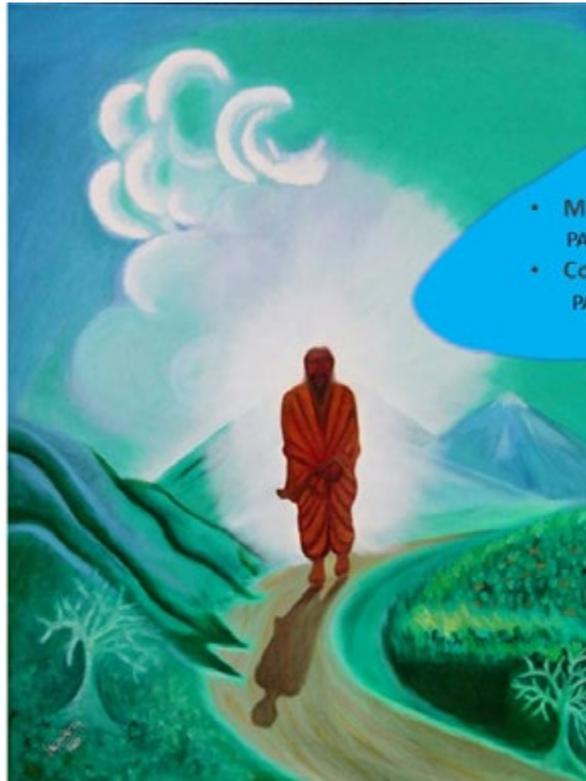


The Call Beyond

Volume 42 // No. 7 // 15 July 2017



- Making Moral Decisions
PAGES 3, 4
- Course on Teaching Yoga
PAGE 16

*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

CONTENTS

<i>editorial</i>	3
• <i>Rules Are Not For Fools</i>	3
<i>article</i>	4
• <i>Why Are the Dharma Shastras of the Hindu Tradition So Elaborate?</i>	4
<i>hundred years ago</i>	8
• <i>The Miraculous Touch of the Divine</i>	8
• <i>The Synthesis of Yoga</i>	9
<i>twenty five years ago</i>	10
• <i>The Psychic</i>	10
<i>poetry</i>	11
• <i>Brahma</i>	11
<i>inspiration</i>	11
<i>tip of the month</i>	11
<i>appreciations</i>	12
• <i>In Praise of Madhuban, 'The Divine Abode'</i>	12
• <i>Feedback on Learning With The Mother</i>	13
• <i>Feedback on the Study Camp 'The Agenda of Life' at Van Niwas, Nainital, 24-27 June 2017</i>	14
• <i>Feedback on the story, 'The Pain That Woke Up Kavita'</i>	15
<i>notice board</i>	16
• <i>Course on Teaching Yoga</i>	16
• <i>Contact us</i>	17

