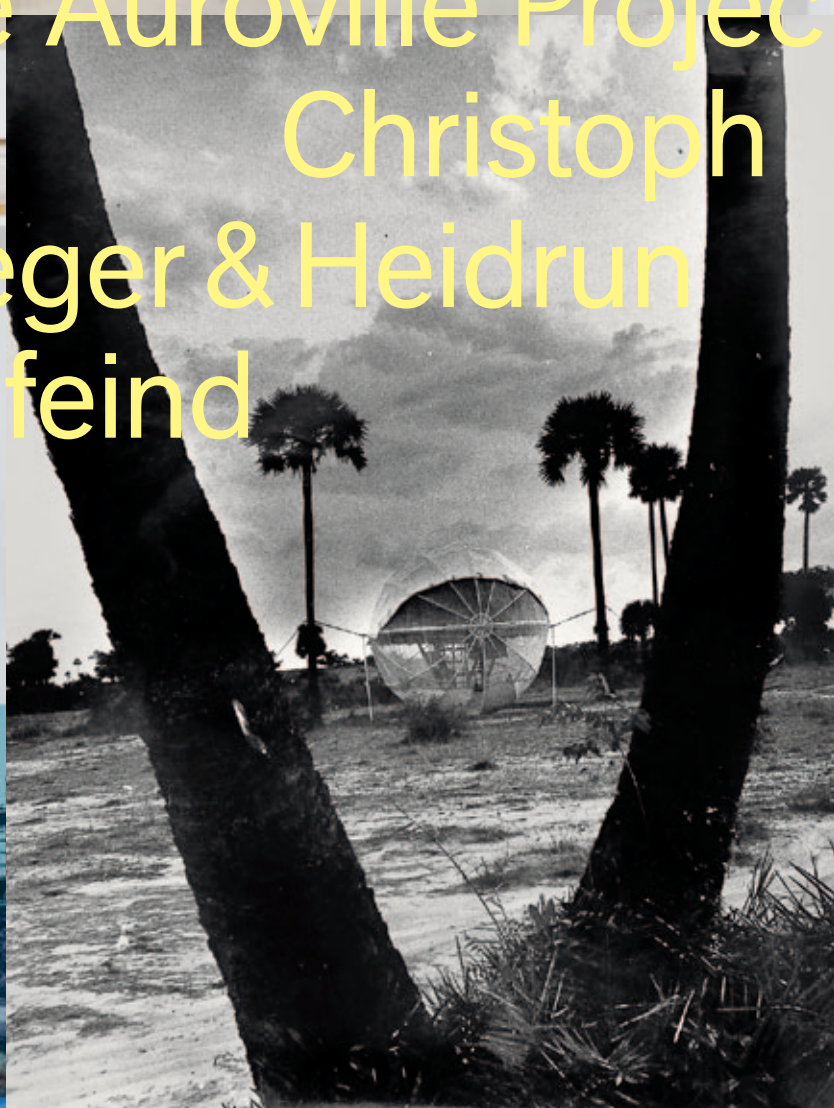


Comme-Ci Comme-Ça [The Auroville Project] Christoph Draeger & Heidrun Holzfeind



Gratitude
Persévérance
Aspiration
Réceptivité
Progrès
Courage
Bonté
Générosité
Égalité
Paix

Perseverance
Aspiration
Receptivity
Progress
Courage
Goodness
Generosity
Equality
Peace

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Aspiration, Auroville - 605 101, Tamil Nadu

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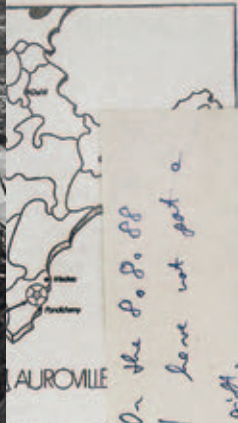
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Purpose of transport
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• for shipment
• for execution of work contract
• for painting / hot dipping / galvanizing
• for labour work



Auroville, founded in 1968, is an international Community dedicated to the Sri Aurobindo and the Mother, and is situated 10 kms south of Pondicherry, 170 kms south of Madras. Some 600 inhabitants from 30 different countries & communities spread out over some 20 square kms. In the first 19 years of its development significant work has been done in the fields of Afforestation, Village Relations, Alternative Technology, Architecture and Education.

For further information and the availability of guest accommodations, please write to:
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Auroville, via Kottakuppam,
605 104, Tamil Nadu.

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ZONE INTERNATIONALE

¹² Telle est la structure des univers de mondes. On peut aussi voir

ZONE RESIDENTIELLE

Un très grand esprit de recherche architecturale sera apporté aux différents types de bâtiments prévus à l'installation.

...

Figure 1: A schematic diagram of a single cell. The cell is represented as a circle with a dashed line for the cell boundary and a solid line for the nucleus. Inside the nucleus is a smaller circle representing the nucleolus. The diagram is labeled with 'Nucleolus', 'Nucleus', and 'Cell'.

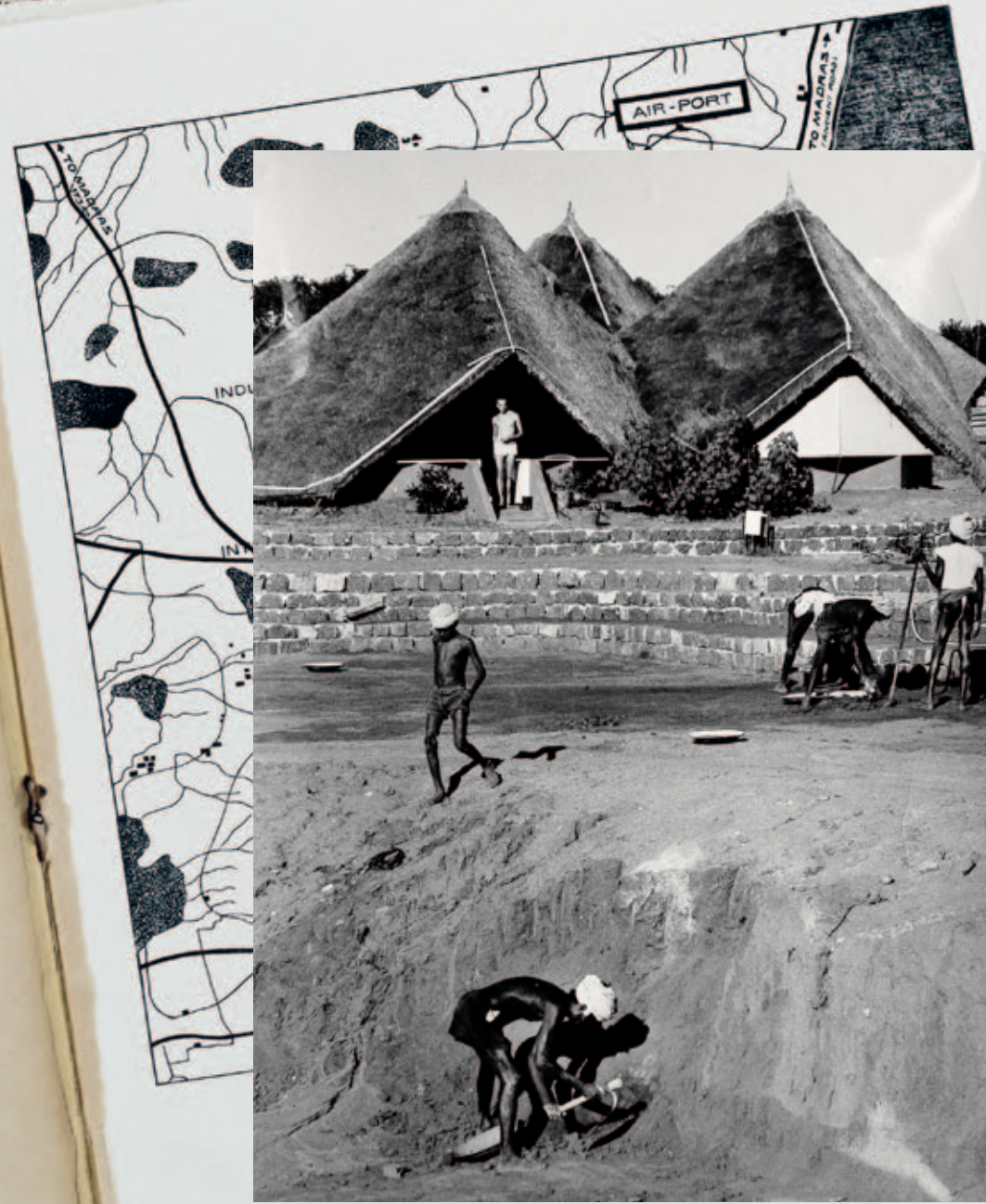
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THE MOTHER



