

The Call Beyond

Volume 43, No. 1
15 Jan 2018



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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

An online publication of
Sri Aurobindo Ashram – Delhi Branch

www.sriaurobindoashram.net

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editorial

Goodness, Happiness and Wellness

The imperative condition for cure is calm and quietness. Any agitation, any narrowness prolongs the illness.

-THE MOTHER

People who live all alone are more likely to get heart disease and other chronic diseases than those living with somebody, even if that ‘somebody’ is a pet or a plant. People who are close to their parents in their twenties have a nearly fifty percent chance of having at least one midlife disease such as high blood pressure, diabetes or cancer when they are in their fifties. But people who are not close to their parents in their twenties have a nearly hundred percent chance of having at least one such disease when they are in their fifties. In a study on patients having stage 4 metastatic breast cancer, it was found that if a psychosocial intervention was provided once a week, it doubled the one-year survival rate. What does one conclude from all this? That the mind and the body are closely related; when we are under mental stress, we are likely to get a physical illness.

We are naturally built for health, not for disease. Most of the time, most of us are not ill; when we do fall ill, potent self-healing mechanisms of the body can restore health. However, the protective

mechanisms that keep us in good health, as well as the self-healing mechanisms that restore health, need proper conditions to be at their best. Apart from the physical factors, such as exercise and diet, it is not sufficiently appreciated that mental peace is extremely important for keeping our protective and self-healing mechanisms in good shape.

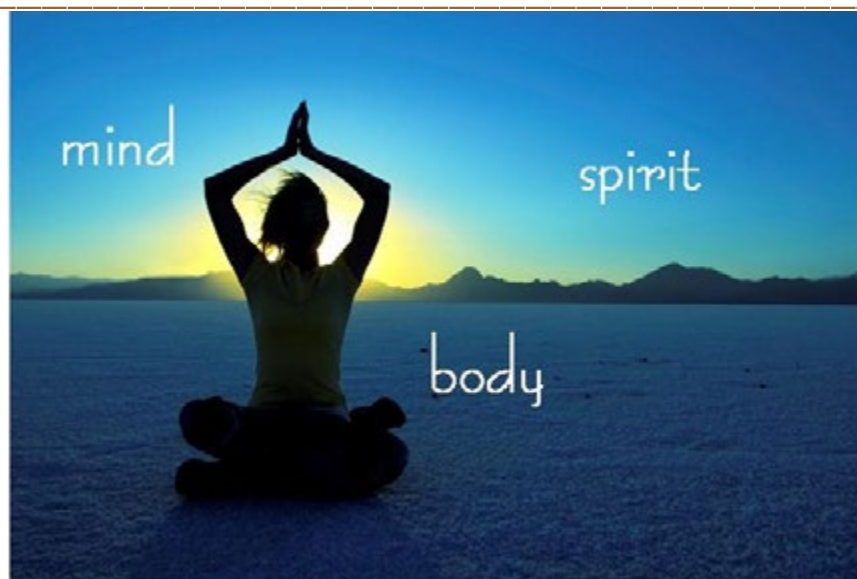
Having learnt the importance of mental peace, suppose you decide that “From tomorrow, I will worry about nothing. I will take no tension. I will think positively. I will stay happy all the time.” Will it work? Very unlikely, because there is no on/off switch that one can operate to make these changes. The mind needs an anchor. An anchor that is stable, always at peace, and extremely wise so that it can tell the mind what to do in a particular situation. Fortunately such an anchor is in-built in each one of us. The anchor is the soul.

How does the soul help us find peace? Mental peace comes from work done in the spirit of karma yoga. Mental peace comes from helping others. Mental peace comes from giving and receiving true love. Mental peace comes from keeping negative thoughts such as anger, jealousy, narrowness and hatred away. Mental peace comes from cultivating positive thoughts such as gratitude, forgiveness and generosity. Mental peace comes from absence of fear and insecurity.

Mental peace comes from remaining unaffected by success and failure, victory and defeat, comfort and discomfort, insult and praise; not because of being thick skinned, but because one can accept these opposites with equal delight (with *samatva*). *Samatva* comes from the realization that events perceived as pleasant, and those perceived as unpleasant, are both opportunities for spiritual growth. In short, mental peace comes from living a spiritual life. In simpler terms, happiness comes from being a good person. Hence the right sequence is: being good makes us happy, and happiness leads to good health.