Rules Are Not For Fools

“Abandon all Dharmas and take refuge in Me alone ...”, says the Gita (18:66). Dharma, in the Hindu tradition, means not religion, but guidelines for right conduct. Even so, it is a surprising statement in a scripture. How can a scripture itself advocate abandoning all guidelines for right conduct? And, how about the substitute: taking refuge in Krishna (God) alone? What taking refuge here means is to do what God tells us to do. Now it makes some sense. Instead of making all the effort to look for guidelines for right conduct, why not just do what God says. However, Arjuna had the good fortune of having Krishna in front of him in flesh and blood. What should those who are not so fortunate do? The answer is to consult the Krishna within, the Divine within, our own psychic being. The psychic being, which may be considered to be the spokesperson of the soul, speaks to us at all points when a moral decision has to be made, in a shy, faint, and non-assertive, but extremely clear voice about what is right and what is wrong. Although this voice does not insist, and we can easily use our freewill to ignore it, it does make itself heard sometimes because we can anticipate that listening to this voice will give us immense joy and **lasting mental peace**, whereas ignoring it will make us uneasy, and the uneasiness might become recurrent. Why is the psychic being better than all codes of conduct, all guidelines about right and wrong in the scriptures? Because, it can give us the best and most reliable guidance which is specifically valid for each individual situation. No ethical code can anticipate all the situations in which a moral choice might have to be made. If we have the most reliable Guide available within us, why do we need external guidance in the form of moral and ethical codes of conduct? Those codes are necessary because for using the Inner Guide reliably, for identifying its voice confidently, and for having the courage to act upon it, prolonged discipline and self-control are necessary. That is why, the ‘permission’ to ‘abandon all dharmas’ comes towards the end of the Gita. The same Gita says, as late as Chapter 16, “Let the Shastra be for thee the authority to determine what ought to be done and what ought not to be done” (16:24). Shastra, in the Hindu tradition, means a scripture that provides guidelines for living an ethically sound life. Hence, for most of us, Shastra is the guide to be used. To qualify for the freedom to ‘abandon all dharmas’, we first have to practice what the Gita teaches before reaching almost the end of the last chapter. Otherwise, ‘abandon all dharmas’ can be a dangerous doctrine, an excuse for the license to do whatever we feel like doing.

However, those who want to adhere to the Hindu tradition have one major problem. There is not one, but many Shastras. Put together, they are not only voluminous, sometimes they contradict one another. This is not a weakness of the tradition, but in fact a great strength. What it means is that, first, Shastras are guidelines, but no Shastra is the last word. Therefore, the tradition is not dogmatic, not fanatic. Secondly, each Shastra has tried in its own way to accommodate the different temperament of individuals, different stages of life, the need to change with time and place, rather than give one code of conduct that has to be strictly followed by everyone all his life, at every place in the world, for all time to come. Hence, there is scope for revision. Strictly speaking, there is no bar on someone even today writing yet one more Shastra and adding it to the existing Shastras.

But the sad fact is that most of those who call themselves Hindus have not read their scriptures. They assume that living by commonsense is enough, and since the tradition is flexible, they can get away with it. But to improve the quality of our personal, social and public life, knowledge of the rules in our Shastras can play an important, and much needed, role. Acharya Navneet, a scholar who has done an in-depth study of the ancient Indian scriptures in their original, has tried to make it easier for the readers of *The Call Beyond* by writing up the gist of the Shastras of the Hindu tradition in a series of articles. The first article in the series appears in this issue on the next page.

*The **highest spirituality** indeed moves in a free and wide air far above the lower stage of seeking which is governed by religious form and dogma; it does not easily bear their limitations and, even when it admits, it transcends them; it **lives in an experience which to the formal religious mind is unintelligible**. But man does not arrive immediately at that highest inner elevation and, if it were demanded from him at once, he would never arrive there. **At first he needs lower supports and stages of ascent**; he asks for some scaffolding of dogma, worship, image, sign, form, symbol, some indulgence and permission of mixed half-natural motive on which he can stand while he builds up in him the temple of the spirit. **Only when the temple is completed can the supports be removed, the scaffolding disappear**. The religious culture which now goes by the name of Hinduism not only fulfilled this purpose, but, unlike certain other credal religions, it knew its purpose.*

– **SRI AUROBINDO** (*Foundations of Indian Culture*, SABCL Edition, pp. 121-122; also in the compilation *Sri Aurobindo on Hinduism*, p. 66)

article

Why Are the Dharma Shastras of the Hindu Tradition So Elaborate?

ACHARYA NAVNEET

Spiritual pursuits, at some point of time, demand knowledge of Dharma (guidelines about right and wrong). In fact, there can be no spiritual pursuits without adherence to dharma. And yet, in the Hindu tradition, this subject of Dharma is so vast and variegated with tons of literature available that the exasperated seeker sometimes wants to bypass it. She takes refuge in the statement that what your inner voice says is Dharma. This is a natural fallout of presence of too much literature available on the subject and elucidated by numerous commentators. That is why there was a need for some ‘key’ work which helps the reader open the ‘locks’ of the available literature. This work tries to fill this need. However, it is not exhaustive but only indicative.

