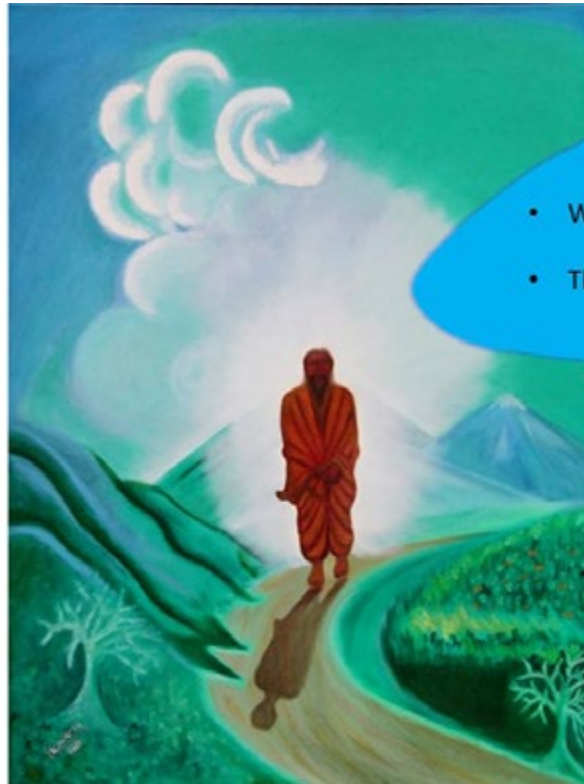


The Call Beyond

Volume 42 // No. 5 // 15 May 2017



Mother's Day Special
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*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air...*

Sri Aurobindo
Savitri, Book 11, Canto 1, p. 689

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Why Spiritualize Education?

Education to be complete must have five principal aspects relating to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual.

THE MOTHER

It is widely accepted, at least in principle, that education should address not just the mind but also the body. In practice, however, the body is generally neglected because ‘time is not enough to cover the syllabus’, and we do a rather poor job of educating even the mind. But even the best education of the body and the mind is still incomplete education. Complete education, or integral education, should address all parts of the being – not just the body and the mind, but also the spirit. This raises at least three questions: why that is necessary, how it can be done, and whether it can be done.

Why is it necessary?

Perfect education of the child’s body and the mind, if successful, will give us an adult who is physically fit, emotionally stable, and intellectually agile. Such an individual has the basic equipment necessary for becoming a good teacher, a good doctor, a good engineer, a good scientist, a good farmer, or a good manager. But it is exactly the same attributes that are necessary also for becoming a ‘good’ terrorist. Unless the terrorist is physically fit, emotionally stable, and intellectually agile, he will not be able to plan or execute a successful attack. After all, the body and the mind are mere instruments. Perfecting an instrument is never enough. A sharp knife can cut a fruit as well as the finger better than a blunt knife. Therefore our system of education should be designed not only to sharpen the body and the mind, but also to help the child learn how to put these sharpened instruments to good use. That is why education is incomplete if it addresses only the body and the mind; what completes it is the spiritual element.

How can it be done?

One way in which schools sometimes try to address the spiritual element is by including moral education as a subject. This is not the best approach for a variety of reasons. First, nobody, not even a child, likes to be told what to do, or what not to do. Secondly, any set of dos and don’ts is somewhat arbitrary – it cannot be valid for all times and at all places. Thirdly, even a comprehensive set of dos and don’ts is always incomplete because it cannot anticipate all the situations in which a person might have to take moral decisions. Finally, once moral education becomes a subject in the curriculum, the focus shifts from morality to clearing an examination. One of the best approaches is not to treat this aspect of education as an add-on, but as something that is woven into the system. Using the body-mind complex appropriately involves making choices. The best choice is based on the guidance that emanates from the deepest part of the being, which we may call the spiritual part of the being: Sri Aurobindo and the Mother have called it the psychic being. Making a choice based on the voice of the psychic being gives a sense of joy, and leads to lasting mental peace. Making a choice that is in conflict with this voice leads to a sense of guilt, a recurrent sense of uneasiness. Thus the psychic being is an in-built reward and punishment system. Making the child conscious of this in-built system is the crux of addressing ‘the spirit’ in school education. This is in marked contrast to the prevalent tendency to reward the child for doing the right thing, and even more commonly, to punish the child for doing the wrong thing.