"This is not Club Med. It's not Peace and Love. It's not a place to withdraw from the world. If we are a bit frustrated not to have arrived yet where we wanted, it's because what we are asking for is very difficult. We'll get there...but in the infinite." André

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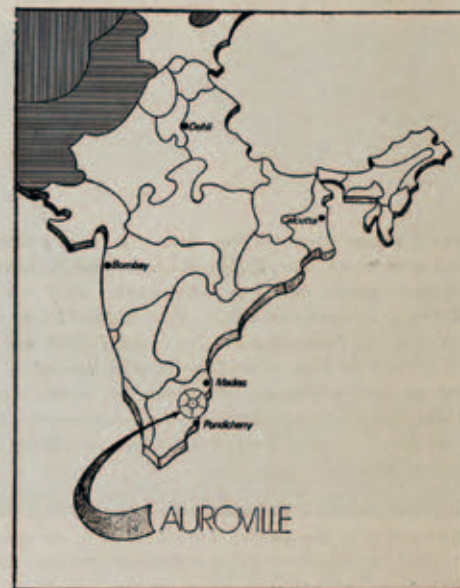
1971?

forms of alternative energy including biogas, solar and wind energy, aquaculture, etc.

- *Theatrical Adventures in Auroville* Three Aurovilians discuss the growth of artistic and theatrical expression in the community from 1968, current productions and possibilities for the future.
- *A Learning Society* Overview of Auroville education, its philosophy and the various attempts to establish specifically educational environment in the community.

INSIDE AUROVILLE

Auroville is a laboratory. Much research is going on there—in education, in afforestation, in agriculture, in building, in relations with the Tamil people, in the application of wind and solar energy, in developing a new form of self-government—*aspiration*—to create a new world based on the Truth-Gospel of Sri Aurobindo. What has been developed in a new form of self-government—*aspiration*? The following...



Auroville, founded in 1968, is an international Community dedicated to the ideals of Sri Aurobindo and the Mother, and is situated 10 kms north of Pondicherry and 170 kms south of Madras. Some 600 inhabitants from 30 different countries live in communities spread out over some 20 square kms. In the first 19 years of its development, significant work has been done in the fields of Afforestation, Village Relations, Alternative Technology, Architecture and Education.

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—by Sujata Nahar:

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Auroville



THE COMMUNITY OF ASPIRATION



1. The Land — January 1975



2. First



3. Water Finally! — December 1977

4. Afforestation in Progress — 1977

THE GREEN BELT

"At the time, there was divine anarchy. You didn't have to ask permission from anyone, you could do anything you wanted if you had a few Rupees. So, I built a little hut, a capsule, I put up a windmill and began planting trees. There were no rules, no regulations." Vijay

Comme-Ci Comme-Ça

[The Auroville Project]

Christoph Draeger & Heidrun Holzfeind

Kodoji Press

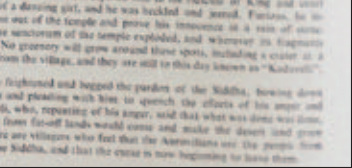
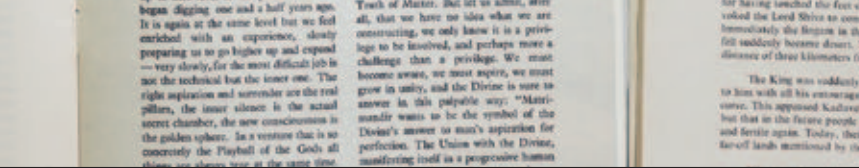
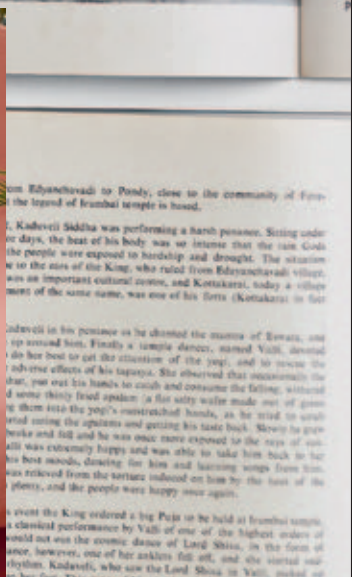
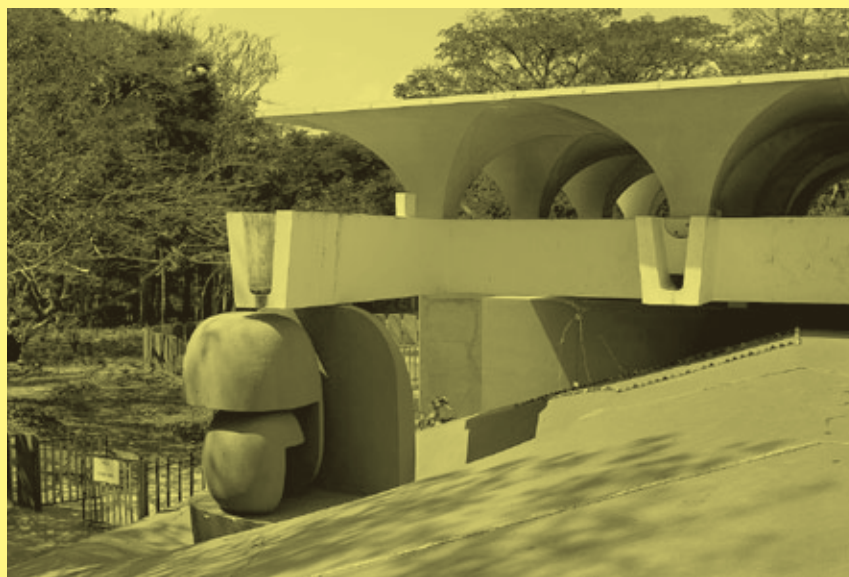


Aspiration at work on the Matrimandir
A group of Matrimandir showing the golden sphere in the center

