Auroville
INTERNATIONAL UNIVERSITY CENTRE
AUROVILLE
FOUNDATION-STONE CEREMONY
28. 2. 1968

"The silent soul of all the world was there"

On 28th February 1968
the whole world played a part
in laying the foundation-stone of Auroville...
the town dedicated
to the youth of the world.

A boy and a girl
from many countries
came to Auroville
bringing with them a handful of earth
from their country.
The earth of all lands was put
into the foundation-stone structure
as a symbol
of their determination
to realise a true universal harmony.
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ILLUSTRATIONS:

1. The Repository of Earth from Different Nations
2. Model of Auroville
Auroville wants to be a new creation expressing a new Consciousness in a new way and according to new methods...

Auroville offers itself to all who aspire to live the Truth of Tomorrow.
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 servitor 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 realisations.

4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

28.2.1968
UNESCO RESOLUTIONS ON AUROVILLE

1st UNESCO RESOLUTION PASSED UNANIMOUSLY AT THE GENERAL CONFERENCE HELD IN PARIS IN OCT.-NOV 1966.

The general Conference,

Being apprised that in connection with the commemoration of the twentieth anniversary of Unesco, the Sri Aurobindo Society, Pondicherry, India, a non-governmental organisation affiliated to the Indian National Commission for Unesco, proposes to set up a cultural township known as “Auroville” where people of different countries will live together in harmony in one community and engage in cultural, educational, scientific and other pursuits,

Noting that the township will have pavilions intended to represent the cultures of the world, not only intellectually but also by presenting different schools of architecture, painting, sculpture, music, etc. as part of a way of living,

Appreciating that one of the aims of “Auroville” will be to bring together in close juxtaposition the values and ideals of different civilizations and cultures,

Expresses the belief that the project will contribute to international understanding and promotion of peace and commends it to those interested in Unesco’s ideals.
2nd UNESCO RESOLUTION ON AUROVILLE PASSED UNANIMOUSLY
AT ITS GENERAL CONFERENCE HELD IN PARIS
IN OCTOBER - NOVEMBER, 1968.

Resolution 4. 131: The General Conference,

Recalling that in connection with commemoration of the 20th anniversary of UNESCO, the Sri Aurobindo Society, Pondicherry, India, had taken steps to establish an international cultural township known as Auroville where people of different countries will live together in one community and engage in cultural, educational and other pursuits, and that this project has been commended to all those interested in UNESCO's ideals in resolution 4.36 passed at the fourteenth session of the General Conference,

Considering that Member States, believing in the pursuit of truth and the free exchange of ideas and knowledge, have agreed and determined to develop and to increase the means of communication between their peoples,

Considering also that, despite the technical advance which facilitates the development and dissemination of knowledge and ideas, ignorance of the way of life and customs of peoples still presents an obstacle to friendship among the nations, to peaceful co-operation, and to the progress of mankind,

Taking account of the Universal Declaration of Human Rights, the Declaration on the Promotion among Youth of the Ideas of Peace, Mutual Respect and Understanding between Peoples and the Declaration of the Principles of International Cultural Co-operation,

Noting that the foundation stone of Auroville has been laid on 28 February 1968 and that the youth of many nations participated in this solemn ceremony symbolizing the coming together of nations in a spirit of human unity,

Confident that Auroville with its many interrelated sub-projects will add a new dimension to UNESCO's activities for the promotion of international co-operation and understanding and appreciation of cultural and human values,

Invites Member States and international non-governmental organizations to participate in the development of Auroville as an international cultural township designed to bring together the values of different cultures and civilisations in a harmonious environment with integrated living standards which correspond to man's physical and spiritual needs.
Pondicherry was Sri Aurobindo’s place of political exile and spiritual unfolding. His effulgent message radiated to different parts of the world from Pondicherry. It is appropriate that seekers of enlightenment from various lands should find a new city there bearing Sri Aurobindo’s name. It is an exciting project for bringing about harmony among different cultures and for understanding the environmental needs for man’s spiritual growth.

May Auroville truly become a city of light and of peace.

— Indira Gandhi
The Prime Minister of India

New Delhi, 25.3.1969
AN OPEN LETTER TO
U THANT
Secretary General of the United Nations

Your Excellency,

At this moment when the attention of the whole world is directed toward the possible founding of a truly universal university, we make bold to submit plans for a pedagogy of peace and a planetary education as they have been conceived for Auroville.