The message that this tendency sends is that the purpose of not doing what is wrong is to escape getting punished by the teacher or the parent, and in later life, by the law-enforcing agencies. In other words, one may do anything so long as nobody is watching. Even when nobody is watching, God is. The all-seeing God is within us, and that is why the person feels uneasy after doing something wrong. This is what the child has to learn to appreciate. And it is easy for the child to appreciate it because the psychic being is wide open in children. All it needs is the right environment. The right environment has a few components. First, everything good that the child does should be encouraged, be it lifting up a friend who has fallen in the playground, or sharing food with a classmate who has forgotten her lunchbox at home, or putting the right way up a struggling upside-down insect. Secondly, when a child has done something wrong – be it unintentional, accidental or deliberate – the child should be able to summon the courage to confess the mistake. This will happen only if the child is sure that confession will not invite punishment. An environment in which a fault confessed is not punished builds up the habit of speaking the truth. The aim in such a situation should be to lead the child towards appreciating the burden that the child felt till she had confessed, and the relief and joy that the confession brought. Last, but most important, the children should also see the teacher doing what she expects from them. What the teacher does has a much greater influence on the children than what she says.

Can it be done?

Doing what has been outlined above is an ideal that has been translated into reality. The Mother took charge of running Sri Aurobindo Ashram in Pondicherry in 1926, but at that time there were hardly any children in the Ashram. But in the early 1940s, enough children had entered to prompt the Mother to open a school for children in 1943. The school brought out the educationist in the Mother, and the above discussion gives a mere glimpse of the system of integral education that she established there. The school has grown into an institution that provides education from kindergarten to college level, and was named ‘Sri Aurobindo International Centre of Education’ by the Mother in 1959. The Centre has not only given a practical shape to the concept of integral education visualized by Sri Aurobindo and the Mother, but has also inspired a very large number of institutions all over the world, including The Mother’s International School in New Delhi. Integral education not only addresses all aspects of the being, but also facilitates the flowering of the full potential of the child.

First posted as a blog on 24 April 2012 on *Speaking Tree*
 Link: <http://www.speakingtree.in/blog/why-spiritualize-education>

readers write

Namaste!

Every month I wait patiently to receive this on-line divine magazine , full of wisdom and spirituality. I am grateful that you take out such a soul searching magazine and help us grow spiritually.

Best Wishes,
 Aparna Roy

(in an e-mail dated 15 April 2017)

The Delicate Nature of Childhood

Lopa Mukherjee



The Dalai Lama says, “Compassion is not a luxury anymore, but a necessity.” Sages of all ages have warned that hate begets more hate. None of the problems of hate can be solved with more hate. Only love can solve them. Zoroastrians have a simple maxim – “Good Thoughts, Good Words, Good Deeds”. Service to humanity is the Sikhs’ highest ideal. Offering all our works to the Divine and becoming His instrument, *nimittam*, is the advice of the Bhagavad Gita and the Integral Yoga of Sri Aurobindo and the Mother. The wisdom of these scriptures and Gurus can be internalized only when the

sentry ego moves aside. Till then we may go on hurting others by being rude to them, and at the same time we keep hurting our true selves. We should not wonder why we are unhappy after such acts.

It has been asked, “How early can one teach empathy to kids?” Politeness in speech and conduct is a virtue that can be cultivated at any age. A social scientist reports this incident. Once she was on a plane, and she heard a baby cry loudly. All passengers sat still, pretending not to be bothered. Only a three-year-old responded. He climbed out of his seat and offered his pacifier to the baby. These kids were strangers. Amongst siblings love may be quite natural. But here was an empathetic action coming from a three year old. It is likely that he had seen adults around him acting empathetically. So the answer is: kids can be trained very early in life. Training kids is not enough, adults around them need to be trained too. This leads us to the uncomfortable topic of ACEs.

ACE stand for “Adverse Childhood Experience”, which is a term used for all the bad things that may happen to children. This topic has been studied in detail by social and medical professionals. They have found that people who suffered a poor childhood are affected by it their entire life. They have a weaker immune system and are therefore more prone to diseases. They live on an average about twenty years less. They also have psychological problems; they cannot perform well in studies or jobs. When they have children, they pass on their sad upbringing to their children. And the cycle continues down the generations.

