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Voices of Auroville

News & Highlights from the Auroville Community



This is an independent publication, written by a team of Aurovilians and well-wishers committed to transparency, honest reporting, and giving voice to the residents of Auroville.

In partnership with

AURVILLE
Media Liaison



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Cover image: Bonfire for Auroville's 58th anniversary, 28th February 2026

Closing image: Auroville's 50th anniversary, 28th February 2018

Voices of Auroville

About us

Voices of Auroville is a quarterly magazine to inform well-wishers and friends of Auroville across India and the globe with factual updates about the current events unfolding in Auroville. We are committed to transparency, honest reporting, and giving voice to the plurality of lived experiences that compose and strengthen the Residents' Assembly.

What is Auroville?

Founded in 1968 by Mirra Alfassa, known as the Mother, Auroville is an international project based on the vision of the great sage and philosopher Sri Aurobindo. This unique experiment in human unity attracts seekers and visitors from all over India and the world. You can find a quick introduction to Auroville in the first issue of *Voice of Auroville*, by visiting auroville.media/voa or by scanning this QR code.



"That is the great error of governments: they make a framework and say, *"There you are, we have set this up and now we must live under it"*, and so of course they crush the life in it and stop it from progressing.

It must be Life itself developing more and more in a progression towards the Light, the Knowledge, the Power that should, little by little, establish rules, as general as possible so that they are extremely flexible and amenable to change, to change with the need AS QUICKLY as needs and habits change."

The Mother, 1967
Auroville in Mother's Words



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In this 11th issue, we focus on a **summary of recent events**, along with **interviews and testimonials** from residents and well-wishers of Auroville.

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— *Editorial Note*

Bearing witness, raising voices

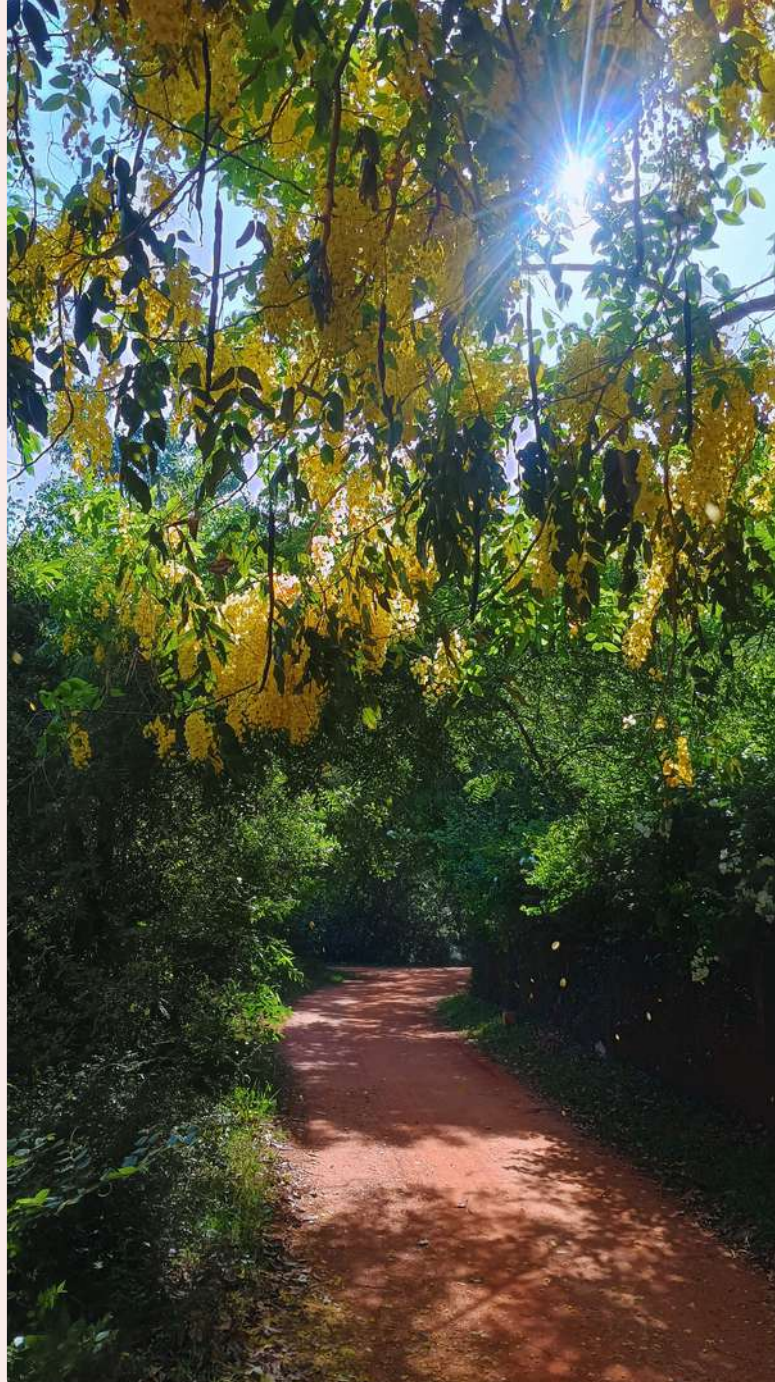
This 11th issue arrives at a moment of particular intensity. The months covered here, from February to June 2026, have brought more forcible expulsions, violent confrontations at the Youth Centre and the Town Hall, and the growing involvement of social activists and legal advocates from across Tamil Nadu who are bringing wider public attention to the community's situation.

Since the closure of the *Auroville Today* magazine in late 2025, the need to give space to community voices has only grown. This issue features three exclusive interviews: with two organisers of the Endangered Craft Mugaam, an initiative that has quietly become a cherished part of Auroville's educational life; with Ancolie, born and raised in Auroville, who reflects on identity, belonging, and what this moment asks of those who call Auroville home; and with David Wickenden, primary author of the Auroville Global Fellowship's last report, who speaks with clarity and conviction about the path towards course correction.

We remain grateful to the *Evolving Galaxy Bulletin* team and all those who continue documenting events with integrity and dedication.

We offer this issue, as always, in service to Auroville and its enduring spirit.

***Voices of Auroville editors,
July 2026***



"Auroville: an experiment under threat", Chennai, June 2026



Current Crisis

Peace and Solidarity walk organised by residents, March 2026

Summary of events – February to June 2026

Previous issues of Voices of Auroville have documented the systematic dismantling of Auroville's self-governance, ecological achievements and experimental nature since 2021, when the government appointment of a new Secretary and Governing Board set in motion a sustained campaign to displace community governance and decision-making with top-down administrative control. An overview can be accessed at www.auroville.media/crisis.

This issue covers events from roughly February to June 2026, a period in which the pace of the adversarial campaign has not slowed. With the Governing Board's four-year tenure concluded in October 2025 and no new Board yet appointed, the **Foundation Office** under Secretary Dr Jayanti Ravi

continues to act unilaterally as though it is the sole governing authority. The community, meanwhile, continues to peacefully re-assert its roles in Auroville's governance and evolution.

The months covered here have seen two long-standing community members taken under police escort to the airport, violent confrontations at the Youth Centre and at the Town Hall, a new round of highly questionable land transactions, and a series of court rulings that have, for now, gone against residents. There has also been renewed community solidarity, widening national attention, and the first signs that civic pressure from outside Auroville may open new avenues for change.

Visa and Expulsion Pressure Escalates

Two residents forced to leave under police escort

On 29th April 2026, Daniel and Dariya, two Aurovilians who had been living in Auroville for 21 and 35 years respectively, were escorted by police to Chennai airport and required to leave India that same day. Both worked at Quiet Healing Center, and were known for their aquatic body work sessions and facilitation of healing workshops.

The expulsion followed a "Leave India Notice" issued by the Foreigners Regional Registration Office (FRRO) in November 2025, for reasons that have not been officially disclosed. Two possible explanations have been put forward. The first is that the Auroville unit under which Daniel and Dariya offered aquatic body work sessions outside Quiet Healing Center had been closed by the Foundation Office's financial committee without prior notice, and they continued offering a small number of training sessions for Watsu body work practitioners while searching for a new institutional framework. The second is that the Foundation Office reportedly accused them of being "anti-government" without giving them any opportunity to respond. Their case illustrates how Foundation Office policies can effectively strip residents of their ability to work legally within Auroville, and then use that inability as grounds for expulsion.