It has seemed to us that whatever advantages a purely academic international university may present for the evolution of an international culture and the formation of an international body of specialists, such a university would suffer fatally from the same limitations as those which, in the eyes of our youth, make suspect even the most magnificent and best established of our national universities.

Actually what our university faculties lack most is a wide field of activity where students can put into immediate practice the abstract, theoretical ideas which have been proposed to them: a society which would be a direct extension of the university and which, instead of keeping the students in quarantine in the seats of a lecture hall, would offer them the constant and inexhaustible stimulation of a full political, economic, social and creative life. What is needed is a new system of education, one which does not limit by entrance examination or otherwise the access to university life, but which opens it to everyone—to the artist and the artisan, for example, the factory worker and the farmer—according to his tastes and capacities; a system which would enter the whole life of man—his aspiration, his work, his play—in the rhythm of his daily development.

Rather than another set of magnificent buildings with laboratories, libraries and lecture halls, there is a critical need for a new, organic and living relation between the university and society, for an open school in an open community which would put an end to the malaise of the younger generation and inaugurate an era of lifelong education for everyone.

This is why Auroville has been conceived not as a city with a university in it, but as an experimental symbiosis of university and society—a university—whose first aim would be the progressive creation of a town, of a society entirely dedicated to education and the evolution of planetary man.

In order, however, to realise that miracle which will one day be life-long education for everybody, many taboos must be overcome, and as many bridges must be built as there are now divisions, not to say abysses; between nation and nation, race and race, between school and society, between education, work and play, between
university education and primary, maternal and prenatal education, between science and the humanities, between one philosophy and another, one generation and the next. It is only such bridges and conquests that will enable humanity to become reconciled to itself and its fabulous destiny, which is to transform itself ceaselessly.

Finally a great reversal of perspective is necessary, one which looks forward rather than backward. This means that we must keep a place in our hearts for the unknown, for the future, be it in the form of a new scientific or philosophical discovery, of a meeting with beings from other solar systems or even with our own children, the existence of a new space-time, or simply the presence of the infinite.

If, like adult dogs and cats, we find it difficult to play together, we can have the assurance that the puppy and the kitten who grow up together will be able to live together when they are adult, and to practise together the plays of friendship. That which little children possess spontaneously, the capacity to recognise and adopt the other, the unknown, into the unity of a native universal consciousness, we should not destroy in our schools but rather develop in appropriate educational environments. And such environments can be the fruit only of a society which is dedicated to the ideal of oneness. This, in brief, is what we consider our pedagogy of oneness.

To return to the world university itself which is the subject of this letter, let us say that only a union of the universities and other educational centres of all the countries in the world could pretend to this title. Such a union connecting all in an immense network of continuous exchange of information would enable every student in the world to profit from the best teachers and specialists, within an electronic, omnipresent and global community.

The central seat of such a universal university should not belong to any nation in particular, but to mankind as a whole. It should be a free port for new ideas, a sanctuary for youth, and an asylum for all those persecuted by the justice of the past and redeemed by the justice of the future. It would be a true laboratory for a society of the future, a working pilot prototype of the global world to come and a continuous source of inspiration to all.

For more than a generation Sri Aurobindo and The Mother in their Ashram and its International Centre of Education in Pondicherry have prepared this universe consciousness, this universal philosophy, this universal aspiration.

Today this new consciousness is materialising in Auroville, the University, which is building into its very structure the ideal of human unity proposed by Sri Aurobindo. And the noosphere of our planet, surcharged with hope, is sending out its first invitations for us to dream together and to create together the earth for our children.

YVONNE ARTAUD
Auroville Service of Education
LA RAISON D'ÊTRE FOR AUROVILLE

The present evolutionary crisis comes from a disparity between
the limited faculties of man—mental, ethical and spiritual—and
the technical and economical means at his disposal.