There are ten categories of ACEs. Abuse is the first category, which is way too common. *Physical abuse* - where children are beaten, not fed well, not cleaned on time. Psychological abuse is when they are scolded, belittled, called names, compared with other children, or given no importance. And then there is sexual abuse. Aamir Khan’s television program called *Satyameva Jayate* had an episode on this subject. It was so heart rending. You can watch the program for yourself; it is available on the internet. The other ACEs are categorized as *household dysfunction*. These experiences include parents quarrelling, going through divorce, neglect of children, alcoholism or drug abuse in the family, mother being beaten, parent going to prison, scarcity of food and other resources, bullying by adults, or death of a parent.

When a paediatrician, Dr Nadine Burke Harris, in a depressed community in the US, first found these common threads in her patients, she wondered what was happening. They performed poorly at

school, they had attention deficit, some were violent, and they found it hard to trust people. She stopped giving them medication and decided to follow on a hunch. She befriended these abused kids, and gave them her ears. They had never been given the gift of listening. Their stories made her cry. She assured them it wasn't they who were dumb or slow. It was their life situations that had made them so. That very revelation gave them relief. Now they knew it wasn't them. They were not born stupid. And with that knowledge they gained confidence to fight their situation. She started teaching them mindfulness meditation to develop resilience.

But how can you solve a multifaceted problem by just pacifying the victims? It has to be brought to the attention of teachers and parents. So the doctor became a social activist, teaching about ACEs and calling all concerned to compassionate action. The parents who misbehaved were themselves often products of ACEs. But armed with knowledge they could turn around and give a saner childhood to their children. The ACE study then asked American adults all over the country about ACEs in their own childhood. It turned out that **two-thirds** of them said they had at least four ACEs. I can imagine people of other countries having similar responses. Such a large population of humans suffered in their childhood and did not complain! A child does not know whom to trust outside the family. So whom should he complain to? Often the family threatens more harm if they complain. Children are taught that family matters should not be spilled outside. Thus many misdemeanours witnessed by children surface in other ways later on in life.

From using crude language and abusive behaviour, specially towards children and subordinates, to becoming a sociopath on a killing spree, a gangster, or a terrorist...all these deviations can be generally traced back to childhood ACEs. Children are like wet clay tablets. Anything marked on them can become deep stabs, and can remain forever. They are sensitive to injustice and understand it very well. Maybe adults do not know it, but children are watching them silently but critically. Adults are the first role models. And if they find adults misbehaving, children will strike them out of their good books. But if they see their role models before they know what is good behaviour, they will end up copying these bad behaviours. How often have we seen a nasty child in a nasty family! The Mother often lamented the stupidity of parents. When children were brought to the Ashram school she told the parents that they were offering the children to her. The biological parents would become the keepers, and the Mother the true mother. Sometimes parents wanted to take their children away from the Ashram because they felt the children did not love them enough. The Mother fought hard to explain to the parents, whom privately, in her Agenda, she called selfish, ignorant, arrogant, expecting love without giving love.

At last, authorities have realized this surprising truth. To stop crime, you must treat children well. Future criminals are growing up in dysfunctional families. A certain event demonstrates this well. In Brazil, a few decades back, abortion was legalized on the advice of social scientists. They found crimes were committed by those who grew up as orphans or street kids. And where did they come from? From unwanted pregnancies. They were abandoned by their parents and were never shown love. They grew up without knowing human kindness and when they killed someone they felt no pang. They could not empathize with the victims or their families. Within a generation of the abortion policy, crime rates fell dramatically.

Removing ACEs is not always in a person's control. What if they are victims of a mad dictator? What if they are born in a slave nation, and tortured by their masters? We are not talking of political colonization, but economic slavery, which has replaced it rather silently. Therefore, training parents and teachers is just the beginning. Activists ask everyone to be conscious of a suffering child.

If you notice a child with bruises or wandering eyes, please report to the right authorities. These wounded kids may need a specially trained counsellor to draw out their secrets. Training business people and statesmen is another challenge. Businesses have made a lot of progress in this area. Corporations sponsor hospitals, schools and other charitable projects. People spend time in disinterested voluntary service, or donate goods and money. This is offering without expectation of return, the essence of Karma Yoga.