Goodbye meditation under the Banyan tree, 29th April 2026

Despite meeting senior immigration officials in Delhi to plead their case, they received a message on 28th April instructing them to purchase onward flight tickets immediately or face deportation to Trichy detention camp.

They booked tickets for 17th May, yet the following morning, police arrived at their home and informed them they had one hour to pack before being transferred to the detention camp. After urgent negotiations, they managed to secure a same-day flight at significant expense. Dozens of Aurovilians filled their home to help them pack up a lifetime within a half day, and then held a collective meditation under the Matrimandir Banyan Tree. They were placed in a barred police vehicle and driven to Chennai airport, escorted by armed officers who accompanied them through every step of the departure process until they boarded their flight.

In a letter written afterwards, Daniel described the "deeply distressing" experience as "beyond words: physically, emotionally, and mentally". They arrived in Bangkok with two suitcases, facing an uncertain future far from the community they had long called home. "Our entire lives," Daniel wrote, "our home, our work, our sense of belonging – have been rooted in Auroville." They have expressed their hope to return.



— *Summary of events*

A widening visa crisis

The cases of Daniel and Dariya are not isolated. Over recent years, many international residents have found themselves unable to return to Auroville because the Secretary has not signed the letters of recommendation that Indian immigration authorities require before granting a long-stay visa to foreign Aurovilians. Others cannot leave Auroville for travel because their visas have expired and they have not received any letter. In October 2025, one Aurovillian was turned away at Chennai airport when entering India, despite holding a valid visa. On 1st May 2026, the Auroville Council and the Working Committee of the Residents' Assembly published a joint statement confirming that "visa difficulties are affecting a growing number of Auroville residents" and reaffirming that all those affected "continue to be considered Aurovilians".

The Youth Center and Town Hall: Violence, Denials, and Alternative Proposals

A new demolition assault on the Youth Center

The Youth Centre, a gathering, learning and co-living space for young people, has been subjected to a series of pressures by the Foundation Office since 2021, including the bulldozing of community structures, threats to inhabitants, and restrictions on its activities.

On 20th March 2026, a group of approximately 30 Foundation Office-appointed individuals arrived unannounced at the Youth Centre with heavy machinery and heavy vehicles.

The operation was described by them as "the clearing of an unauthorised and long-standing encroached settlement". Among those leading the group were individuals who hold multiple Foundation Office positions, including Sindhuja, Antim, Joel and Muriel. Sindhuja, for instance, is simultaneously Head of Town Planning, Official Spokesperson, Media Content Vetter, member of the Human Resource Service, and Legal Coordinator for the Foundation Office.

The group removed furniture and kitchen equipment, cut water pipes, and destroyed assets. A number of residents gathered to witness and stand in solidarity with the Youth Centre's last inhabitants. An altercation then took place between Joel, Antim, and Sindhuja on one side, and two youths on the other. One youth had her phone snatched and was pushed to the ground by Joel for filming the scene; the other youth went to her defense and struck Joel. Both parties went to the hospital (where the youth were again assaulted), and subsequently filed police complaints. The Foundation Office's appointees later described the clearing as approximately 90% complete, and announced that a new "Youth Learning and Training initiative" was being developed with Government of India support.



Dismantling the Youth Center, March 2026

Complaints and witness accounts

The Working Committee of the Residents' Assembly published a statement two days later acknowledging "a specific violent altercation" and characterising it as "an escalating sequence of actions from all involved", with documented evidence of "verbal and physical provocation and several instances of violence on the side of those enforcing the destruction". The statement condemned the violence "by anybody and everybody" and criticised "the impunity with which these persons representing the Foundation Office continue to threaten, aggress and evade any responsibility for their unacceptable and violent actions".

Following the incident, the Foundation Office filed a police complaint against 27 people for allegedly obstructing the clearing operation. It also sent a blacklist of eight people to guest registration and security services, ordering that they be denied entry to Auroville. The Working Committee of the Residents' Assembly instructed services to disregard the list in the absence of a formal written order from relevant Indian authorities.

On 27th March, an anonymous group calling itself "Auroville Child and Youth Protection" sent a detailed email to Indian authorities, Foundation Office appointees, and media outlets requesting an independent investigation, a safe testimony mechanism for residents, and a review of the Secretary's reappointment. Several follow-up emails were sent in the following weeks, which led to the creation of a public report titled "Administrative Corruption at the Auroville Foundation", accessible at <https://aurovillefoundationrecord.netlify.app/>. This was later accompanied by another webpage titled "Auroville Foundation: Named Accountability Record",



[accessible here](#), which names explicitly those allegedly involved in the Youth Center takeover.

A Heritage Site Proposal

In response to the events of 20th March, a group of Youth Centre alumni created a proposal for the preservation of the former Youth Centre as a heritage site and a "Museum of Pioneer Youth of Auroville". The proposal argues that the Youth Centre represents 30 years of living cultural memory: a space where young Aurovilians built their own environment from a virgin plot of land, mastered more than 20 trades, and developed a form of self-organised, barrier-free sociability that embodied Auroville's founding spirit. The dossier proposes that this five-acre nucleus be preserved and integrated into the surrounding Cultural Zone, in an effort to de-escalate, prevent further destruction and to create "effective diplomacy" around the future of the former Youth Centre.

To bring public attention to the proposal, a guided tour and informal show were organised on 9th May 2026 by Akademik Genius Brothers and Genius Sisters, a long-standing Auroville comedic theatre troupe.

— *Summary of events*

Access Denied in Matrimandir

On 28th April, Major Arun Ambathy (retired), an Aurovilian classified as "persona non grata" by the Foundation Office in October 2025, was refused entry to the Matrimandir compound by Foundation security personnel. Although he was ultimately permitted to attend a collective meditation with the support of fellow community members, Matrimandir executives indicated that such refusals would continue as his Auroville status was revoked by the Foundation Office.

Violence escalates: the Town Hall incident of 13th May

Access to the Auroville Council Room in the Town Hall, a workspace for elected working group representatives, had been guarded around the clock by community volunteers for three years before being forcefully reclaimed by the Foundation Office in early March 2026. Since then, elected working group members including the Auroville Council have been denied access to the room, while certain other groups, including the Light for Unity core group (a self-formed team of Tamil representatives), were permitted to continue using it under specific arrangements. It was during one such meeting of the Light for Unity core team and invitees on 13th May that a serious incident took place.

Appointees of the Foundation Office, including Antim, Sindhuja, Joel and Muriel, arrived claiming the room had been reserved for a Foundation Office meeting and demanded the group vacate immediately. According to witnesses present, Antim became verbally abusive without allowing any explanation. When Major Arun, who was attending the Light for Unity meeting, began filming the confrontation, Antim took his phone by force.

A physical altercation followed in and around the corridor, involving several individuals on both sides. A glass was hurled against a wall. Police, security personnel, and an ambulance were called to the scene.

Both parties filed police complaints, and two Aurovilians – Antim Singhi and Major Arun Ambathy (retired) – were remanded in judicial custody the following day on 14th May. The matter is now before the courts. The Foundation Office's appointed working groups issued a statement placing full responsibility on residents it characterised as "trespassers" and "agitators". The Residents' Assembly Working Committee, the Auroville Council, and the Light for Unity core group each issued statements condemning the repeated use of violence by Foundation Office appointees, and also called for calm, non-violent conduct, and responsible documentation of events.

Following the incident, a [petition](#) was circulated calling for Antim, Sindhuja, Joel, Muriel and Kaliananda to resign from their Foundation Office positions and to cease interfering in community affairs, citing a pattern of violence and abuse of power across multiple incidents over the past years. It gathered over 900 signatures in a few days. A [community accountability form](#) was also created by the residents' documentation team, which invites residents to confidentially report instances of misconduct or abuse of power occurring within Auroville since June 2021.



Police escort for Major Arun and Antim, May 2026

Former International Advisory Council members speak out

The incident prompted a [public statement](#) from five former members of the Auroville Foundation's International Advisory Council on 18th May 2026. The statement expressed deep concern over the "increasingly frequent use of verbal or physical violence in Auroville", specifically naming incidents such as the takeover of Afsanah Guest House, the Youth Centre dismantling, and the Town Hall altercation. The former advisors further condemned the ongoing land exchanges as "opaque in nature" and called for a halt to all such transactions "until a transparent procedure beneficial to all has been worked out". On the visa situation, they noted that more than thirty residents are currently without a valid visa, and stated that it was difficult to escape the conclusion that the withholding of letters of recommendation was tied to residents' perceived compliance, adding that using visas as a means of intimidation "is reprehensible and diametrically opposed to Auroville's ideals". The statement concluded with a call for the rights and instruments of the Residents' Assembly to be respected "as enjoined by the Auroville Foundation Act and by the true spirit of collaboration and human unity without which Auroville will cease to exist".



