to the past to be born to new possibilities that we do not

embody easily. Where we are going we are not sure. That is the challenge of Auroville, to be secure in being different, to be secure in recognizing that each of us looks at the world differently, and that it really doesn't matter. For we can meet in another space where our inner identities reconcile."

The seminar on sustainable and ecological living, which concluded the first day of the conference, was chaired by Ameeta Mehra who briefly recalled Auroville's cutting edge and outstanding work in this area over the last 40 years. She also paid tribute to late Roger Anger, the chief architect of Auroville and the architect of the Matrimandir, and to the Shri B.V. Doshi, who could not attend the conference. "Mr. Doshi has in the last few years been charismatically leading Auroville in the evolvement of the city and bringing the various elements together in determining how to build a sustainable and ecological city. He would often say 'The most important thing in building the city is first building the collective consciousness of the city. I am trying to understand how the Aurovilians want to build the city, what they want with the city, and I am bringing together everybody with love.'"

She then gave the floor to the panel, which consisted of Toine, Uma and Satprem, who spoke about their work, and of three non-Aurovilians, Harjit Singh Anand and Sanjay

Prakash, both advisors to Auroville's Town Development Council, and Ravi Chaudhry, a business strategy consultant and author of the book 'Quest for exceptional leadership: mirage to reality'. "I discern the global emergence of a new phase of enterprise which is redefining the criteria of success and reinventing leadership," said Ravi. "This enterprise is marked by a non-negotiable commitment to sustainable and ecological living. This development stems from the rise of knowledge-based civil societies, the prominence of youth and the rise of democracies, and most importantly, the re-emergence of the collective consciousness of mankind as envisaged by Sri Aurobindo and The Mother."

How does that new leadership manifest itself? "Through the trait of wholeness. We all think of ourselves as individuals separated by the otherness of others. But the concept of wholeness mandates that you get into the shoes of the others and take in their views. That is the basic concept of sustainability: I am because we are, I am who I am because of who we all are. Wholeness is also the underlying concept in Auroville which calls on us to connect with the otherness of others, with the consciousness that pervades humanity."

In the subsequent question and answer session Mallika Sarabhai challenged Auroville. "In a nation which has a shortage of 13 million houses for

the homeless, Auroville should be doing much more than it is doing now. Auroville has to start educating our politicians and Public Works Departments on how to provide sustainable housing for our urban and rural poor, we need to recreate the village that has every kind of facility that you find in the cities. The Aurovilians have the capacity to do this and must on a war-footing start lobbying the governments, the policy makers and the elected officials. Auroville is the only place which has the ability and connections to be able to lobby for a complete volte-face of what we build."

The Auroville Talks, moderated by Dr. Mallika Sarabhai, took the last day of the festival. Ten Aurovilians highlighted their work with the help of power point presentations.

The last session of the day was the writers' forum, guided by Shantam Seth, where Anu and Sebastian read from the work of various Auroville authors and, together with Claude Arpi, spoke about their work.

Aurelio's 'swinging chimes' then marked the end of the conference.

The Auroville exhibition and film performances continued for five more days. The Auroville Festival ended on September 21 with Jyoti conducting a tea ceremony under the banyan tree of the India International Centre.

Carel

Pictures of the Auroville exhibition 'Transformation'



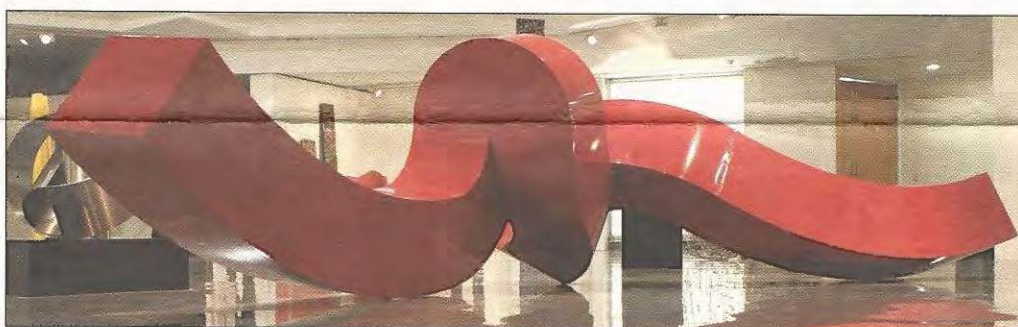
Michel Nicolet, *Aspiration* (yellow) *Generosity* (purple), *Peace* (blue) and *Unity* (red). Wood sculptures.



Adil Writer: ceramics, paintings and ceramic-painting combinations.



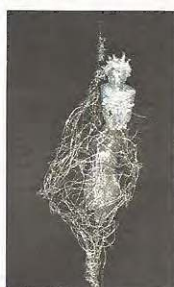
Cecilia Cortés, an image from *Rittratto Liquido*, an experimental video.



Henk van Putten, *Stretching, construction in iron in eight parts, in bright red.*



Chantal Gowa, *Connection*. Mixed media on plywood, pigment colours, glue.

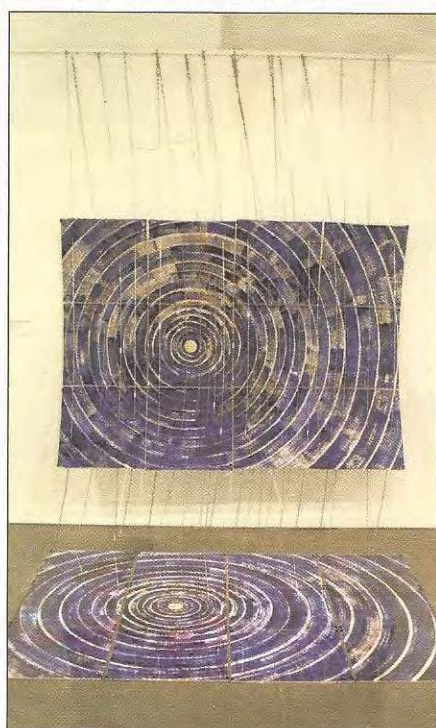


Marie-Claire Barsotti, *Suspended cocoon with illuminated being in mutation*. Wire, resin and silicone.



Aurelio, *Swinging Chimes*. Aluminium pipes (left)

Véronique Nicolet, *Ondes*, oil painting on canvas fixed on four plexiglas panels (right).



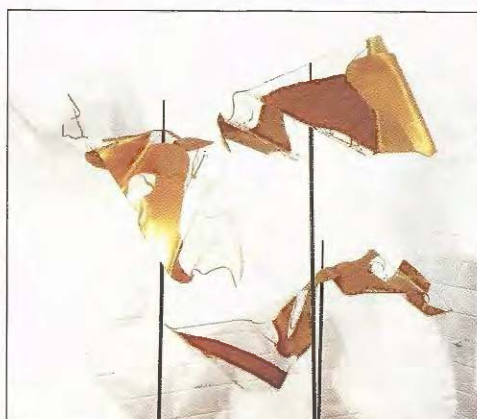
Pierre Legrand, *Music of the Spheres* two stainless steel spheres; and *Vertical Time*, acrylic on wood.



Sebastian Cortés, image from 'The Infinite' series.



Ireno Guerri, *Water Being no 1*, photograph.



Nele Martens, *Light Play*, three plexiglass sculptures.



Priya Sundaravalli Sudharsan, *Towards 108 and Beyond - Meditation on 9 and 12*, installation of ceramic objects.

Energy Positive Habitats

At the end of August, a three day workshop in Auroville organized by Auroville Consulting brought together architects, urban planners and policy makers from all over India to discuss 'Energy Positive Habitats'.

Energy positive habitats are defined by Herbert Girardet, a keynote speaker at the workshop and one of the world's leading experts on urban regeneration, as "places which produce more energy than they need for their own purposes".

The need for such habitats is critical as conventional buildings consume huge amounts of energy and other resources. They also produce immense quantities of waste and pollution. Globally, buildings account for 40% of the energy used, 42% of water consumption and 30% of raw materials. They also account for 50% of the water pollution, 40% of the landfill waste and 35% of CO2 emissions. This profligate use of energy and production of waste is fast exhausting the earth's resources and poisoning our environment. In his presentation Aroma Revi, Director of the Indian Institute of Human Settlement, estimated we have only twenty five years to reverse this trend if we are to avoid a social and environmental catastrophe.