At present mankind is undergoing an evolutionary crisis in which is concealed a
choice of its destiny; for a stage has been reached in which the human mind has
achieved in certain directions an enormous development while in others it stands
arrested and bewildered and can no longer find its way. A structure of the external
life has been raised up by man's ever-active mind and life-will, a structure of an unma-
angeable hugeness and complexity, for the service of his mental, vital, physical claims
and urges, a complex political, social, administrative, economic, cultural machinery,
an organized collective means for his intellectual, sensational, aesthetic and material
satisfaction. Man has created a system of civilization which has become too big for
his limited mental capacity and understanding and his still more limited spiritual and
moral capacity to utilize and manage, a too dangerous servant of his blundering ego
and its appetites. For no greater seeing mind, no intuitive soul of knowledge has yet
come to his surface of consciousness which could make this basic fullness of life a
condition for the free growth of something that exceeded it. This new fullness of the
means of life might be, by its power for a release from the incessant unsatisfied stress
of his economic and physical needs, an opportunity for the full pursuit of other and
greater aims surpassing the material existence, for the discovery of a higher truth and
good and beauty, for the discovery of a greater and diviner spirit which would inter-
vene and use life for a higher perfection of the being; but it is being used instead for
the multiplication of new wants and an aggressive expansion of the collective ego.
At the same time Science has put at his disposal many potencies of the universal Force
and has made the life of humanity materially one; but what uses this universal Force is
a little human individual or communal ego with nothing universal in its light of know-
ledge or its movements, no inner sense or power which would create in this physical
drawing together of the human world a true life unity, a mental unity or a spiritual
oneness. All that is there is a chaos of clashing mental ideas, urges of individual and
collective physical want and need, vital claims and desires, impulses of an ignorant
life-push, hungers and calls for life satisfaction of individuals, classes, nations, a rich
fungus of political and social and economic nostrums and notions, a hustling medley
of slogans and panaceas for which men are ready to oppress and be oppressed, to kill
and be killed, to impose them somehow or other by the immense and too formidable
means placed at his disposal, in the belief that this is his way out to something ideal.
The evolution of human mind and life must necessarily lead towards an increasing
universality; but on a basis of ego and segmenting and dividing mind this opening
to the universal can only create a vast pollutation of unaccorded ideas and impulses, a
surge of enormous powers and desires, a chaotic mass of unassimilated and intermixed mental, vital and physical material of a larger existence which, because it is not taken up by a creative harmonizing light of the spirit, must welter in a universalized confusion and discord out of which it is impossible to build a greater harmonic life.

*Without an inner change man can no longer cope with the gigantic development of the outer life.*

A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past which were a combination of association and regulated conflict, an accommodation of egos and interests grouped or dovetailed into each other to form a society, a consolidation by common general life-motives, a unification by need and the pressure of struggle with outside forces. It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way.

The evolution of mind working upon life has developed an organization of the activity of mind and use of matter which can no longer be supported by human capacity without an inner change. An accommodation of the ego-centric human individuality, separative even in association, to a system of living which demands unity, perfect mutuality, harmony, is imperative. But because the burden which is being laid on mankind is too great for the present littleness of the human personality and its petty mind and small life-instincts, because it cannot operate the needed change, because it is using this new apparatus and organization to serve the old infra-spiritual and infrarational life-self of humanity, the destiny of the race seems to be heading dangerously, as if impatiently and in spite of itself, under the drive of the vital ego seized by colossal forces which are on the same scale as the huge mechanical organization of life and scientific knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting incertitude. Even if this turns out to be a passing phase or appearance and a tolerable structural accommodation is found which will enable mankind to proceed less catastrophically on its uncertain journey, this can only be a respite. For the problem is fundamental and in putting it evolutionary Nature in man is confronting herself with a critical choice which must one day be solved in true sense if the race is to arrive or even to survive.

*The exaltation of the collectivity of the State only substitutes the collective ego for the individual ego.*

A rational and scientific formula of the vitalistic and materialistic human being and his life, a search for a perfected economic society and the democratic cultus of the average man are all that the modern mind presents us in this crisis as a light for
its solution. Whatever the truth supporting this idea, this is clearly not enough to meet the need of a humanity which is missioned to evolve beyond itself or, at any rate, if it is to live, must evolve far beyond anything that it at present is.

A life-instinct in the race and in the average man himself has felt the inadequacy and has been driving towards a reversal of values or a discovery of new values and a transfer of life to a new foundation. This has taken the form of an attempt to find a simple and ready-made basis of unity, mutuality, harmony for the common life, to enforce it by a suppression of the competitive clash of egos and so to arrive at a life of identity for the community in place of a life of difference. But to realize these desirable ends the means adopted have been the forcible and successful materialization of a few restricted ideas or slogans enthroned to the exclusion of all other thought, the suppression of the mind of the individual a mechanized compression of the elements of life, a mechanized unity and drive of the life-force, a coercion of man by the State, the substitution of the communal for the individual ego. The communal ego is idealized as the soul of the nation, the race, the community; but this is a colossal and may turn out to be a fatal error. A forced and imposed unanimity of mind, life, action raised to their highest tension under the drive of something which is thought to be greater, the collective soul, the collective life, is the formula found. But this obscure collective being is not the soul or self of the community; it is a life-force that rises from the subconscious and, if denied the light of guidance by the reason, can be driven only by dark massive forces which are powerful but dangerous for the race because they are alien to the conscious evolution of which man is the trustee and bearer. It is not in this direction that evolutionary Nature has pointed mankind; this is a reversion towards something that she had left behind her.

