ANNEXURE 1.1

Sri Aurobindo’s Symbol

The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both - the central square - is the perfect manifestation having at its centre the flower of the Supreme - the lotus. The water inside the square represents the multiplicity, the creation.

The descending triangle represents Sat-Chit-Ananda.
The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both— the central square— is the perfect manifestation having at its centre the Avatar of the Supreme— the lotus.

The water— inside the square— represents the multiplicity, the creation.

   - The Mother

Source: http://www.sriaurobindoashram.org/ashram/mother/symbol.php
ANNEXURE 1.2

The Mother’s Symbol

The central circle represents the Divine Consciousness.
The four petals represent the four powers of the Mother.
The twelve petals represent the twelve powers of the Mother manifested for Her work.

- The Mother

Source: http://www.sriaurobindoashram.org/ashram/mother/symbol.php

The Twelve Qualities of the Mother

Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equality, and Peace
ANNEXURE 3.2 (a)

SRI AUROBINDO ASHRAM

Founded in 1926, the Sri Aurobindo Ashram has grown, under the Mother's guidance, from a small group of two dozen disciples into a large diversified community with almost 1200 members. Counting the 400 students of the Centre of Education and the hundreds of devotees who live nearby, the larger ashram community consists of more than 2000 people.

Situated in a busy city of over 700,000 people, the Ashram is not a quiet place of retreat but a vibrant centre of life in a modern urban setting. The dynamic character of the community reflects the life-affirming aim of Sri Aurobindo's Yoga. Work as an offering to the Divine is an essential aspect of the Yoga, and all Ashramites do a certain amount of productive work each day in one or another of the Ashram's departments.

In the sadhana or spiritual discipline at the Ashram, there are no obligatory practices, no rituals, no compulsory meditations or systematic instructions in Yoga. Sadhaks are left free to determine the course and pace of their sadhana in accordance with their own natures. But the general principle of the sadhana is the same for all: there must be a surrender to the Divine and an opening to the Divine Force so that it may work to transform one's being.

The Ashram is located in the eastern part of Pondicherry. Ashramites live and work in a large number of buildings spread throughout the area. The focus of community life is the Ashram main building, usually called simply "the Ashram", which consists of an interconnected block of houses, including those in which Sri Aurobindo and the Mother lived for most of their lives. At its centre, in a tree-shaded courtyard, lies the Samadhi, a white-marble shrine where their bodies are laid to rest.

The Ashram provides its members with all they need for a decent and healthy life. Various departments have been organised to look after the basic requirements of food, clothing and shelter, as well as medical care. There are also libraries for study and facilities for a variety of cultural pursuits. The Ashram is administered by the Sri Aurobindo Ashram Trust.

Source:

http://www.sriaurobindoashram.org/ashram/saa/index.php
ANNEXURE 3.2 (b)

Goals of Auroville

Humanity is not the last rung of the terrestrial creation.
Evolution continues and man will be surpassed.
Source: http://www.auroville.org/vision.htm

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.

Source: http://www.auroville.org/vision/charter.htm

Dream

There should be somewhere upon earth a place that no nation could claim as its sole property, a place where all human beings of goodwill, 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 suffering and misery, 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 pleasures and material enjoyments.

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 organize. 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 bring 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 merit will have a greater importance than the value due to material wealth and social position. Work would not be there as the means of 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.

Source: [http://www.auroville.org/vision/adream.htm](http://www.auroville.org/vision/adream.htm)

For further information visit

[http://www.auroville.org/vision.htm](http://www.auroville.org/vision.htm)
ANNEXURE 3.3

DEPARTMENTS OF THE ASHRAM

The Ashram consists of over 80 departments, which include farms, gardens, healthcare, guesthouses and engineering units among many others. Most of these departments have emerged spontaneously, sometimes because of a need for a product or service that wasn't available, often because the Mother encouraged a sadhak to pursue his art. Under Her personal guidance and care, these small units soon grew up into well-established departments.

While externally they help sustain the Ashram, the real purpose of these units is to serve as a field for sadhana, the spiritual discipline. Work in the Ashram is to be done unselfishly, in the spirit of service and as a means of offering oneself to the Divine.

1. Art Gallery (The Studio)
2. Ashram Library
3. Bureau Central
4. Photo Section
5. Publication Department

Source: http://www.sriaurobindoashram.org/ashram/saa/departments.php

*Similarly, Auroville also had units of clothing, food items, necessities, music, dance, office to maintain the functioning to name a few where an individual can work or students of any age could go and learn.
ANNEXURE 3.4

Interview Schedule for the ex-students of SAICE

Basic information
1. Name-
2. Age-
3. Gender-
4. Marital status-
5. Year of passing out-
6. Level or class you completed-

7. In which class did you join the school
   KG(year) –
   Delafon
   Acceleret
   Progres
   EAVP
8. mother tongue-
9. Information about languages you know
   (Where did you study it? Which skills of a language you have- Listening, Reading, Speaking and Writing- LSRW)

<table>
<thead>
<tr>
<th>Indian</th>
<th>Place you learnt from</th>
<th>L, S, R, W</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Hindi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• English (ESL??)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Oriya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Gujarati</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Bengali</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Sanskrit</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Tamil</td>
<td></td>
</tr>
<tr>
<td></td>
<td>•</td>
<td></td>
</tr>
<tr>
<td>Foreign</td>
<td>• French</td>
<td></td>
</tr>
<tr>
<td></td>
<td>any other</td>
<td></td>
</tr>
<tr>
<td></td>
<td>•</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10. further studies (if any,
   • name of the course(s);
   • mode of study &-
   • university/ institution)
• Present Status
Ashramite/ Non Ashramite/ Volunteer/ -

If an ashramite, What is your main service in ashram?

Or, if a non-ashramite, your present occupation? –

Do you volunteer in the Ashram or society or Auroville?