Solutions

So what are the solutions? Brahmanand Mohanty, an energy-efficiency consultant, explained that buildings should be designed which are suited to the climate and which optimize energy-efficiency. Architects could be encouraged to do this by paying them to minimise energy use in buildings. And the cost of a 'green', minimum-energy building? Mili Majumdar, who specializes in energy-efficiency and sustainable habitats, estimates it will only cost 15% more than a conventional building and this will be more than repaid over the years in energy savings.

But what about existing buildings? The first step is to do a comprehensive energy audit to ascertain how much energy is used and how. Energy profligate appliances can then be replaced by energy-efficient ones. "These are the low-hanging fruits," Brahmanand explained, "which can generate substantial savings." For example, energy-efficient lights can cut lighting costs by 50%, more efficient fridges can save 35% while energy-efficient fans can save 28%. Of course, energy-efficient appliances are often more expensive to purchase, but an energy-efficient light pays for itself in 10 months, a fridge in 3 years and a power-thrifty air conditioning system in 5 years.

Overall, he concluded, a household or office can easily make a 40% saving in energy costs through increasing energy-efficiency, while maintaining the present standard of living.

On a larger scale, a number of presenters emphasised the need to design cities which maximise energy efficiency. As Tanmay Tathagat, Director of Environmental Design Solutions, Delhi, pointed out, huge savings can be made if the zoning and development plans of cities are energy-related. Cities should also more closely mimic nature in having a circular rather than a linear metabolism. In other words, resources should be accessed locally and wastes recycled within the city limits. In this context, Aroma Revi believed that the biggest difference we will see this century in built environments is their use of biological processes in construction, energy generation and recycling of waste.

At a policy level, Herbert Girardet pointed out that a country's energy policy should be inextricably linked to minimising the dangers of climate change.

Best practices examples

So where are the examples of best practices? A number of speakers mentioned Germany as a shining example of encouraging energy-positive habitats. It does this through offering generous subsidies on renewable energy systems and providing attractive tariffs to those who feed excess electricity into the grid. Other interesting experiments are happening in Denmark, Australia and the Middle East.

What about India? Energy-efficiency, it seems, is not yet taking off here. As one of the speakers explained, there is not enough information regarding energy-efficient appliances

and design, and the government is not offering sufficient encouragement for people to manufacture or purchase such goods. An additional complication is the 'inertia' in the system, as Mr. K.Venugopal, member of the Tamil Nadu Electricity Regulatory Commission, pointed out. In other words, large state electricity utilities do not help people manage their power demand because these utilities are not geared to thinking in terms of anything except providing power.

The presentations on the first day and the practical workshop sessions on the second transferred a lot of knowledge and awareness. However, a question remained. Can we rely upon the technologists to solve our global problems, or is a more profound change required? This was a focus of the panel discussion on the last morning.

The panel discussion

The panel comprised Herbert Girardet, a world authority on restoring cities; Aroma Revi, Director of the Indian Institute of Human Settlement; Chamanlal Gupta, renewable energy expert from the Sri Aurobindo Ashram; and Toine van Megen, one of the founders of the Auroville Renewable Energy Group who has also held corporate leadership positions in the global wind energy sector.

The big question of our time is whether humanity will survive or will we cause our own extinction? If we are to survive, what needs to happen? Is the creation of energy-positive habitats sufficient?

Chamanlal: The first need is to become conscious. We have wonderful technology but if we are unconscious we will not use it well.

Herbert: One of the great pressures on the planet today is that we are consumers and we are running up against the limits of the planet to provide the resources we need for this kind of lifestyle. In the past we had settlements surrounded by sustainable production systems that allowed continuous existence. But we have moved from 'Agropolis' to 'Petropolis', where we take for granted that everything will be supplied via fossil fuels from all over the world. The biosphere cannot cope with this. So we have to find new ways of sustainably embedding human settlements in the landscapes, using innovations like renewable energy, and we need to look again at the importance of creating small-scale settlements.

Aroma: The fundamental question is how do you see the universe? Because if you don't feel the universe is living, you will treat it in the unconscious way we are doing at present.

Toine: Energy efficiency, renewable energy, sustainable development etc. are not enough to ensure our survival. Sri Aurobindo says humanity is a transitional being, that humanity

needs to evolve further into a spiritual being. That's why I'm not so comfortable with this term 'sustainable development' because we have to go beyond sustaining. We have to transform ourselves.

What about the economic and political dimensions? What part do they play in our present problems?

Aroma: There is an integral connection between the economy, the environment and politics. For example, in India at present we are governed by people who are wedded to conventional ideas about economic growth. This is a major problem.

Herbert: We have been living according to the wrong economic theory which says that the pursuit of economic growth is the solution to all our difficulties. That theory is directly driven by the availability of fossil fuels: this is the key to the economic growth that has taken place since the Industrial Revolution. But while many people have pointed out that continued economic growth is not possible because of the limited availability of resources and the outputs of waste affecting natural systems, we continue along the same path. So conceptualizing the world from the wrong perspective is one of the key reasons we are in the mess that we are.

Toine: Today, governments can basically print as much money as they want to stimulate demand for more goods. And it is this conspiracy between the present money system and the conversion of oil and minerals into goods and services that is responsible for many of our problems.

If we accept that there has to be an attitudinal, consciousness change at a very fundamental level, how is it going to come about?

Aroma: We have a window of about 25 years to make that transition. The big experiment we are trying is to educate at least 50,000 people because, at the end of the day, the change-makers are individuals who then build the collectives and institutions of change.

Herbert: The global trends are very much in the wrong direction at the moment. However, I think that the 'boomerangs' that are beginning to happen – the climate change boomerang, the extinction boomerang etc – will force us to think differently.

Aroma: It's important to have nodes, places, where people can experience the future because the change required is very personal and very experiential; it is experience-driven rather than coming from books. Once you have the nodes, and you have people sharing information and innovating in many different ways, change is on the way.

Herbert: We are running out of time. Educating the young is vital, but this will take a

generation so we need to find new ways of working in the media as well. For example, Bollywood should be encouraged to show, in an entertaining way, what a sustainable future would be like.

Aroma: Education is not only about what happens in schools, it's also working with real-world stuff. There's no reason you can't teach mathematics or physics using a solar panel or a windmill. We all need to try to see the future, and I think the best way of doing that is to have examples of people living their lives integrally because, ultimately, people believe what they can see happening.

What part can Auroville play in this?

Aroma: You've done exactly the right thing when it comes to designing a sustainable settlement because you created the ecosystem services that underpin the system. Your food balance and your water balance is a little bit off, but assuming that you get that right you will be a wonderful example of doing the right things. The question is, can this be scaled up so that it can be replicated for millions of people? This is one challenge I don't see you addressing.

So while you are a fantastic crucible you have to become a university for the world. More and more people have to come through to learn how to fit solar panels, make wind generators, get the forest to grow etc. If you don't do this, if you continue to be a bubble, the conventional forces at play are so strong that you will certainly be crushed.

Chamanlal: Auroville has a lot to offer but it is not there yet. We should make this experiment as ideal as possible at the individual level, at the community level and at the town level, and then it will radiate. This is our charter and responsibility and our challenge. Numbers don't matter; if we are doing the right work the people will come.

Let's assume we have 25 years to change things radically. How confident are you that we will succeed?

Toine: I feel that what we need for a change of this magnitude is critical mass. If we can get a critical mass of people who believe from within that a profound change is needed, a life which expresses the spiritual in the material, then I believe we will succeed. This is why Auroville was conceived as a critical mass of 50,000 people, so it can make an impact.

Herbert: One day I feel we can change things, and then the next day there are more terrifying reports about increasing temperatures and species extinction and I begin to wonder. Time is not on our side, and that is the great worry.

Aroma: There are already huge political and social changes happening in this country. The most important changes are not economic, they are social. Today, even in the most remote villages, you can see young girls going to school, something unthinkable even in the 1970s and 80s. Similarly, the rise of the Other Backward Classes and Dalits in terms of political and economic emancipation is going to change the way that we organize our lives.

I think these social changes will release a lot of new energy which, hopefully, will make us deal more sensibly with how we use resources and how we deal with each other and with the environment. Thankfully for us in India we still have a large number of people who work with their hands and who are connected with the soil. Once you lose contact with that, you are in deep trouble.