We also know that there are limitations to the ‘inner voice’ guiding us about Dharma. The inner voice is formed by what is inside or, at least, gets filtered through what is inside. The inner voice of a jihadi will tell him to kill all the infidels, the inner voice of a teenage boy will tell him to stalk a girl – in both the cases, they are conditioned voices. In the first case, it is conditioned by indoctrination; in the second case, it is conditioned by hormones. Unless, our inner equipment has gone through a process of cleansing through sadhana (spiritual effort and practices), the inner voice will be faulty and coloured by many extraneous factors. Therefore, it may not be able to guide us reliably through our journey of life for our spiritual growth and evolution. That is why, we need the guidance of shastras – which are time tested, objective guidelines.

CONCEPT OF DHARMA AND ORIGIN OF THE SHASTRAS

The conduct by which everything is sustained is Dharma. Dharma is the conduct which is appropriate for a given time and place. Since, time and place keep changing constantly, Dharma cannot consist of rigid rules. In case of non living entities or creatures with very limited freewill, Dharma is what naturally comes to them. But in case of creatures with a well developed freewill, like the human beings (we still do not know of any other creatures with a comparable freewill), Dharma is guidance from outside. Why? Because, freewill has the potential of being abused.

When this free will is so well trained that there is no risk of its getting abused, the requirement for Dharma ceases to exist. This is when freewill is already aligned with the basic principles of Dharma without it needing a nudge from outside.

These principles of Dharma, which will be simply referred to as Dharma, have their origin in the Vedas and the allied texts closely affiliated to the Vedas. Vedas are like the Preamble of our Constitution. The allied texts are like laws, rules and other details. Due to some historical reasons, in the last 1000 years or so, the Vedas and the allied texts got identified as the Hindu scriptures and its followers were identified as Hindus. And from then onwards, the Dharma Shastras have come to be known as the Hindu Dharma Shastras. They form the basis of guidance provided to all those who associate themselves with the Vedas.

WHAT ARE THE MINIMUM COMMANDMENTS OF HINDUISM?

Hinduism is not a bland vanilla faith; nor is it a kind of one-size-fits-all type of faith. It is rich, and therefore, complex. There are so many intricacies customized to a region, time and collective temperament of people of that region, apart from individual temperaments and even stages in life that makes it quite complex and varied. For example, the definition of Satya (Truthfulness) will be different when a mother is dealing with her toddler as compared to dealing with her teenager. That makes the dharma shastra more like rules tailor-made for every individual in a given time and space rather than a free size readymade garment. Being variegated makes it flexible and adaptable in various situations. Moreover, it is a body of knowledge consisting of texts by various authors depicting the code of conduct. These texts have variations suited to contemporary needs. That makes Hinduism free from fanaticism. These characteristics have given Hinduism immense survival value.

Dharma, in the Hindu tradition is more like performing one's duty harmoniously in the society, while staying anchored to a few core values. So, those expecting a meat and potato kind of bland rules in Hinduism will ever be disappointed. But no matter which branch or sect of Hinduism one follows, what the socio-economic status of the person is, and which stage of life the person is at, following are the basic rules which are common to all, and every Hindu should follow, although there will be variation as mentioned above. The compilation is based on the Taittiriya Upanishad and some Smriti granthas as the basic texts.

- Speak the Truth
- Practice virtues, i.e. follow Yamas and Niyamas (please see below)
- Do not neglect studies
- Give gurudakshina (an offering to the teacher as a mark of gratitude and respect)
- Don't cut off the line of progeny (i.e. do not shirk the responsibilities that follow becoming a parent)
- Look after your own and family's welfare
- Earn enough
- Do not neglect knowledge sharing

Yamas

Ahimsa, Satya, Asteya, Brahmacharya, Daya, Titiksha, Akroorata, Madhur vacan, Aparigraha
These Sanskrit words mean, respectively:

- Nonviolence
- Truthfulness
- Refraining from Stealing
- Control over Senses
- Compassion
- Tolerance towards what we cannot change
- Civility
- Sweet Language
- Literally, not adding to possessions unless strictly necessary. New possessions are often acquired, and possessions accumulated, often to boost our own ego. Whether it is buying a new dress, or hoarding objects so that we can give them away in future as gifts, the object is self-aggrandizement. Therefore, I prefer translating aparigraha as 'non-aggrandizing attitude'.