Dismantling the Youth Center, March 2026

Land Deals: The Losses Continue

Since 2022, the Foundation Office has conducted a series of transactions in which Auroville land of high ecological or agricultural value has been exchanged for land of significantly lower financial value, much of it situated outside Auroville's Master Plan area or in difficult-to-access locations. The Working Committee of the Residents' Assembly estimates that these transactions have already caused losses exceeding 240 crore rupees (over US\$25 million) to Auroville. It appears that funds donated by well-wishers for Auroville "land consolidation" are used to cover land exchange registration costs, meaning that community goodwill and charitable gifts are seemingly financing deals that reduce the value of Auroville's collective land assets.

Auro Annam: a new exchange registered

On 7th April 2026, the Foundation Office registered a new land exchange involving approximately two acres of Auroville land known as Auro Annam, located right beside a national highway. The registration documents show that the Auroville land given away was formally valued at approximately 4.53 crore rupees (over US\$475,000), while the land received in return was registered at only around 19.5 lakh rupees (less than US\$21,000) — meaning the land Auroville relinquished was officially assessed at roughly twenty-three times the value of what Auroville received. The actual financial loss to Auroville is likely considerably larger because registered land values in India commonly understate actual market prices.

— *Summary of events*

As such, a police complaint filed on 28th April estimates the loss to Auroville in this exchange at approximately 26.5 crore rupees (over US\$2.79 million), with a further three crore rupees (over US\$316,000) in stamp duty and registration fees lost to the Government of Tamil Nadu. The transaction was conducted with two Puducherry-based land dealers, V Balasubramanian and L Naveen Karthikeyan. As with previous exchanges, no convincing explanation has been provided for why a transaction so financially unfavourable to Auroville was approved.

Eternity: fencing, relocation notice, and an appeal dismissed

The situation at Eternity, a biodiverse coastal settlement, has continued to deteriorate. Since 1986, the land has been cared for by a resident family who transformed barren sand dunes into a lush forest, prioritising landscape protection, wildlife habitats, and sustainable building practices. They learned in late 2025 that the Foundation Office intended to exchange the entirety of Eternity land.

In March 2026, their petition to the Madras High Court was dismissed on the grounds that the residents were deemed "permissive occupants" rather than legal titleholders. Soon after, Foundation Office personnel broke the lock at the site entry and began fencing the land. On 16th March, residents received a fourteen-day relocation notice. Eternity residents then filed an appeal against the dismissal of their earlier petition. Approximately 120 community members gathered at Eternity on 24th April to express solidarity.

In its judgment published on 1st May 2026, the court held that the Secretary of the Auroville Foundation retains independent authority over Foundation premises as Estate Officer, and directed her to issue a formal written decision. Days later, a Foundation Office appointee published derogatory social media posts that dismissed the value of almost 40 years of coastal regeneration and conservation work at Eternity.



Gathering at Eternity community on 24th April 2026

Annapurna valuable farmland lost: court petition dismissed

The Memorandum of Understanding (MoU) signed between the Foundation Office and the Indian Institute of Technology - Madras (IIT-M) has finally been circulated in Tamil media. The lease transfers control of 100 acres of Auroville's most productive farm to IIT for a period of 33 years at no cost. Annapurna supplies approximately 30% of Auroville's locally produced food, and processes 90% of the community's grains. IIT-M allegedly intends to use part of the land to produce and test heavy electric vehicles, although the scope and specifics of planned usage are unclear.

The MoU contains a confidentiality clause that prohibits disclosure of its terms, which helps explain why it could not be obtained through legal channels. Notably, the Ministry of Education had already issued a "no objection" to the proposal in April 2024, more than a year before the transaction took place.

This sequence of events once again raises questions about decision-making made outside public scrutiny. No Residents' Assembly body is party to the agreement; governance of any campus would rest solely with IIT Madras appointees and the Governing Board. Furthermore, the survey numbers cited in the MoU do not correspond to Annapurna farmland, raising concerns about accuracy and due diligence.

These discrepancies formed part of a police complaint lodged later by two residents concerning the legality of the lease: firstly, that the different survey numbers in the final registered deed constituted an unauthorised deviation; and secondly, that the deed was signed after the Governing Board's term had expired on 6th October 2025, raising questions about whether any legally constituted body had the authority to approve the transfer at the time. The complaint calls for investigation into the decision-making process and whether any undue benefit or collusion was involved.

Discouraging Judgments from the Courts

The courts have delivered a series of setbacks for residents in recent months. The petitions brought by residents of both Eternity and Annapurna Farm were dismissed on identical grounds: that residents living on Auroville land are merely "permissive occupants" and hold no legal title. This reasoning has significant implications. It suggests that Aurovilians living on community land may be excluded from meaningful legal participation in decisions about the places where they live and work, despite decades of recognised residence, care, and contribution to the community through private funds and personal time and energy. This raises broader concerns about procedural fairness, transparency and accountability within Auroville governance.

A separate petition challenging the Foundation Office's new "Residence Criteria", introduced in November 2024, was also dismissed on 9th March 2026 following an interim stay granted in February.



— Summary of events



Tightening the Grip, Abusing Power

Facade: ceremonies, PR, and 'Prosperity'

According to the court order, this dismissal is based on a March 2025 Supreme Court ruling on town-planning matters, which held that "the general superintendence, direction and management of the affairs of the Foundation vests in the Governing Board alone" and that "the functions of the Residents' Assembly are confined only to advise the Governing Board in respect of the activities relating to the residents of Auroville". This judgment had exceeded the scope of the case by ruling on the governance of Auroville beyond town-planning. The same March 2025 judgment characterised residents who had filed legal challenges as "disgruntled and discontented" and accused them of filing "ill-motivated petitions" to "hamper the development of Auroville". These rulings represent a deeply troubling narrowing of the legal protections available to Auroville's residents, and reflect a judicial interpretation of the Auroville Foundation Act that effectively excludes the Residents' Assembly from meaningful participation in community governance.

Meanwhile, an appeal that has been adjourned many times — concerning the legitimacy of the Working Committee's membership, the functioning of the Residents' Assembly, and the principle of balance of powers among the three statutory bodies of the Auroville Foundation — is now scheduled for hearing in the coming months. This particular case is significant for clarifying the legal framework governing Auroville, with important implications for its future institutional functioning.

While residents faced a series of disturbing actions, the Foundation Office's official media arm "Auroville Media Interface" (also known as "Auroville Official") has actively projected an image of a culturally vibrant, harmonious city, with frequent coverage of performances and festivals rooted in Indian classical and Hindu traditions. Control over cultural narrative is a recurring feature of institutional consolidation, which may help explain why Foundation appointees recently took over management of the long-standing community venue Cinema Paradiso via an order announced on 20th April, without explanation or prior notice.

The Foundation Office's appointees also introduced plans for a new economic policy during this period. A subgroup identifying itself as the "Towards Prosperity Facilitation Team" conducted a survey and hosted meetings in February and March 2026 around themes of economic transition and collective wellbeing. Subsequently, the group produced a document describing an ambitious transition plan, framed in general terms without figures or measurable targets, and without acknowledging the significant negative impact that the Foundation Office's decisions have had on the financial wellbeing of many Auroville residents and activities. No information was offered on how the facilitation team had been constituted, or on what basis it claimed authority to determine alignment with Auroville's purpose.

New administrative controls

Two significant administrative directives were issued during this period, each further restricting the autonomy of Auroville's working units.

The first, sent in December 2025 to all unit executives, requires that any consultancy or professional services offered by Auroville units to external entities must receive prior approval from the Foundation Office's financial committee, with non-compliance treated as a breach of the 2024 Residence Criteria. At meetings in February and March 2026, unit executives raised serious practical concerns, noting that no approval process timeline had been specified and that the committee had been largely non-responsive to emails. For units dependent on short-lead contracts or freelance arrangements, such delays make routine operations difficult or impossible. The directive effectively gives the Foundation Office a powerful instrument of economic leverage over units' economic activities and welfare, as legally-compliant units with active clients can be stalled through administrative delays or non-approval.