If humanity is to survive, a radical transformation of human nature is indispensable.

But it has not been found in experience, whatever might have once been hoped, that education and intellectual training by itself can change man; it only provides the human individual and collective ego with better information and a more efficient machinery for its self-affirmation, but leaves it the same unchanged human ego.

Nor can human mind and life be cut into perfection — even into what is thought to be perfection, a constructed substitute, — by any kind of social machinery; matter can be so cut, thought can be so cut, but in our human existence matter and thought are only instruments for the soul and the life-force. Machinery cannot form the soul and life-force into standardized shapes; it can at best coerce them, make soul and mind inert and stationary and regulate the life’s outward action; but if this is to be effectively done, coercion and compression of the mind and life are indispensable and that again spells either unprogressive stability or decadence. There is the possibility that in the swing back from a mechanistic idea of life and society the human mind may seek refuge in a return to the religious idea and a society governed or sanctioned
by religion. But organized religion, though it can provide a means of inner uplift for the individual and preserve in it or behind it a way for his opening to spiritual experience, has not changed human life and society; it could not do so because, in governing society, it had to compromise with the lower parts of life and could not insist on the inner change of the whole being; it could insist only on a credal adherence, a formal acceptance of its ethical standards and a conformity to institution, ceremony and ritual. Religion so conceived can give a religio-ethical colour or surface tinge, — sometimes, if it maintains a strong kernel of inner experience, it can generalize to some extent an incomplete spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence. A total spiritual direction given to the whole life and the whole nature can alone lift humanity beyond itself. Another possible conception akin to the religious solution is the guidance of society by men of spiritual attainment, the brotherhood or unity of all in the faith or in the discipline, the spiritualization of life and society by the taking up of the old machinery of life into such a unification or inventing a new machinery. This too has been attempted before without success; it was the original founding idea of more than one religion; but the human ego and vital nature were too strong for a religious idea working on the mind and by the mind to overcome its resistance. It is only the full emergence of the soul, the full descent of the native light and power of the Spirit and the consequent replacement or transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect this evolutionary miracle. At first sight this insistence on a radical change of nature might seem to put off all the hope of humanity to a distant evolutionary future; for the transcendence of our normal human nature, a transcendence of our mental, vital and physical being, has the appearance of an endeavour too high and difficult and at present, for man as he is, impossible. Even if it were so, it would still remain the sole possibility of the transmutation of life; for to hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle. But what is demanded by this change is not something altogether distant, alien to our existence and radically impossible; for what has to be developed is there in our being and not something outside it: what evolutionary Nature presses for, is an awakening to the knowledge of self, the discovery of self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation. It is, besides, a step for which the whole of evolution has been a preparation and which is brought closer at each crisis of human destiny when the mental and vital evolution of the being touches a point where intellect and vital force reach some acme of tension and there is a need either for them to collapse, to sink back into a torpor of defeat or a repose of unprogressive quiescence or to rend their way through the veil against which they are straining. What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the
way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the being there must always be some answer in the Divine Reality and in Nature.
AUROVILLE
INTERNATIONAL UNIVERSITY CENTRE

The conditions under which men live upon earth are the result of their state of consciousness. To seek to change the conditions without changing the consciousness is a vain chimera. All who have had the perception of what could be and should be done to improve the situation, in the different domains of human life, economical, political, social, financial, educational or sanitary, are precisely the individuals who have developed their consciousness more or less to an exceptional degree and put themselves in contact with higher planes of consciousness. But their ideas remained on the whole theoretical; or, if an attempt was ever made to realise them practically, it always failed lamentably in the long or short run: for no human organisation can change radically unless human consciousness itself changes. Prophets of a new humanity have followed one another, religions, spiritual or social, have been created, their beginnings were at times full of promise: but, as humanity was not transformed at heart, the old errors arising from human nature itself have reappeared gradually and after a time it was found that one was left almost at the same spot from where one had started with so much hope and enthusiasm. In this effort, however, to improve human conditions there have always been two tendencies, which although apparently contrary to each other should rather be complementary and together work out the progress. One seeks a collective reorganisation, something that would lead towards an effective unity of mankind: the other declares that all progress is made first by the individual and insists that it is the individual who should be given conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both the lines. Collective progress and individual progress are interdependent. Before the individual can take a leap forward, it is necessary that something of an antecedent progress be achieved in the collective life. A way has therefore to be found whereby the twofold progress can go on simultaneously.