So, yes, I think we can make it, but we will be walking a razor's edge. Toine is absolutely right about critical mass. If you in Auroville can succeed in building the city up to 15,000 or 20,000 people, that would be a seriously important indicator of progress because Auroville represents many things, but at the physical level it represents that transition. That's why many of us are saying to you, "For God's sake get your act together and build this city because it is more than just a city. It's a catalyst for change."

Alan



Presenters and participants at the Energy Positive Habitats conference in Auroville

Last Governing Board and Advisory Council meetings

On the weekend of September 7-9, the Governing Board and the International Advisory Council of the Auroville Foundation held their half-yearly meetings in Auroville. These were the last meetings of this Board and Council, as the term of office of the members expires. During the Auroville Festival in New Delhi, Auroville Today asked Dr. Karan Singh, Chairman of the Governing Board, and Sir Mark Tully, Chairman of the International Advisory Council, for their reflections.

Auroville Today: Dr. Karan Singh, you have been chairman now for 14 years. What effect has this involvement with Auroville had upon you?

Dr. Karan Singh: Looking back at these 14 years, I must say that being involved with Auroville has been a tremendous learning experience. There have been ups and downs. There have been many magical moments when I was very enthused about Auroville; and there have been other times when, as a result of internal problems or personality clashes, I was disappointed in the kind of consciousness that was displayed. The overall impression, however, is very positive and I am deeply impressed with the quality, dedication and sincerity of the many individuals I have had the pleasure of meeting. What Auroville has achieved over these years is impressive, and I am very happy that during this Auroville Festival many of these achievements are being highlighted and shown to the world.

As Chairman I have, of course, also my concerns. The main one is that now we should start building the city. During my earlier terms the completion of the Matrimandir was the priority. During this term, we laid the foundation for the structure that is needed to build the city – the Town Development Council, with Governing Board member Dr. B.V. Doshi as its chairperson. The soul has been built; now the body must be created. Building it will be the main challenge in the coming years.

A major problem is that Auroville does not own all the land within the city circle. Yet the Board has never imposed its view that Auroville should exchange or sell outlying lands for lands within the city area. Why this reticence if building the city is your first priority?

In my speeches I have reiterated again and again that getting the land in the city area is the first priority. If to achieve that we have to give up some outlying properties, we have to do that. But we believe that the Aurovilians have to take that decision for they live here. It is for this reason that the Governing Board has never imposed its will on Auroville so far.

I am aware of the difficulties the community has in coming to a decision on such a topic, but I am disappointed at the lack of progress. For we are stuck. The land exchange or purchase goes far too tardily and we need the land to build the city. The community has to take a decision; a number of individuals cannot prevent the community from reaching a decision which might go against their personal interest.

The Board will have to intervene if the com-



Dr. Karan Singh interviewed by Carel

munity doesn't take a decision, but it will only do that when it is absolutely necessary.

The Board has been asked to support a proposal that the Government of India be approached for a substantial grant to build a green housing campus to house newcomers. What is your view on the Auroville housing situation?

I am deeply concerned about the limited growth of Auroville's population. We have been told that in the year 2011 the net growth was eight people. The explanation given was the lack of housing. This is not acceptable. We have also been told that the costs of an apartment are Rs 20 lakhs upwards. This too is not acceptable, for it prevents young people from joining. One of the tasks of the Town Development Council will be to design and build affordable housing for young people without much financial means. The Board supports the proposal that the Government of India is approached for a grant for a green housing campus.

Now that the term of office for the Board and Council has ended, many Aurovilians are anxious. For the Auroville community has no voice in the appointment of the Secretary or of the members of the Board and Council.

I understand the anxiety very well, particularly as there have been quite a number of difficulties with the ways of functioning of the last two secretaries. But there is no way that you can get a 100% insurance. Yet, if we believe that the Divine is guiding the experiment of Auroville, there must have been a reason for this development.

This brings me to another topic: Auroville is, or is to become, a spiritual township, dedicated to the development of consciousness, aiming at realizing the ideals of The Mother for which she founded Auroville. I am not sure if all Aurovilians are fully cognizant and appreciative of the important role they have been given, but I would like to stress that a great responsibility rests on their shoulders. For every activity should, in essence, be for the Aurovilians' spiritual growth. I hope that in the coming years, this will come to the front. For that, and that only, will make Auroville unique.

Sir Mark Tully:

It has been a great eight years. I have learned a lot and feel quite homesick when I see all these Aurovilians here in Delhi who will happily go back to Auroville while I am staying here. I've developed a sense of belonging and built many friendships.

These eight years have been very interesting for us members of the Council. Looking forward, we all agree that building the city is now the next step. But we foresee problems as there are difficult decisions to be made. For the idea of a city seems to be alien to quite a few Aurovilians – particularly if they start thinking of a city like Chennai or Delhi.

A main problem, of course, is harmonizing urbanization with forestation. Auroville Today has reported on a conflict about cutting down a few trees for the crown road: it made me realize that every tree which is cut down is in fact an arrow to the heart of many Aurovilians. But how do you resolve this difficulty? One of the huge achievements of Auroville is that magnificent forestation which has taken place, particularly when seen in the context of the disappearing forests of India. Yet, building the city is an imperative. To harmonize urbanization with the greening of Auroville is the problem to be solved.

Another recurring problem is Auroville's method of governance. We fully understand that you do not want to create a bureaucracy in the way that is functioning outside of Auroville. We also understand that you do not want democracy with its ill effects of voting and vote-banking. Yet, you must have the ability to take decisions and implement them. The Council has consistently pointed these problems out and made various suggestions, which had, however, little impact. This is an issue which Auroville may not be able to resolve soon. But it will have no choice: a solution must be found, even if it will be very difficult to get the balance right.

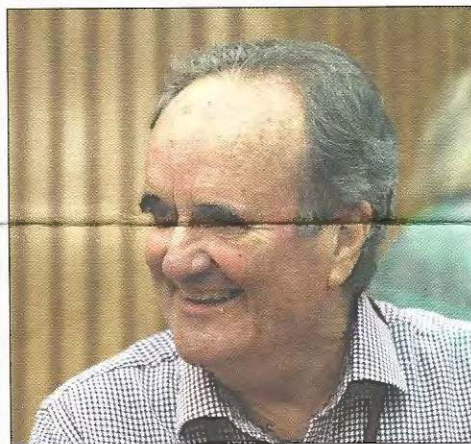
I would also like to express our respect for the policy of non-interference of the Board. I say this not to curry favour with the Board, but I personally have been very impressed by the way the Board has sought to perform its role without interference. One of the roles of the Council is to keep an eye on that; during the eight years that I have been

there I cannot remember a single occasion of interference – there have been discussions about it, but it has never happened.

A last thing I would like to mention is that I have found that some Aurovilians seem unaware or worse, unappreciative of what India has done and is doing for Auroville. It is absolutely vital for Auroville to remember that, while it is very much an international

city, it is situated in India and it is a fruit of Indian culture and thought. In this context I am happy that during this festival some of Auroville's remarkable achievements are being highlighted, for it shows that Auroville is helping India.

In conversation with Carel



Sir Mark Tully

Minutes of the 24th meeting of the Auroville International Advisory

We are deeply concerned that Auroville faces two dramatic challenges: the low growth of population and a skew towards older more affluent applicants. A recent article in *Auroville Today* calculates that at the current rate it will "take several thousand years before we reach the magic figure of 50,000."

Although we've been told that this may not be a mandatory figure, 2000 is far from the critical mass needed for the "City the Earth Needs".

Auroville must grow and we have to pay attention to how that can happen. If Auroville is to be a magnet manifesting the ideals of Sri Aurobindo and Mother in the 21st century, there is an urgent need to attract spiritually-minded individuals from all parts of the world. We need more universality and note Auroville still lacks substantial participation from South America, Africa, the Middle and Far East.

Auroville must continue to emphasize its spiritual values, not just technical skills and implement a compassionate more streamlined entry process.

We applaud the upcoming *Auroville Festival* in New Delhi that includes the arts, films and literature among its offering

to India's capital. Auroville's voice must be better heard in India and the world. *Auroville Radio*, *Auroville Today* and *Auroville Outreach* must be supported and strengthened.