The second directive, circulated in March 2026, stipulated new procedures for the movement of all construction materials in and out of Auroville, requiring prior notification and a valid building approval certificate for each transaction. Both measures mark a continuation of the shift from community-based self-organisation towards centralised bureaucratic oversight by unelected appointees.

Maintenance cuts and educational threats

On 10th April, the Foundation Office's Budget Planning Team informed SAIER, Auroville's education and research body, that part-time and "half-maintenance" arrangements across all schools and sub-units would be discontinued from June 2026. No reason was given. SAIER's overall budget had already been reduced by one crore rupees (US\$105,000) one year prior, forcing several full-time educators to accept reduced pay to keep schools functioning. Many Auroville schools depend on part-time teachers for curricula diversity, and educational units such as the Auroville Library and the Centre for Research in the Performing Arts rely on such arrangements. If implemented, the directive would place the continuity of multiple schools and cultural institutions at risk. The Auroville Council wrote to the Foundation Office's financial committee requesting consultation with SAIER, but received no response.



Digging the Matrimandir lake, April 2026

— Summary of events



Peace and Solidarity walk organised by residents, March 2026

The Community and Its Supporters Respond

New working groups: renewed collaborative governance efforts go unrecognised

In February 2026, following an emergency referendum in which 830 residents participated, new representatives were selected for four Residents' Assembly working groups: the Working Committee, the Funds and Assets Management Committee, the Land Board, and the Auroville Council. The Light for Unity group, which had initiated the process, had hoped that a newly appointed Secretary might recognise and engage with these groups as legitimate governance partners. However, Dr Jayanti Ravi was reappointed as Secretary for another year, with additional charge, and has not acknowledged the newly selected groups. Without access to financial service accounts, unit management records, or land transaction documents, the working groups' capacity to exercise their mandate remains significantly constrained. Parallel structures of Foundation Office-appointed committees continue to operate alongside, and in competition with, the legitimately community-selected ones.

Gathering in solidarity

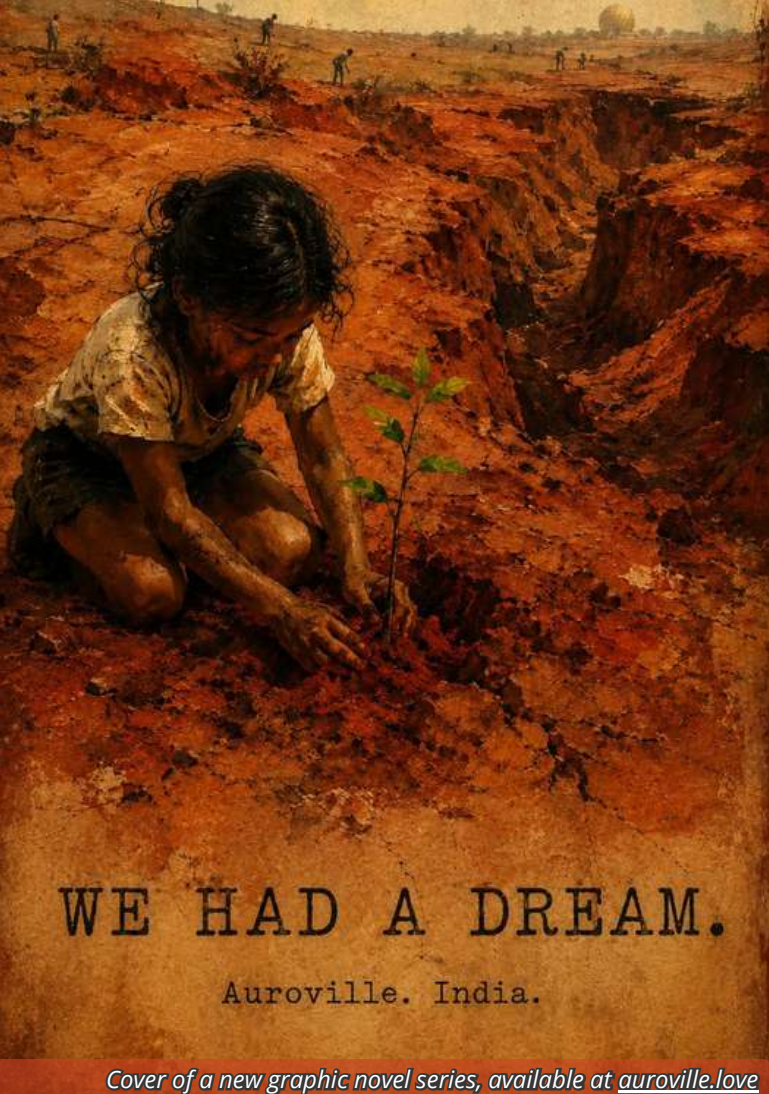
The Light for Unity core group, which played a central role in mobilising community action in late 2025 and early 2026, organised a Peace and Solidarity Walk on 13th March, attended by approximately 250-300 people. On 29th April, the group organised a collective meditation under the Matrimandir Banyan Tree as an expression of solidarity with the Residents' Assembly, drawing over 100 participants. The gathering became a final communal moment of support before Daniel and Dariya's departure under police escort later that evening.

Food System Envisioning

A group of Aurovilians is developing a new vision for food production and distribution within Auroville. Calling themselves the Food System Envisioning group, their March 2026 article presents their aspirations for a system that strengthens the connection between the community, local agriculture and the farmers of Auroville. Their work takes on particular significance given the ongoing threats to the sustainability of Annapurna Farm and the broader pattern of land loss.

New forms of expression

In the days following Daniel and Dariya's deportation, new creative responses to the crisis have emerged. An Aurovillian released a song dedicated to their journey. On 10th May 2026, the first episode of a graphic novel series titled *We Had A Dream* was published online on the new auroville.love website: it reflects on what has been built and lost, while emphasising "what can still be reborn". Both works are partly AI-assisted.



Activist Piyush Manush and the filing of formal complaints

A significant development in this period has been the growing involvement of Mr Piyush Manush, a Salem-based social activist with a wide civic and legal network across Tamil Nadu. Mr Manush has accompanied Aurovilians on visits to the office of the Superintendent of Police in Villupuram to file formal complaints against Secretary Dr Jayanti Ravi and former Governing Board Chairman RN Ravi, alleging corruption concerning land exchanges that have caused an estimated public revenue loss of up to 350 crore rupees (approximately US\$37 million). He has used social media to highlight the opaque land transactions, the perceived lack of local police response, as well as the violence and lack of accountability at the Youth Centre and the Town Hall.

He submitted approximately 200 pages of photographs and documentary material, noting slow investigative progress. His involvement has attracted other activists and legal advocates from across India, who are increasingly engaging with Auroville's situation through broader civic platforms. This marks a shift in framing the issue beyond an internal community dispute, positioning it instead within wider questions of public and legal accountability, responsible governance, and protection of cultural and environmental assets.

Representing Auroville in Chennai

On 6th June, an event titled "Auroville: An Experiment Under Threat" was organised in Chennai by a group of Aurovilians with the help of Mr Piyush Manush. The organisers described it as "a day of reflection, dialogue, documentation, and discussion concerning recent developments affecting the international township", and it was attended by over 300 people. The programme, held at Spaces in Besant Nagar, featured a photo exhibition, an art installation, and more than six hours of public conversation. With over 34 media interviews conducted, organisers hope the event will raise public awareness of the situation in Auroville and generate wider support from influential figures in Tamil Nadu. Further events of this kind are likely to be organised in the coming months.



— Summary of events

The Auroville Global Fellowship's second report

On 28th February 2026, a sub-group of the Auroville Global Fellowship, an international network of longtime supporters and former residents, published a follow-up report titled *One Year Later: Auroville in Crisis and the Way Forward*. The new report reviews five areas in which conditions in Auroville have deteriorated during 2025 and early 2026, and outlines possible approaches to resolving the crisis. It draws on government documents, legal filings, journal articles, interviews, and community publications. An executive summary of the report can be [accessed here](#) or by scanning the attached QR code. This 11th issue of *Voices of Auroville* also features a detailed interview with its primary author, David Wickenden.



The Auroville Global Fellowship's second report, presented on page 28, reflects sustained international engagement and offers proposals for a way forward.