Niyamas

Saucha, Tapas, Svadhyaya, Apramaada, Santosh, Ishvara pranidhana
These Sanskrit words mean, respectively:

- Cleanliness (outer and inner)
- Concentration of energies on what the goal is
- Self-study, or study of the Self
- Lack of laziness (towards one's well being, welfare of family and the society, social obligations, charity, progeny, parents, teachers, guests, and elements of this universe)
- Being satisfied with what is available (more applicable at a later stage of life)
- Being always aware of the Almighty, or surrender to the Divine (for those who believe in the concept of the Almighty)

Yamas and niyamas constitute the dos and don'ts which should be followed by everyone who subscribes to the Hindu scriptures. Each of these individual yamas and niyamas could also take a different shade for every individual but there is more or less a uniform expectation from all. For example, the meaning of tapas could mean predominantly physical austerities for some and predominantly mental austerities for some others. These yamas and niyamas also take care of one's responsibility towards the society and collective good behaviour.

Here is some additional guidance, which is essentially contained in yamas and niyamas, but sometimes detailing is relevant.

Don't neglect the elements of this universe and your ancestors; treat your parents, teachers and guests with respect; copy only good behaviour; honour the learned people; donate with humility and sanity. Whenever in doubt, follow those Brahmins (wise persons) who are thoughtful, dispassionate and objective. This is the command of the teacher at the convocation ceremony (*Taittiriya Upanishad*, I.xi.2-4)

MAJOR CATEGORIES OF TEMPERAMENT

As per the shastra, there are three basic gunas: sattva, rajas and tamas. Various combinations of these three gunas lead to various types of temperament among people. But there are four major categories of combinations which are accepted by the shastra :

Category 1: Sattva predominant, Rajas substantial, Tamas negligible

Category 2: Rajas predominant, Sattva substantial, Tamas negligible

Category 3: Rajas predominant, Tamas substantial, Sattva negligible

Category 4: Tamas predominant, Rajas substantial, Sattva negligible

No combination of Sattva predominant with substantial Tamas; or Tamas predominant with substantial Sattva has been described in the shastras because such combinations cannot exist due to the diametrically opposite properties of Sattva and Tamas.

There are two other concepts: sthula (gross) and sookshma (subtle), which we must know before we can understand the commandments for the people of different categories.

Gross means something which is tangible and perceivable through our five sense organs. Subtle means something abstract, not directly perceived through sense organs, but its effect is perceived. For example, a flower is gross; its fragrance is subtle. Money is gross; the bed that it can buy is also gross; the comfort that the bed gives us is subtle; even subtler than the comfort is our attitude to physical comfort.

Tamas leans towards the gross, whereas Sattva leans towards the subtle; Rajas falls between Tamas and Sattva in this respect. Therefore, the expectations of shastras are different from the people of different categories.

STAGES OF LIFE

Along with the temperament of a person, the stage of the life also decided the dharma of that person. Thus the expectations from the same person when he is young are different from those when he is old. The life of an individual was considered to have four phases of approximately equal length as follows:

Stage 1. Up to the age of 25 years: Brahmacharya, the stage of learning as a preparation for life

Stage 2. 25-50 years: Grihastha, the stage of getting deeply involved in domestic responsibilities; the householder's life

Stage 3. 50-75 years: Vaanaprastha, the stage of release from several limitations that accompany the householder's life

Stage 4. After the age of 75 years: Sannyasa, the stage of total detachment and release from all obligations except addressing the ultimate goal of life

The exact age of transition from one phase to the other is not sacrosanct, but the sequence is clearly consistent with commonsense as well as general experience.

