

the ascent[®]

CFIL's Newsletter | October 2025



Ascent: An opening upwards, the ascent into the Light and Consciousness.

"The ascent or the upward movement takes place when there is a sufficient aspiration from the being, i.e., from the various mental, vital and physical planes."

- Sri Aurobindo



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In the third edition of *The Ascent*, our monthly newsletter, we continue our story forward. It has been a fulfilling experience curating this newsletter, and we are glad to know that it has been appreciated by many, bringing you outlooks and perspectives.

October was a month of festivities, starting with Dussehra and ending with Deepawali. Construction work for *Phase I* was concluded in the first week of October, and we are now working on the aesthetics. Our children and facilitators are settled in the new habitat and are able to engage deeply with the campus. The campus is now open to building a few more open spaces along with the farm area and the pond. We shall be taking this up as a collective project with children and parents, beginning this month.

In this edition of *The Ascent*, we have two articles. The first—“*Cause and Causality to No-Cause and Acausality: The Determining Factor in the Result of an Action*”—explores what causes an action and where the accountability for its result lies. The second article—“*The Future School*”—nudges us to rethink what a ‘school’ must mean in today’s time and age. The piece subtly questions our paradigm of learning, school, and schooling. The series on Sri Aurobindo’s writings on *India that is Bharat* continues, exploring the psychological foundations of India’s thought and culture and the oneness of energy in action.

We also have an update on what our children have been up to at The Integral School, ending with a parable as *food for thought*.

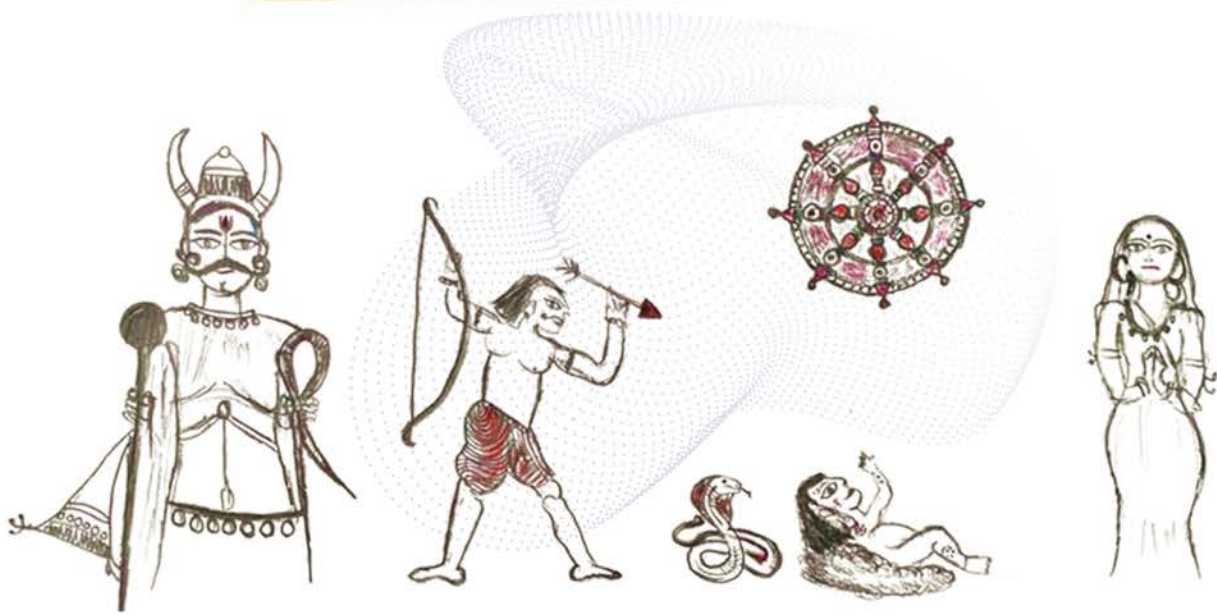
We would encourage the parent community to come together and build on *The Integral Commune* platform that we have created. All parents are welcome to visit the campus at their convenience and explore how they can contribute—be it in building learning spaces, setting up the farm, or creating hurdles for physical education.