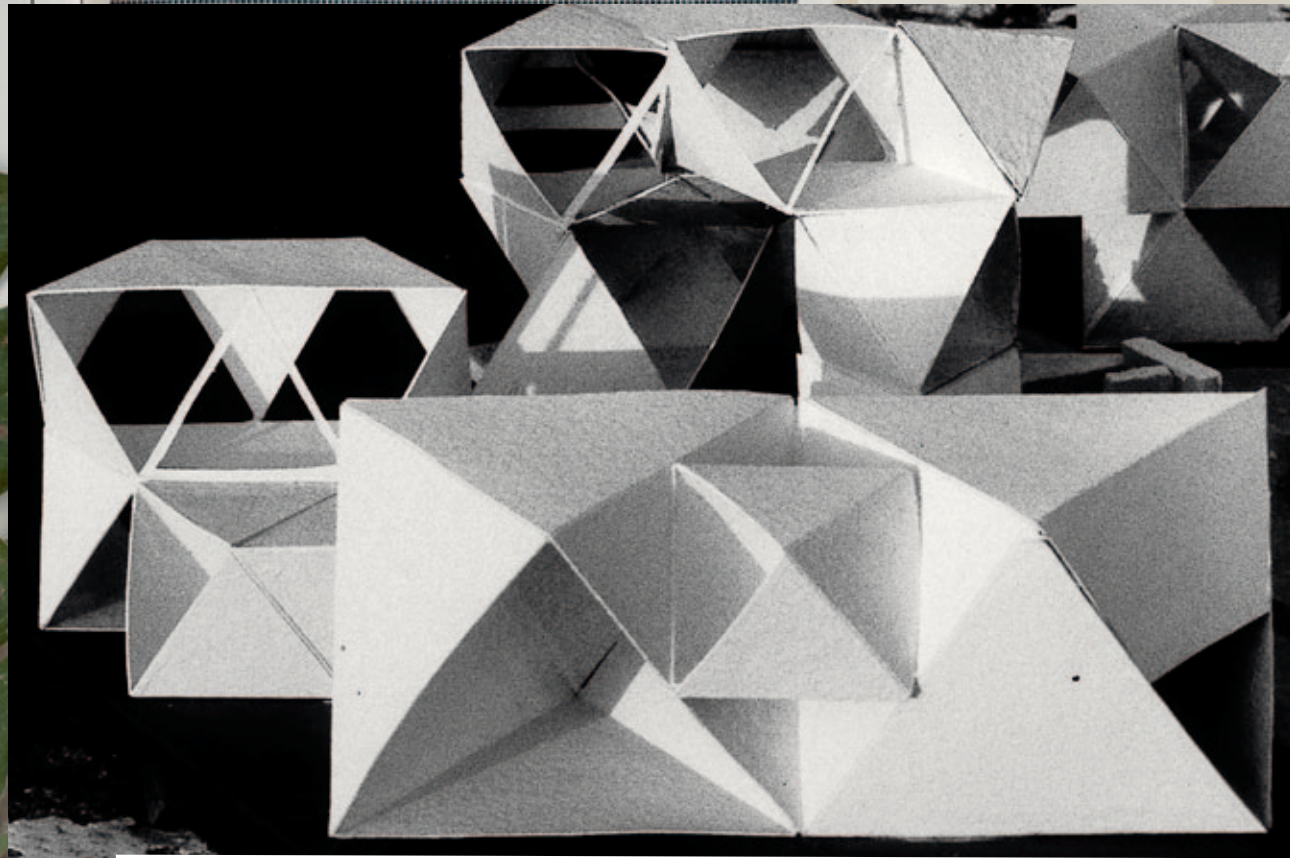


Sanctuary of Truth

"The first years were magical moments for me. We were all in Aspiration, we were very much all together. It was much more of a communal life. At the time we thought nobody would cook individually, it was all collective cooking. When we moved in, in 1975, our friend who built this house said: 'Don't worry, I think it will last at least ten years!' Ten years then felt like a long time. I said, 'wow, that's great!'" Christine



Quietly building the best



"Auromodèle was originally conceived as a testing ground, as a model for the city. The head architect Roger Anger thought of it as a colony of, I think, 500 people. To see how it could work, not only in terms of the structure of the buildings and town planning but also communal life—do they all eat together etc." Frederick

structure of Auroville will not revere accumulated riches in the normal way there will be small inducement for a man who is essentially a money accumulator to live there. His rewards must be in the production itself and the knowledge that he is promoting his ideal. Several industrialists have already come forward with offers to work for Auroville.

6) Technology

Since the ideal of Auroville is not asceticism nor a rejection of modern technology, the city will avail itself of scientific discoveries in all fields to make life as little burdensome as possible.

Auroville has been created for a super-ego, for those who want to surmount ego and renounce all desire to prepare themselves for receiving the supramind. They are true Aurovillians. Those who want to obey their ego and for all their desires belong to a subhuman world and have no place here. They should go to the world which is their true place.

Everybody has to progress and to become more sincere. Auroville has been created not for the satisfaction of the ego and their greeds, but for the creation of a new world, the supra-



- to all those whose hearts are in the future and who yearn to live the future now
- to all who feel that their homeland is the whole earth, their parents all living beings and their beloved that which is divine in all beings and all things
- to those who feel alien in a world of warring nations who are tired of living in a competitive, bargaining economy in a society without heart and without soul
- to all who would explore living together in fraternity, in a community which seeks to unite the promises of man's limitless possibilities of consciousness with all the promises of future technological and ecological abundance:
- come and build with us the city of the future

PARTICIPATION IN THE BUILDING OF AUROVILLE

During the activities marking the dedication of Auroville, the Conferences took up the matter of world-wide public participation in the rapid and concrete realization of Auroville as the first city of human unity and universal culture.

The many young people present as representatives of their nations asked for widespread circulation of information about Auroville in every country, and for governments, international organizations, institutions, foundations, groups and individuals everywhere to cooperate actively and to contribute generously to the building of Auroville.

Other representatives and visitors asked that people of goodwill in all countries form groups to support Auroville, such as "Workers for Human Unity," "Friends of Auroville," or "Comité International Pour Auroville," and for the establishment of a "Fund for One World," as financial support for the building of Auroville.

TO:

- * register your support for Auroville
- * indicate how you would like to cooperate or contribute
- * form or join a group working for Auroville
- * contribute to the "Fund for One World" or to specific projects in Auroville, or to raise funds for them
- * apply for residence in Auroville

WRITE:

Navajata, General Secretary
The Auroville Office and The Sri Aurobindo Society
Pondicherry 2, India.



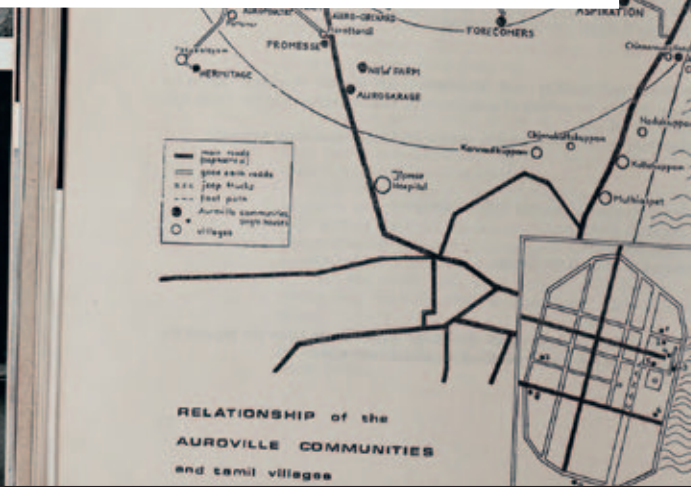
Gran-Zebra
Tomato
2015



Flowers d'...