Auroville International also has a key role to play in this outreach and we appreciate its efforts in South Africa and Ethiopia.

Housing

Housing is obviously a critical need. If we want to attract young people, including young Aurovilians who choose to stay or return, we need less expensive housing. We support the idea of low-cost housing for students, volunteers and newcomers and support the suggestion that Government of India funds be used specifically for this type of building.

We further support Dr. Doshi's suggestion to add rooms in the houses of the surrounding villages to address the need for accommodation and bring Auroville's ideals into deeper contact with the local population.

We believe it is possible to build homes competitively and cheaply using local materials, especially the wood which came down in the cyclone Thane. In this context we support the idea of the Green Campus using best green practices and

local materials to build 300 homes in the near future.

Land

Judicious and productive leasing of select outlying land for projects compatible with Auroville's ideals, such as creating innovations in solar or green technology, could generate funds for outright purchase of land within the city. We support Ameeta's suggestion to study potential projects that could fulfill these criteria. Given the dynamic nature of Auroville's activity, the more land we keep under Auroville's control, the better.

As we have said numerous times in the past, the base of the city center must be achieved with urgent critical attention. Coordination of the various land committees, petals into a flower, under one administration could help move this process forward.

The quest for legally enforceable protections of the land in and around Auroville should be continued and strengthened. We find it more than ironic that with the high value assigned to beachfront prop-



A presentation made by an Aurovillian working group to a joint

The outlying lands of Auroville

The discussion on what to do with the outlying lands of Auroville [the lands outside the Auroville Master Plan], has entered a new phase with the Land Resource Development group (LRD) presenting a report made by professional consultants to the Funds and Assets Management Committee (FAMC), the Town Development Council (TDC), and to the Governing Board and International Advisory Council in its meetings in September.

What can be done with outlying lands to better support the development of Auroville as a growing city is an ongoing discussion. In 2009, the FAMC constituted a Task Force for Land Resource Development (LRD) with the mandate to make development proposals for certain lands owned by Auroville but located outside the Auroville Master Plan area. For months, the LRD surveyed the lands and met their stewards in order to map out their best potential utility; however nothing conclusive could be achieved.

In January 2012, the FAMC approved the LRD's recommendation that a strategic plan be made by professional consultants for Auroville's 1100+ acres of outlying lands. The plan consists of two phases: 1) research, data collection and obtaining feedback from the Auroville community; and 2) the implementation by the FAMC of approved proposals.

Phase 1 started immediately with a company called 'Urban Networks' embarking on the strategic report. Understanding the physical and environmental attributes of the land was one part of this process. Another part was studying their best possible sustainable usage, in accordance with the ideals of Auroville, to augment their revenues.

In July, the consultants concluded phase 1 and the LRD submitted a report to the FAMC and the TDC. The LRD also shared this report with the Auroville community in a General Meeting in early August, but the discussion that followed was inconclusive. Some of the report's views were considered 'not in sync with the vision of Auroville' or at least with the opinions held by some Aurovilians. Others expressed concern about selling valuable assets to resolve the currently housing crisis. The LRD subsequently presented the report to the Governing Board and International Advisory Council meetings in September.

The report divides the outlying lands into 4 zones:

Zone 1 relates to the land close to the beach, for example Aspiration, Kuilapalayam.

Zone 2 relates to land close to the Pondicherry airport, like New Farm.

Zone 3 relates to the land on the Pondicherry - Tindivanam highway, like Aurobrindavan, Auroorchard, Aranya, and Promesse.

Zone 4 relates to the land in Pondicherry's industrial area, like Annapurna.

Key findings

The report's key-findings are:

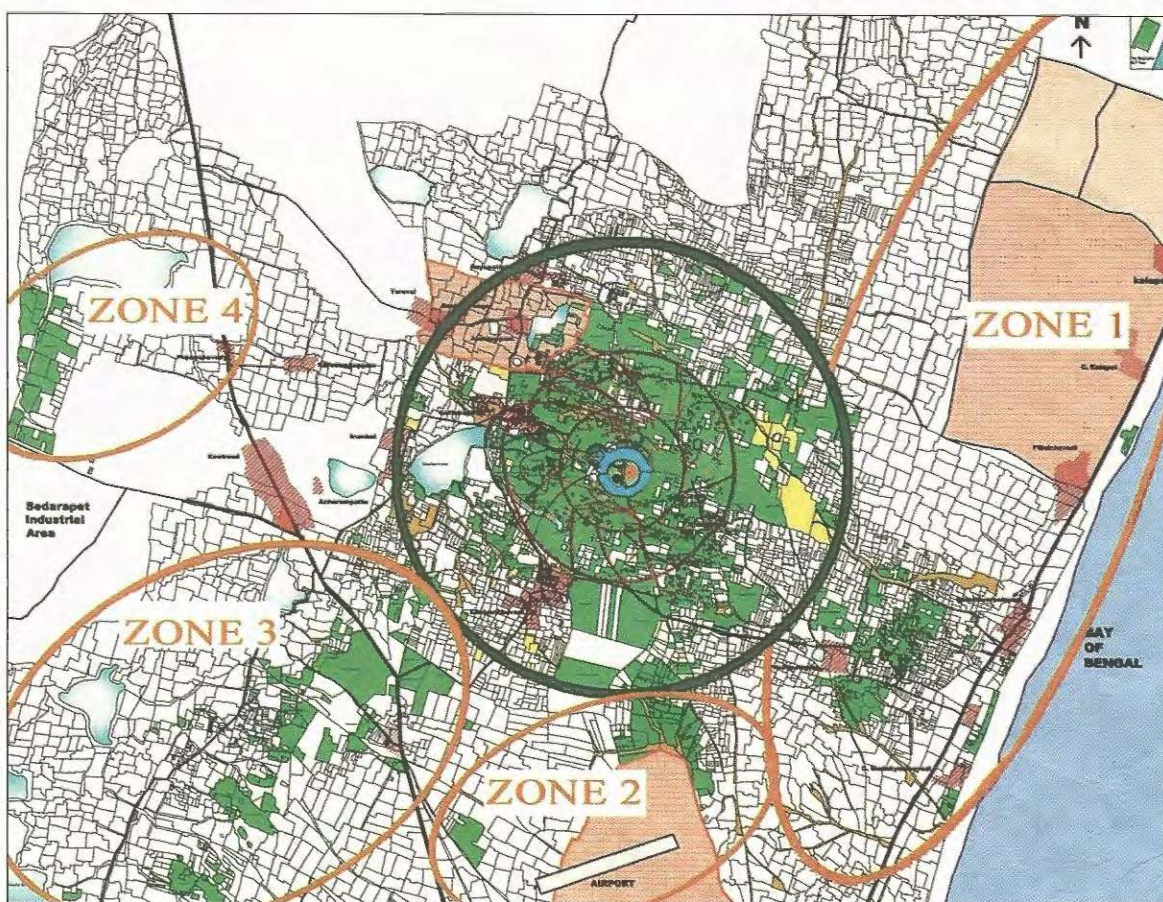
Underutilized asset base: The 1100 acres of AVF owned outlying lands represent a major asset base which is currently underutilized regarding its true potential value. In the current market, the total value of these lands amounts to nearly INR 800 crores.

Diversified property portfolio: Distribution of these lands in the larger bio-region of Auroville lends itself to attracting diverse land uses that will have a positive impact on the local economy, such as increased income and employment.

Isolated and encroached lands: Isolated Auroville-owned parcels (50+ acres) that are not connected directly with the major properties are scattered throughout the area. These parcels are prone to encroachment (nearly 25 acres is currently encroached) and a drain on Auroville's constrained resource base. There is an urgent need to address the future of these encroached properties.

Alternatives for Auroville-related uses: Efforts by the Auroville community members / caretakers of the outlying lands have helped in significantly improving the soil conditions on some key properties, thereby increasing the value of the lands. Some of the properties may have alternative valuable uses that should be explored before going to the market for sale of these assets (referring to the 10% of the land that can be turned back into the market for sale to build capital in the immediate future.)

Impact of increasing construction and labour costs: Rising construction costs and labour costs locally have imposed more pressure on the viability of Auroville managed developments and agricultural lands, especially in the lands outside the City and Greenbelt area.