We are sure that many more small and meaningful tasks will open up as we take this journey together.

–Editor

Cause and Causality to No-cause and Acausality

- The determining factor in the result of an action



An event, an end result. What constitutes an event? Who is a doer? With whom or with what lies the accountability of action? "I have done it," "We have done it" – how are we certain of the "I" and "We"? Is there a cause that precedes an event or action? Or is an action causeless?

In classical physics, every event was thought to have a cause. Newton believed it would be possible to predict the entire course of the future if we knew the position and momentum of every particle in the universe. However, quantum physics became acausal. This shift is attributed to Heisenberg's principle of indeterminacy. We cannot know both the position and momentum of a particle precisely. Even regarding the present, Heisenberg said, "We cannot know, as a matter of principle, the present in all its details."

So what really is the cause—a push for an action? Does an effect become a cause for another action? What moves people and their actions? The Mahabharata mentions different explanations to account for this.

The success or failure or the result is attributed to:

- a) Providence or the unseen (*Adrsta*)
- b) Human effort (*Purushartha*)
- c) A combination of providence & human effort
- d) To the turning of time (*Kala*)
- e) Innate disposition of a thing or person (*Svabhava*)

Let us consider this through a story (anushasana parva, Ch-1, Mahabharata)

Gautami was a calm and intelligent woman. Her child was bitten and killed by a serpent. Angry with this act of the serpent, Arjunaka the hunter vowed to kill the serpent. Gautami, with immense tranquillity, told the hunter that her son would not come back if he killed the serpent. In fact, the hunter would be committing a great sin by killing another being. The hunter, unconvinced with Gautami's response, was determined to kill the serpent. Realising the danger it was in, the serpent pleaded that it was merely carrying out the instructions of Mrityu and it was not the cause of the death. Mrityu appeared before them and clarified that he had sent the serpent under the direction of Kala. Mrityu elaborated that all beings, animate and inanimate, worked under the influence of Kala and he was merely an instrument in the hands of Kala.

At that very moment, Kala appeared in the scene of dispute and said that whatever happens to a person is because of his / her own *Karma*. Just as man makes anything he wishes from a lump of clay, so does he mould his own life. The child died because of its *karma* and Mrityu and the serpent were the means of carrying out the task. Hence, no one is to be blamed. Gautami accepted this with serenity.

The Mahabharata takes up, in several situations and contexts, the question of accountability. It is easier for us to point fingers at others, at circumstances, or sometimes even at ourselves. A greater question to ask is: what is an action? What propels an action? Who am I—the doer?

Our apparent reality convinces us that we are an amalgamation of forces, habits, conditioning, beliefs, and ingrained tendencies—either acquired in this lifetime or carried through DNA and past lives. All of this comes together as a reaction to life situations. However, a deeper quest of the self-reveals that we are not our conditioning but a greater Self—the *avyakt*, the psychic being—perfectly capable of a truer action: an action guided and informed by

Consciousness, not subjected to moral or intellectual interpretations of the human mind.

Every action can be taken back or mapped to its origin. Each action is equally guided by an understanding that the entire existence is a network of relationships, where each element influences the others—a realisation of co-dependent arising known as *Pratityasamutpada-bodh* [प्रतीत्यसमुत्पाद-बोध].

The etymological meaning of the Sanskrit word *karana* (cause) is “that which acts”.

Let’s explore the agent of our action.

–Editor



India, that is Bharat - It's Spirit and Mission

A profound Psychological Foundation

"What was the secret of the gigantic intellectuality, spirituality and superhuman moral force, which we see pulsating in the *Ramayana* and *Mahabharata*, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India?