"Auroville is not yet a utopia. Mother's dream is growing inside, like the chicken in the egg, like the butterfly in the caterpillar. At the moment there are conflicts here in various communities, just like there are in the external world. It's not yet fully manifested. Still, there is something." Vijay



Shaping Utopia

Lorenzo Benedetti

What does utopia look like when we can change the diachronic coordinates and gaze back into the past instead of looking towards the future? What if we could jump into a time machine and imagine a desire for change intrinsic to the ideal of a utopia that can be reversed? Auroville looks like such a time machine. The utopian city that will turn fifty in 2018 is a kind of paradox because, located in a kind of permanent future, this place now has a significant past, half a century of history. A place for the future was the vision at the outset. But there is a permanent future in Auroville. The struggles with local authorities by other forms of utopian projects in the middle of the 1960s triggered a need to think about an alternative place. Perhaps there is an interesting concept for the archaeology of utopia in one of the oldest utopian places still in existence and still growing.

It is no coincidence that architecture is a central element in Auroville: in a literal sense, due to the structure of the city, and in a broader sense, like the construction of a social and cultural space. Architecture and utopia have a big story to share. Of course, with its many examples of radical architecture, the architecture of the 1960s is still a mine of inspiration for younger architects, artists and thinkers today. People such as Constant, Yona Friedman, Paolo Soleri, to mention just a few famous names, developed extremely innovative and radical ideas about the future condition, and how we should live together in a potential future. But in Auroville we also have an architectural concept for a way-of-living, of learning and of thinking. Architecture was a key element in the planner's division of the city into four sections: a residential zone, a cultural zone, an industrial zone and an international zone. It is clear that among the traditional residential and industrial zones, the cultural and especially the international element are relevant: This means that the city is based on a plurality of languages.

At the centre, the Matri-mandir, a large sphere of 45 x 30 meters, rises like a metaphor for an independent international entity. No hierarchies define the urban structure

of the city other than the internal organization. The shape of the city looks like a fractal, where the individual is part of the structure. The vortex that forms the original plan for the city creates a form where time is absorbed in a different dimension. The galaxy shape designed by French Architect Roger Anger was related to a Fibonacci structure, and was intended to form an entity where nature and humanity could grow together in a spiral.

Close to the idea of architecture is the concept of language. What is the language of Auroville? It is probably the idea that many languages are central in this utopian city. Ferdinand De Saussure stated that language was the first institution, before family, state and religion. In this sense, the idea of a total openness to different cultures and languages positions Auroville in a pluralistic dimension. A place to bring harmony and peace to the different cultures of the world on the platform of an international and intercultural city design capable of bringing together the qualities of cultures in order to reinforce spiritual needs.

It is interesting to observe the relationship between Auroville and UNESCO. The organisation for culture of the United Nations has been a partner of Auroville since its inauguration in 1968. Auroville belongs to humanity as a whole, and this is essentially the same idea that is the foundation of UNESCO's identity: To consider culture as a collective value that should be conserved, not only for every human being but also for future generations. The UNESCO idea for relations within humanity is basically that there should be a link between all nationalities. Auroville is a place that can host any person from the world. Avoiding the problem of nation states and language, Auroville is the first step towards 'utopia realized'.

In Auroville, the relationship between utopia and spirituality is developed in an extreme form of ecology: a condition in which it is possible to think in different ways. Ecology is the endless form of learning that plays an extremely relevant role in Auroville. Today, this potential is still the main energy that opens the city to different growing forms of knowledge. Auroville is also one of the rare places where the fundamental structure is based on culture as an



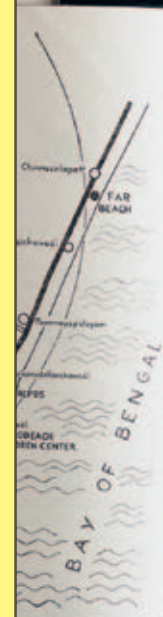
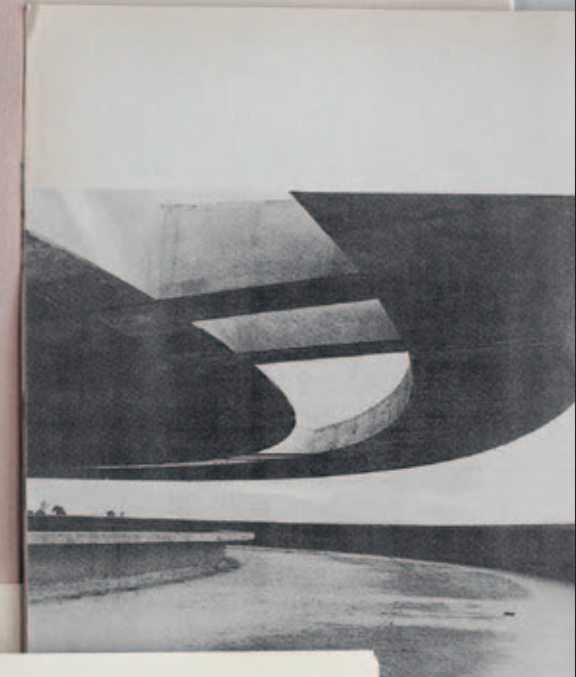
engine for a better form of individual spirituality. The values defined by Aurovilians more than 50 years ago are probably still central to our societies today. Their vision for social and environmental ecology is now ever more radical. Even if today there is awareness based on a stronger consciousness of ideas for an ecological future, there is no place that has this as its constitutional base, like Auroville.

Auroville, in the nature of a timeless dimension, could be a place where

reality and imagination merge—a kind of magnetic field where the dynamics of the contemporary world do not change the culture of the place. The future is not a moment in time but a space of potential, where knowledge and creativity have no borders.

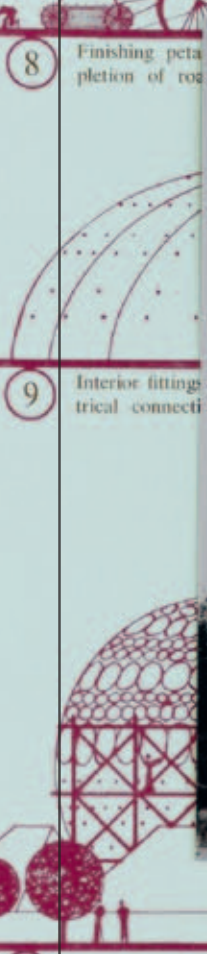


esta aventura, non si tratta di ripetere spiritualmente quello che gli altri
outra aventura comincia da quel momento,
nuova, con tutto quel che comporta d'imprevisti, di rischi, di possibilità;
vittoria sicura, ma il cui cammino è sconosciuto,
universo attuale e che non esisterà mai più nello stesso modo. Se ciò vi
so quel che avverrà domani. Bisogna dimenticare tutto ciò che è stato
poi... mettersi in cammino nell'ignoto. E succeda quel che succeda."
La Madre