It is the overriding importance of spiritual health in determining mental and physical health that has prompted The Mother's Integral Health Centre of Sri Aurobindo Ashram – Delhi Branch to declare 2018 as the year of spiritual health.

Please see the related article, 'What is Spirituality?' on the next page



*article***What is Spirituality?****SHISHU**

The word 'spirituality' has been derived from the word 'spirit'. The spirit is invisible, or at least not obvious, and yet it is something vital, something that we might call the essence. For example, when we say that the spirit of the painter is there in her painting, what we mean is that although what is obvious is only a landscape or a portrait, a bit of the painter has also got into the painting. What has got into the painting is not obvious, and yet fundamental; and that is what we call the spirit. In spirituality, the Spirit refers to the invisible presence of the Divine in all Its creation. Spirituality is the worldview that acknowledges the all-pervasive Spirit of the Divine in everything animate and inanimate. This worldview has been arrived at by two different approaches. One of these is the philosopher's approach, which is based on rational analysis. The other approach is that of the rishi or the mystic, who embarks on a personal quest in search of the deeper truths of existence. The rishis and the mystics have arrived at the spiritual worldview on the basis of their peak experiences. Although their peak experiences are outside the realm of sensory experiences, they have been figuratively described as 'seeing' the Absolute Reality, or 'hearing' the Word from the Divine. The word rishi literally means 'seer', i.e. the one who has seen; and mystics' descriptions of their revelations have been called shrutis, i.e. what has been heard.

*It hears the Word to which our hearts were deaf,
 It sees through the blaze in which our thoughts grew blind;
 It drinks from the naked breasts of glorious Truth,
 It learns the secrets of eternity.*

– SRI AUROBINDO, *In: Savitri, Bk. 10, Canto 3, p. 627*

Both the spiritual philosophers and the rishis have arrived at similar worldviews. However, the philosopher's method is simpler but less reliable; the rishi's method is much harder but more reliable. This is so because experience is far more reliable than rational analysis. The rishi's method is hard, because it needs extremes of concentration and self-purification. Both – the revelations experienced by the rishis and mystics, and rational analysis – are at the root of the spiritual philosophy of a religion. It is not surprising that the spiritual philosophies underlying different religions are remarkably similar.

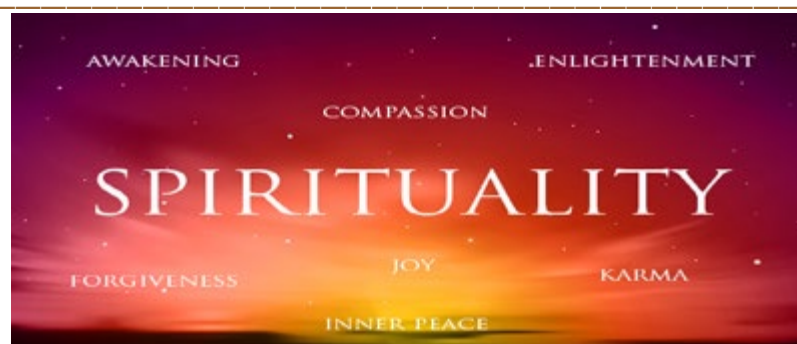
According to the spiritual philosophy of the Hindu tradition, called Vedanta, the Divine, or Brahman, did not create the creation; the Divine became the creation. In the process of creation, the unmanifest Divine became manifest. Thus the creation is nothing but the Divine in another form. Hence the all-pervasive presence of the Divine in the creation becomes self-explanatory. For example, if a child folds a piece of paper to make a boat, we do not need any proof to claim that the boat contains paper. Since the boat is nothing but the paper in another form, it is understood that the boat has paper; we might even say that the boat is the paper.

Similarly, the creation is the Divine in another form. Therefore we do not need any proof for the presence of the Divine in the creation. We might even say that all is Brahman (*sarvam hyetad brahma*, Mandukya Upanishad, verse 2). However, since the Divine in the creation is not easy to see in spite of being its only lasting Reality, it is called the Spirit.

The practical implications of the spiritual worldview are first, that we are all one because our essence or the Spirit is the same; and second, that all happenings have the unseen hand of the Divine behind them. The former breeds love, and the latter relieves anxiety and stress. Expressing love gives joy. Living a life based on the spiritual worldview makes the worldview more real to us. The more real it becomes to us, the easier it becomes to live a life based on it. This self-perpetuating process is called spiritual growth. Spiritual growth is the purpose of human life. Hence spirituality is not intellectual entertainment. It is a worldview that gives a purpose to life, and makes life peaceful.