11. place of residence in Pondichery- (full address, if possible) –

12. If not staying in Pondicherry, do you visit Pondicherry?

On joining the ashram (*Optional)

13. the reason for joining or serving at the ashram as volunteer –

or the reason of NOT joining or giving any service to the Ashram?

14. Do you go for darshans or your birthdays to the Ashram? (when did you go last)

Information about family & parents

15. Did your parents or any of your relations study here or are studying here? If yes, when did they pass out?

16. Is any of them at Pondichéry?
   If yes, who all are here?
   If no, then when did they visited Pondichéry last?

   If parents or any relations live at Pondichéry, then do the parents or relatives work in ashram department?
   OR, what is occupation of your parents or any relations living, if at Pondichéry?

17. Do you see programs or attend classes at ashram?
   Classes-
      The program you attended last at ashram- (the program you attended the last)

18. Services- .

*Only question 13 & 15 are analyzed for this research.
## ANNEXURE 3.5

### Table Data Sources and Data Questions

<table>
<thead>
<tr>
<th>Research Question 1</th>
<th>Suggestive Themes</th>
<th>Sources</th>
<th>Specific age group (if applicable- all in years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is School spatial and temporal organization vis-à-vis learning that is- structural and learning areas?</td>
<td>Schools</td>
<td>Observation, school maps</td>
<td>NA</td>
</tr>
<tr>
<td></td>
<td>Physical structure</td>
<td>Check list, school maps</td>
<td>NA</td>
</tr>
<tr>
<td></td>
<td>Knowledge areas</td>
<td>Participation, observation, time tables.</td>
<td>For all age groups in school LB-6-12+ The AID-8,9,10+ SAICE-3-21</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Research Question 2</th>
<th>Suggestive Themes</th>
<th>Sources</th>
<th>Specific age group (if applicable- all in years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the nature of relations- between individuals in terms of family (or friendship) relations they share with individual and organizations (&amp; relevance/meaning they hold for the choice of life &amp; faith?)</td>
<td>Name of the houses/individuals</td>
<td>List / Interviews.</td>
<td>NA/ 21+ years</td>
</tr>
<tr>
<td></td>
<td>Rituals and practices-The Samadhi The Matrimandir Visits to the room or Darshan</td>
<td>Observation, experiencing.</td>
<td>3+ to adults of young, middle and late.</td>
</tr>
<tr>
<td>Research Question 3</td>
<td>Suggestive Themes</td>
<td>Sources</td>
<td>Specific age group (if applicable - all in years)</td>
</tr>
<tr>
<td>---------------------</td>
<td>------------------</td>
<td>---------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>What are the learning practices and opportunities in classroom and otherwise, the nature of learning involving these aspects of learning?</td>
<td>Knowing and understanding the child Teacher’s role and reflection Challenges of an Integral teacher; of community and visitors</td>
<td>Observation (and teaching) of classes, physical education program, interaction, meetings or discussions.</td>
<td>3+ to 21+ at SAICE and other adults. 6+ to 12 at LB. 8-10+ at the AID.</td>
</tr>
<tr>
<td>Reminiscences of the Masters: an innovating tradition Opening or turning to the faith Issues of faith: rituals and values</td>
<td>Participation, Observations, interactions during day-to-day life and in programs, presentations (pictures, recordings)</td>
<td>3+ to 21 years for children and adults of young, middle and late.</td>
<td></td>
</tr>
<tr>
<td>Networking with institutes: over generations</td>
<td>Interviews of ex-students at Ashram and Auroville.</td>
<td>21+ to 50 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3+ to 6+</td>
</tr>
<tr>
<td>Physical spaces for physical education</td>
<td>Description based on observations of the environment</td>
<td>Knowing different languages in class and society through interviews, observations, text books, language lab at Auroville.</td>
<td>Observations of classes, interaction with teachers, and writing of prayers and words of the masters.</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>--------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
</tr>
<tr>
<td>Enlisting the subject</td>
<td>Time tables,</td>
<td>17+ age group.</td>
<td>17+ age group.</td>
</tr>
<tr>
<td>Education</td>
<td>17+ age group.</td>
<td>3+ to 6+ to 8-10</td>
<td>8+ to 10+ to 21+</td>
</tr>
</tbody>
</table>
| Sports at SAICE/ LB/ at the AID | Responses of injury, illness, sleep, and food. | Body of the researcher/ weight and fitness issues | and interactions with PED in charges and captains, coaches. Documents, magazines, words of the mother and other relevant articles and programs– DEC 2
Observation, interaction with students, look into nutritional program and injury help group. Researcher as object of research for the field, collection of responses in the field. | 6+ to late adulthood. | 8-10+ |
### ANNEXURE 3.6