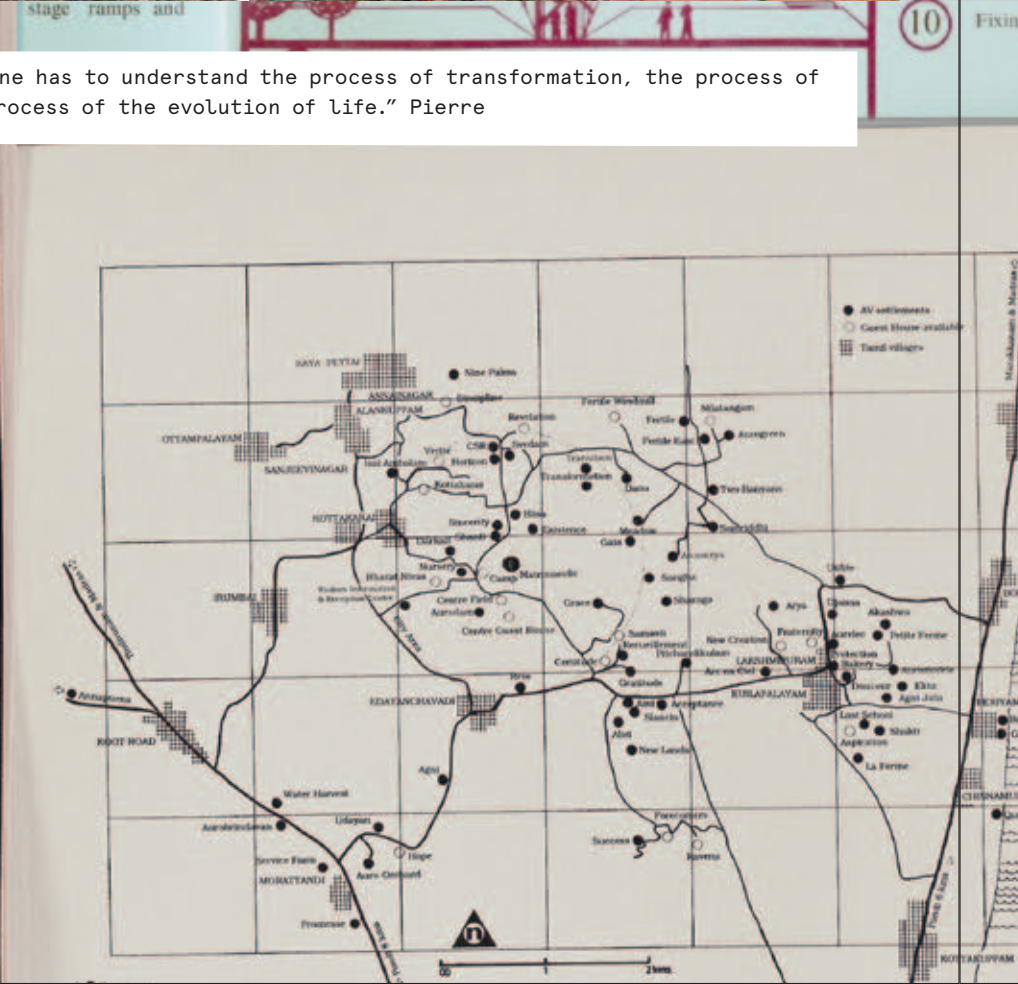


It is impossible to describe Indian spirituality and religion by any exclusive label. Even in its advanced forms, it cannot be described as monotheism or monism or pantheism or nihilism or transcendentalism, although each one of these is present in it in some subtle or pronounced way. Even the spiritual truths behind the primitive forms such as those of animism, spiritism, fetishism and totemism have been allowed to play a role in its complex totality, although their external forms have been discouraged and are not valid or applicable to those who lead an inner mental and spiritual life. It is this complexity that bewilders the foreign student when he tries to define Indian spirituality and religion in terms and under criteria that are not born of the Indian experiment. But things become easier once it is grasped that the fundamental point of reference is not the outward form of a given belief and practice but the spirit behind and the justifying spiritual experience.

Indian scriptures and records abound with the statements and descriptions of varieties of spiritual experience. But there are three central spiritual experiences in terms of which all these varieties can be readily understood. The first is that of the individual in a state of complete detachment from all movement, dynamism, activity. In this state, the individual finds himself in an utter passivity and inactivity, but also a complete luminosity and discrimination between himself as an external witness (sakshin), free from the sense of ego and the activities of Nature in the universe. This experience is the basis of the Sankhya philosophy. The second experience is that of the eternal and infinite Reality above Space and Time in which all that we call individuality and universal-



"To understand Auroville one has to understand the process of transformation, the process of success, of failure. The process of the evolution of life." Pierre



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It is again at the same level but we feel enriched with an experience, slowly preparing us to go higher up and expand — very slowly, for the most difficult job is not the technical but the inner one. The right aspiration and surrender are the real pillars, the inner silence is the actual secret chamber, the new consciousness is the golden sphere. In a venture that is so concretely the Playball of the Gods all things are always true at the same time. Of course the construction does not de-

all, that we have no idea what we are constructing, we only know it is a privilege to be involved, and perhaps more a challenge than a privilege. We must become aware, we must aspire, we must grow in unity, and the Divine is sure to answer in this palpable way: "Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection. The Union with the Divine, manifesting itself in a progressive human unity." (The Mother, August 1970)

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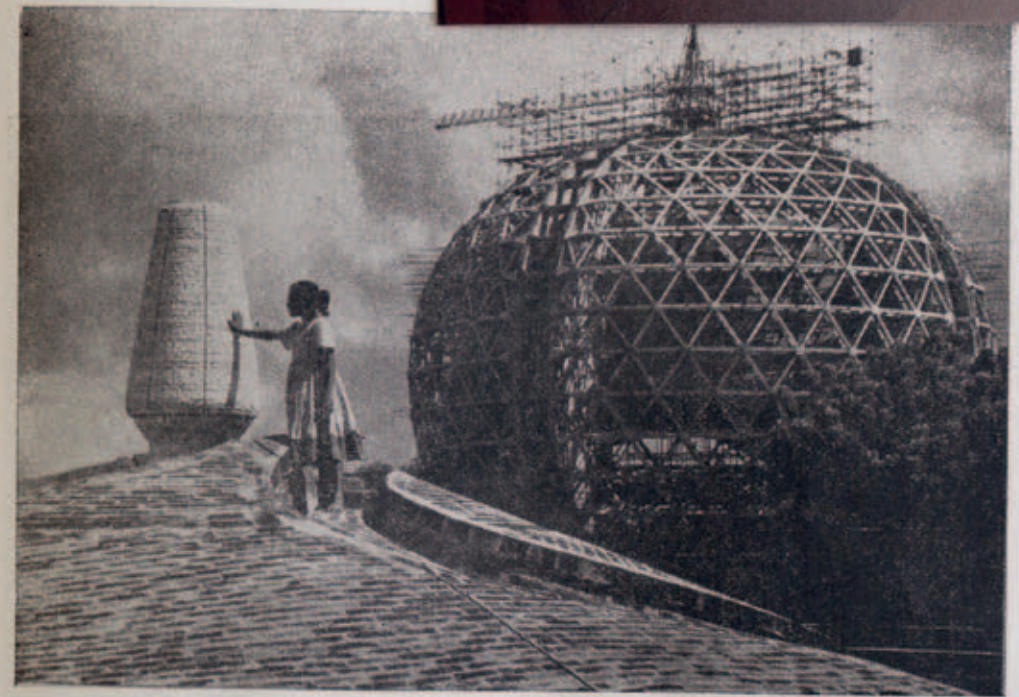
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*The Matrimandir wants to be the
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aspiration for perfection.*

Mother

Hall of Culture

Auroville

- a place where one can just be - where to be is to grow
- where each...