The crisis in Auroville reflects broader patterns in which independent institutions, civic organisations, universities and NGOs are increasingly brought under centralised state administrative and political control. Auroville's situation is distinctive in that it has long been upheld as an urgently-needed beacon of hope: an ongoing experiment in conscious living to show that people of different cultures and nations can build something meaningful and sustainable together. The stakes of its survival remain high, both for those who live there and for those who believe in what it represents.

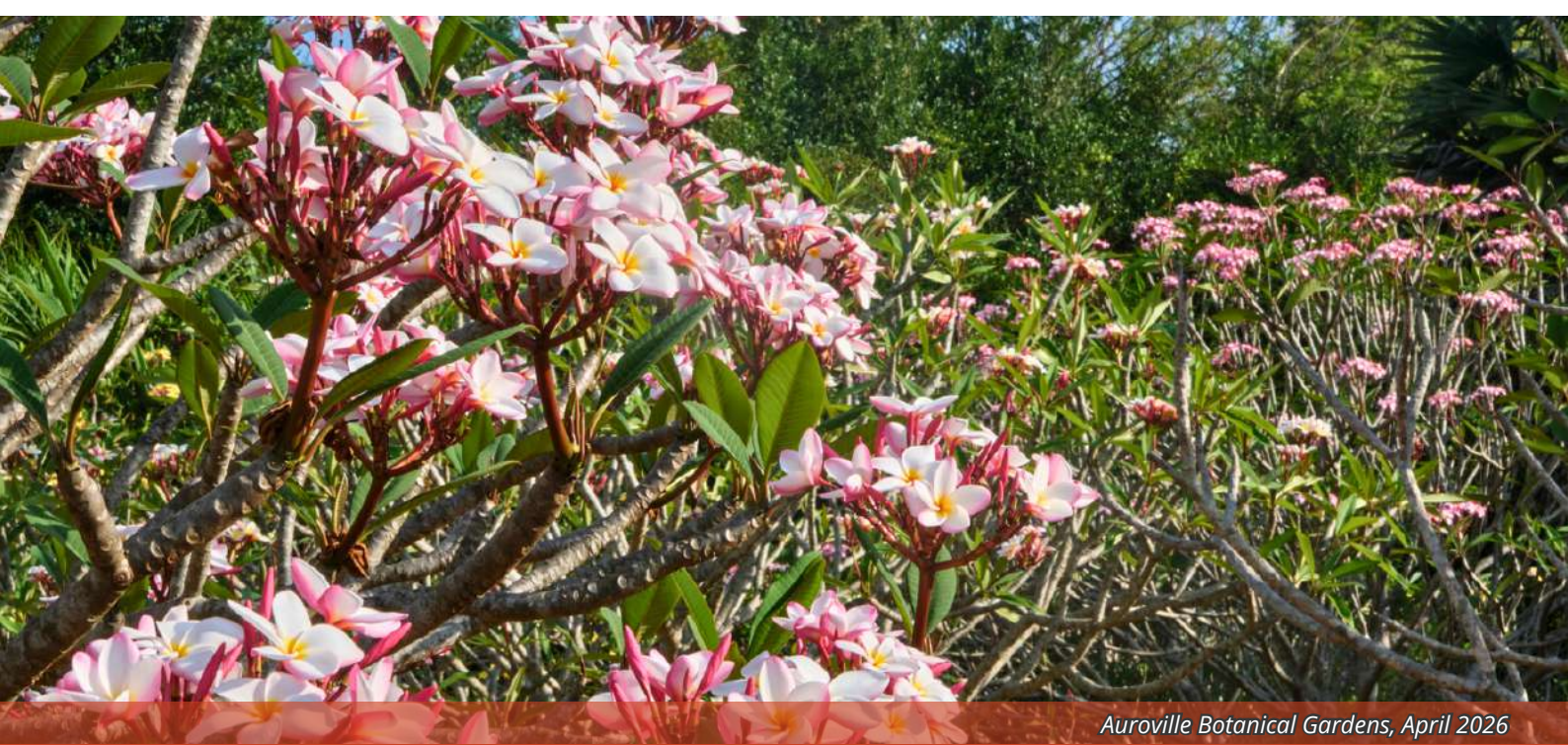
We offer this publication in service to Auroville, its community, and its enduring spirit. The support of friends and wellwishers worldwide remains vital. Your awareness, advocacy, and practical support make a real difference in safeguarding this unique experiment for future generations. For ways to help protect Auroville's vision and its people, please see [How to Help?](#) at the end of this issue.

| Looking Ahead

As the first half of 2026 draws to a close, the situation in Auroville remains unresolved and in many respects has even worsened. No new Governing Board has been appointed, the Secretary's tenure has been further extended until December (or until a full-time Secretary is appointed, whichever is earlier), and the recent court decisions have significantly narrowed the legal avenues available to residents. More Aurovilians have been forced out of the community through deportation, lack of visas, or newly restrictive policies, and the Youth Centre faces an uncertain future.

At the same time, responses within and around the community continue to evolve and deepen. A respected civil society activist has brought wider national attention to the situation in Auroville, including wrongful land transactions.

— *Life remains*



Auroville Botanical Gardens, April 2026



Myths & Facts

Mythbust:

Countering misleading narratives

Over the last five years, an increasing number of misleading narratives have been spreading within Auroville and in the media, and have created confusion. This section aims to clarify and debunk one of these narratives with facts.

You can find other mythbusts in previous issues of [Voices of Auroville](#).

Myth: Opposition to the current administration contradicts Sri Aurobindo and the Mother's teachings about spiritual surrender.

Fact: This narrative fundamentally misrepresents Sri Aurobindo and the Mother's teachings about spiritual evolution, governance, and the nature of Auroville itself. The Mother and Sri Aurobindo consistently emphasised that spiritual growth requires conscious participation, not blind obedience to external authority.

Sri Aurobindo wrote about the dangers of confusing spiritual surrender with submission to human authority. In *The Spiritual Aim and Life*, he states that true spiritual evolution requires "a large liberty" and warns against systems that suppress individual consciousness. In 1969, the Mother similarly emphasised that Auroville should be "a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest".

The current administration's claim of divine mandate contradicts the Mother's explicit guidance that Auroville belongs "to nobody in particular" and that residents must be "willing servitors of the Divine Consciousness", not servants of any human authority. When the Mother spoke of surrender, she referred to surrender to the Divine within, not to administrative officials or government-appointed boards.

Furthermore, the Mother consistently encouraged experimentation and conscious participation in Auroville's development. Dr Kireet Joshi, a respected devotee of the Mother and the architect of the Auroville Foundation Act, established the Residents' Assembly as one of three equal authorities precisely to ensure that those living the experiment would have a voice in its evolution. He emphasised that the Act was designed to ensure residents' freedom to grow and develop activities according to the Charter, noting that "if any attempt is made to curb this freedom, then there is a provision in the Act itself" to protect it.

The Mother's own words about Auroville's governance contradict claims of divine authorisation for authoritarian control: "No rules or laws are laid down. Things will formulate themselves as the latent Truth of the city emerges and gradually takes shape... Nothing must be fixed." This vision of organic, conscious evolution stands in direct opposition to imposed, top-down control justified through claims of spiritual authority.

The suggestion that questioning administrative decisions represents spiritual deficiency reveals a fundamental misunderstanding of both Sri Aurobindo's integral yoga and the Mother's vision for Auroville as a laboratory of conscious evolution. Authentic spiritual surrender opens consciousness to truth and wisdom, it does not close it to legitimate concerns about justice, transparency, or environmental protection.



A meeting of the Residents' Assembly, January 2023



Lived Realities

Voices from Auroville

Voices of Auroville now features interviews, first-person narratives, and testimonies from Aurovilians on the ground and well-wishers closely connected to Auroville. Following the closure of Auroville Today magazine, we wish to give voice to the realities lived by those who have built and continue building Auroville. In this 11th issue, we feature **three exclusive interviews** and one short reflection.

◆ Keeping alive endangered crafts

An interview with Alexandra and Jessamijn, May 2026

◆ Carrying Auroville within

An interview with Ancolie, April 2026

◆ Yes, we are resisting!