#### Table 3. Some of the Initial Research Themes and Color Codes

<table>
<thead>
<tr>
<th>Themes</th>
<th>Symbol &amp; Color code for SAICE; LB;AID</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Faith</strong></td>
<td></td>
</tr>
<tr>
<td>• rituals</td>
<td>⬤; ⬤; ⬤; ⬤; ⬤; ⬤; Obs/Date/page no/</td>
</tr>
<tr>
<td>• anecdotes</td>
<td></td>
</tr>
<tr>
<td>• innovating rituals</td>
<td></td>
</tr>
<tr>
<td><strong>Knowledge, Curriculum and Pedagogy-KCP</strong></td>
<td></td>
</tr>
<tr>
<td>• Role of punishment/ exams</td>
<td>⬤; ⬤; ⬤; ⬤; ⬤;</td>
</tr>
<tr>
<td>• Freedom to the child</td>
<td></td>
</tr>
<tr>
<td>• Role of teachers</td>
<td></td>
</tr>
<tr>
<td>• Inside and outside world</td>
<td>Orange(same pattern of no of circles)</td>
</tr>
<tr>
<td>• World of <em>sadhaks</em></td>
<td></td>
</tr>
<tr>
<td>• Changing times</td>
<td></td>
</tr>
<tr>
<td><strong>Historical reference to</strong></td>
<td>Black (same pattern of no of circles)</td>
</tr>
<tr>
<td>• Time</td>
<td></td>
</tr>
<tr>
<td>• Anecdotes</td>
<td></td>
</tr>
<tr>
<td>• Records</td>
<td></td>
</tr>
<tr>
<td><strong>Human relations</strong></td>
<td>Grey (same pattern of no of circles)</td>
</tr>
<tr>
<td>• Community</td>
<td></td>
</tr>
<tr>
<td>• Individuals</td>
<td></td>
</tr>
<tr>
<td>• Family</td>
<td></td>
</tr>
<tr>
<td>• Among institutions</td>
<td></td>
</tr>
<tr>
<td><strong>Personal reflections</strong></td>
<td>Blue (same pattern of no of circles)</td>
</tr>
<tr>
<td><strong>Theoretical reflections</strong></td>
<td>Green (same pattern of no of circles)</td>
</tr>
</tbody>
</table>
ANNEXURE 4.1
Helping out in the construction
ANNEXURE 4.2
The Spiritual Map of India
ANNEXURE 4.3

Symbol of the Physical Education given by the Mother

At Dehashakti Sports Ground
ANNEXURE 4.4
Displaying Photographs of the Masters

Small Ganesha idol on display
ANNEXURE 4.5
Declaration of the Ministry for SAICE

Nº 6/3/68 - Ests (D)
GOVERNMENT OF INDIA
MINISTRY OF HOME AFFAIRS

New Delhi - 1, the 16th April, 1969
26 Chaitra, 1891

OFFICE MEMORANDUM

Subject: Recognition of Higher Secondary Course of Sri Aurobindo
International Centre of Education, Pondicherry, as equivalent to
Higher Secondary Examination of a recognised University or
Board for purposes of employment under the Central Government.

The undersigned is directed to say that the Government of India have
decided, in consultation with the Union Public Service Commission to recognise
Higher Secondary Course of Sri Aurobindo International Centre of Education,
Pondicherry, as equivalent to Higher Secondary Examination of a recognised
University or Board, for purposes of employment under the Central Government.

2. In so far appointment under the I.A. and A.D. is concerned, these orders
have been issued in consultation with Comptroller and Auditor General of India.

Sd./- (Harish Chandra)
UNDER SECRETARY TO THE GOVERNMENT OF INDIA

Authorised for issue
Sd/ (S.L. Selugal)
Section Officer

To
All Ministries of the Government of India etc. (including all Attached and
Subordinate Offices under the Ministry of Home Affairs, Commissioner for
Scheduled Castes/Scheduled Tribes, Commissioner for Linguistic Minority
Affairs, and Zonal Council.)
2. Union Territory Governments/Administrations.
3. All Sections of Ministry of Home Affairs.

1 Copy forwarded for information to the Secretary, Union Public Service
Commission (10 spare copies) with reference to their letter No.F.1/10/68-RR
dated 1.8.1968.
2. The Comptroller and Auditor General of India with reference to their U.O.
3. The Press Information Officer of the Ministry of Home Affairs for giving
publicity to the decision contained in the Office Memorandum.

Sd./-
(Harish Chandra)
UNDER SECRETARY TO THE GOVT. OF INDIA

Certified True Copy

Registrar,
Sri Aurobindo International Centre of Education
PONDICHERY - 605 002

REGISTRAR
SRI AUROBINDO INTERNATIONAL CENTRE OF EDUCATION
SRI AUROBINDO ASHRAM
PONDICHERY - 605 002

XX
# ANNEXURE 4.6

## Time Table of a SAICE Student

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lundi</td>
<td></td>
<td>*</td>
<td>English (School)</td>
<td>Singing (Sohini)</td>
<td>*</td>
<td>Bengali (Library)</td>
<td>Pottery (Amba Bhikshu)</td>
</tr>
<tr>
<td>Mardi</td>
<td>*</td>
<td>French (School)</td>
<td>French (School)</td>
<td>*</td>
<td>Sitar (Music Room)</td>
<td>Maths (School)</td>
<td>Geography (School)</td>
</tr>
<tr>
<td>Mercredi</td>
<td>English (School)</td>
<td>*</td>
<td>Chemistry (Lab)</td>
<td>Chemistry (Lab)</td>
<td>*</td>
<td>*</td>
<td>Bengali (School)</td>
</tr>
<tr>
<td>Jeudi</td>
<td>*</td>
<td>English (School)</td>
<td>French (School)</td>
<td>*</td>
<td>*</td>
<td>Physics (Lab)</td>
<td>Physics (Lab)</td>
</tr>
<tr>
<td>Vendredi</td>
<td>*</td>
<td>*</td>
<td>Biology (Knowledge)</td>
<td>Biology (Knowledge)</td>
<td>*</td>
<td>Bengali (Library)</td>
<td>*</td>
</tr>
<tr>
<td>Samedi</td>
<td>Ecology (Lake)</td>
<td>Ecology (Lake)</td>
<td>Ecology (Lake)</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>Embroidery (An Ashram inmate’s house near Atelier)</td>
</tr>
</tbody>
</table>

*These periods were used to study Maths in a *rendezvous* basis; i.e. the teacher and student mutually decided to meet during any of these periods as per their convenience and availability.
The Play of Painting

For the past few years about 250 people a week, most of them children, have been participating in a research project which uses painting as a means of self-discovery. Now the Sri Aurobindo Institute for Educational Research (SAIER) has published a book by Claire Le Touzé, Looking at Children's Paintings in a New Light (there is also a French version) which documents this fascinating work. Auroville Today spoke to Claire about the project.