A native American story of the Cherokee people goes like this. Once a little boy comes to his grandfather in anger. He has been wronged by a friend and wants to take revenge. His grandfather says, “Sit awhile, let me tell you a story. I too have felt hate for people who take so much and feel no sorrow. But hate wears you down and does not solve problems. It is like taking poison and wishing your enemy would die. Two wolves are fighting inside every person. One is kind and does no harm. He tries to live in harmony and pardons the offences that were done unto him. He will only fight when it is right to do so for a greater good. The other wolf is full of hate. He flies into a rage and hurts others without reason. He cannot think because his mind and heart are clouded by anger and hate. Sometimes these two wolves start fighting.”

The boy looked at his grandfather intently, and asked, “Which one wins?”
The grandfather smiled and replied, “The one you feed.”

hundred years ago

Why Ask for Anything for Oneself?*

The collection Prayers and Meditations consists of extracts from the Mother’s spiritual diaries. Most of them are from the period 1912 to 1917



There is sovereign royalty in taking no thought for oneself. To have needs is to assert a weakness; to claim something proves that we lack what we claim. To desire is to be impotent; it is to recognize our limitations and confess our incapacity to overcome them.

If only from the point of view of a legitimate pride, man should be noble enough to renounce desire. How humiliating to ask something for oneself from life or from the Supreme Consciousness which animates it! How humiliating for us, how ignorant an offence against Her! For all is within our reach, only the egoistic limits of our being prevent us from enjoying the whole universe as completely and concretely as we possess our own body and its immediate surroundings.

THE MOTHER (In *Prayers and Meditations*, prayer dated 30 March, 1917)

**Title given by the editor*

The Synthesis of Yoga

THE SOUL AND ITS LIBERATION

A oneness finding itself out in the variations of its own duality is the whole play of the soul with Nature in its cosmic birth and becoming. One Sachchidananda everywhere, self-existent, illimitable, a unity indestructible by the utmost infinity of its own variations, is the original truth of being for which our knowledge seeks and to that our subjective existence eventually arrives. ... All relations in the world, even to its greatest and most shocking apparent discords, are relations of something eternal to itself in its own universal existence; they are not anywhere or at any time collisions of disconnected beings who meet fortuitously or by some mechanical necessity of cosmic existence. Therefore to get back to this eternal fact of oneness is our essential act of self-knowledge; to live in it must be the effective principle of our inner possession of our being and of our right and ideal relations with the world.

The individual being of ours is that by which ignorance is possible to self-conscious mind, but it is also that by which liberation into the spiritual being is possible and the enjoyment of divine immortality. It is not the Eternal in His transcendence or in His cosmic being who arrives at this immortality: it is the individual who rises into self-knowledge, in him it is possessed and by him it is made effective. All life, spiritual, mental or material, is the play of the soul with the possibilities of its nature; for without this play there can be no self-expression and no relative self-experience. ... To be taken up into the divine Being and to be aware of our spiritual, infinite and universal consciousness as that in which we now live in, is to possess our supreme and integral self, our true individuality; it is our power of self-knowledge.

The Purusha who is our real being is always independent and master of Prakriti and at this independence we are rightly seeking to arrive: that is the utility of the egoistic movement and its self-transcendence, but its right fulfilment is not in making absolute and ego's principle of independence existence but in arriving at this other highest poise of the Purusha with regard to its Prakriti. Therefore is transcendence of Nature, but also possession of Nature, perfect fulfilment of our relations with the world and with others. Therefore an individual salvation in heavens beyond careless of the earth is not our highest objective; the liberation and self-fulfilment of others is as much our own concern, – we might almost say, our divine self-interest, – as our own liberation. Otherwise our unity with others would have no effective meaning. To conquer the lures of egoistic existence in the world is our first victory over ourselves; to conquer the lure of individual happiness in heavens beyond is our second victory; to conquer the highest impersonal infinity is the last and greatest victory. Then we are rid of all individual exclusiveness and possessed of our entire spiritual freedom.