It is in answer to this pressing need that Sri Aurobindo conceived the scheme of his International University, so that the elite of humanity may be made ready who would be able to work for the progressive unification of the race and who at the same time would be prepared to embody the new force descending upon earth to transform it. Some broad ideas would serve as the basis for organising this university centre and as a guide for the programme of studies.

The most important one is that the unity of the human race can be achieved neither through uniformity nor through domination and subjection. A synthetic organisation of all nations, each one occupying its own place in accordance with its own genius and the role it has to play in the whole, can alone effect a comprehensive and progressive unification which may have some chance of enduring. And if the synthesis is to be a living thing, the grouping should be done around a central idea
as high and wide as possible, and in which all tendencies, even the most contradictory, would find their respective places. That idea is to give man the conditions of life necessary for preparing him to manifest the new force that will create the race of tomorrow.

All urge of rivalry, all struggle for precedence and domination, should disappear giving place to a will for harmonious organisation, for clear-sighted and effective collaboration. To make this possible, children from their very early age, must be accustomed not merely to the idea but to its practice. Therefore the International University Centre will be international not because students from all countries will be admitted here, nor because the education will be given in their own mother tongue, but particularly because the cultures of the different regions of the earth will be represented here in such a way as to be accessible to all, not merely intellectually, in ideas, theories, principles and languages, but also vitally in habits and customs, in art under all forms — painting, sculpture, music, architecture, decoration — and physically too through natural scenery, dress, games, sports, industries and food. A kind of world-exhibition has to be organised in which all the countries will be represented in a concrete and living manner; the ideal is that every nation with a very definite culture would have a pavilion representing that culture, built on a model that most displays the habits of the country: it will exhibit the nation’s most representative products, natural as well as manufactured, products also that best express its intellectual and artistic genius and its spiritual tendencies.

Each nation would thus find a practical and concrete interest in this cultural synthesis and collaborate in the work by taking over the charge of the pavilion that represents it. A lodging house also could be attached, large or small according to the need, where students of the same nationality would be accommodated; they will thus enjoy the very culture of their own motherland and at the same time receive at the centre the education which will introduce them as well to other cultures existing upon earth. Thus the international education will not be simply theoretical, on the school bench, but practical in all details of existence.

The first aim then will be to help individuals to become conscious of the fundamental genius of the nation to which they belong and at the same time to put them in contact with the modes of living of other nations so that they may know and respect equally the true spirit of all the countries upon earth. For all world organisation, to be real and to be able to live, must be based upon mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organisation, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted out of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the University Centre: and their solution will be given in the light of the Supramental Knowledge which Sri Aurobindo has revealed in his writings.
A DREAM

There should be somewhere upon earth a place no nation could claim as its sole property, a place where all human beings of good will, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth, a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for material pleasures and enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their soul. Education would be given not with a view to passing examinations and getting certificates and posts but for enriching the existing faculties and bringing forth new ones. In this place titles and positions would be supplanted by opportunities to serve and organise. The needs of the body will be provided for equally in the case of each and everyone. In the general organisation intellectual, moral and spiritual superiority will find expression not in the enhancement of the pleasures and powers of life but in the increase of duties and responsibilities. Artistic beauty in all forms, painting, sculpture, music, literature, will be available equally to all, the opportunity to share in the joys they give being limited solely by each one’s capacities and not by social or financial position. For in this ideal place money would be no more the sovereign lord. Individual value would have a greater importance than the value due to material wealth and social position. Work would not be there as the means for gaining one’s livelihood, it would be the means whereby to express oneself, develop one’s capacities and possibilities while doing at the same time service to the whole group, which on its side, would provide for each one’s subsistence and for the field of his work. In brief, it would be a place where the relations among human beings, usually based almost exclusively upon competition and strife, would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood.

The earth is certainly not ready to realise such an ideal, for mankind does not yet possess the necessary knowledge to understand and accept it nor the indispensable conscious force to execute it. That is why I call it a dream.