The archaic manifestations or first traces made by a little child are not, Stern emphasised, clumsy or "unflinched": "they come from the organic memory of the child." He explains that the body has an "organic" memory of its development in the womb and is expressing it through these figures. The next stage, the "primitive figures", is also born out of an inner necessity. Later, the child notices a similarity between these figures and certain objects in his or her environment. So the third phase begins with "picture-objects", born from the intention of representing "real" things. However, traces of the primary figures remain in the "picture-objects". The final phase, the "essential figures", is reached by older children or adults. "The essential figures," explains Stern, "are a pure expression of the child's self-confidence.

Play of Painting is not 'art'

"Play of Painting is not 'art'," Claire emphasizes, "because there is no intention to present something to somebody else. The process of expressing the organic memory of the body is transformational. It is a great joy and a sense of expansion of the being, which Stern called 'plusetre' or 'being more'." Claire describes her own experience in an Auroville studio. "If I was painting since I was a child. In the first sessions of the Play of Painting I drew my own style, but at a certain point I couldn't anymore. Something else came through me that I had never done before and it was so joyful, so liberating, like surrender to the natural flow of life. Now I feel I can be more myself and I can allow an inner guidance to manifest. So then I understood why the children are so happy and concentrated when they are doing the Play of Painting.

Conditions for organic expression

Claire stresses that this doesn't just happen: "Stern specified that painting conditions must be in place for the full 'organic expression' to take place, conditions which are not found in the ordinary Auroville ateliers. "The three essential conditions are a fully trained practitioner who can recognize the universal signs and different stages of The Formulation; a closed space where outside influences are eliminated or minimised, with the 'table-palette' [a long table on which five different paint colours are arranged] at the centre, and a group of people of mixed ages.

Why the mixture? "The group dynamic is very important. The small child's narcissistic fixations are a good example. The medium of the group makes the child feel that behind all the outer differences there is the same inner being, that they belong together because these universal signs appear in everybody's work. So they are more willing to accept the other as he or she is. At the same time, they find their own unique way of being. For example, one child may be very precise and take a lot of time to do one painting, while another child may complete 4-5 paintings in one session.

The area of research described in the book, which is different from the 'Play of Painting' as created by Sri Aurobindo, is 'Painting through Concentration'. This work was inspired by Marguerite Smithwhite, who combined Auroville and the Ashram for many years. Each concentration has a particular purpose in awakening and sensitising the child to subtle aspects of being, particularly the inner soul or 'psychic being'. Now I want to more deeply explore this part of the work."

"Moreover, in Auroville freedom and joy are considered two necessary elements not only for individual growth but also for the development of a collective consciousness leading to 'effective human unity'. And freedom and joy are the essence of these workshops.

Future research

Claire's research project, which was funded by the Sri Aurobindo Institute of Educational Research, has now concluded with the publication of the book. What are her plans? "It's not yet clear where our funding will come from in the future. But my wish is to be able to continue to offer this service free to Aurovilians children and that we have three ateliers now, at the Kindergarten, Nandanam and Udavi School. For the first time in the history of the Play of Painting a building has been designed specifically for this purpose by Nathalie and Francois in Udavi School and this is three-quarters completed.

"My work so far has been mainly with younger children – this was the focus of the research project – but now I have sessions which bring together younger and older children and adults, as Stern advises. This will be a whole new arena of discovery. So, in the future, Sandrine and I would like to have a work space outside schools where everyone, adults and children, can freely come to enjoy this wonderful activity.

For more information about the Play of Painting, see Ano Stern's website: www.anoau.com or contact jeudepeindre@auroville.org.in

Looking at children's paintings in a new light by Claire Le Touzé. Published by SAIER, 2009. For info: aurovillepress@auroville.org.in
ANNEXURE 5.1
Matrimandir and its Significance

The Mother’s Shrine

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo’s teaching.

Source: http://www.auroville.org/thecity/matrimandir/mm_conception.htm
"Darshan" in Sanskrit means "seeing". It refers here to seeing Sri Aurobindo and the Mother and to receive their blessings. After Sri Aurobindo retired from daily contact with his disciples, he saw them only a few times a year on what came to be known as the **Darshan days**.

During Sri Aurobindo's lifetime, messages were given out only occasionally on the Darshan days; afterwards, they were issued regularly. Some of these were written expressly for the occasion, others were passages chosen from the works of the Mother and Sri Aurobindo.

That tradition still continues today. The day starts with a meditation around the samadhi. During the day, sadhaks and devotees are allowed to visit either Sri Aurobindo's or the Mother's room, depending on the occasion. Message cards containing passages from their works are distributed to all who attend the Darshan.

<table>
<thead>
<tr>
<th>Day</th>
<th>Occasion</th>
</tr>
</thead>
<tbody>
<tr>
<td>01 January</td>
<td>New Year's day</td>
</tr>
<tr>
<td>21 February</td>
<td>The Mother's birthday</td>
</tr>
<tr>
<td>29 February</td>
<td>The Supramental Manifestation day</td>
</tr>
<tr>
<td>24 April</td>
<td>The Mother's final arrival in Pondicherry</td>
</tr>
<tr>
<td>15 August</td>
<td>Sri Aurobindo's birthday</td>
</tr>
<tr>
<td>17 November</td>
<td>The Mother's Mahasamadhi day</td>
</tr>
<tr>
<td>24 November</td>
<td>Siddhi day</td>
</tr>
<tr>
<td>05 December</td>
<td>Sri Aurobindo's Mahasamadhi day</td>
</tr>
</tbody>
</table>

ANNEXURE 5.3

List of Prayers

First in English and then in French

Samadhi Prayer

December 9 1950,

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

- The Mother


Prière du Samâdhi

9 décembre 1950
A Toi, qui fût le revêtement matériel de notre Maître, à Toi notre infinie gratitude. Devant Toi, qui as tant fais pour nous, Toi qui as tant travaillé, lutté, souffert, espéré, enduré, Toi qui as tout voulu, tout tenté, tout préparé, tout accompli pour nous, devant Toi nous nous inclinons en implorant afin que nous n’oubliions jamais, même pour un moment, tout ce que nous Te devons.