Regional economic context: Current economic trends in the area are on the rise but most of it is speculative in nature. The absence of a robust economic development plan for the urban centre of Puducherry and the predominantly rural district of Viluppuram indicate a weak market for typical development prototypes in the short-term.

Auroville and the bio-region: Auroville as a major landowner in the area has the opportunity to shape the growth of the region and strengthen its role in improving the potential of the region. In turn, this will also help attract the critical mass and infrastructure investment needed to build Auroville.

Sale strategy for surplus property: The local investment market has not reached saturated levels; therefore, if there are willing buyers in the market, this is a good time to consider disposing of some strategic lands. Considering the current property values, the recent hike in guideline values and an anticipated reduction in invest-

ment activity pan-India, about 10% of the lands should be turned back into the market for sale to build capital in the immediate future. Properties located farther away from Auroville as well as the isolated scattered parcels could be potential priority contenders for sale or exchange, the proceeds of which could be used as previously discussed in the FAMC: 50% toward land purchase in the City Centre, 30% for housing, and 20% to develop the commercial sector.

Lease strategy for outlying lands: Recently, there has been an increase in the demand for organic farming in India; leasing lands to interested investors with assistance from Auroville farms could be considered as another source of short-term revenue.

Other potential uses: education (residential schools), knowledge and research-based industries; specialized healthcare facilities such as a cancer hospital and research centre; non-polluting industries; tourism-related low-impact destination uses (recreation,

leisure, hospitality, wellness resorts, retail); commercial - office incubator space; and residential - senior living facilities that are connected with institutions or within a mixed-use setting.

The report states that prime properties could be reserved for long-term collaboration with the private sector. Second tier properties along the Auroville main road (the Auroville bakery, Arc-en-Ciel, Auromodèle) could accommodate uses that create a peripheral development node around Kuilayapalayam and Auroville - a transition area between Auroville and the region - and investment from Auroville or Friends of Auroville could be explored in this area.

The LRD reminded that the key-findings are only in the nature of proposals and that it is now up to the FAMC and the TDC to study the report and ask the Auroville community for feedback and suggestions, before phase 2 - implementation - can begin.

Mandakini

Council



meeting of the Governing Board and International Advisory Council

erty nothing is being done to prevent Repos from falling into the Bay of Bengal. We should boldly request donation of lands from governments, institutions and individuals for Auroville.

Education

We feel education in Auroville should be closely linked with the ultimate goal of personal and collective transformation.

We strongly support the idea of using Auroville values to help transform existing systems and share new models with educational institutions inside and outside of Auroville.

Our experience in meeting students at Future School was a highlight of our visit. We note that their success in providing a dedicated staff of teachers to meet the student's needs echoes the Finnish model, which is lauded as the most successful in the world.

Auroville has reached a phase in its history where its accomplishments in education should be made available to others. The distillation of students' experiences can be a step towards presenting the Auroville model to the wider world.

In the evolution of education, we believe these Auroville students could be tutors sharing their transformative experience with others. They can serve as resources for reflecting on their educational experience in contrast to what happens outside Auroville.

Auroville is also a model of experiential learning. As the world looks for new models beyond the university to a "multi-versity", Auroville could be a beacon. The example of Living Routes in bringing an experience-based curriculum for college credit at the University of Washington, the University of Massachusetts and the American University of Paris show how a successful programme can benefit both the students and Auroville. Auroville needs to explore partnerships with within India, the rest of Asia, Africa, the Middle East and other parts of the world along these lines.

A highly relevant proposal, Integral Rural Development (IRD), is a model project to implement and scale up an integrated curriculum for the bioregion and, ultimately, the rest of India. Building on the success of applying Auroville's experience in the Adyar Poonga, IRD seeks to provide socio-economic empowerment, environmental awareness and transformative values. We urge all Auroville groups and relevant Indian authorities to support and col-

laborate with this important initiative.

Governance

Auroville has been making progress and experimenting with innovative solutions over time in accordance with the principles of the Charter and the Mother's ideals. This collective transformation is demanding and difficult.

Time and again we have brought up the importance of effective governance. That means making and enforcing decisions, having checks and balances and an appeals process to correct poorly-constructed or unjust solutions.

As Auroville matures and expands, transparency of governance and finances must be standard operating procedure in all levels of Auroville. Every individual and business must do their best to comply with the highest ideals and practical action, such as complying with 1/3 donation of profits to the Unity Fund. We were concerned to learn that many are not complying.

Farewell from this IAC

In our hearts, Aurovilians we became and Aurovilians we remain. We all feel we have gained more than we have given.

Mark Tully, Doudou Diène, Marc Luyckx Ghisi, Vishaka Desai, Julian Lines

Unlocking Auroville

Savi ("key" in Tamil) is the Auroville unit that acts as an interface between Auroville and the students and volunteers who come to experience, learn or do research in the community. Located in the Unity Pavilion, it has a small staff and budget, but it has a big work and important function.

Savi was created in 2002 (under its former name AVIS) to facilitate the experience of students and interns. Under Dominique's direction, volunteer Michael Marco recently conducted a survey of the volunteers and students coming to Auroville, and drew up some statistics. The estimate is that of the approximately 6500 who came to Auroville in 2011, about 1700 came as individuals to study and participate in activities. About 565 of these were students. Another smaller stream come in organized groups associated with institutions like Living Routes, the American University of Paris study abroad programme or the German Weltwärts programme. The great majority of the students and volunteers come on their own for a short period. Savi receives roughly 200 requests per year from students and volunteers and facilitates about 120 actual placements (for an average 4.5 months) in Auroville, based upon its database of work opportunities.

Most of those who come through Savi are attracted by Auroville's goals. Many are seeking an alternative way of life, or new ways to relate to the environment and to society, or for service to a greater cause. They often report that it has been a "life-changing experience."

For example, Michael Marco is a professional from France who decided to travel in Asia and explore life more deeply. Through the Auroville website he succeeded in contacting two Aurovilians in Lumière Forest, near Fertile, where he stayed for some time in exchange for work in the forest. He explained, "They took the time to share their vision of Auroville, to explain the principles, and the daily life. They lit a spark in me; it was the sign I was waiting for, to find a place where the people think alike, dedicate their lives for a higher cause, a place where we could be ourselves..."

He found through volunteering at Savi an outlet for his professional interests in human

resource management. Michael explains, "I realized that there is something more than money to look for in life, there is something much higher... we can call it Divine, or God, or Nature... in the end it is the same, and people feel the bliss of dedicating their work for the highest. I understand now that the organization of the work of the volunteers can be not only a key for Auroville to grow but also a key for the world to get out of its continuous crisis." Michael will return to Auroville to conduct a research study for a Ph.D. on the organization of volunteer activities in Auroville.

Rebecca Clark is another volunteer. She stayed in Auroville with her partner Chris between January and December 2011. They stayed in a guesthouse for the first month and were house-sitters for the rest of the time. Chris worked at Buddha Garden for most of their stay, but volunteered at a few other places and participated in various courses and workshops. Rebecca, a Ph.D. student in anthropology at La Trobe University in Melbourne, Australia, worked as a part-time volunteer with L'Avenir for one month and then at Savi for the rest of the time. She found both positions rewarding, but she especially enjoyed the opportunity at Savi to meet a great diversity of Aurovilians, Newcomers and guests and to talk with them about their work and human resource needs.

Rebecca is working on her doctoral thesis. She has an academic background in international development and a professional background in philanthropy. The research interests which brought her to Auroville concerned development and donor behaviour, especially relating to how people understand and experience 'development,' a term which is subjective and not easily defined. She is also interested in how, in an international and multi-cultural context, appropriate development is achieved. She explained

that "Auroville seemed to offer so many enticing layers of development to explore: the individual and personal development; community level social and physical development of a township; and development in the traditional sense of 'international development' with the surrounding region."

While researching these subjects, she found her focus shifting: "Rather than 'perceptions of development,' I found 'perceptions of home' and 'belonging' to be more dominant themes in conversations and interviews with Aurovilians and other residents of the community. Though initially a source of some personal frustration, I believe the change in my research focus while in Auroville demonstrates my changing involvement and attachment to the community." She has not abandoned her interest in development, but it is taking on new and unexpected dimensions, including utopian thought and conceptions of community including social borders and postnationalism. "In my writing, I hope to be able to draw upon Auroville's achievements as well as its ongoing concerns, exploring the complexity of this incredible community and people's places within it."