(First posted as a blog on The Speaking Tree website on 25 May 2012)

Please see the related editorial, 'Goodness, Happiness and Wellness' on p. 3



What We Get is What We Need

PRAGYA TANEJA

The joy of effort, the aspiration for progress must be enough in themselves, quite independent of the result.

– THE MOTHER ('The Great Adventure', p. 337)

As human beings, our vision is limited in terms of what would be the best for us. We may want various things. And in the event of not getting any of them, we may become disheartened and disappointed. This is the basic cause of human suffering. Our expectations may not always be in sync with the result of our actions, because the result is vested in the hands of the Divine. But the Divine Will is supreme and perfect. Hardships and losses that are as much part of human experience, as are joys and achievements, are all in their essence only opportunities for our own spiritual growth. In our limited vision, we may not realise this, but sooner rather than later, if the person is not rigid, she may realise, that the so-called suffering that results from not getting what we want is actually a guide from beyond that help us to dig deeper within, so that the hidden treasure, the all powerful, supreme Divine being that resides in each of us, may truly reveal itself to us. In this spirit, we may not get everything we want, but we get all the new material from life that helps us evolve as humans and broadens our sense of being that may otherwise be limited by the veil of ignorance and ego that we keep wearing and that makes us suffer so much.

To this end, I'd like to quote one of my favourite authors Eckhart Tolle, who in the same spirit says the following in his book 'A New Earth': "Life will give you whatever experience is most helpful for the evolution of your consciousness. How do you know this is the experience you need? Because this is the experience you are having at the moment...." In short, we don't get everything we want, but we get everything we need for spiritual growth.

*In her material order's fixed design
Where all seems sure and, even when changed, the same,
Even though the end is left for ever unknown
And ever unstable is life's shifting flow,
His paths are found for him by silent fate;
As stations in the age's weltering flood
Firm lands appear that tempt and stay awhile,
Then new horizons lure the mind's advance.*

-SRI AUROBINDO ('Savitri', Book 1, Canto 4, p. 69)

Pragya Taneja has just completed a course on Teaching Yoga conducted by Sri Aurobindo Ashram – Delhi Branch. This article is an answer that she wrote in response to a question asked in a test conducted during the course.



words of the Mother

A Call to the Path Not Travelled



There are people who love adventure. **It is these I call,** and I tell them this: “I invite you to the great adventure.”

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails – *a real adventure*, whose goal is certain victory, but **the road to which is unknown and must be traced out step by step in the unexplored.** Something that has never been in this present universe and that will *never* be again in the same way. **If that interests you... well, let us embark.** What will happen to you tomorrow – I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown.

To see how internet is facilitating responding to the call of The Mother, please see ‘Where Knowledge is Free...’ on page 19

hundred years ago

The Synthesis of Yoga

SAMADHI



The aim of the Yoga of Knowledge is the ascent or the withdrawal into a higher or a divine consciousness, attached to the phenomenon of Yogic trance, to Samadhi. It is supposed that there are states of being which can only be gained in trance; that especially is to be desired in which all action of awareness is abolished and there is no consciousness at all except the pure supramental immersion in immobile, timeless and infinite being. By passing away in this trance the soul departs into the silence of the highest Nirvana without possibility of return into an illusory or inferior state of existence.

The old Indian psychology has divided consciousness into three provinces, waking state, dream state, sleep state, *jagrat*, *swapna*, *sushupti*; with the supreme or absolute self of being, the fourth or Turiya, beyond, of which all these are derivations for the enjoyment of relative experience in the world. The waking state is the consciousness of the material universe dominated by the physical mind; the dream state is a consciousness corresponding to the subtler life-plane and mind-plane behind; the sleep state is a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep. The Turiya beyond is the consciousness of our pure self-existence or our absolute being. This fourfold scale corresponds to the degrees of the ladder of being by which we climb back towards the absolute Divine. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the physical mind.

Samadhi or Yogic trance retires to increasing depths according as it draws farther and farther away from the normal or waking state and enters into degrees of consciousness less and less communicable to the waking mind, less and less ready to receive a summons from the waking world.