The state of the liberated soul is that of the Purusha who is forever free. Its consciousness is a transcendence and an all-comprehending unity. Its self-knowledge does not get rid of all the terms of self-knowledge, but unifies and harmonises all things in God and in the divine nature. The intense religious ecstasy which knows only God and ourselves and shuts out all else, is only to it an intimate experience which prepares it for sharing in the embrace of the divine Love and Delight around all creatures. ... For it is in God alone, by the possession of the Divine only that all the discords of life can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All the other activities and realisations of our self-experience have their use and power, but in the end these crowded side-tracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfilment of all in their manifested being of the Divine.

twenty five years ago

Sri K.D. Sethna: A Man With a Divine Touch

(An Interview by Sukhendu Roy) Continued from the previous issue



Sri K.D. Sethna (1904 - 2011), popularly known as Amal Kiran, was one of the foremost and very learned disciples of Sri Aurobindo. A poet, writer and cultural critic, he published more than 40 books.

Q: What are your future plans?

A: I have no future plans but to remain at Pondicherry and to realise what the Mother and Sri Aurobindo expected of us. I do not know how long I will live, but my effort will be to go deeper and deeper into my own being and open myself more and more to the influence and the light of the Mother and Sri Aurobindo.

I am a writer. I have to go on writing. I still have 18 unpublished books on all kinds of subjects. For that finance is required. Once in a dream I saw that all my unpublished books had been stolen; they were not there. What a shock! I cannot write them all over again. At the same time it struck me to ask myself, "Am I not doing Sri Aurobindo's Yoga?" I realized that I could be calm, unruffled, detached, no matter what happened. When I got up, then only I found that it was only a dream. **Sri Aurobindo has put something so very concrete in me that even in a dream my being was doing yoga!**

Q: Are you afraid of death?

A: No. We know that the Mother and Sri Aurobindo are waiting for us. We know where exactly we should go. As the Mother had said, Sri Aurobindo will remain not as a general influence but as a concrete embodied presence on the subtle-physical plane. He will remain close to the earth until his work is completed. We know we are not mere bodies but immortal souls. **The experiences that I have gone through have confirmed the immortality of the soul, and naturally there is no fear of death.** We want to live as long as possible because, according to the Mother, yoga can only be done in the embodied state. After death there is no evolution till we come back. We would like to live but live without fear.

*Excerpts from **The Call Beyond**, Vol. 17, No. 1, 1992, p. 33
(Concluded)*

poetry

Who Am I?

ANITA SHARMA

*I am not the Whole,
Not even a hole,
Yet, I am the Whole,
Although not sole.*

*So, I am not to blame,
And there is no shame,
When the Whole
I aspire to claim.*

*I wish to be Whole,
Like my wholesome soul,
And live the Whole
Without a hole.*



Why?

Shalini Agarwal

*Why is it that innocence is tested
While guilt is not?*

*Why is it that truth is questioned
While a lie is passed?*

*Why is it that the good is incarcerated
While evil is rehabilitated?*

*Why is it that we stay in cages
While animals roam free?*

*Why is it that we need to fool others
When they can do the same?*

*Why is it that we are scared of our own shadow
When it should be embraced as our own?*

*Why is it that what is right we fear to speak
When we have the freedom of speech?*

*Why is it that we kick the downtrodden
When they and we are one?*

*Why do we maim the one
Born to the same mother Earth?*

*Our mother did not discriminate,
Did not teach us to hate,*

*Brought each up the same way,
And loved each exactly the same way.*

tip of the month

This column shall carry advice, practices or exercises which can make it a little easier for the spiritual seeker to walk on the path of spiritual progress. Contributions from the readers are welcome, and may be printed at the editor's discretion after editorial revision.

The more you give yourself to the Divine the more He is with you, totally, constantly, at every minute, in all your thoughts, all your needs You can at every minute make the gift of your will in an aspiration – and an aspiration which formulates itself very simply, not just “Lord, Thy will be done”, but **“Grant that I may do as well as I can the best thing to do”**.

THE MOTHER (in *'The Great Adventure'*, pp. 212-213)

**Title given by the editor*

may i help you

In this column, we try to answer three types of questions from the readers: those related to spiritual quest ('aspiring high'); those related to psychological issues ('feeling low'); and those related to physical health ('frailties of the flesh'). It is needless to say that the identity of the person sending the question is kept confidential if the question is about a sensitive issue. The questions may be sent to callbeyond@aurobindoonline.in

'K' wants to know:

“Am I supposed to be always available, always at the beck and call of everybody in the family”?