Rebecca says that she and her partner Chris met some enormously inspiring people in

Auroville. "We made friends and eventually we felt a sense of home. Now back in (what is perceived as) our homeland, we speak of Auroville often and try to draw upon our experiences and the knowledge we gained there to positively impact our lives here."

Students and volunteers who come for study and experience in Auroville are as much a boon for the community as Auroville is for them. They are a source of potential Newcomers, volunteer work, income, ideas and energy, and outreach to the world through their research and contacts. However, they typically encounter two major obstacles: the restrictions concerning the issuing of visas and the lack of affordable accommodation in Auroville, particularly during the tourist season. Savi's coordinator Dominique explains that "what Auroville needs now is to create an educational programme that could encompass the varied study, research and cooperative work offered in Auroville. A collective housing project for volunteers and students is also being worked on by Savi and the International Zone Group." While Auroville can be daunting and opaque for many students and volunteers, Savi can open the door to its hidden resources and unlock their own higher possibilities.

Larry



The SAVI team. From left, Laure, Dominique, Julien and Flore (standing)

EDUCATION

Free Progress in New Creation

"Do not look at me, look at where I am pointing, and I am pointing at the child. Don't simply follow my words, follow the child." *Maria Montessori*

Auroville's first and so far only schools that use the teaching methods of Maria Montessori are located in New Creation. For the last two years, the teachers of Surya Crèche and the New Creation Kindergarten, which work with children from the nearby village of Kuilapalayam in the age group two to six years, are being trained by Anna, of Mexican origin, who describes herself as an Aurovillian at heart and who is now in the Newcomer process. Having herself been educated in a Montessori school, and later trained as a Montessori teacher, she now trains and supervises the teachers and their assistants, mostly women from the village who are interested to learn about the Montessori philosophy and methods. "They are very open and I share the essential elements of Montessori's methods through a heart-to-heart connection rather than intellectually," she says. Apparently, this is successful. "The women tell me that they are changing within, this work stimulates them to do an inner work which is so much needed to work with the children using the Montessori principles. It is a beautiful experience for me."

The moving force behind all this is André T. who since the 1970s has been involved with his wife, Marie Babu, in helping and teaching the underprivileged children of the nearby villages. For him, the only future is one of close collaboration between the villages and Auroville. "There are difficulties, but we are in it together. We must jointly look towards the future, and the future is the children. The village children must learn that Auroville is not something separate. Education is the means to bring us more together."



Lunch time at Surya crèche

He recounts how, many years ago, people in the villages came to him with their family difficulties, such as violence and alcohol abuse, and he saw that the children suffered. "We then created a place for them where they are removed from these problems. We started a boarding school, with capsules covered by keet. Many of these children are now grown-up adults who are living in Auroville, have married and have children of their own."

The method of education, he says, came through trial and research. "Different approaches were tried based on the Free Progress system, allowing the child to grow

according to his or her abilities. But people started complaining that their children were not given a good education as the system was not sufficiently formalized. In fact, there was a growth within, and there was always an educational structure enabling the children to develop the outside knowledge. But there was a desire to stick to the standard curriculum with structures, rules, imposed subjects, etc. This led to New Creation School, an English medium primary school which is now called Aiyakam. We also helped create the Kuilapalayam Trust School, a Tamil medium primary school which today has over 2,000 students."

But even though these schools are now functioning well, the situation for the very young ones is still far from ideal. "You see them sitting in the dirt, often with a big belly. We felt something needed to be done. In 2006 we started Surya Crèche to offer these small ones a clean and stimulating environment with games, food, and, most importantly, with care. The parents are grateful for our initiative: they bring the children in the morning and take them home in the evening. The Kindergarten followed shortly afterwards. But I had to wait for Anna's coming to find the ideal method of educating them."

"That was in 2010," says Anna. "I found that André had already acquired the Montessori materials but had failed to find anyone who knew about this method. He asked me to introduce the Montessori philosophy in the kindergarten and crèche and train the teachers to work with the materials." Presently, 88 children are being taught through the Montessori methodology, with the support of two Friends of Auroville, Yves and Martine from France.

André is very happy with the development. For him, the ideal method of teaching, as spoken about by the Mother, is now being implemented. What is important in this approach is that it is the child who educates himself with the help of the guide standing who stimulates his progress. He adds, "What is essential in Sri Aurobindo's and the Mother's work is the development of the consciousness. The Montessori method also stresses this. I believe this is an ideal system to help bring the children's psychic being to the front."

Larry

Learning to stand on their own feet

Three Auroville students talk about their experience of studying in the West.

In November, 2010, *Auroville Today* interviewed nine students who were in their last year at Future School. All of them had decided to pursue further education outside Auroville. Now that some have returned for their summer holidays, we asked three of them how they had coped with their first year of university and a very different society. All three students are studying in the U.K. Anandi is studying music at the University of Plymouth, Teresa is studying economics and international relations at Sussex University, and Vasanthi is studying dance and culture at Surrey University.

What were the main challenges they encountered? While all of them seem happy with their choice of study and are enjoying the academic challenge, it was the 'little things' that initially posed the biggest problems: paying for electricity and rent, learning to use a debit card, buying a train ticket from a machine or mastering the self-checkout counter at the local supermarket. "These are all things we didn't have to deal with in Auroville," says Vasanthi, "but once you learn to manage these little things you get much more confidence in yourself." Anandi agrees. "I had to learn to live by myself and through this I really learned a lot about myself."

In fact, one of the reasons given by the students back in 2010 why they would like to study outside Auroville was that they wanted to 'test' themselves, to see if they could make it without the support of friends and family. One of the concerns expressed then was that they would get sucked in by the 'distractions' of the West and that they would lose contact with who they really are. Did this happen?

"When you are put in a completely different context you have to find yourself again," says Teresa. "At the beginning this can be challenging, but you soon learn to stand on your own two feet and you make your own way."

Anandi admits that, at the beginning, "The materialistic orientation of the society, that came through in many different aspects, made me feel a bit disoriented. However, stepping back allowed me to observe and make more conscious decisions." "Ultimately, it's always your decision," says Vasanthi. "You can make a conscious decision about the people you surround yourself with and the things you want to do."

So did this need to make choices help them clarify the kind of life they want to lead? "Very much so," says Vasanthi. "For example, in the supermarkets I was so overwhelmed by all these products that I made a conscious choice that I didn't want all of this. You have to make much more effort to buy local products, to change your life more drastically, because you're not in Auroville."

Did they meet people who already knew

about Auroville? Anandi's university is furthest from cosmopolitan London, so it's perhaps no surprise that she hasn't met anybody who knows about Auroville and Pondicherry. But Vasanthi's dance teacher had actually lived in Pondicherry and knew Auroville well, while two of Teresa's fellow students had lived in Auroville for a year and one of her professors had visited.

Did they also encounter people who were interested in hearing about Auroville, or did the students find they had to lock away that part of their lives?

"Some of my friends just don't think the same way as I do, so when I mention Auroville to them I keep it simple and just describe it as an international and alternative town in South India," says Anandi. "However, others are very interested by it and I feel I can talk a lot more to them about it." "I met people who are very open-minded and who want to know about this place," says Teresa, "but I find it hard to describe what Auroville is and my experience of living here. But I find it easy to be myself, to keep my identity; I don't feel I have to lock a part of myself away."

So how do they view Auroville now? "I appreciate Auroville so much more," says Teresa. "When you go out you realize how much Auroville has to offer. I like to be active, so for me it's the freedom to go horse-riding or go to the beach. In Europe everything costs a lot so you are very limited in what you can do." "Unlike in Auroville," says Vasanthi, "practically everything revolves around money in the West."

Anandi, however, appreciates the rich network of people and activities that are present in these big universities because it allows her to get in contact with many young people who, like her, are passionate about music.

Teresa agrees. "At university everybody is of one mind, everybody wants to learn, to do what they are doing. There's a sense of young enthusiasm, of people taking things into their own hands, which is really strong. You wake up in the morning and you know there are other students interested in the things you are interested in, and you know you are going to go out there and do something interesting. It's really nice to be part of that."