Beyond a certain point the trance becomes complete and it is then almost or quite impossible to awaken or call back the soul that has receded into them; it can only come back by its own will or at most by a violent shock of physical appeal dangerous to the system owing to the abrupt upheaval of return. Finally, the Yogin acquires at a certain stage of development the power of abandoning his body without the ordinary phenomenon of death, by an act of will (*Ichchha Mrityu*) or by the process of withdrawing the pranic life-force through the gate of upward life-current (*udana*), opening for it a way through the mystic *brahmarandhra* in the head. By departure from life in the state of Samadhi he attains directly to that higher status of being to which he aspires.

In the dream-state itself there are an infinite series of depths; from the lighter recall is easy and the world of the physical senses is at the doors, in the deeper it becomes remote and less able to break in upon the inner absorption, the mind has entered into secure depths of trance. In the Yogic dream-state, on the other hand, the mind is in clear possession of itself, works coherently and is able to use either its ordinary will and intelligence with a concentrated power or else the higher will and the intelligence of the more exalted planes of mind. It withdraws from experience of the outer world, it puts its seals upon the physical senses and their doors of communication with material things; but everything that is proper to itself, thought, reasoning, reflection,

vision, it can continue to execute with an increased purity and power of sovereign concentration free from the distractions and unsteadiness of the waking mind.

In Yoga various devices are used to seal up the doors of the physical sense, some of the physical devices; but the one all-sufficient means is a force of concentration by which the mind is drawn inward to depths where the call of physical things can no longer easily attain to it. A second necessity is to get rid of the intervention of physical sleep. The ordinary habit of the mind when it goes in away from contact with physical things is to fall into the torpor of sleep or its dreams, and therefore when called in for the purposes of Samadhi, it gives or tends to give, at the first chance, by sheer force of habit, not the response demanded, but its usual response of physical slumber. This habit of the mind has to be got rid of; the mind has to learn to be awake in the dream state, in possession of itself, it exercises all its powers.

The mind in Samadhi has access to the inner space called sometimes the *chidakasha*, to depths of more and more subtle ether which are heavily curtained from the physical sense by the grosser ether of the material universe, and all things sensible, whether in the material world or any other, create reconstituting vibrations, sensible echoes, reproductions, recurrent images of themselves which that subtler ether receives and retains. It is this which explains the phenomenon of clairvoyance.

The greatest value of dream-state of Samadhi lies in its power to open up easily higher ranges and powers of thought, emotion, will by which the soul grows in height, range and self-mastery. Especially, withdrawing from the distraction of sensible things, it can, in a perfect power of concentrated self-seclusion, prepare itself by a free reasoning, thought, discrimination and, finally, mental vision and identification for access to the Divine, the supreme Self, the transcendent Truth, not only in its principles and powers but in its pure and highest Being.

The sleep-state ascends to a higher power of being, beyond thought into pure consciousness, beyond emotion into pure bliss, beyond will into pure mastery; it is the gate of union with the supreme state of Sachchidananda out of which all the activities of the world are born.

The principle of the Yogic trance or Samadhi is a complex phenomenon, but there are certain heights of spiritual experience which can only be acquired deeply in its fullness by means of the Yogic trance. Once attained there, it has to be brought as much as possible into the waking consciousness. For in a Yoga which embraces all life completely and without reserve, the full use of Samadhi comes only when its gains can be made the normal possession and experience for an integral waking of the embodied soul in the human being.

SRI AUROBINDO (In the *Arya*, Vol. 4, No.6, 15 Jan 1918)

twenty-five years ago

Dr. Kothari Departs

RAVINDRA JOSHI

Dr. D.S. Kothari—an eminent physicist and an equally renowned educationist—was a household name in the field of science and education. In his death at Jaipur on 4 February 1993, the country has lost a great educationist, administrator and scientist.

Few in recent times have contributed so much to education as Dr. Kothari. It is a measure of the thoroughness of the report of the Education Commission (1964-66), which he headed, that it continues to be the guiding star of Indian education. It helped in bringing about a semblance of uniformity when the 10+2+3 formula it recommended was accepted by almost all the states. Until then the pattern differed from state to state, causing problems for those migrating from one state to another. It is difficult to enumerate the Commission's recommendations which have become accepted policies of the central and state governments, for they are too many. As chairman of the University Grants Commission (1961-73), he gave purposeful direction to higher education in the country. He rightly laid stress on women's and vocational education. If the educational system is not what it should be, it is not due to the Kothari Commission, but because of those who ignored its other recommendations.