AURO

HUMAN UNITY



artillerian
Plan
Center

"If I stay away for too long, I miss it. I was born here, I grew up here, my whole family is here. The way of life, the food, the smells, the wind. The smell of the cashew trees, the smell of the earth when the first rains fall..." Sita



INTERNATIONAL YOUTH YEAR 1985 - AUROVILLE



Interview with Johnny
Christoph Draeger &
Heidrun Holzfeind
at Fertile, December 2015

CH&H

Can you tell us how you came to Auroville, how you started the Fertile community –also on an architectural level?

J

The story is that my wife ran away from a pretty rough marriage in Australia with her first son and came here. I came here very timidly, expecting to get a five-minute interview and then be sent away. By then she had built a house by the beach and was living there with her son, and to my relief she was delighted to see me...

In those days all housing in Auroville was very rudimentary. It was traditional bamboo and thatch on mud walls. There was a population of maybe 100 or 150 living on a huge desert plain. I had studied architecture for four or five years in Australia. I had done a bit of what you might call 'bush building'—architecture interested in recycling and adventurous housing. I met people here who really didn't have a clue about what they were building, so I agreed to help them.

In this climate, to be out in the open, working with bamboo, ropes and sticks and leaves and whatever, when you have a head full of unexpressed architectural ideas, for me it was just a delight. So we developed a particular type of house, a simple little house which we called a capsule. Four men could build one of them in three days. We were building hundreds of them all over. Then we even developed ones that fitted together, calling it a capsule castle.

My wife Jen had drawn up a dubious contract for the house on the beach that got us into a conflict with a couple

of characters, and that became a court case... It got to a point where we had to pack our bags and run for it, really. We just got out. At that point I was hoping to build here in Fertile. There were four people already there, and they said, just come and live here.

Back then, you had an interesting choice: There were four 'optional landscapes' in Auroville at that time. There was what you might call the 'American landscape' around a place called Forecomers. It was a very dramatic landscape characterized by a huge canyon, a very stark and dynamic environment. Then there was the 'European settlement', with the Dutch and Germans living down in the lowlands with casuarina trees and pine plantations, in a more temperate climate. In Aspiration you had a dense, more social and urban population of French, who tended to come together. And here [in Fertile] it was as close I could find to Australia. It was way out in the middle of the sticks. And, interestingly, the Australian species do much better here than in any other part of Auroville.

It's hard to see now but this was a little oasis of fig trees, two or three hundred years old, in a huge big sandy plain. Everything else had been deforested. From here to the horizon was sand. There was one single tree a kilometre away in that direction. It was a very dramatic landscape then. So to get on your bicycle and go anywhere was a huge thing.

We were a little pioneering community of people. Actually, we were part of the first reforestation project. There was a highly designed plan that fits into what was called the 'galaxy plan'. Mother had given spiritual attributes to all of the different trees, and we were supposed to be planting trees in a spiral towards the centre according to these spiritual attributes. That was our work, officially. Mother was still alive, which meant that we had access to unlimited money. It was very much like having a benevolent grandmother then. We behaved just like spoiled children in those days, running around doing whatever we liked...

That was the beginning of our reforestation project. We must have farmed about 20 acres with field crops like millet and daals, and we planted about 50 acres of forest,

then...We began without any policy at all, really. We didn't realize what a scientific reforestation was. We just thought forests are forests. We had attracted people with degrees in forest management who came in and said, you need a strategy. We suddenly began to realize that forests are much more complex ecologies. Now we have the Tropical Dry Evergreen Forest policy, which is intended to re-establish the original forests.

CH&H

Can you tell us a bit more about the experiments in architecture in the early days?

J

I had the good fortune to meet Buckminster Fuller as a young architecture student. He was very prophetic—I would say, he was thirty years ahead of his time with whatever he did. To have an aerodynamic car in 1936, for instance, when everything else was shaped like a shoebox...He was such a powerful inspiration to me when he stepped into the university in Sydney where I studied. We became part of his vision. I dropped everything and followed him to New Zealand, I followed him around Australia... [Johnny shows us a small architectural model] This is an illustration of his geometry. That basic structure is what you call an octahedron, an eight-sided triangular figure that occurs in all crystalline structures. The original houses I was building were just based on that. I took that hexagonal middle line there and made it a floor...and then I made this with moveable walls. These were the small houses I first built here. That's a direct take on Buckminster Fuller! All I did was to reconfigure it.

CH&H

You also built this big geodesic dome here in Auroville...

J

Domes don't make good houses; they are very difficult to live in. It's bending over backwards to live in a bubble and it doesn't make sense. I build these demountable houses, like the one I live in. But there is a lot of resistance within the community to anything as

basic as that. Well, you don't realize that we had German architects who built German houses, Italian architects building Italian houses...It's like that, people work within their realms of education. It's just that the Australian and Indian climates are so similar, anything I do looks a bit more appropriate.

CH&H

But there isn't enough land anymore for individual housing. Now it's all apartment buildings.

J

Well, there is land for individual housing but it's all allocated. What generally happens when you generate that kind of pressure is that there is an 'underground'. Like this place is a bit underground in the sense that we don't obey the rules. I think the Greenbelt is where it first needs to happen because the Greenbelt has access to so much land. So you'll start to allow people to live in the forest. That's what it has come to! Because the impression I get is that if you come to Auroville now as a newcomer, they say you have to live in an apartment and you need at least 30 Laks [3 million Rupees, approx. € 40,000]. With this, I think we've managed pretty successfully to eliminate the possibility of any more Tamils coming to live in the community unless they are very wealthy.