Auroville, they all agree, is somewhat lacking in this kind of dynamism. So can anything be



Vasanthi, Teresa and Anandi

done about this? Teresa mentions that she had met this girl in the West who had done her civil service in Auroville and fallen in love with this place. "She felt there is so much potential here. These are the people who are really motivated to do things here, so we should try to get these people to come here. That's why I think the Auroville volunteer scheme is really good."

Both Teresa and Anandi feel, however, that it's simplistic to compare Auroville with university in the West. "Over there I will have the opportunity to work with an orchestra," says Anandi, "but in Auroville there are still too few people to have opportunities like that." "You can't compare," says Teresa. "At university there are a lot of young people, so it's always going to be very dynamic. Auroville is more about building a city and that will take longer; the pace is different." She admits, however, that this can be frustrating. "I've been in situations here where I've been really enthusiastic to do something and nothing ever happens." Vasanthi agrees. "If people are willing to get involved you can do anything wherever you are. But first you have to get involved."

What they did appreciate, however, was how well Auroville had prepared them for certain aspects of life in the West. "In Future School," says Vasanthi, "you have to be self-motivated

and this really helped me handle my own stuff in terms of university work." "In Auroville," says Anandi, "you learn to be with such a wide range of people from so many different cultures, all of whom think differently, that when you go outside you can get along well with a very broad range of people." "When you go out you are already open-minded," says Vasanthi. "This makes it easy for people to approach you because they feel you appreciate them and are willing to learn about their culture."

These three students are aware, of course, of the debate within Auroville about whether we should be offering examination courses to our students. Do they have any regrets that they have opted for the examination route? Do they feel that, in the process, they have missed out on another aspect of education which lays greater emphasis, perhaps, upon a rounded personal growth? "I've no regrets," says Vasanthi. "I always knew I wanted to go to university to experience that life, and passing examinations is the most common way to get there at present. I look on examinations as a tool, a piece of paper which you need to get a good experience. And it certainly doesn't stop you growing as a person."

No regrets then? "No!"

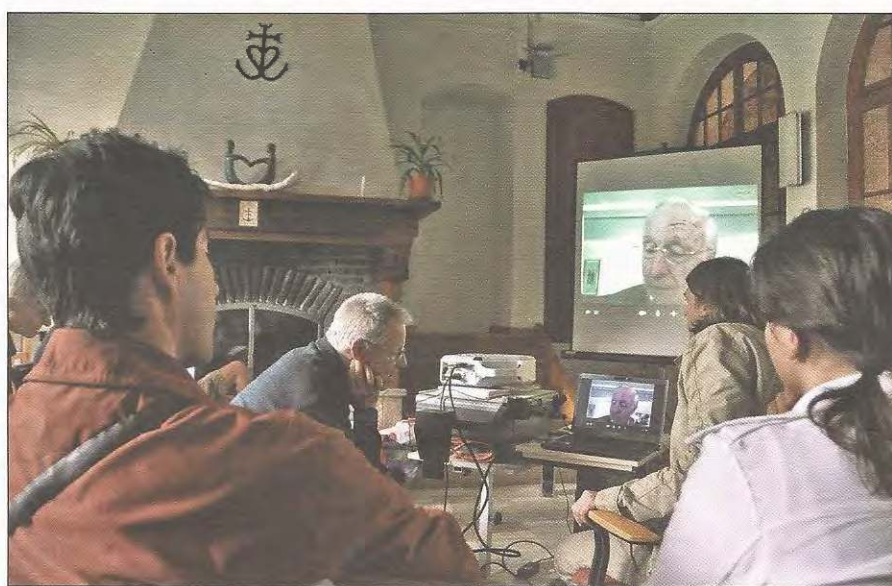
From an interview by Alan

Towards an International University in Auroville

Auroville International (AVI) members from eight European countries (Bulgaria, France, Germany, Ireland, Netherlands, Spain, Switzerland and UK, plus guests from Slovakia) met during the first September weekend near Lausanne, Switzerland, to discuss and plan further contributions of AVI towards the development of Auroville's International Zone.

Being the most underdeveloped quarter of Auroville, the International Zone urgently needs protection against misuse of the land, for example by outside parties, who behave disrespectfully towards buildings and symbols in the field, leaving heaps of garbage behind. The vast unused areas also invite encroachers to build their settlements and other facilities on Auroville land. Recently, AVI has sent donations for the creation of a green fence, as proposed by the International Zone Group, but obviously the best protection would be to bring more life and activities to this Zone, which has been devised as Auroville's gateway to the world.

The general feeling expressed in the meeting was that Auroville is at a kind of turning point in its development. During the first forty years of its existence, the Auroville experiment had to be physically and spiritually anchored. The creation of the Matrimandir and its strong focusing energy demanded a more inward movement and concentration of the growing Auroville community. Along the way a unique experiential learning environment was created – not for Aurovilians alone, but for "humanity as a whole". During recent years more and more Auroville groups and individuals have gone out to share their knowledge and experience, regionally, nationally and internationally. They have met with great openness and recognition.



Auroville International members listen to Marc Luyckx Ghisi on Skype

Today it seems that these educational and knowledge-sharing activities, still mainly functioning on an individual basis, would greatly benefit from an institutionalized framework – as would the many students and volunteers coming in growing numbers from all over the world to learn and get inspiration from the Auroville experience. Therefore the idea, already aired in previous discussions inside and outside Auroville, to create an International University and use the International Zone area as its central campus, received unanimous support from the meeting participants.

It was suggested that Auroville builds on its good reputation with UNESCO and ask for its support to promote the idea of an

International University in Auroville with its member states in order to make Auroville's unique experience and expertise available to the world.

Getting nations and governments involved would be another big step towards making The Mother's vision come true. A talk from *Mother's Agenda*, in which She stresses the importance of the nations of the world and their governments collaborating in the creation of Auroville, was read out at the meeting:

"...All this is simply to tell you that if nations collaborate in the work of Auroville, even to a very modest extent, it will do them good – it can do them a lot of good, a good that can be out of proportion to the appearance of their actions... I am speaking of the countries' collaboration in CREATING something. It's not when Auroville has been completed: it's the nations' collaboration in creating something..." (*Mother's Agenda*, 21.09.1966).

In the world of today, which is on the verge of a major shift of paradigm, still facing scenarios of doom, this "lot of good" is still as desperately needed as it was 46 years ago!

Several concrete steps towards the creation of an International University have been identified, among them the proposal to invite to Auroville the Ambassadors accredited in Delhi and present them with Auroville's achievements in the field of experiential studies. Another proposal is to contact friends and supporters of Auroville who are active in the field of education and ask for their active collaboration. These proposals will be discussed with the respective Auroville groups, like the International Zone Group. Auroville International is prepared to support Auroville in this new endeavour by all possible means.

Friederike, AVI Secretary

India's 1st international surf competition in Pondicherry

PHOTO: SHASHWAT PARIHI



Samai on the board

On September 15-17, the Kallialay Surf School hosted the country's first international surfing competition in Pondicherry, in association with the Department of Tourism, the Bodhi Café and Quick Silver India. The school, located in the fishing hamlet of Tandharayankuppam, was established in 2009 by two Aurovilian brothers, Juan and Samai Réboul, who turned their passion for surfing into their profession. The brothers selected Tandharayankuppam, as the rock piers built by the Puducherry government in the aftermath of the Tsunami helped provide an ideal location.

The competition saw 56 surfers from all over the globe participating: 36 in the senior (over 20) and 20 in the junior category. Amongst them were ten Aurovilians. They did well. Samai was second amongst the seniors (the first prize went to Marcus Rocha from Australia) while Dylan Imhoff won the first prize in the junior category. Having experienced the enthusiastic response and interest in the sport, the Kallialay Surf School now plans to make the surf contest an annual event.

Aquadyn's new drinking water fountain

Recently, the Aqua Dyn unit in Aspiration invited Aurovilians to visit them to see one of their newly-designed water fountains, the 'JAYAM 5000'. They propose to place these at seven locations to make pure drinking water available for Auroville and the surrounding villages. The new high capacity model has a vortex and the latest technology to ensure that the water is as pure as possible as well as 'dynamised'.