Dr. Kothari was awarded the Padma Vibhushan, was elected President of the Indian National Science Academy and the Indian Science Congress. He was a foreign member of the Soviet Academy of Sciences and many other foreign academies. He finally retired from active service from the post of the Chancellor of the J.N.U.

But to us in Sri Aurobindo Ashram – Delhi Branch, he had been a loving and kindly father figure for a long time. He would often visit us—maybe for chairing a seminar, attending one of the functions of The Mother’s International School or just for imbibing the Ashram atmosphere. Having a spiritual turn of nature he had admiration and love for the Ashram and the associated institutions. On several occasions he had been of great help to Chachaji, Shri Surendra Nath Jauhar ‘Faquir’, the founder of the Ashram.

Long before Capra brought out his ‘Tao of Physics’ Dr. Kothari had been delving deep into holistic thinking—trying to link quantum physics with Vedanta and Jain philosophy. During the later years this became almost an obsession with him. In our seminars he would often bring up his favourite theme of ‘Complementarity Principle’—the uncompromising reconciliation of uncompromising extremes—bringing home his point in his inimitable playful style.

Despite his achievements he was an epitome of modesty and shunned limelight. His simplicity, sincerity and nobility of temperament endeared him to all he came in contact with. Chachaji once described his meeting with him when the latter was busy with some conference. It was late in the afternoon and Chachaji thought that he would be going home for his lunch. But to his surprise Dr. Kothari soon brought out his lunch right there in the office—just half a Chapati! What a simplicity and austerity—rarely seen these days. No wonder the two had great affinity for each other.

(Reproduced from *The Call Beyond*, Volume 18, No. 1, p. iv)

inspiration

Where Knowledge is Free

Where the mind is without fear and the head is held high;

Where knowledge is free;

Into that heaven of freedom, my Father, let my country awake.

-RABINDRANATH TAGORE

There would be hardly any reader of 'The Call Beyond' who would not be familiar with **Wikipedia**. The combination of 'Professors' Google and Wikipedia has made knowledge from the trivial to the transcendent, from bhangra to brain surgery, available to all in an instant virtually free.

Since its inception in 2001, Wikipedia has grown to be **the world's largest volunteer-led project, and its biggest on-line repository of knowledge**. All the content (apart from a small proportion of its images) are freely available for use and reuse. And it is not just in English, although that is the largest. Currently there are about 300 Wikipedias in different languages, including 22 Indian languages. Between them, these Wikipedias have over 45 million articles. All these Wikipedias are hosted by a United States non-profit organization called the **Wikimedia Foundation**. **The ethos of Wikimedia is to make 'A WORLD IN WHICH EVERY SINGLE PERSON ON THE PLANET IS GIVEN FREE ACCESS TO THE SUM OF ALL HUMAN KNOWLEDGE'**. The content is supplied and maintained by people collectively called the 'Wikimedia community'. Add to Wikipedia, **Wikibooks**, which aims at providing textbooks on every subject; **Wikitionary**, a multi-lingual dictionary and thesaurus; **Wikivoyage**, a travel guide; and **Wikisource**, which has out-of-copyright old books, including not only works of Shakespeare and Chaucer but also a book on Sanskrit Grammar by William Dwight Whitney, Late Professor of Sanskrit at Yale University, originally published in 1950 by Harvard University Press, and you have a vast amount and range of knowledge available free and freely to just about everybody in the world.

The approach of Wikimedia (WIKI) is obviously quite the opposite to that of Intellectual Property Rights (IPR). **While IPR is about ownership, WIKI is about sharing.**

While IPR is based on mental calculations and logic, WIKI is based on the highest rung of love that emanates from the psychic being. While IPR is based on the idea that an individual created the knowledge and therefore has rights over it, WIKI is consistent with the idea of universal Knowledge, for a small fraction of which the writer is only a channel. The way WIKI has grown in less than 20 years and outstripped in its range and reach the works based on IPR is evidence of the Power inherent in higher levels of consciousness. And who has made WIKI and its phenomenal growth possible? A large community of individuals who have risen above their little ego-centred self to a wider all-inclusive Self. **Moving from a world in which knowledge is 'owned' to a world in which knowledge is voluntarily 'shared' is one of the indicators of the movement towards a higher level of consciousness of the human race visualized by Sri Aurobindo and the Mother.** Several indicators of the revolutionary change of consciousness sweeping the world have been collected in a book 'Enlightenment Now' by Steven Pinker, Professor of Psychology at the Harvard University, due for release next month. For more on that, you may go to:

<https://www.nytimes.com/2018/01/06/opinion/sunday/2017-progress-illiteracy-poverty.html>

PRINCIPAL REFERENCE:

Andy Mabbett: Wikipedia Editathon. *Physiology News*, Issue 108, Autumn 2017, pp. 16-17 (Published by The Physiological Society, UK).

appreciations

Feedback on Orientation to Integral Yoga, 16-17 Sep 2017



I had attended a session on Integral Yoga in 2015 and taken lots of notes. Gradually I am realising the importance of inner realization and introspection in helping our growth. This session has been more beneficial because I am consciously devoting more time to inner growth. The concept of Integral Yoga and psychic being has resonated somewhat deeper this time, and I particularly like the motivation and logic of taking steps in the right direction with less anxiety and focus on the results. I will contemplate more in the next few days and hopefully have good question to ask in the coming days.

Manan Bindal

When I started this workshop, it was with a narrow view that yoga and meditation are two different practices and this workshop has clarified this for me. I really appreciate the way Dr. Bijlani has simplified the longer concepts with very simple, relatable analogies to give clarity. He has enabled me to have the tools to deal with adversities and surmises life might throw.

Sharmila Reddy

Probably the most interesting and thought provoking discussion ever. Somehow, I got some answers to most of my questions but ended up with more question. Probably, I will do more internal think through before I get more questions that I can put in words. When I reach that crossroad, I will definitely write to you. Thank you for an amazing experience.

Akshay

In the busy schedule of life and the everyday changing context of modern world and the post modern ideologies, it has influenced life badly, if not for everyone but at least for me. So, it is much needed for me to have such sessions which I hope would be very transformational for me. As Rumi says, what you seek is seeking you.

Suhail Ahmad Mir

The yoga sessions were very helpful and I realised that these exercises and some meditation can make me feel more energetic throughout the day. An important learning from this workshop was the technique of breathing during pranayam and meditations. The stages of yoga (integral yoga) also gave me a very good idea on how to go about it now.

The last session of the last day could resolve a lot of my doubts and questions about why humans have to face grief, which I realised, could be a result of the choices that we make at the crossroads. However, one major question that still bothers me is to how to differentiate between the psychic voice and the intellect. This could be confusing as well as sometimes too offensive for the family and near ones when one listens only to the psychic voice, as some of these may not be very rational choices.

Nilanjana Moitra

I did like the program a lot. May be I didn't get everything properly and there were minor things which I have some different thoughts on. But at least it helps sifting my thoughts and shifting to your point of view. I love the physical session to wake up before activating the mind.

Jill Vervoort

This orientation programme on selected topics and classifications about life and its purpose along with guidance on how to live is wonderful. I look forward to more sessions like this on a regular basis from Dr. Bijlani. It would also be good to have an electronic portal for regular or even remote aspirants to ask for clarifications.

Muthu Kumar Subbarayan

It was really a wonderful experience to be with you for two days. There was an inner calling for the last one or two years to associate myself with the spiritual activities of the Ashram, which was partially fulfilled by attending this programme. I wish to continue my further search for truth by being connected with the Ashram.

Dr. Guru Vir Singh

Feeling so blessed. Got answers on so many questions, which till now I never got. Now it seems that after this session many things are clear and I too want to walk on this path with confidence and with help from the Supreme Consciousness, the MOTHER. She will guide me on this path.

Gita Dassani

It was an informative session, which will stay close to me for years to come. I hope more such sessions are held regularly to revisit the concepts, and I will therefore start attending Sunday satsangs. Thank you for the precious sessions over the weekend!

Yogita

Feedback on Orientation to Integral Yoga, 16-17 December 2017



It was an absolute pleasure to attend the Yoga Orientation programme. Have attended a few other programmes on Yoga and spirituality, including the one organised by Art of Living foundation. But I must say yours clearly stood out with a unique identity of its own. Unlike other programmes that ultimately end up being promotional ventures of these Gurus, there was something so genuine and simple about your programme that it really touched the heart.

Shweta Verma

(in an e-mail dated 18 December 2017)

I am very grateful for these sessions conducted which are not only interesting but introspective. The sessions raised lot of questions which need lot of unlearning and relearning. My perspective on lot of things in life has changed and I believe this is just the beginning. Very special thanks to Dr Bijlani for facilitating this spiritual quest.