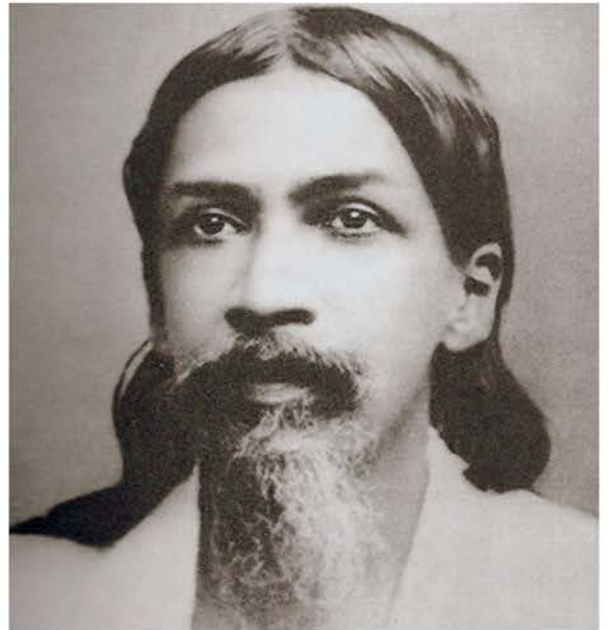
What was at the basis of the incomparable public works and engineering achievements, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic, metaphysics and the unique social structure?

What supported the heroism and self-abandonment of the Kshatriya, the Sikh and the Rajput, the unconquerable national vitality and endurance? What was it that stood behind the civilization second to none, in the massiveness of its outlines of the perfection of its details?

Without a great and unique discipline involving a perfect education of soul and mind, a result so immense and persistent would have been impossible. It would be an error to look for the secret of Aryan success in the details of the instruction given in the old ashrams and universities so far as they have come down to us. We must know what was the principle and basis on which the details were founded. We shall find the secret of their success in a profound knowledge of human psychology and its subtle application to the methods of intellectual training and instruction."

Oneness of Energy & Its action in the human being

"The ancient Aryans knew that man was not separate from the universe, but only a homogenous part of it, as a wave is part of the ocean. An infinite energy, Prakriti, Maya or Shakti, pervades the world, pours itself into every name and form, and the clod, the plant, the insect, the animal, the man are in their phenomenal existence, merely more or less efficient adharas of this Energy.



We are each of us a dynamo into which waves of that energy have been generated and stored, and are being perpetually conserved, used up replenished. The same force which moves in the star and the planet, moves in us, and all our thought and action are merely its play and born of the complexity of its functioning.

There are other processes by which man can increase his capacity as an *adhara*. There are other processes by which he can clear off obstructions the channel of communication between himself and the universal energy and bring greater and greater stores of its pouring into his soul and brain and body.

This continual improvement of the *adhara* and increase in quantity and complexity of action of the informing energy, is the whole aim of evolution. When that energy is the highest in kind and the fullest in amount of which the human *adhara* is capable, and the *adhara* itself is trained utterly to bear the inrush and play of the energy, then is a man *siddha*, the fulfilled or perfect man, his evolution is over and he has completed in the individual that utmost development which the mass of humanity is labouring towards through the ages."