This is a common dilemma, specially with women, even more so with women who 'do not work'. Just because she does not 'go to work', the husband expects all the help to get ready in the morning efficiently for going to work and be seen off by her with a smile; the children want help with getting ready for school and also the breakfast and packed lunch of their choice, and when the husband and children are gone, the in-laws want their needs, including health issues, to be taken care of by her. Later in the afternoon, she has to help the children with home-work, and chauffeur the children to music, dance or sports classes. And no matter how late the husband returns from work, he expects the house to be neat and also wants to be greeted by her with a smile. Nobody seems to realize that she is also a human being with some needs, not a machine.

It is a paradox that we are here in the world to fulfill the purpose of our own life, but the purpose is served by giving what we have to those who need it. In other words, the purpose of our life, which is spiritual growth, is fulfilled by loving others, caring for others, and sharing with others. In that sense, the husband, children, in-laws, etc. are helping the woman, who is a homemaker, fulfill the purpose of her life. She should be grateful to the Divine for such uninterrupted, convenient and endless opportunities available to her in her immediate surroundings in her routine life for living a fulfilling life. Having said that, there are a few very valid reservations.

First, for giving to others, she has been given a body and a mind as her tools. Unless she spends some time taking care of these tools, she cannot continue to give. Therefore, taking care of her physical and mental health is a sacred duty, not self-indulgence.



Secondly, giving her love to those who are related to her by blood or marriage is easy because it comes naturally. But there is also a deeper relationship that goes beyond the biosocial relationships. That relationship is a spiritual relationship that we have with all creation because of our common origin and common essence. Giving her love based on this deeper relationship does not have to wait till all her domestic responsibilities are over; if the commitment to the family is total, the domestic responsibilities are **never** over. What it comes to therefore is that she has to start stretching out to others outside the family much earlier than her family may like her to. The stage generally comes when the children start going to school. How she does it – through a full-time job or a part-time job, through working from home or voluntary work with an NGO – are minor details, but stretching out is a spiritual necessity. That is why, a sensitive woman feels very constrained if restricted to home and hearth even if work for the family can be expanded to fill all the time available. A further reason why she wants to work for others outside the family is that within the family nobody may need the best that she can give, whereas outside the family there are many takers for it. This can happen particularly if the woman is highly qualified in worldly terms, or at a very high level of spiritual development, or both. So, while staying at home, and spending all the free time watching the TV or reading magazines or playing with the smart-phone may suit a person with average accomplishments and an average level of consciousness, it does not suit the woman who is out of the ordinary. If a woman is convinced that she needs to stretch out beyond the immediate family for feeling more fulfilled, she should work towards that end, even if it means some compromise with what she is doing or can do for the family. The compromise is not neglect of duty; it is a conscious decision necessitated by a higher duty.

Thirdly, whether in the family or outside the family, it is possible to get so busy with concrete, visible and palpable work, that there is no time for reflection, for inner work. Without some introspection, some contemplation, when in solitude the person examines her life; it is easy to forget what life is about. Inner work helps her examine whether she has in life the right balance between self-care and Self-care, whether she needs some rebalancing, and how far she is applying the spiritual progress that she is making in her daily life. Outer work, on the other hand, gives her an opportunity to test how far she does what she knows should be done. As the Mother has said, “The outer life, the activity of each day and each instant, is it not **the indispensable complement** of our hours of meditation and contemplation? the daily activity is **the anvil on which all the elements must pass and repass** in order to be purified, refined, made supple and ripe for the illumination which contemplation gives to them” (*Prayers and Meditations*, prayer dated 28 November 1912).

To sum up, while taking care of others in the family can be a woman’s vehicle for spiritual growth, she does not have to make herself available to everybody all the time. To find some time for taking care of herself, doing something for others outside the family, and to spend some time on contemplation or introspection are also her necessities, which she should not hesitate to insist on, if necessary.

On the occasion of the Mother’s Day (May 14) ‘The Call Beyond’ bows in reverence to all the mothers of the world for the selfless manner in which they consume themselves for the sake of their children

appreciations

Feedback from the Study Camp on the Synthesis of Yoga, held at Madhuban (1-4 March 2017) for a Group from Argentina



Dear Dr Ramesh,

We feel grateful for having the opportunity to have that deep ashram experience around the teachings of Sri Aurobindo beautifully described and explained by you. So on behalf of the group I thank you again for dedicating your precious time to us. Will be very useful to understand more deeply the meaning of Sri Aurobindo's teachings.