Kalyani

It answered many questions long pending in my mind.

Vipul Agarwal

Fortunate to attend, an amazing experience, not forgettable, touched my soul, attracted towards the Divine, superb, truly very simple and interesting and engaging, changed my perspective of spiritual life.

Sudiptu Shekhar Ghosh

The session has been profoundly effective. I got so many answers to my queries that I was looking for. The answers were rational and there was also emphasised on practical implementation of whatever was taught theoretically.

Neha Setia

The yogasana sessions and bhajan sessions were very relaxing. Dr Bijlani's sessions rocked my brains just enough to seek in the future. I have been on this journey of truth and listening to Swami Chinmayanand ji, but I think as we grow older we are able to live better.

Geetika K. Gupta

I got lot of clarity for my future journey.

Amit Arora

Feedback on the Workshop on Integral Health, 6 Dec 2017

A very interesting workshop. Excellent knowledge, the basics of good health were shared. For people who already know in theory what is good or bad for health, it was a good reminder. One could also see which are the areas where one is scoring 'zero' and make efforts to improve.

Nandita Sinha

Very practical insight into healthy lifestyle and its predictive value.

Mahima Bhatnagar

Feedback on the Book 'Kavya Makes Up Her Mind'



Dear Ramesh,

It is with joy and gratitude that I write to thank you for the book, Kavya Makes Up Her Mind.

Last May we met for a lively day of singing games and learning through movement sponsored by Heritage School.

I am enjoying your book. Thank you! My friends and colleagues also appreciate the message.

Opening the doors to new ways of looking at the world is such an honor.

With kind regards,

Anna (Raineville)

Educationist; Ambassador, the Decade of Childhood; Founding Board Member, National Kindergarten Alliance, USA

(in an e-mail dated 4 January 2018)

Letter from the architect who designed the Tapasya building

It might be nice for you to know that this talk [on architecture] was conceptualized during my residence in Tapasya in 2012.