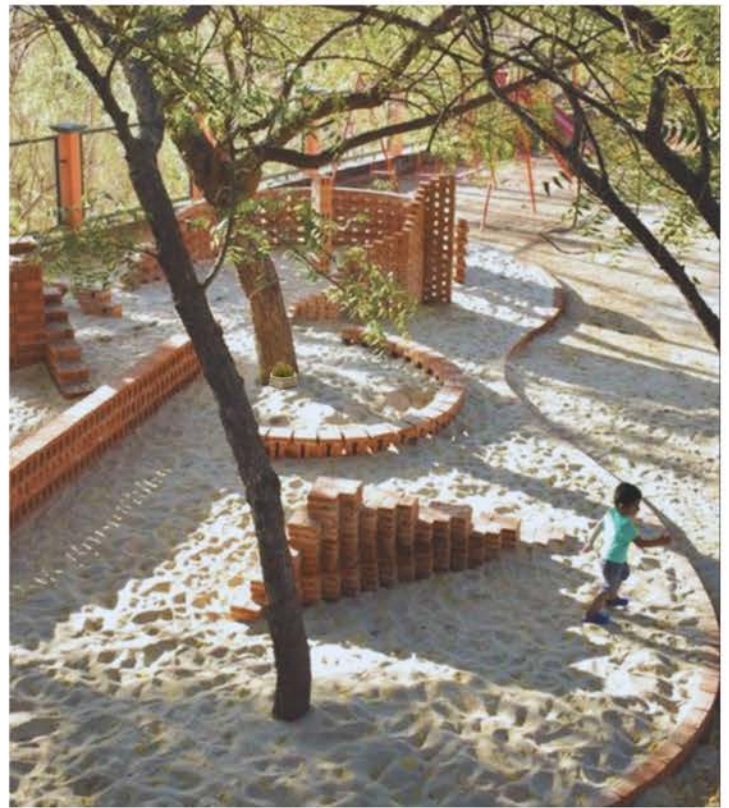
The Future School

Future is not something out there; it is now—the very moment we are experiencing. From now, the future is born. It is the now that leads us into an infinite number of now movements—the myriad experiences that one has, all culminating into life experiences. All that is, is now; the rest is all the monkey mind, flittering in thoughts of past and future. How we shall be tomorrow will depend on how we are today—what it is that we hold dear in our aspiration for tomorrow, our questions, our deliberations.

The now is the womb, impregnated with a divine possibility of a conscious life and higher human expressions. Life is lived in the present, and that is where our children love to stay—the joy of being in the present, doing what comes naturally without any predefined ends and goals, just the *ananda* of being one in thought and action. Learning is natural; it is need-based. One learns what one wants to learn, and what one wants to learn is something that one needs to learn.

Children carry in them future possibilities in alignment with their learning needs. There is no need—no need whatsoever—for an adult to intervene. Children grow moment to moment. There is an inner world that they live in—a world defined by their own imaginations, thoughts, ideas, excitements. Learning is a play—a spontaneous expression that carries no ‘learning outcomes’ and doesn’t go beyond fulfilling this expression in the very moment. The seeker in the child seeks opportunities to experiment, to try things out, to know the world they live in and to know the world within. Let’s call this the ‘seeking consciousness’—a *lila* of consciousness, if you will.

The ‘seeking consciousness’ is seeking itself in all that it does and experiences. The seeker and the seeking are one, integral expression. It seeks to know how things work; it seeks to know what makes the world the way it is. A child does not like to be told—to discover for oneself is profoundly more fulfilling than being told by a teacher or a textbook. The assessment of what one has known and how ‘accurately’ one has known is subject to his or her own judgment and further knowing; it is a self-appraisal that does not need any validation by way of examination or marks by an ‘expert adult’.



A psychological and physical environment that enables this seeking is what we term as ‘the future school’—an environment that can be explored, experimented with, and not a place for examination, textbooks, curriculum, disciplined movement of children and adults, or the useless worry of the future.

A place where one can play, where one can construct and deconstruct, where one can be the way one wants to be. Whether climbing a ‘mud-hill’ or farming to see how seeds become food or a plant, or just randomly running because one wants to run, or getting wet in the rain because it’s fun—where one can sit quietly and listen to birds chirping—is what the future school is: a school without ‘schooling’ and without being ‘schooled’. It is only when we allow freedom—freedom to be and freedom from predefined outcomes—that a child can truly blossom into an autonomous, spiritually resolved human being.

The children of the future will need freedom in the present, and out of this present, we can create conscious futures for ourselves.

–Editor

At The Integral School

Here's a glimpse of what our children at The Integral School explored, learned and loved in the month of October



Progress has been joyfully exploring their school periphery through engaging “play and learn” activities comprising sticks, stones, blocks, paints, running, stretching and more. From celebrating Dusshera to Diwali with songs and shlokas, October was filled with organizing their space and beautifying their surroundings through art and craft. The children now share an interconnected learning space with other groups which has helped them move more freely within their surroundings. With easier access to play areas, the field, and other facilities, they've developed a stronger sense of belonging. This new environment has encouraged them to move freely, explore the open spaces and engage in varied activities within a safe, supportive and creatively nurturing environment.