A reflection by Mandakini Skoles, June 2026

◆ Holding the thread

An interview with David Wickenden, May 2026

Keeping alive endangered crafts

An interview with Alexandra and Jessamijn, May 2026

In February 2026, the seventh edition of the Endangered Craft Mugaam (camp) once again brought the community together during Auroville's birthday week for an event that has quietly become a cherished tradition. Popularly known as ECM, the week-long gathering celebrates crafts that are increasingly disappearing in the face of changing economies. Unlike conventional craft fairs that focus mainly on display and sale, ECM centres on learning. Children from Auroville and the bioregion spend an entire week immersed in making — learning a wide variety of skills and crafts by working directly with artisans from Tamil Nadu and elsewhere in India.

The mugaam (or camp) brings together children, craftspeople, volunteer organisers and supporters in a lively shared space. Beyond preserving endangered crafts, the event creates a real opportunity for children to experience concentration, collaboration and the joy of making something with their own hands. We spoke to two of the organisers, Alexandra and Jessamijn, about ECM, its origins and why making things matters.

How would you introduce yourselves for our readers?

Alexandra: I volunteer at the Botanical Gardens and with ECM. I came from Luxembourg around 2017 after hearing about [Auroville's] community life from a friend. I intended to stay only a few months, but I am still here!

Jessamijn: We first came because we had friends here and kept visiting over the years. Community life felt beautiful, but it was only after we connected with Auroville's Village Action Group that I could imagine a life in the bioregion, and we eventually moved here in 2010.

How did the Craft Mugaam begin?

The Learning Community [alternative education initiative] often visited Marudam [Farm School near Tiruvannamalai] where children learned directly from artisans during a craft week. That experience was incredibly inspiring. Johnny [an Auroville pioneer] was always interested in organising something similar in Auroville.



7th edition of the Endangered Crafts Mugaam, February 2026

— *Keeping alive endangered crafts*

Around Auroville's 50th birthday celebrations, [Auroville resident and designer] Marc wrote a proposal, and that's how ECM began.

Usually craft fairs are exhibitions. What made you focus on hands-on learning for children?

What moved us at Marudam was the experience of immersion. In most schools, children may get only one or two hours of craft activities. But here they spend entire days making things with their hands. They sit, concentrate deeply and complete something themselves.

One of Johnny's strongest beliefs is that children gain confidence when they realise they can make anything they imagine.

When children begin making things themselves, they also start understanding the labour, skill and intelligence involved in handmade work. It changes how they relate to artisans and craft traditions.

How do children respond to it?

The children are incredibly excited. Every morning after assembly they can hardly wait to run to the craftspeople.

We also work with around 50 craftspeople, many from outside Auroville and even outside Tamil Nadu. Around 180 children participate every year, including children from outreach schools and one school from Gujarat.

Over the years people have donated materials, tools, food and snacks. That collective spirit is one of the most beautiful aspects of the event.

How has ECM evolved over the years?

Organisationally, it has become easier because the team now understands how the week functions. Strong relationships have also developed with craftspeople over time.

Every year ECM introduces themes. One year it was insects, another mushrooms, and this year it was birds. The themes allow each artisan to interpret the subject through their own medium. This year the team also introduced hyacinth-based craft.

Evening performances have also become an important part of the gathering. This year musicians from Chennai performed songs inspired by ancient Tamil landscapes, even recreating instruments based on museum references.



— *Keeping alive endangered crafts*



What have been the biggest challenges?

Funding is always a challenge because the project does not generate profit. Every year funds must be raised again.

There is also increasing formalisation. Originally this was a very light, volunteer-driven activity, but now there are administrative expectations and accounting responsibilities. At the same time, many people continue contributing voluntarily — through workshops, materials, food or donations — and that collective energy keeps the event alive.

Any moments that particularly stayed with you?

One deeply moving moment involved a girl from Deepam School [Auroville's school for children with special needs] who returned to teach crochet during the craft week. When her father saw her teaching, he became emotional and said how proud he was.

There's also something beautiful about the relationships that form among the artisans themselves. Many women artisans say they value this week because it gives them joy, friendship and a creative space away from daily routines.

Any concluding thoughts?

We really hope this inspires other communities. We were inspired by Marudam, and now others are becoming inspired by us.

What makes this work is the spirit behind it — people doing things voluntarily, with care, passion and love. The energy comes from people genuinely wanting to create something together. That's what makes it alive.

In conversation with Mari, May 2026

A longer version of this interview can be found on the auroville.media website, or by scanning the attached QR code.



Scan for
full version



Carrying Auroville within

An interview with Ancolie, April 2026

Ancolie was born and raised in Auroville. After leaving for Europe, her period of inner searching led her to Vipassana and laughter yoga. These experiences led her back 'home' to Auroville, where she works in land and tree care, and practises meditation and laughter. For Ancolie, Auroville is not just a place, but something she carries within herself wherever she goes.

Can you tell us about your family's arrival in Auroville, and your childhood here?

My father first heard about Auroville when he was in Germany. He wrote to the Mother, who invited him to come. He travelled across India, meeting various teachers and holy men, and eventually met the Mother in 1973 and decided to stay in Auroville. My mother arrived in 1975. She never met the Mother, but she felt deeply drawn to the place.

They began their life in Aurogreen, and I was born soon after. My childhood was truly beautiful. We lived very simply and closely with the land. My mother grew our food, and there was a deep sense of being held and cared for.

My father supplied food for Auroville. They milked cows every morning, and I cared for my own goats with great pride.

I feel very fortunate to have been born here.

How did your path unfold beyond Auroville, and what brought you back?

I attended Transition school. When Auroville's fluid schooling system began to fragment, I completed my baccalaureate in Pondicherry, which was deeply challenging.

I was always drawn to planting trees. It remained a quiet thread running through everything.



Ancolie in 2024

After finishing school, I did my first Vipassana [meditation retreat]. That marked the beginning of my deeper interest in spirituality, although I was still quite lost.

I then went to Europe, but it was profoundly difficult for me to navigate the outside world with ease. Then I encountered people who showed me a different dimension of being, rooted in laughter, joy and connection. These included Dr Roland Schutzbach, Dr Madan Kataria, and Patch Adams*.

** Dr Madan Kataria is a medical doctor and the founder of Laughter Yoga, a movement that uses intentional laughter and breathing exercises to improve health, reduce stress, and build human connection worldwide.*

Dr Roland Schutzbach was a German doctor in philosophy and close friend of Dr Kataria. He was a philosopher of laughter, globetrotter, teacher, and musician, among other things.

Dr Hunter 'Patch' Adams is a physician and social activist known for bringing humor, compassion, and clowning into medicine to promote healing and human connection.

— *Carrying Auroville within*



Blooming Plumeria in the Botanical Gardens, March 2026

I began assisting with Dr Schutzbach's laughter parades in Germany and Switzerland, and interviewed people about laughter.

Yet I carried a persistent longing to return to Auroville throughout this time. In a Swiss spiritual centre for unity, I came to a deeper understanding of who the Mother was. I had a deeper perception of a sense of immensity, a vast inner opening that is difficult to put into words.

I had also always seen Auroville as a place of ecological possibility. So I returned.

I studied in the botanical gardens, and started planting indigenous trees in the Greenbelt. But funding was withdrawn after some time.

How does Auroville live within you? In what sense is it home, and has there been an inner thread that has guided you over the years?

I feel that because I was born and grew up here, there is no real separation. I am Auroville, and Auroville is me. Wherever I go, I carry it within me.

I remember living in a large shared house in Taiwan with people from different parts of the world. We lived together in harmony, and it felt like a small Auroville.

Wherever I go, I carry the aspiration to move closer to the different aspects of the Divine Mother, and live that consciousness and a divine life. I believe there is a divine force, an invisible presence that guides us. It's essential to return again and again to that unshakeable faith, because the mind pulls us in many directions.

How do you experience what is happening in Auroville at the present?

Right now, it feels like there's psychological pressure and fear. People are afraid to express their opinions, are losing work, feeling overwhelmed, even broken.

There is also a tendency to surrender and let others decide and govern. But this is not why we are here. Auroville is not meant to function under conventional structures. If we allow that, it ceases to be Auroville.

Has this time of uncertainty revealed anything to you about yourself?

It has shown me the fear I carry and the uncertainty of knowing if I will still be able to live here.

So the question becomes whether I will stand for what I believe, or remain silent. I feel clear that I need to speak up. For example, there are not enough of us asking under what authority actions like the dismantling of the Youth Centre are being taken. The youth are the future, and they need to be supported.



— *Carrying Auroville within*

If this moment is a teacher, what is it asking of us?

I feel it's asking: Are we ready to stand for what we believe, or will we allow ourselves to be crushed? It's important to take a stance against what feels unjust.