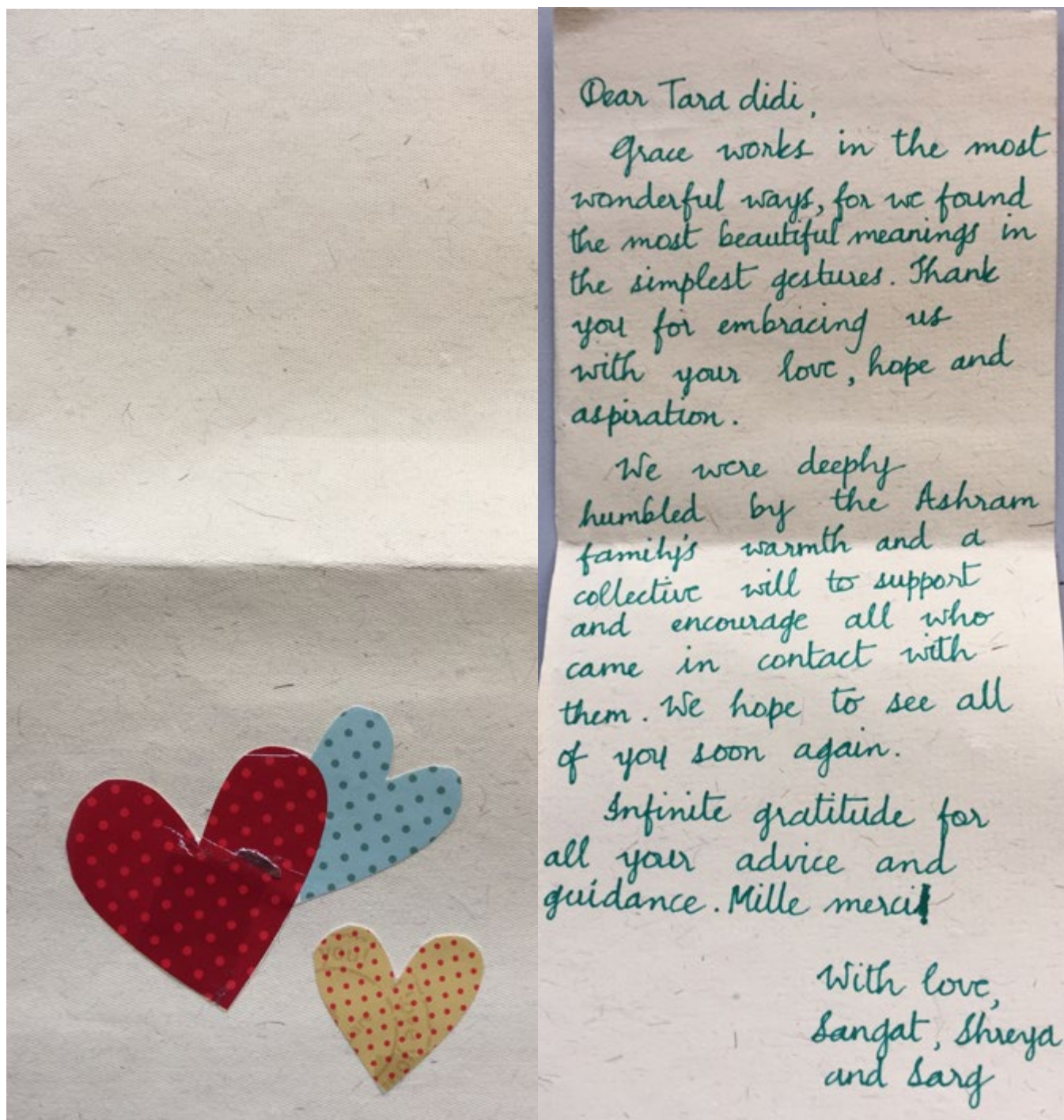
Sanjay Prakash

Principal Consultant

Studio for Habitat Futures (SHIFT)

(in an e-mail dated 19 Dec 2017)

Feedback on the celebrations of the 60th anniversary of the Enshrinement of Relics, 2-9 Dec 2017



Bonsoir Tara di.

This is Utsarga, student from the Pondy Ashram school. I really enjoyed the sessions that were organized during the 60th anniversary celebration of the Relics. I will try many of the activities that I have learned from the workshops with the children of the ashram school. Our stay was really comfortable and we didn't have problems of any sort. The food was delicious, I just hoped if the same food could be served in corner house. Thank you so much for this wonderful opportunity to come and stay in the Delhi Ashram. The campus is extremely beautiful. In these 10 days I met many people and I got to interact and learn from them many things. I will definitely come back to Delhi and teach in Mirambika. I will also go for trekking to Nainital and visit Kechla and Ramgarh. I am really grateful to you for this wonderful opportunity to meet so many sincere seekers and learn from them about their spiritual journey. The volunteers were extremely encouraging and helpful. Thank you for everything.

Utsarga

(in a WhatsApp message on 20 Dec 2017)





COMPASSIONATE MISSIONARIES

"HOME FOR THE VULNERABLE ILL DESTITUTE"

Old Court Road, Kashmere Gate, Delhi-110006

CM/General

05 Jan 18

To,

The Administrator
Sri Aurbindo Ashram
Hauz Khaz
New Delhi

Subject : Gratitude for your gracious support

Dear Madam,

It has been indeed a privilege for this home to associate with your esteemed institution which has a worldwide outreach. We thank you for all your support given to us through various contributions as materials such as blankets, dress materials, room heaters, household items, food stuffs, playing kit for children etc. The materials provided by your organization has been always useful to our inmates both destitute and children in various ways. It is assured that the support given by you has reached the hands of real beneficiaries: destitute, ill and abandoned people of the society. With God's grace, we wish that our association may flourish more, which will help us to support more downtrodden and vulnerable people of the society.

In the end I would like to say special thanks for you to giving admission for two children of this home for Cooking & Food Processing course. This help has given a boost for those two children as they will be able to choose a suitable career and a sustainable life in future.

With prayers and seeking more cooperation

Fr. Ravindra Jain, CM

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REGISTERED UNDER THE SOCIETIES REGISTRATION ACT XXI OF 1860
Regd.No.S.63539 Dt.2008

notice board

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Our quarterly magazine in Hindi, *Sri Aravind Karmadhara*, is also available on-line now, and may be viewed on our website www.sriarobindoashram.net. For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to callbeyond@arobindoonline.in.

To get *The Call Beyond* online regularly, month after month, please send an e-mail to: callbeyond@arobindoonline.in

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For information about Auro-Mira Service Society and the Kechla project

Please visit the website www.auromira.in

Feedback

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The Call Beyond is a publication of
Sri Aurobindo Ashram – Delhi Branch

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