- La Mère

Students’ Prayer

Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we be ready to receive them.

- The Mother

Prière des élèves

Fais the nous les guerriers héroïques que nous aspirons à devenir, pour livrer avec succès la grande bataille de l’avenir qui doit naître contre le passé qui veut durer ; afin que les choses nouvelles puissent se manifester et que nous soyons prêts à les recevoir.

- La Mère
ANNEXURE 6.1
The Worksheet

Questions based on movie
Name of the movie
Date shown on-

1. In which part of India mention state(s) is the movie filmed?
2. What is the type of jungles where the movie has been shot? Choose one.
   Pine Forests- are found in Hilly regions, mostly with very cold winters and snow. The trees are mainly conifers which gets pine cones along with other varieties.
   Temperate Deciduous Forests- Forests which have mild summers, autumn, and spring, rainfalls with cold winter. They are found in Bihar, Madhya Pradesh and Orissa in India.
   Rainforests- Forests which have high rainfall between 1750 and 2000 mm, there is short season of no rainfall. The temperature remains in between 34 degrees Celsius and 20 degree Celsius. These are found in eastern Indian and some parts of Kerala, Tamil Nadu and Andaman.
3. Can snakes see colors?
4. How do snakes use their tongue to sense the things around?
5. How Cobra does attack its prey before eating?
6. How long does Cobra grow in a year before it is fully grown?
7. What is the length of fully grown Cobra?
8. How often a young growing Cobra would molt or shed of their skin?
9. How long do snakes have to live in hiding when they molt or shed their skin?
10. A rat snake is 7 feet long and how long is Cobra- longer or shorter than rat snake?
11. How does venom helps in the digestion of prey?
12. How long does the male-female dance for mating can last?
13. How long does female cobra takes to lay eggs after mating with male?
14. Does female cobra make nest? What is it made of?
15. Do other snakes make nest?
16. How long do eggs take to hatch? Do all eggs hatch?
17. Which animals can attack a juvenile King Cobra?
18. Do Juvenile Cobras have venom and can they swim?
19. Please tell what happens in the war dance between two snakes? And what does the snake who loses have to do?
20. What is the speed at which Cobra swims in water?
21. What does cobra do when he is trapped with the stick by Whittaker in the movie?
22. How are the eggs of Cobra- soft or hard shelled?
23. What is the size of juvenile Cobra and how much does he grow in a year?
24. Can Cobra climb tree?
25. Does Father Cobra take care of the eggs or Juveniles?
26. Does Mother Cobra take care of the juveniles after they hatch? If not what does she do when eggs are about to hatch?
ANNEXURE 6.2
Making Mandalas
## ANNEXURE 7.1

### Sports Activities at Sri Aurobindo Ashram

<table>
<thead>
<tr>
<th>Sun</th>
<th>Gymnastics</th>
<th>Swimming</th>
<th>Relays</th>
<th>Combative</th>
<th>Swimming</th>
<th>Gymnastics</th>
<th>Minor</th>
<th>Major</th>
<th>Swimming</th>
<th>Gymnastics</th>
<th>Swimming</th>
<th>Keep fit</th>
<th>Minor</th>
<th>Marching</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon</td>
<td>Music</td>
<td>Athletics</td>
<td>Gymnastics</td>
<td>Gymnastics</td>
<td>Athletics</td>
<td>Gymnastics</td>
<td>Swimming</td>
<td>Major</td>
<td>Games</td>
<td>Swimming</td>
<td>Minor</td>
<td>Games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tue</td>
<td>Lessons</td>
<td>Games</td>
<td>Music</td>
<td>Major game</td>
<td>Swimming</td>
<td>Gymnastics</td>
<td>Athletics</td>
<td>Minor</td>
<td>Games</td>
<td>Gymnastics</td>
<td>Major</td>
<td>Games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wed</td>
<td>Swimming</td>
<td>Relays</td>
<td>Swimming</td>
<td>Gymnastics</td>
<td>Major game</td>
<td>Combative</td>
<td>Minor</td>
<td>Games</td>
<td>Gymnastics</td>
<td>Athletics</td>
<td>Minor</td>
<td>Games</td>
<td></td>
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<tr>
<td>Thu</td>
<td>Relays</td>
<td>Gymnastics</td>
<td>Athletics</td>
<td>Minor games</td>
<td>Gymnastics</td>
<td>Swimming</td>
<td>Combative</td>
<td>Athletics</td>
<td>Major</td>
<td>Major games</td>
<td>Gymnastics</td>
<td>Minor games</td>
<td>Gymnastics</td>
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</tr>
<tr>
<td>Fri</td>
<td>Games</td>
<td>Music</td>
<td>Lessons</td>
<td>Swimming</td>
<td>Athletics</td>
<td>Major game</td>
<td>Gymnastics</td>
<td>Combative</td>
<td>Minor games</td>
<td>Gymnastics</td>
<td>Minor games</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Sat</td>
<td>Athletics</td>
<td>Lessons</td>
<td>Games</td>
<td>Athletics</td>
<td>Minor games</td>
<td>Gymnastics</td>
<td>Swimming</td>
<td>Major</td>
<td>Games</td>
<td>Combative</td>
<td>Gymnastics</td>
<td>Gymnastics</td>
<td>Keep fit</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** PED, Sri Aurobindo Ashram. (Highlighted groups were more intensely observed)
Vision

The aim of Dehashakti Sports Program is to provide, through systematic training and planned activities, an all-round physical education program to students of Auroville. In the context of education in Auroville, physical education is as important as the mental and the vital aspects. Just as we study various subjects in school for a broader mental development, similarly at Dehashakti, we offer diverse physical subjects to develop the student more integrally; movement, mobility, control, health, fitness, strength, stamina, and various other qualities of the physical being to name a few. It is essential to note that sports and physical activities find their justification, not in themselves, but as a tool and a support that they can bring to the students in the course of their physical education development. All the activities are done according to the requirements and possibilities of different age groups. To keep the interest of the children alive, we switch between moderation and intensity.