Yet, this dream is on the way of becoming a reality. That is exactly what we are seeking to do at the Ashram of Sri Aurobindo on a small scale, in proportion to our modest means. The achievement is indeed far from being perfect but it is progressive; little by little we advance towards our goal, which, we hope, one day we shall be able to hold before the world as a practical and effective means of coming out of the present chaos in order to be born into a more true, more harmonious new life.

August 1954

—THE MOTHER
To all the Foreign Ambassadors/High Commissioners in India as per the list enclosed.

Secretary-General, Indian National Commission for Cooperation with UNESCO presents his compliments to the Embassy/High Commission of.............in New Delhi and has the honour to state that the Sri Aurobindo Society, Pondicherry, South India proposes to establish an international cultural township named "AUROVILLE".

2. The 14th General Conference of UNESCO held at Paris in October-November 1966, in its Resolution No. 4-36, expressed the hope that the project will contribute to international understanding and promotion of peace and commended it to those interested in UNESCO's ideals.

3. The project, which has been launched in the context of the 20th Anniversary of UNESCO, will add a new dimension to UNESCO's activities for the promotion of international cooperation and understanding between cultures. AUROVILLE will be a unique experiment in international cooperation, an effort to promote closer understanding between different nations and peoples by bringing together in close juxtaposition in one centre the values and ideals of different civilizations and cultures.

4. The cultures of different countries with their characteristic and unique values will be represented in AUROVILLE in such a way as to be accessible to all. AUROVILLE will try to represent the integral unity of all cultures and civilizations.

5. In this connection a brochure and a note sent by the Sri Aurobindo Society, regarding their blueprint for the development of AUROVILLE on an international basis are enclosed. The note also specifies how collaborating organisations in different countries can participate in the building up of AUROVILLE. It will be appreciated if this project is brought to the notice of interested institutions, organisations and individuals in your country who are working for similar ideals and aims. If detailed information about the Society's activities is required, the Secretary, Sri Aurobindo Society, Society House, Pondicherry, India will be glad to provide it.

The Secretary-General avails of this opportunity to renew the assurances of his highest consideration to the Embassy/High Commission of

Sd:-

Copy forwarded for information to Shri Navajata, General Secretary,
Sri Aurobindo Society, Society House, Pondicherry.
INDIAN NATIONAL COMMISSION FOR CO-OPERATION 
WITH UNESCO

GOVERNMENT OF INDIA 
MINISTRY OF EDUCATION 
‘E’ BLOCK (CIVIL)

No. F. 24-17/66-INC 
New Delhi, the 28th April, 1967

To 
The Secretaries General of all National Commissions for Co-operation with UNESCO.

Sir,

I have the honour to invite a reference to this Commission’s letter No. F. 24-17/66-INC, dated the 21st July 1966 regarding the proposal of the Sri Aurobindo Society, Pondicherry, South India, to establish an international cultural township named “AUROVILLE.”

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3. The project, which has been launched in the context of the 20th Anniversary of UNESCO, will add a new dimension to UNESCO’s activities for the promotion of international co-operation and understanding between cultures. AUROVILLE will be a unique experiment in international co-operation; an effort to promote closer understanding between different nations and peoples by bringing together in close juxtaposition in one centre the values and ideals of different civilizations and cultures.

4. The cultures of different countries with their characteristic and unique values will be represented in AUROVILLE in such a way as to be accessible to all. AUROVILLE will try to represent the integral unity of all cultures and civilizations.

5. In this connection I am sending a brochure and a note sent by the Sri Aurobindo Society, regarding their blueprint for the development of AUROVILLE on an international basis. The note also specifies how collaborating organizations in different countries can participate in the building up of AUROVILLE. We shall be grateful if this project is brought to the notice of interested institutions, organizations and individuals in your country who are working for similar ideals and aims. The Sri Aurobindo Society will be contacting you in due course about their plans for the strengthening of AUROVILLE. If you require detailed information about their activities, we shall be glad if you will write to the Secretary, Sri Aurobindo Society, Society House, Pondicherry, India.

Yours faithfully,

(PREM KIRPAL)
Secretary-General
All enquiries may please be addressed to

NAVAJATA, General Secretary
SRI AUROBINDO SOCIETY
PONDICHERRY 2
S. INDIA
Auroville will provide a model for those who aspire for a better and higher collective life everywhere.
Earth-life is the self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.

—SRI AUROBINDO