I hope this is the beginning of a long lasting relationship of truth and and love guided by the teachings of the Master.

With Love and respect,

Marcelo

(in an e-mail dated 13 March 2017)

Beautiful place. Atmosphere of harmony, beauty, and peace. Excellent service in the dining room, tasty food, comfortable rooms, clean and wonderful view to the mountain. Enriching experience in our training of Integral Yoga. We have found a great teacher. I am very grateful.

Thanks to all who made this stay possible in Madhuban.

Laura Elena Colagreco

Thank you for the opportunity given to me to know Madhuban Ashram. Very much enjoyed the surroundings, beautiful gardens, and very comfortable facilities. Everyday the meetings with Dr. Ramesh were enlightening and I take with me some insights that I know will make a great difference in my life. Everything I learnt about the philosophy of Sri Aurobindo helps me put value in what I have learnt and followed in my life and I feel now I can integrate all in one path: finding and following the Purpose of my Life.

In Love

Laura

The way the ashram is run is really welcoming and organized and very clean. It feels like staying here for a longer period. And regarding the teacher Ramesh, I am deeply thankful for the teachings given in such a warm and loving way. I've incorporated them and will do my best to share them with my mates and students. I learnt a lot from the clear and simple way to share such deep knowledge.

I am very thankful for the whole experience in the Ashram and will recommend it to everyone.

Daniela Alejandra Zurita

The things you teach are very deep but I did not have much difficulty to follow as you were slow and very clear to give us a good synthesis. You talk about very profound topics and I had to make place in my head for this. I want to thank you for your patience and interest.

The place is so beautiful and natural beauty helps to make this kind of work easy.

All the people here are very careful and nice with us.

I am grateful for this exceptional opportunity.

Bergeztein Bernardo

I am really thankful to you for having received us in such a warm and nice way and special thanks to you for sharing your knowledge with us and your wisdom in a simple and loving manner. I really feel blessed and thankful.

Maria Aweena Navarro

The classes were very interesting and clear, I enjoyed and learnt very much. The place is beautiful and the people very kind. Anju was very kind to share stories and worry for our welfare. I feel blessed and grateful.

Thanks, thanks, thanks.

M. Lorena Perez Martin

I am so happy to be here. The place and the people are very special. I would like to come back. Thanks for all your love.

See you soon

Ximena Villaro

It was a great gift to be at the Delhi Ashram but the experience here in Madhuban is Grace.

I felt the presence of The Mother and Sri Aurobindo. The beauty of the place and also the love of so many people taking care of it.

I felt very comfortable in the bedroom. I loved spicy meals. Special Thanks to Dr. Ramesh Bijlani. I'll be back soon.

Sandra Daniela Bogado

I want to thank you for your time, dedication, that you travelled to join us. Long ago I had been searching for and discovering truths about myself... on the path of yoga and on life... Thanks for ordering and guiding what I came to learn Everything is clearer.... I hope to return.

Luciano Lanchares

I am so happy to be here. This place is beautiful. I felt peace everywhere. I deeply enjoyed the teachings I received from Dr. Ramesh. The teachings touched my soul because they were so clear, so honest, and so truthful. I would like to come back some time and share whatever I know that might be useful to you and learn from you what might be good for my path. Thank you for all.

Paula M. Zenzano

Feedback from a former student of Yoga

Dear Sir,

I wanted to tell you that your latest book on yoga, 'A Primer on Yoga' is excellent. Also the DVD attached with it is a bonus. Umesh and I follow it religiously. I wanted to thank you with my heart and soul. You have done the impossible by making Umesh practice yoga.

Sir, I have started teaching yoga in Parth's school (in Istanbul). Also I am teaching yoga to special children. Have a nice day.

Tripti (Negi)

(In an e-mail dated 29 March 2017)

Feedback on a series of talks given to 1st year students of IIT-Delhi



Getting to know ourselves is not easy and it is the main motive of our lives. This course of three days gave me an insight into what I am and what I should try to do to be a better being for myself and others. Thank you very much for sharing such helpful knowledge with us. I enjoyed a lot and would look forward to meeting you again.