Program

The Dehashakti physical education campus serves students from 1st standard up to the secondary level, from many different Auroville schools and so has a wide range of physical education activities to suit various age groups; Athletics, Gymnastics, Swimming, Soft Martial arts, and large number of team & individual games to mention a few.

To provide a variety in terms of activities offered by Dehashakti Sports Program, leisurely outings such as trips to the beach to have a fun swim in the sea or a casual cycle ride of an hour in the spirit of picnicking are also occasionally organized.
Approach

We aim at inculcating in them the drive for a continuous and ever-growing progress through congenial and joyful exercises and training in the field, track and court disciplines that we can presently offer. The pleasure of being together, the impetus to excel, to do one’s best, to strive always towards a greater perfection, are legitimate inclinations and motivating forces in cultivating in oneself the qualities of true sportsmanship.

Sports and physical education has always been an integral and essential part of the curriculum offered to the children. Dehashakti means “the full power and perfection of the body” therefore we offer a comprehensive programme for physical development, providing activities that incorporate and develop movement, mobility, control, health, fitness, strength, stamina, challenge, and body skills. Emphasis is given to developing team spirit, fairness in play, the right attitude during competitions and games, and to encouraging weaker children to actively participate.

The following four fields of sports activities enable Dehashakti Sports to incorporate most of the above-mentioned aspects: individual (athletics, swimming and gymnastics), aesthetic (gymnastics), inter-individual (combative games, tennis & table-tennis), and collective (softball, basketball, volleyball, cricket, futsal and football). The Dehashakti Sports programme is constantly evolving in response to changing circumstances and to the needs of the pupils.

Source: http://www.edu.aurovilleportal.org/centers/item/119-dehashakti-sports-program
ANNEXURE 7.3
Various Activities for Physical Education at Auroville
Body Awareness Programmes at Auroville

TAI CHI CHUAN WORKSHOPS

Taught by Marco, the workshops are directed towards:
Mastery of the body through breathing and muscular relaxation.
Improvement of movement through balance and coordination.
Learning to mobilize Chi. First perceiving it, then guiding it in one's body with the use of three factors: will, imagination and muscular activity.

One week intensive workshops for beginners:
These workshops are from 7.30am to 10.30am and will cover Chi basics, a few Chi Qong exercises, a few of the Brocades and the beginning of the 24 form.

Three week intensive workshop for beginners:
This workshop is from 7.30am to 10.30am from Mondays through Saturdays and will teach the mobilization of the Chi, the whole 24 form, 11 Chinese Chi Qong exercises and 8 Brocades.

Regular classes:
Tuesday 7.30 - 8.30am Chi; 8.30 - 9.30am 24-form
Wednesday 7.30 - 8.30am 24-form
Thursday - Saturday 7.30 - 8.30am 108-form
These classes are suspended during workshops and vacations (Jan 10 – Jan 15, Jan 31 – Feb 19)
Source: http://www.auroville.org/art&culture/martial_arts/t%27aichi.htm

Kalarippayattu

The most ancient martial art of Kerala
Kalarippayaattu is the most ancient martial art, born in Kerala State, India. One form of it is practiced in Auroville by a few of the residents.

Legend
According to the legend, Bodhidharma went to China in 5th century A.D. and taught
Buddhism and Kalarippayattu for self-defense. Even now, we can see ancient images depicted on the walls of the Shaolin Temple of Indian masters teaching the Chinese hermits both Kalarippayattu and massage.

**Swiftness and concentration**

Kalarippayattu develops swiftness and concentration and leads to rightness of action.

**Bridge**

Recognising that the Body is the bridge between Spirit and Matter, it is important to strengthen and develop physical consciousness.

**As the Mother says:**

"We want to come in contact with the supreme consciousness, the universal consciousness; we want to bring it down in ourselves and to manifest it. But for that we must have a very solid base; our base is our physical being, our body. Therefore we have to build up a **body solid, healthy, enduring, skilful, agile and strong**, ready for everything. There is no better way to prepare the body than physical exercise: sports, athletics, gymnastics, and all games are the best means to develop and strengthen the body."

**The Kalari**

There are 3 types of Kalarippayattu in Kerala: Northern, Southern, and Mid-Kerala. They all work from a 'Kalari' (gymnasium, dojo), which has traditional measurements of 42 feet long by 21 feet wide. It must be built in the direction from East to West, with the entrance from the East. The prayer-place, consisting of 7 steps, is in the southwest corner. Before starting the classes, every student is required to bow and pray.

**Five stages**

There are five stages in Kalarippayattu's northern style, which is practiced in Auroville. The first three cover extensive body fitness training, stick training and weapon training. The fourth gets into bare-hand training, and only those who have thoroughly studied and practiced the previous stages will be taught this 4th lesson, since it is the most secret part of the Kalarippayattu training. A student must be very obedient, trustworthy, good-tempered and master of himself to move to this stage.

The fifth stage deals with Ayurvedic treatment for body and mind. After successfully completing the first four stages, a student will get plenty of exercises and will have a good physical condition. He will then obtain the ability to treat others physically and mentally.

Source: [http://www.auroville.org/art&culture/martial_arts/kalari.htm](http://www.auroville.org/art&culture/martial_arts/kalari.htm)

Physical Education at Auroville

xxxiii
The perfection of the body, as great a perfection we can bring about by the means at our disposal, must be the ultimate aim of physical culture.