Aqua Dyn's founder, Bhagwandas, explained that the idea for the project came after the cyclone in December. "There was no electricity or water in Auroville for several days, and for a longer time in the villages. People were starting to fight to get the water. We felt that if the problem has been even bigger, the consequences could have been dramatic. If people cannot get water, they will go everywhere to get it."

The new machine is able to purify 5000 liters of water a day through reverse osmosis, bio-filtration, and other technologies. There are three taps on the front for filling bottles, and one tap on each side for filling 20 litre containers. The machine can hold 500 litres, sufficient for about 500 people. As it is used, the supply is replenished.

Bhagwandas explained the urgent need. "At any moment there could arise a problem due to salinization of the ground water. This machine can remove salt as well as chemicals and other impurities. It also dynamizes the water, making it more living and rejuvenating, through a special process of passing sound and electromagnetic waves through it."



Part of the idea is to locate these fountains in central places to encourage people to gather and socialize as they get their water, a role which the village wells used to perform. As Bhagwandas puts it, "The impressive circulating vortex of water seen through the machine's window not only raises the vibratory energy of the water but also creates an interesting ambience for such a gathering place."

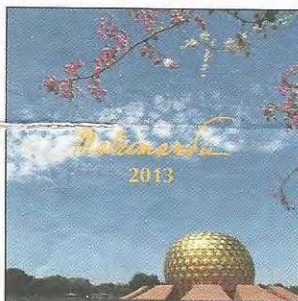
To carry out the project, Aqua Dyn needs financial help and feedback from Aurovilians and others. Each machine costs seven lakhs, (US \$ 12,500) including installation.

Larry

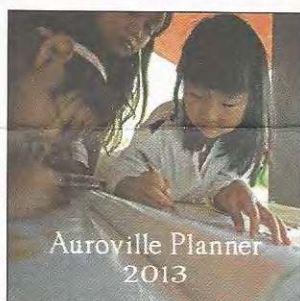
For more information, visit <http://www.aquadynauroville.com>

2013 calendars

The Matrimandir desk calendar 2013 is slightly larger than last year (20 x 21 cm) and has photos by Lalit and Giorgio. Quotations from Sri Aurobindo's Savitri are on the photo pages. On the calendar



pages, the months and days are printed in 4 languages: English, French, (spoken) Sanskrit, and Tamil. Darshan days and other important days as well as full and new moon days are indicated. The front and back cover, as well as the sturdy stand, are laminated. The price is Rs. 160 excluding packing and postage. All proceeds from the sale of the calendar will be donated to the Matrimandir.



The Auroville Planner 2013, is a lightweight bound agenda size 16 x 16 cm. It contains 24 double photo pages with photos taken in Auroville by Giorgio, depicting people and

children, 'tree art after the cyclone', art exhibitions, architecture, the new library, circus and theatre performances, bonfire preparation, the Matrimandir gardens, and much more. The planner has quotations from The Mother on Auroville and darshan days and full and new moon days are indicated. Price: Rs. 190 excluding packing and postage. To order, contact Tine, email tine@auroville.org.in

New Auroville ambulance

A state-of-the-art ambulance has been acquired by the Kailash Clinic. It will serve Aurovilians, newcomers and guests on a 24 hour basis.



physiotherapy and natural medicine. In later phases, a nursing home and departments for the Auroville dental clinic, gynaecology, inpatient wards, birthing center, and a wider range of alternative therapies and staff training center will be added.

The first phase of the new Centre will house a multi-disciplinary outpatient clinic, a first aid room, a minor operation theater, a laboratory and a pharmacy. It is scheduled to be ready by 2013. The ambulance is an integral part of this set-up.

Initially, the ambulance project, though warmly welcomed, found no takers. It was only after cyclone Thane struck in January this year that money became available. The project was supported as a priority need; a mini bus was bought and a company in Coimbatore transformed it into a professional ambulance with all necessary medical equipment, which includes a collapsible stretcher and a defibrillator for heart patients.

While the Kailash management is organizing a 24-hour emergency number, training the drivers in emergency relief, and is getting trained in dealing with heart-related emergencies, the ambulance has started to function.

Carel

For more information contact ih@auroville.org

Two years ago, the ambulance of the Auroville Health Centre broke down, after nine years of service on the roads of Auroville and Pondicherry. Repairs were no longer feasible. Since then, Auroville had to rely on ambulance services from Pondicherry to transport those in need. But this hasn't been working well. Often people in agonizing circumstances had to wait for more than an hour for the ambulance to arrive. A year ago, Kailash Clinic decided that Auroville needed its own ambulance and wrote a proposal.

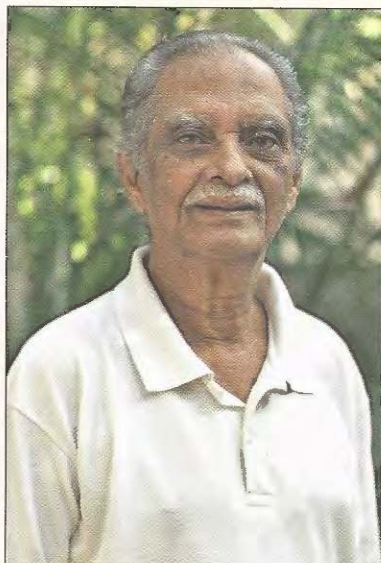
Kailash Clinic is an outpatient Auroville health care facility, housed in two small rooms in the Kailash youth centre. It is in the process of building a new Auroville Institute for Integral Health on the Crown Road which will provide an improved level of medical and therapeutic treatment to all Aurovilians, Newcomers and guests. The available treatment includes western medicine as well as homeopathy, acupuncture,

PASSING

G. Dattatri

Mr. G. Dattatri, member of the Advisory Committee of L'Avenir d'Auroville, passed away on 12 September 2012 at Chennai at the age of 82. Mr. Dattatri, who had been the first chief urban planner of the Chennai Metropolitan Development Authority (CMDA), had been associated with Auroville since 2000 and was instrumental in the formulation of Auroville's Master Plan. He has been advising and guiding on the works related to land protection, regional planning, development in and around Auroville and related legal matters for many years. Whenever he saw an opportunity, he was among the first ones to promote the cause of Auroville with his enthusiasm and kind heartedness.

Auroville paid homage to him on 24 September 2012 with a concentration under the Banyan tree at Matrimandir.



Subscription rates (including postage):

- ◆ One year subscription rates: India Rs. 450; other countries Rs. 2,000 equivalent.
 - ◆ Two year subscription rate: India Rs. 800; other countries Rs. 3,700 equivalent.
- Those for whom the subscription rate is an obstacle are invited to contact *Auroville Today* for information on reduced rates. *Auroville Today* does not receive any funds from Auroville. Your subscription (or your supporting contribution of double the amount) helps us to continue this work.

There are three ways to subscribe:

1. **Through our website:** Subscriptions can be ordered and paid on-line through www.auroville.com/auroville-today
2. **By sending your contribution directly to Auroville Today:** Surrender, Auroville - 65 101, Tamil Nadu, India. 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 postal money orders or cash.

3. By sending your contribution to:

- ◆ **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: GENODEM1GLS IBAN: DE16430609678019389200.
- ◆ **U.K.:** Auroville International U.K., c/o Martin Littlewood, 30 The Green, Surlingham, Norwich NR 14 7AG. Tel.: 01508-538300, fax: 01508-537122, email: info@aviuk.org

◆ USA: Make checks payable to Auroville International USA and send to either:

- USA (1): AVI USA, P.O. box 1534, Lodi, CA 95241-1534, tel.: (831) 425-5620, email: info@aviusa.org, or to
- USA (2): Auroville Information Office, PO box 676, Woodstock NY 12498, tel.: (1) 845-679-5358, email: aviyny@aviusa.org.

- ◆ **The Netherlands and Belgium:** Auroville International Netherlands, Athlonestraat 77, 6524 BJ Nijmegen, Triodos Bank nr 1984.20.927, IBAN: NL26 TRIO 0198 4209 27, BIC code : TRIONL2U,

email: penningmeester@avinl.org.

Editorial team: Alan, Carel, Larry, Mandakini. Proofreading: Alan. DTP: Carel. Photo editing: Jean-Denis. Published by Carel Thieme on behalf of the Auroville Foundation. Printed by Brihat Consultants, Pondicherry and published at Surrender, Auroville - 605101, Tamil Nadu.

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