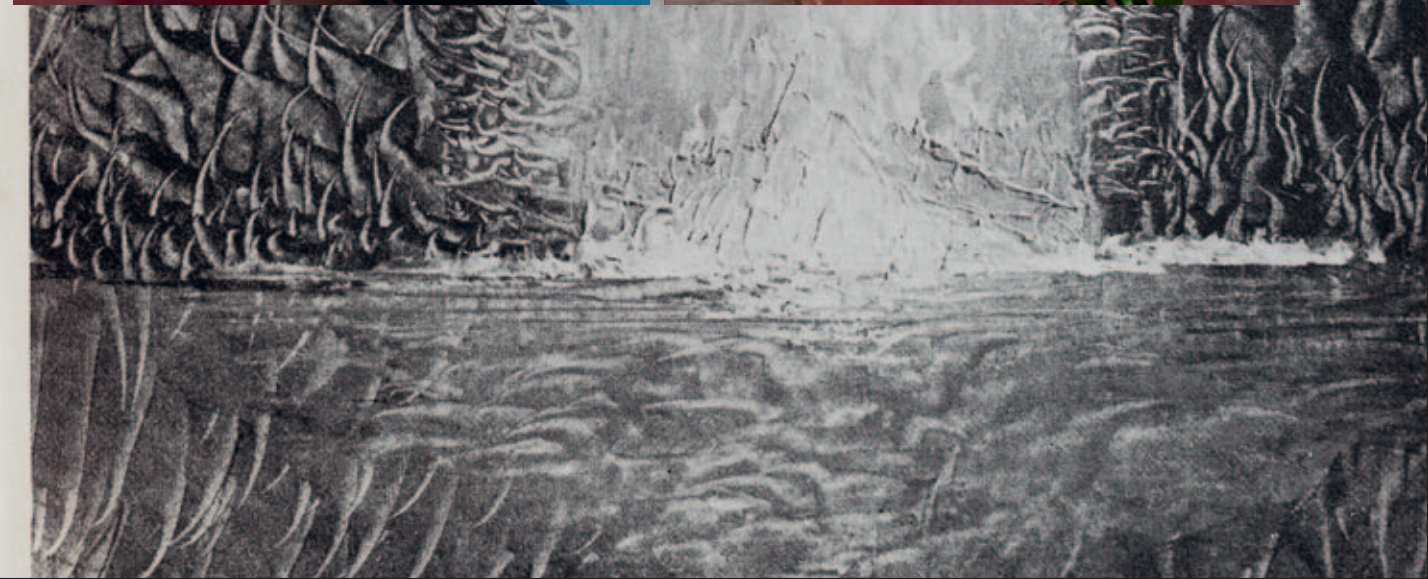
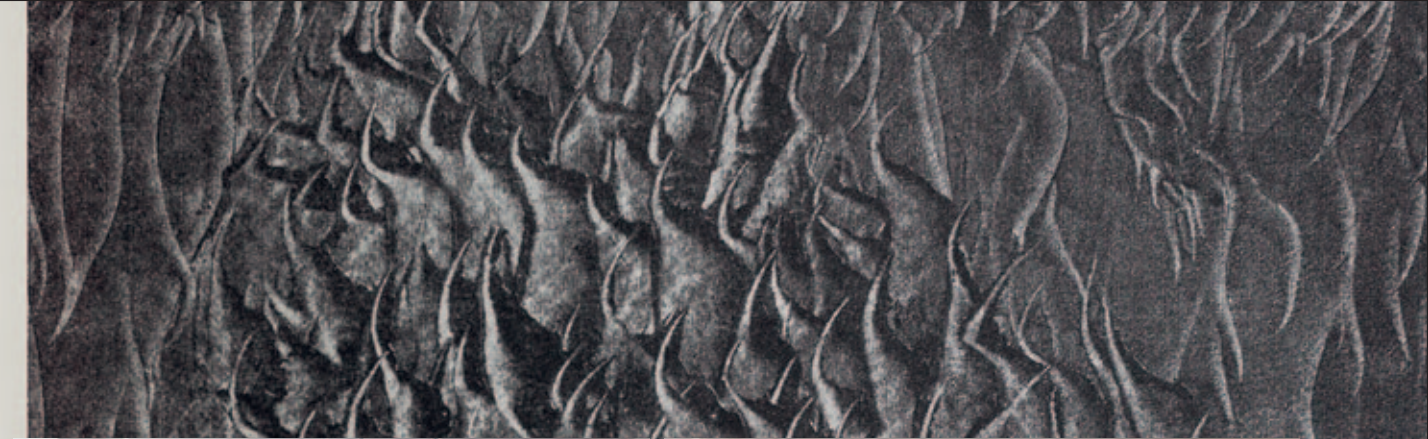
[We are walking around Fertile and Johnny shows us different houses they have built over the years.]

CH&H

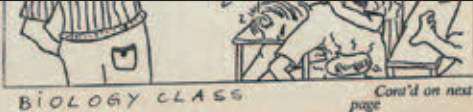
Are these huts still based on the principles of Buckminster Fuller?

J

Not really, that type of hut is just like a folding bedroom for somebody to sit in and read, and maybe get stoned. And when you want to move somewhere else you can just fold the whole thing up and move it. So this is an attempt to make a very simple, economical, realistic solution to Auroville's housing problem. They cost 2 Laks to build, while an apartment of any size costs you between 20 and 30 Laks. This



...became
the High School as
the 'Transition' began
to it.
school day was very
more 2 hours (8 AM-10
time the schedule was

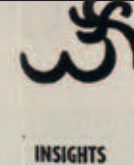


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page

lite
SUNDAY, February 26, 1968
SUNDAY NEWS
Daily Price



auroville the first planetary city



where science meets
the wisdom of the past
—the synthesis of cybernetics and yoga:
the city with the space-ship technology

RESEARCH

AUROVILLE, the first experimental
research centre for human unity.

The idea of human unity is a truism but
whenever one tries to apply it to practical
matters, it immediately takes the form of
an impossible dream, without relation to
present circumstances.

Some practical reasons for such a contrast
Earth as a
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limited only by each
time and not by social
or economic.
due to this ideal place
never lower to the
current level.
value would have
greater than
the value due to
material and social
conditions. Work
would be as the
means for gaining
unity is would be
the means whereby
man's driving force
would be the cause
to the whole group,
which on its
provide for each one's
realization in the
field of his work. In
brief, it is a place
where the nations
would meet, united
in competition and
strife, would
be the expression
of the human unity.



AUROVILLE CHARTER

1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be a willing servant of the Divine Consciousness.
2. Auroville will be the place of an unending education, of constant progress and a youth that never ages.
3. Auroville wants to be the bridge between the past and the future.
Taking advantage of all discoveries from without and from within Auroville will boldly spring towards future realizations.
4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

28.2.1968

THE MOTHER



decisions would be supplemented by
a to serve
and organic. The
body will be provided
for the case of each
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individual, intellectual,
spiritual superiority
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where the nations
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be the expression
of the human unity.

you say that the thing is impossible?
but that is what is said
about everything before it is done.

Sri Aurobindo

there is no limit to man
no limit to what he can become
no limit to what he will be able to do

- to all those whose hearts are in the future
and who yearn to live
the future now
- to all who feel that their homeland
is the whole earth,
their parents all living beings
and their beloved
that which is divine in all beings and all things
- to those who feel alien in a world of warring nations,
who are tired of living in a competitive, bargaining economy,
in a society without heart and without soul
- to all who would explore
living together in fraternity,
in a community which seeks to unite the promise
of man's limitless possibilities of consciousness
with all the promises
of future technological and ecological abundance:
- come and build with us
the city of the future

PARTICIPATION IN THE BUILDING OF AUROVILLE

During the activities marking the dedication of Auroville, two
Conferences took up the matter of world-wide public participation in the
building of Auroville.

"They sent me the very first brochure about Auroville in February of 1968. I liked it
a lot: There was the Galaxy plan, the photo of Mother...There was her dream, the Charter
of Auroville. I immediately knew that this was the place where I should live. I left
France in August of 1968." André

World," as financial support for the building of Auroville.
TO:
* register your support for Auroville
* indicate how you would like to cooperate or contribute
* form or join a group working for Auroville
* contribute to the "Fund for One World" or to specific
projects in Auroville, or to raise funds for them
* apply for residence in Auroville
WRITE:
Navajata, General Secretary
The Auroville Office and The Sri Aurobindo Society
Pondicherry 2, India.

AUROVILLE



one has no bathroom or kitchen but they can be added for another 50,000 Rupees. I'm also making demountable prefabricated composting toilets and things like that.

CH&H

Apartments are much more compact. But even for these shacks, let's say if you were to give them to newcomers, you'd also need the land for it!

J

You do. But you can tuck them in. They don't take up a lot of land. Everybody could put one or two...we've got 50 communities, just put two in each community.

CH&H

So, would there still be space for newcomers here in Fertile?