How do you experience your role or contribution to Auroville?

After meeting my mentors in Europe, I realised that one can choose joy, laughter and lightness. There is so much suffering in the world. Part of my role is simply to bring more joy into it. There is always something to laugh about.

What daily practices help you return to yourself?

I have returned to laughter consciously. Recently, I felt overwhelmed, so I began a forty-day laughter practice. Laughter creates a sense of relaxation and lightness, and happiness naturally arises.

Children express emotions very freely, and laugh up to 300 times a day. As adults, we sometimes hardly laugh at all.

I would love to see a laughter club here. It is a way of releasing accumulated tension, and of observing what shifts within. Approaching laughter as a practice can seem mechanical, but it is an intentional process. The body responds first, and the mind gradually follows and something shifts.

Meditation also helps me quiet the mind, to be with nature. To simply sit and listen to the trees, brings me back.

When you imagine Auroville some years from now, what do you hope for?

Something very simple: goodwill. Auroville was built on people who came with goodwill. I also hope we move beyond this division of "us" and "them", to recognise that there is only "us". Differences need not create separation.

I hope for a movement toward community unity, guided by a higher understanding, and by love. At the moment, it feels fragmented, but we can hold the aspiration to come back into a shared movement.

In conversation with Mira Solis, April 2026

A longer version of this interview can be found on the auroville.media website, or by scanning the attached QR code.

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Yes, we are resisting!

A reflection by Mandakini Skoles, June 2026

Mandakini Skoles lives in the coastal aforested community of Eternity, now threatened by land exchanges. Born in Auroville, she followed the Sri Aurobindo Ashram education curriculum before returning in 2009. The reflection below, initially published on social media in early June 2026, is inspired by Sri Aurobindo's book War and Self-Determination. "The book reminds us that the deepest threat to a collective is not disagreement, but the loss of the freedom necessary for its soul to express itself. It is in that spirit that I offer the thoughts above", she writes.

They want people to believe that Aurovilians are resisting the building of the city the Earth needs. That we are resisting the consolidation of lands required within the Master Plan area. That we are standing in the way of Auroville's future.

We are resisting. Yes!
But not the building of the city.
Not the consolidation of lands.
Not the realisation of Auroville's future.

What we resist is something else.
We resist domination.
We resist the concentration of power without meaningful participation.
We resist the gradual strangulation of the freedom necessary for a conscious community to evolve.

Because Auroville was never conceived as a population to be administered. It was conceived as a living experiment in human unity, sustained by the free participation of self-determining individuals seeking a higher collective consciousness.

A city built through coercion may produce roads, buildings, and infrastructure. But Auroville was never meant to be only a "smart city," it was conceived to be an intelligent conscious collective expressing itself in material life.



A drone view of Eternity community, March 2026

Its deeper purpose is the creation of a conscious collective life.

And such a collective cannot be manufactured through command, control and uniformity. It can only emerge through trust, participation, and the freedom to contribute meaningfully to a shared future.

Yes, we are resisting.

Not the city.

But any process that undermines the very conditions required for the soul of that city to exist.

***Initially published by Mandakini Skoles
on 3rd June 2026***

Holding the thread

An interview with David Wickenden, May 2026

The Auroville Global Fellowship is an independent global network of more than 50 individuals from around the world who share deep ties to Auroville. The Fellowship was founded in 2024 and is unaffiliated with any Auroville institution. In January 2025, a subgroup published Auroville in Crisis & the Way Forward, documenting a governance crisis unfolding since 2021. One year later, they released a follow-up report finding that every issue had since intensified, and that India's own Parliamentary Standing Committee had reached similar conclusions. Fellow David Wickenden, who served as primary author of both reports, answers our questions.

To start, could you tell us a little about yourself and what first brought you to Auroville? How did you contribute to Auroville's life?

I discovered Sri Aurobindo while studying Indian philosophy and yoga at university. The moment I heard about Auroville, I knew I had to go. I lived there from 1975 to 1983. Back then, everyone did a bit of everything: worked on the Matrimandir, planted trees, worked in the kitchen, whatever needed doing. I got involved in education, edited grant proposals, helped start *Auroville Notes* (now *Auroville News and Notes*) and helped launch a short-lived magazine, the *Auroville Review*. It ultimately failed, but a few years later, from the ashes, *Auroville Today* emerged with a talented new team and a strong mission.

After you left Auroville, where did your journey lead you, and what kept you busy?

I followed the trail of communications and strategy and learned a lot. I worked for a large international news organisation and a global strategic communications consulting firm, and ultimately became head of corporate strategy at that firm and at a large American non-profit. It was all training and karma yoga. I never lost my inner connection to Auroville or to Sri Aurobindo and the Mother. That's been with me always.



David Wickenden in Auroville in the 1970s

Even living far away, how has Auroville shaped how you see the world and your work? Did you keep an active connection with Auroville and its on-the-ground reality?

Auroville's mission, vision, values and work are central to my life. Auroville is at the forefront of humanity's struggle to evolve higher consciousness in the face of enormous resistance. It's an essential node whose integrity we have to fight to protect. Not just for its own sake, but also for the planet and humanity.

I keep in touch through the news channels and the diaspora of friends, supporters, and residents. Authentic community news channels like *Voices of Auroville* are essential.

— *Holding the thread*

When were you invited to the Auroville Global Fellowship? Why did you accept the invitation?

I was contacted as it was getting started. I accepted immediately because I'd felt for a long time that there was a need to knit together the global diaspora in a thoughtful way to support the Auroville community and each other. The Fellowship is just a start. There's much more to be done to connect people in dynamic ways that can make a positive difference.

You were one of the authors of the Fellowship's first report, Auroville in Crisis and the Way Forward. In February 2026 the sub-group released its follow-up report, One Year Later, of which you are the primary author. Who was involved and how did you work together?

It's important to emphasise that this has been a collective effort. Many people who follow what's happening carry Auroville in their hearts and stand in solidarity with the community. I may have "held the pen", but more than twenty people from America, Europe, India, and Asia-Pacific contributed ideas and hands-on work over many months.

There's a shared perspective and understanding and an aspiration to help. Online meeting tools have made a huge difference, as have others like Google Docs. I've long since lost count of how many online meetings, discussions, emails, and editing sessions we've had!

A year on, what had changed in Auroville that made you feel a second report was necessary?

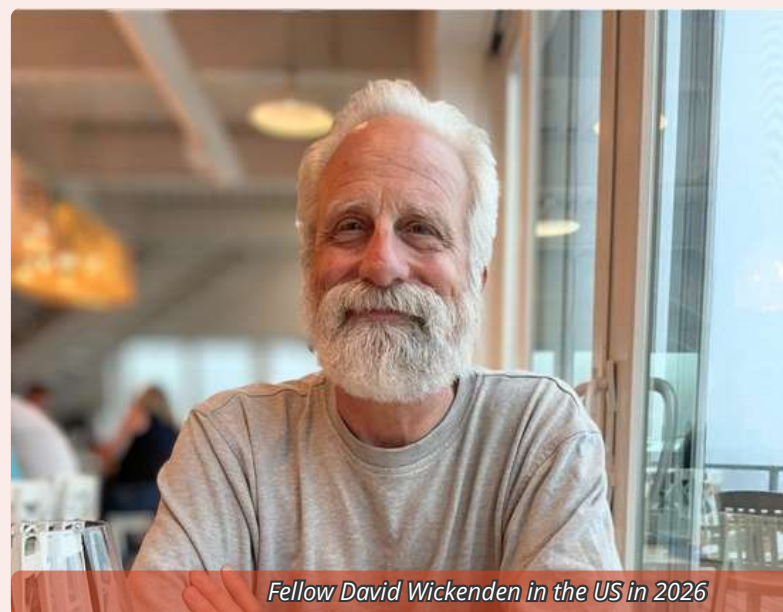
The situation was clearly getting worse. It was alarming and distressing. All of the issues we'd highlighted in the first report were intensifying and accelerating — metastasising.

We felt that more was needed to draw attention to what was going on, to help people understand the reality, its impact on Auroville residents, and the implications for the future. We felt the need to create a historical record of the truth in the face of a deliberate effort by the administration to falsify and erase Auroville's history.

Given all the bad news from Auroville, why should those who love Auroville but feel overwhelmed actually read the report?