Courage shared a spirited month filled with food, festivities, and learning. The children explored the theme of healthy eating through creative activities like drawing and colouring fruits and vegetables, and categorising healthy and junk foods. Each child excitedly shared a unique recipe—from Poha and Dosa with chutney to chapati with bhindi and cucumber-carrot salad. Their project culminated in preparing the cucumber-carrot salad together—peeling, cutting, mixing spices, and joyfully serving their friends and teachers. Mid-month, the children took pride in setting up their new classrooms, arranging books and furniture, and decorating with lanterns and diyas for Diwali and celebrating together with the whole school.



Aspiration had a wonderful month filled with learning, creativity, and festive joy. In Mathematics, they practised addition and subtraction with “big” numbers, did skip-counting up to 1000, and solved interesting word problems. In English, they listened to engaging stories, created their own imaginative tales, and wrote thoughtful paragraphs and essays on celebrating Diwali. In Telugu, children practiced writing letters, completed puzzles and tracing activities. The class enthusiastically prepared for Diwali, setting up their cubbies and classroom, and decorating with beautiful lanterns and colourful rangolis. For Physical Education, they made the most of their sprawling ground with running up to 15 laps and enjoying energetic games like handball, kabaddi, dodgeball and dog-in-the bone.

Gratitude Group

Gratitude had a vibrant October, filled with festivities, discovery, and new beginnings. As the new campus took shape, children eagerly settled into their own spaces, thrilled to have their personal cubbies and shelves. They took great pride in organizing their “mini-library”, sorting and categorizing books with enthusiasm. Leadership shone through as they arranged craft materials thoughtfully, while excitedly exploring the collection, sharing and discussing books with each other. When the new kota stone pathway was completed, they happily ran across it, calling out, “*This feels like a parabola!*” The children also created colourful paper cup Diwali hangings and painted diyas to decorate their classroom. Their project on Trees and Plants inspired exploration of roots, creepers, and climbers around the campus. Amidst the cheerful bustle, they continue to find joy in nature—observing birds and discovering hidden corners of their beautiful new school.



The children of **Humility** enthusiastically helped arrange books, shift furniture, and decorate their new learning environment, showing teamwork, creativity, and ownership of their learning space. They completed their Animal Project, wrote fun facts about their chosen creatures, created charts on classification and habitats, and enjoyed animal crossword puzzle to reinforce vocabulary and spelling. In Mathematics, they practiced conversion between mixed numerals and improper fractions and further strengthened their multiplication tables. Diwali celebration was a joyful highlight—students expressed their creativity by writing essays, painting baked diyas, and experimented with white cement. They also explored new science topics like biotic and abiotic components, greenhouse gases, and types of soils in India, laying groundwork for future farming activities. A thoughtful minute of silence before P.E. helped them stay focused and reflective during games.

The month was filled with festivities, exploration, and creativity, highlighted by vibrant Diwali celebrations and the joy of discovery for **Goodness**. Children took pride in arranging their learning spaces, organizing books, and enjoying access to a rich collection of learning materials that encouraged independence and curiosity. In Science, they completed the Skeletal System unit, rounding off their study of the human body, while further exploring the respiratory, circulatory, and muscular systems to deepen understanding. Beyond academics, they reflected on the economic, social, and cultural impacts of festivals through essays, canvas art, resin crafts, and recycled-material projects. Physical Education became even more engaging, with a focus on both teamwork, fitness and self-reflection. October beautifully displayed their spirit of learning, creativity, and celebration through building things, spaces and friendships.



A Parable



One day Chuang Tzu and a friend were walking by a river.

"Look at the fish swimming about" said Chuang Tzu.

"They are really enjoying themselves."

"You are not a fish," replied the friend.

"So you can't truly know that they are enjoying themselves."

"You are not me," said Chuang Tzu.

"So how do you know that I do not know that the fish are enjoying themselves?"



Centre for Integral Learning

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CFIL's Expressions:



The
Integral School



The
Integral Commune



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