J

Well, you can see how crowded it gets here. There's a hut, here's a hut, there is another hut. There is one on the other side...Earshot is a pretty important thing in a community! Everyone needs the freedom to make as much noise as they want. But in order to build anything here you have to ask about 20 different people for permission. I always believed that you have to be able to trust the trustees of your community to make those decisions for themselves, how many people they put in their communities...We don't need policies and bureaucracies to solve these issues. You create a bureaucracy by requiring permission.

CH&H

Are you on the grid?

J

No. One of the ethics of the forest group is not to connect to the grid. It's an attempt at autonomy. Auroville does have the capability to be autonomous! I believe that every place should have their own bore well. I don't think we need a centralized water supply. If you are living on solar energy, you are so much more alert to the amount you are consuming. If you are responsible for the amount of electricity

you are generating, the amount of waste you are generating, the amount of food you are growing, the more you are responsible, the better they are used. Even educating your own children and building your own houses. So I am always advocating autonomy. Centralization requires a central authority.

CH&H

Could you imagine 50,000 people living on this land without that kind of organization?

J

Yeah, that's what anarchy is about!

CH&H

You have been here from the beginning. What is your take on Auroville's development, do you think it's going in the right direction, or has it derailed?

J

That would presume expectation to some extent! Sri Aurobindo had the vision. Mother had the practical ability to set it free. She wasn't naive about human nature. I always feel her watching whatever is going on now as a slightly amused, wise old woman just watching the mistakes that we fall into making. You see, I had no expectations when I first came here, not even of staying here for more than a few days. So, as far as I was concerned, everything really just fell out of the sky. I didn't have to buy this land! I can grow my own food, educate my own children, build my own houses. I have as much total freedom as you could possibly want. But if I get into a state of mind where I am concerned about planetary warming, ecological impact and the evolution of a community from single-minded self-sufficiency, which is where it began, into the complexity of an affluent society, which it is increasingly becoming, then of course that disturbs my ability or wish to still be living in a primal state. I think what's happening has to happen. I try not to pass judgement on it. For me, daily life is such an enjoyable and surprising thing in an environment that is constantly waving opportunities in front of your nose.



Comme-Ci Comme-Ça

[The Auroville Project]

Christoph Draeger & Heidrun Holzfeind

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Heidrun Holzfeind

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Map of Auroville Area

"Here is where my work on the progress of human consciousness happens.
It's not paradise here! But maybe it's a place on the way there..." Alain



"For us it was like, we will build the city for the Mother. For us the supra-mental was tomorrow. We had great expectations that this new age would come and change all our values, our way of thinking and acting. As Mother said, it has to be the cradle of the supra-mind. It was utopian because we felt it would happen tomorrow, without even any work on oneself, it will happen tomorrow." Christine

News & Notes

24th December 2016.....A weekly bulletin for residents of Auroville.....Number 679

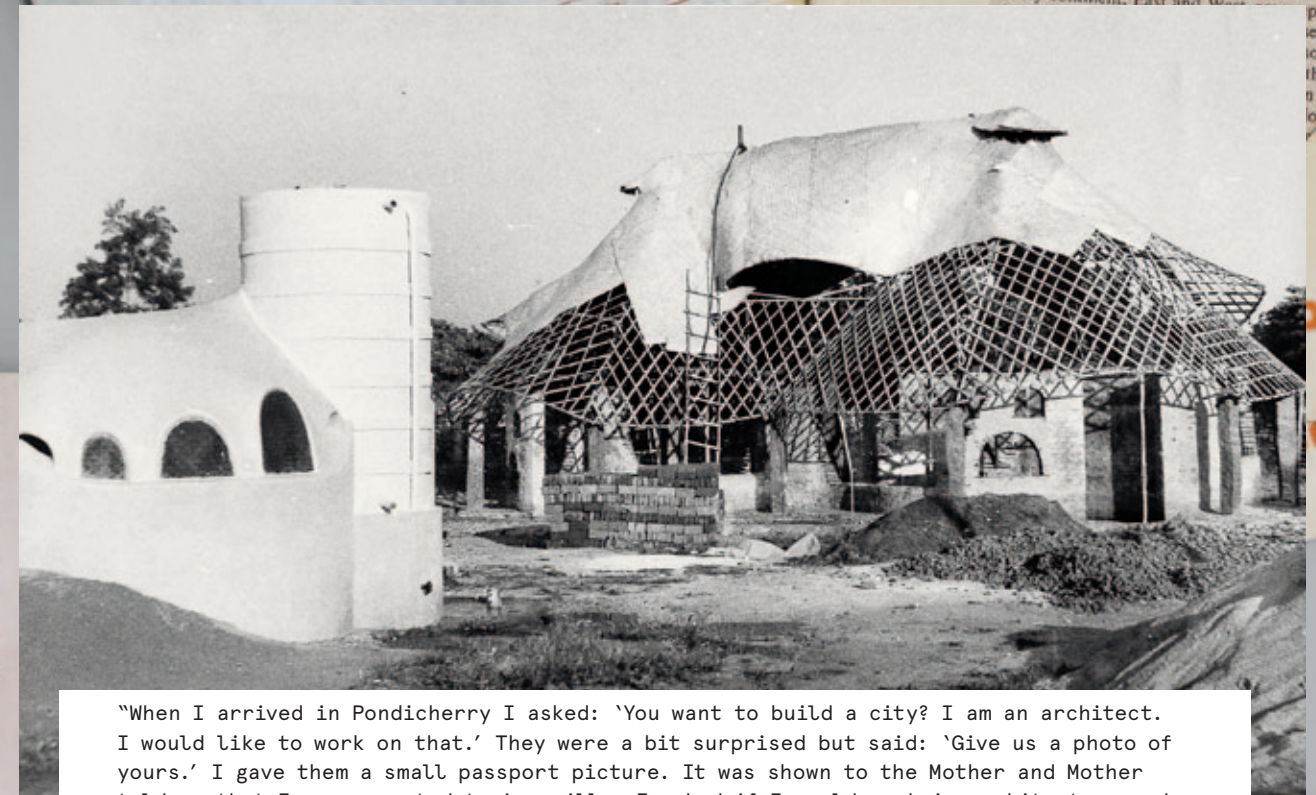


ZONE INTERNATIONALE

Elle sera composée des pavillons de chacun des Etats de l'Inde et des indiens nés au monde. Ces pavillons sont et des

ZONE RESIDENTIELLE

Un très grand esprit de recherche architecturale sera apporté aux différents types de bâtiments prévus : immeubles



"When I arrived in Pondicherry I asked: 'You want to build a city? I am an architect. I would like to work on that.' They were a bit surprised but said: 'Give us a photo of yours.' I gave them a small passport picture. It was shown to the Mother and Mother told me that I was accepted to Auroville. I asked if I could work in architecture and she told me to work with Roger Anger. So I was the first to start drawing with Roger Anger." André

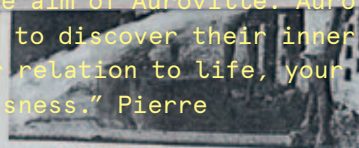


Hall of Culture
Auroville

et beaucoup d'autres
des terres.



"The idea is to show that it is possible to build a city of 50,000 and make it different. To make a new society, that is the aim of Auroville. Auroville, first, is a society where people come and try to discover their inner being. And this inner being changes completely your relation to life, your attitude. Auroville is the discovery of a new consciousness." Pierre



3. Water Finally! — December 1977



4. Afforestation in Progress — 1977

THE GREEN BELT