It is overwhelming! It's painful. It's stressful. It's difficult. It's hard to grasp the bigger picture, and even harder not to feel discouraged and helpless, facing a firehose of discouraging news and disinformation being pushed out by the administration. There's a temptation to look away, to compartmentalise, shut down, deny.

The report should be read because it gives the big picture and shows how positive change is possible with specific suggestions. By connecting the dots and identifying patterns, it seeks to build a stronger framework for shared understanding and action.



Fellow David Wickenden in the US in 2026

— *Holding the thread*

Difficult truths must be confronted if we're to reach a deeper level of understanding and, ultimately, transformation. Hard as *One Year Later* may be to read, it's important for that reason, and to show that there are ways out of the current situation if the administration has the will to do so. We hope as many people as possible will read and share it.

Who is the report addressed to, and what are you hoping to achieve by it?

It's addressed to government officials, parliamentarians, thought leaders, and people of influence in India. But it's also addressed to Auroville residents, supporters, the international community, and everyone of goodwill who feels a connection with Auroville.

The aim is to increase visibility, create a shared understanding, and spark positive action to restore collaborative governance and operational balance as laid out in the *Auroville Foundation Act*, and to reestablish the core values identified in the Charter and in the many comments the Mother wrote and made about Auroville. That is not to say the community can or should return to the past, which was far from perfect. Rather, we should learn from and build on this experience to emerge with a new level of understanding and action, with a re-commitment to essential principles and practice.

What would a genuine course correction actually look like in practice? Do you personally still believe this situation can be turned around?

Yes, of course it can be turned around, and it must be turned around!

The two reports outline specific steps to achieve that. Several are highlighted in the Parliamentary Committee report as well. They aren't complicated. What's needed is understanding, goodwill, and constructive action from the central government, a new Governing Board, and a new Secretary. A fresh start on a different footing.

One practical step toward a course correction would be for the Ministry of Education to appoint a new Governing Board with members who meet the criteria set forth in the Auroville Foundation Act, and who are committed to working collaboratively with the residents, along with a new International Advisory Council, which, as required by the Act, also needs to be appointed. That, as well as appointing a new Secretary who truly understands Auroville's unique character and is committed to supporting its development in harmony with all stakeholders, would go a long way towards reestablishing necessary trust, harmony, and enthusiastic participation.

What can members of the community, near and far, do to help improve the situation in Auroville?

Keep the faith, stand and speak up for what's right. History shows that many seemingly hopeless situations have been overcome through smart, determined, collective action sustained over time. Restoration and renewal can emerge from the crucible. The call now is to resist injustice, corruption, and falsehood. Our most important action is to do our inner and outer work as an offering, with aspiration, sincerity, and surrender.

As a practical matter, many individuals and groups in Auroville need material support.

— *Holding the thread*

There are ways for people outside Auroville to help. Many people contributing a little can make a big difference. Within Auroville, the community needs to keep exercising its “superpower” of building networks of care: mutual aid, resource- and information-sharing, protecting, and “neighboring”. And of course to continue documenting, calling out, and bearing witness.

We should never underestimate the power of standing up for spiritual values in the face of moral corruption and injustice. That is upholding the *dharma*.

How do you respond to those who question whether people living abroad should be commenting on Auroville’s internal affairs?

What’s the first line of the Auroville Charter? “Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.”

Everyone is deeply mindful of the Indian government’s unique and essential role in supporting Auroville’s vision becoming a reality on its soil. But Auroville is also a universal township. Everyone in the world who values its meaning and purpose has a stake in its wellbeing. Each of us, in our own way, wherever we live, is a steward of its values and purpose. To me, that means the global community not only has a right but also a responsibility to speak up about what’s happening, express concern for its future, and do what we can to uphold its intentions and ideals.

Do you still have hope and faith in the future of Auroville, both its physical manifestation and its ideals?

I’m never without hope and faith! The Mother has planted a seed in Auroville that will surely flower, no matter what the forces of resistance are. We need to take the long view while dealing with the current situation.

Yes, there are moments of despair and hopelessness. But there are also the teachings of Sri Aurobindo and the Mother to shed light and offer strength. Everyone should read Gilles Guigan’s two-volume collection, *Auroville in Mother’s Words*.

None of us can pretend to see the future, but we can and must aspire, work, and trust every day toward the victory of the Truth. Above all, we can work to the fullest extent of our personal capacity to realise that victory within ourselves and, in whatever external ways we can, within the community and the world outside.

In conversation with Myosotis Sylvatica, May 2026

Read the Auroville Global Fellowship’s report One Year Later by [clicking here](#), or by scanning the attached QR code.

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Report



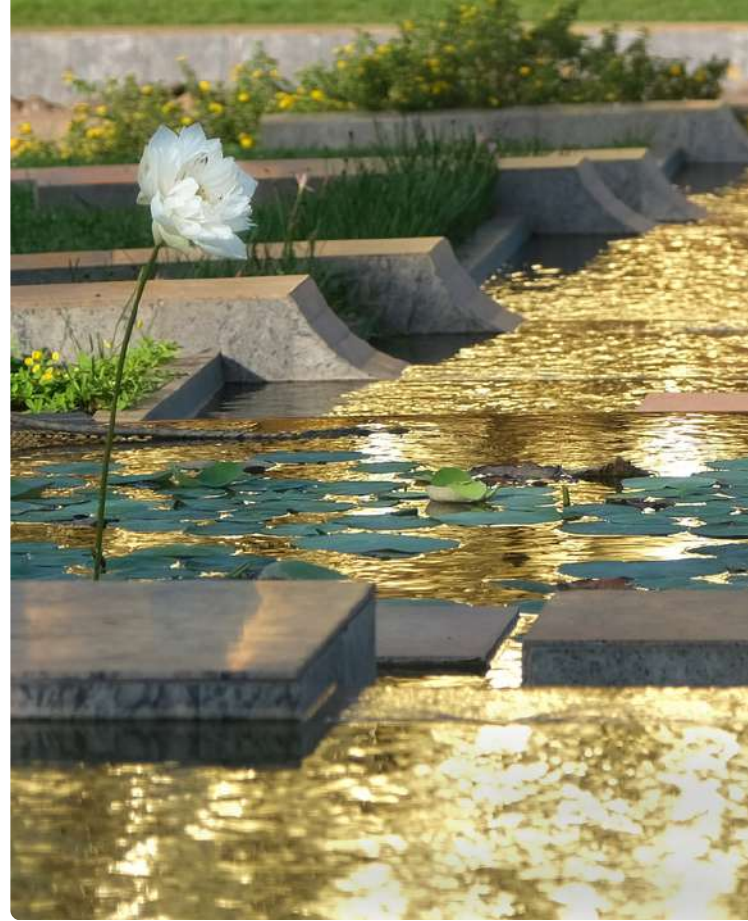
— *How to help?*

Thank you for reading our 11th issue of *Voices of Auroville*. We hope that you found it an informative read, despite the alarming news it covers.

The aim of our journal is to give voice to the Residents' Assembly of Auroville and uphold its decades of work to realise 'the City the Earth Needs' for the common good.

Wondering what you can do to help the Auroville community?

Here are a few immediate suggestions:



1 Stay updated and well informed

The new administrative regime has invested much of its efforts in **controlling the narrative** by censoring information, publishing oversimplified propaganda through diverse channels and punishing dissenting views. Today more than ever, we are all invited to be discerning and check where each piece of information originates from.

Some other reliable and fact-based news sources include the www.auroville.media website, and a community-led newsletter called the Evolving Galaxy Bulletin. For more information, contact media@auroville.services

To subscribe to *Voices of Auroville*, contact voa@auroville.services

2 Spread the word, raise awareness

Share this journal - and other testimonies - with your contacts and friends to make sure the voices of Aurovilians are not silenced. Everyone should know that Auroville needs help. If you can, reach out to potential change-makers: people with a wide network, journalists, philanthropists, diplomats, artists...

3 Offer your service or financial support

The current struggle for Auroville's survival requires everyone's help and participation. If you are able to offer some of your time and energy, or if you can offer some financial support to help those whose livelihoods have been impacted by the current crisis, reach out to us at voa@auroville.services.

Thank you - together we are stronger.



“Unity through uniformity is an absurdity. Unity must be realised through the union of the many. Each one is part of the unity; each one is indispensable to the whole.”

– The Mother,
8th October 1969



Auroville's 50th anniversary, 28th February 2018

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VOICES OF AUROVILLE

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