Hardik Khichi

It was a great experience. We got to know many more new and interesting things regarding a variety of topics. Hearing such things from Dr. Bijlani was a great pleasure. Would like to attend more such sessions.

Nishant Kakkar

Very helpful in guiding us towards a path leading us to a more peaceful life. This would also help us to make future choices.

Mudit Garg

It was a very pleasant experience. Speaker possessed calm and affectionate way of expressing himself. Hoping for more such sessions.

NipunGuta

Overall the talks were good and interesting that can change a person's thinking about what life is all about and the goal of it. Enjoyed it a lot.

Nitin Yadav

Dear Dr. Bijlani,

I met the class today for the first time after your lectures. I asked about their goals in life and their objectives about their stay at IIT-Delhi. I had done a similar exercise earlier this semester also. I was shocked to see an amazing transformation that has happened in their thoughts. Earlier they wanted material well-being and success (well-paying job, good house, cars, relationships etc.). Today all they mentioned was attaining certain skills of time management, stress management, job that uses their skills, etc. I would like to thank you for all your efforts and time spent on the students. It seems to be truly worthwhile. Best regards,

Rahul (Garg)

Professor of Computer Science Engineering, IIT-Delhi

(in an e-mail dated 3 April 2017)

Feedback from a Volunteer

Dear Didi,

I have thoroughly enjoyed volunteering and work offering for Sri Aurobindo Ashram but due to my acceptance into a commercial project which requires extensive travelling and starting my own project, I won't be able to commit to the necessary hours that are needed at the Sri Aurobindo Ashram. However, I would appreciate an opportunity to return to my current role in coming years if possible. Kindly accept my apologies if this causes any inconvenience.

I appreciate the opportunity and privilege you have provided me. I learned a lot from the Ashram, Tara Didi, Vijay Didi, Karuna Didi, Anju Didi, Susheela Didi, Sukendu Da and thoroughly enjoyed the experience as well though I have not contributed much to the Ashram. I will miss the Ashram and think of my time here positively.

I believe that my learning from the Ashram makes me a better person and increases my inner strength and enthusiasm. I am not good in expressing myself and my thoughts. I hope and wish you will understand all that I have left unexpressed.

Tilak Raj

(in an e-mail dated 21 March 2017)

Feedback from Visitors from South Africa (27 March – 2 April 2017)



Dear Ramesh

As always I have enjoyed your workshops immensely. But this year was even more educative and special than previous years. It all adds up to my personal growth and you are a major contributor to this.

The group is getting adjusted to India and life in the Ashram. Some of them slowly start realizing what it is all about; for others that realization will come at a later stage. The same counts for the teachings they have received from yourself. I see them applying some of it in their attitude and actions. Looking back at my own life here and my yoga journey, I can now see all of that happening in them.

A few days earlier you made me aware that everyone is at its own level of spiritual growth/development and is going through his own journey and that made it easier for me to accept them for who they are. I think my own attitude towards some of them has changed, and I can see a change in their attitude towards me. So this part of the trip has already transformed me and we are only half way. Thank you. I also see more and more the aspirations of The Mother manifesting and this is an amazing feeling.

Warm and kind regards,

Ireen (Branders)

Leader of the Group

(in an e-mail dated 2 April 2017)

notice board

SAES Meeting, 22 July 2017, 5 pm

The next Annual General Meeting of the Sri Aurobindo Education Society will be held on Saturday, 22 July 2017 at 5 pm in the 'Hall of Grace' in The Mother's International School. All the members of the Society are requested to please attend.

AGENDA

1. To confirm the minutes of the Annual General Meeting held on 4 August 2016.
2. To consider and adopt the Report of the Activities of the Society for the financial year 2016-2017.
3. To receive, consider and pass the audited accounts of the Society for the financial year 2016-2017.
4. To appoint auditors for the financial year 2017-2018 and to fix their remuneration.
5. Any other matter with the permission of the Chair.

ASHOK K. ACHARYA
Secretary
Sri Aurobindo Education Society



Contact us

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For information about Sri Aurobindo Ashram – Delhi Branch
Please visit the website www.sriaurobindoashram.net

For information about Auro-Mira Service Society and the Kechla project
Please visit the website www.auomira.in

Feedback

Please send your feedback to
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