- Sri Aurobindo

**The new work of transformation**

At this day and age the unity of mind and body is a widely recognised and accepted fact and the totality of life is universally emphasised. It has become commonplace to say that we have to live a healthy life and that, without health, we cannot achieve or retain anything accomplished. If we are to build bodies that are ready to become fitter instruments for the new work of transformation, health should not merely be defined as just the absence of disease or infirmity. It should be a powerful tool that gives us the ability to sustain adaptive effort ('adaptive' in the sense of a progressive overloading of the system) and use it to imply body power, vitality and ability to resist fatigue.

**All levels of the being**

It is now a known fact within the scientific community worldwide - and also in the world of coaching - that even if one wishes to develop only one aspect of any formation, one cannot ignore the whole. So it is with the body: it is like an orchestra, each part integrating and working in unison with the other parts. The Integral Yoga emphasises the need for integral development of all levels of the being. Our aim should be to develop our physical capacities and attributes to their perfection through a consciously chosen programme. The notion of perfection implies a harmonious and complete development. Just as we train the young mind through studies of various subjects (e.g. language, mathematics, arts, history, science etc.), so also the body needs development and training in a comprehensive, varied programme that covers all different parts of the physical being.

**Comprehensive programme**

Auroville's aim is the development of this comprehensive programme for physical education, providing activities which incorporate and develop movement, mobility, control, health, fitness, strength, stamina, challenge, and body skills.

Source: [http://www.auroville.org/education/physical_edu/phy_edu.htm](http://www.auroville.org/education/physical_edu/phy_edu.htm)
## ANNEXURE 7.4

### Tests of Fitness

<table>
<thead>
<tr>
<th>Test 1</th>
<th>Test 2</th>
<th>Test 3</th>
<th>Test 4</th>
<th>Test 5</th>
<th>Test 6</th>
<th>Test 7</th>
<th>Test 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Test Group</td>
<td>Speed &amp; Agility</td>
<td>Balance, Coordination &amp; Agility</td>
<td>Pushing Strength</td>
<td>Leg Strength &amp; Endurance</td>
<td>Pulling Strength</td>
<td>Abdominal Strength &amp; Spinal Flexibility</td>
<td>Back Strength &amp; Spinal Flexibility</td>
</tr>
<tr>
<td><strong>CHILDREN</strong>&lt;br&gt;14-15 YEARS (Group A1)</td>
<td>Squat-thrust 25 in 1 min.</td>
<td>Kick up to handstand against a wall</td>
<td>Push-through (Dund) 2 x 10 reps.</td>
<td>Squat (barbell) 2 x 30 reps.</td>
<td>Modified Chinning 2 x 15 reps.</td>
<td>Overhead-rol 15 reps.</td>
<td>6-up 15 reps.</td>
</tr>
<tr>
<td><strong>BOYS &amp; GIRLS</strong>&lt;br&gt;12-16 YEARS (Group B1)</td>
<td>Squat-thrust 30 in 1 min.</td>
<td>Kick up to handstand landing on feet</td>
<td>Push-through (Dund) 25 reps.</td>
<td>Squat (barbell) 2 x 50 reps.</td>
<td>Modified Chinning 2 x 25 reps.</td>
<td>Overhead-rol 20 reps.</td>
<td>6-up 20 reps.</td>
</tr>
<tr>
<td><strong>BOYS &amp; GIRLS</strong>&lt;br&gt;16-17 YEARS (Group B2)</td>
<td>Squat-thrust 30 in 1 min.</td>
<td>Kick up to handstand landing on feet</td>
<td>Raing on Parallel bars 5 reps.</td>
<td>Push-through (Dund) 30 reps.</td>
<td>Modified Chinning 2 x 25 reps.</td>
<td>Overhead-rol 25 reps.</td>
<td>6-up 25 reps.</td>
</tr>
<tr>
<td><strong>SENIOR GIRLS</strong>&lt;br&gt;18-25 YEARS (Group C &amp; E)</td>
<td>Squat-thrust 30 in 1 min.</td>
<td>Kick up to handstand landing on feet</td>
<td>Raing on Parallel bars 5 reps.</td>
<td>Squat (barbell) 2 x 50 reps.</td>
<td>Chinning the Bar 3 reps.</td>
<td>Overhead-rol 25 reps.</td>
<td>6-up 25 reps.</td>
</tr>
<tr>
<td><strong>SENIOR BOYS</strong>&lt;br&gt;18-25 YEARS (Group D &amp; F)</td>
<td>Squat-thrust 32 in 1 min.</td>
<td>Kick up to handstand balance for a few seconds</td>
<td>Raing on Parallel bars 2 x 15 reps.</td>
<td>Squat (barbell) 2 x 100 reps.</td>
<td>Chinning the Bar 2 x 8 reps.</td>
<td>On inclined board</td>
<td>Overhead-rol 25 reps.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Test 1</th>
<th>Test 2</th>
<th>Test 3</th>
<th>Test 4</th>
<th>Test 5</th>
<th>Test 6</th>
<th>Test 7</th>
<th>Test 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Test Group</td>
<td>Speed &amp; Agility</td>
<td>Balance, Coordination &amp; Agility</td>
<td>Pushing Strength</td>
<td>Leg Strength &amp; Endurance</td>
<td>Pulling Strength</td>
<td>Abdominal Strength &amp; Spinal Flexibility</td>
<td>Back Strength &amp; Spinal Flexibility</td>
</tr>
<tr>
<td><strong>WOMEN</strong>&lt;br&gt;20-40 YEARS (Group G)</td>
<td>Squat-thrust 25 in 1 min.</td>
<td>Kick up to handstand landing on feet</td>
<td>Push-through (Dund) 2 x 20 reps.</td>
<td>Squat (barbell) 2 x 50 reps.</td>
<td>Modified Chinning 2 x 20 reps.</td>
<td>Overhead-rol 30 reps.</td>
<td>6-up 30 reps.</td>
</tr>
<tr>
<td><strong>MEN</strong>&lt;br&gt;20-40 YEARS (Group H)</td>
<td>Squat-thrust 30 in 1 min.</td>
<td>Kick up to handstand balance for a few seconds</td>
<td>Raing on Parallel bars 2 x 10 reps.</td>
<td>Squat (barbell) 2 x 75 reps.</td>
<td>Chinning the Bar 2 x 6 reps.</td>
<td>On inclined board</td>
<td>Overhead-rol 25 reps.</td>
</tr>
<tr>
<td><strong>WOMEN</strong>&lt;br&gt;OVER 40 YEARS (Group G)</td>
<td>Squat-thrust 20 in 1 min.</td>
<td>Kick up to handstand against a wall</td>
<td>Push-through (Dund) 2 x 15 reps.</td>
<td>Squat (barbell) 2 x 30 reps.</td>
<td>Modified Chinning 2 x 15 reps.</td>
<td>Overhead-rol 20 reps.</td>
<td>6-up 20 reps.</td>
</tr>
<tr>
<td><strong>MEN</strong>&lt;br&gt;OVER 40 YEARS (Group H)</td>
<td>Squat-thrust 25 in 1 min.</td>
<td>Kick up to handstand against a wall</td>
<td>Straight Dip 2 x 12 reps.</td>
<td>Squat (barbell) 2 x 50 reps.</td>
<td>Chinning the Bar 2 x 3 reps.</td>
<td>Overhead-rol 20 reps.</td>
<td>6-up 20 reps.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Proficiency</th>
<th>Test 1</th>
<th>Test 2</th>
<th>Test 3</th>
<th>Test 4</th>
<th>Test 5</th>
<th>Test 6</th>
<th>Test 7</th>
<th>Test 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Test Group</td>
<td>Speed &amp; Agility</td>
<td>Balance, Coordination &amp; Agility</td>
<td>Pushing Strength</td>
<td>Leg Strength &amp; Endurance</td>
<td>Pulling Strength</td>
<td>Abdominal Strength &amp; Spinal Flexibility</td>
<td>Back Strength &amp; Spinal Flexibility</td>
<td>Endurance, Timing &amp; Coordination</td>
</tr>
<tr>
<td><strong>MEN</strong>&lt;br&gt;48 in 1 min.</td>
<td>Squat-thrust</td>
<td>Handstand</td>
<td>Raing on Parallel bars</td>
<td>Squat (barbell)</td>
<td>Chinning the Bar</td>
<td>On inclined board</td>
<td>Overhead-rol &amp; 6-up</td>
<td>Hyper-extension on bench</td>
</tr>
<tr>
<td><strong>WOMEN</strong>&lt;br&gt;42 in 1 min.</td>
<td>Squat-thrust</td>
<td>Handstand</td>
<td>Raing on Parallel bars</td>
<td>Squat (barbell)</td>
<td>Chinning the Bar</td>
<td>On inclined board</td>
<td>Overhead-rol &amp; 6-up</td>
<td>Hyper-extension on bench</td>
</tr>
</tbody>
</table>

Effective from December 1998.
Before attempting the tests, go through the instructions given on the previous page carefully.

**Source:** PED, Sri Aurobindo Ashram
### ANNEXURE 7.4

**Example of Tests of Fitness**

<table>
<thead>
<tr>
<th>GROUPS</th>
<th>SPEED &amp; AGILITY</th>
<th>BALANCE, COORDINATION &amp; AGILITY</th>
<th>PUSHING STRENGTH</th>
<th>LEG STRENGTH &amp; ENDURANCE</th>
<th>PULLING STRENGTH</th>
<th>ABDOMINAL STRENGTH &amp; SPINAL FLEXIBILITY</th>
<th>BACK STRENGTH &amp; SPINAL FLEXIBILITY</th>
<th>ENDURANCE, TIMING &amp; COORDINATION</th>
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<tbody>
<tr>
<td><strong>CHILDREN 16-15 YEARS (Group A-I)</strong></td>
<td></td>
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<tr>
<td></td>
<td>Squat-thrust 25 in 1 min.</td>
<td>Kick up to handstand against a wall</td>
<td>Push-through (Dund) 2x15 reps.</td>
<td>Squat (Balboa) 2x20 reps.</td>
<td>Modified Chin-ups 2x15 reps.</td>
<td>Overhead-kick 15 reps.</td>
<td>Sit-ups 15 reps.</td>
<td>Hyper-extension on floor 20 reps.</td>
</tr>
<tr>
<td><strong>BOYS &amp; GIRLS 15-16 YEARS (Group A-II)</strong></td>
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<tr>
<td><strong>BOYS &amp; GIRLS 16-17 YEARS (Group B-I)</strong></td>
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<tr>
<td><strong>SENIOR GIRLS 18-25 YEARS (Group C-I)</strong></td>
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</tr>
<tr>
<td><strong>SENIOR BOYS 18-25 YEARS (Group D-I)</strong></td>
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<tr>
<td></td>
<td>Squat-thrust 32 in 1 min.</td>
<td>Kick up to handstand balance for a few seconds</td>
<td>Ring-on Parallel Bars 2x15 reps.</td>
<td>Squat (Balboa) 2x100 reps.</td>
<td>Modified Chin-ups 2x25 reps.</td>
<td>On Inclined Board 20 reps.</td>
<td>Overhead-kick 20 reps.</td>
<td>Hyper-extension on bench 25 reps.</td>
</tr>
</tbody>
</table>

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**Effective from December 1998.**

*Before attempting the tests, go through the instructions given on the previous page carefully.*

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**XXXV**
ANNEXURE 7.5
Picture of Message at the Corner House

Rejoice and fear not for the waves that swell,
The storms that thunder, winds that sweep;
Always our Captain holds the rudder well,
He does not sleep.

SRI AUROBINDO
Short Poem: To R’