CLOSING THOUGHTS

Thus, the word dharma is so much dynamic and situational in Hinduism, unlike the fixed commandments in some religions. Just imagine, if we had just a three page Constitution of India to cover all the situations, would it be able to do justice to the complexity and diversity of India? Yet, we expect brief and simple guidelines from Hindu scriptures, and have contempt towards their exhaustive detailing. In this article, and the ones to follow in subsequent issues of *The Call Beyond*, an attempt will be made to simplify as much as possible.

But if we want to know what is appropriate for each individual depending upon his temperament and stage of life, and some scope is also left for adaptation to change of time and place, some complexity and verbosity is inevitable. In fact, if we apply our mind, it becomes obvious that the detailed texts on Dharma follow a trend, and there is an underlying spirit behind each rule. The rules of Dharma themselves serve as examples of the underlying spirit, the underlying trend. The Dharma rules themselves change with time and space but the underlying spirit does not. With changing times, the letter of Dharma is recast (yuga dharma), but the spirit remains intact. We can keep this general principle in mind while interpreting and following the letter of our own Dharma, thereby making good use of the freedom and flexibility available, without neglecting the underlying spirit.

(To be Continued)

hundred years ago

The Miraculous Touch of the Divine*

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



Thou hast shown to my mute and expectant soul all the splendour of fairy landscapes: trees at festival and lonely paths that seem to scale the sky.

But of my destiny Thou didst not speak to me. Must it be so veiled from me?...

Once more, everywhere I see cherry trees; Thou hast put a magical power in these flowers: they seem to speak of Thy sole Presence; they bring with them the smile of the Divine.

My body is at rest and my soul blossoms in light: what kind of charm hast Thou put into these trees in flower?

O Japan, it is Thy festive adorning, expression of thy goodwill, it is thy purest offering, the pledge of thy fidelity; it is thy way if saying that thou dost mirror the sky.

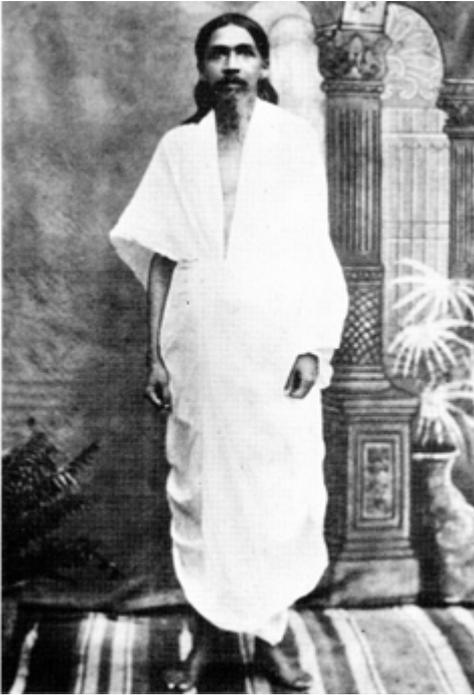
And now here is the magnificent country, of high mountains all covered with pines and richly tilled valleys. And the little pink roses this Chinese brings, are they a promise of the near future?

THE MOTHER (In *Prayers and Meditations*, prayer dated 1 April, 1917)

*Title given by the editor

The Synthesis of Yoga

THE LOWER TRIPLE PURUSHA



To the ordinary material consciousness, the world is a mass of material things and forces thrown into some kind of shape and harmonised into a system of regulated movements by a number of laws which we have to obey, by which we are governed and circumscribed and of which we have to get the best knowledge we can so as to make the most of this one brief existence which begins with birth, ends with death and has no second recurrence. ... If we were really nothing more than such a minor movement of individualised mind in Matter, existence would have nothing more to offer us. ... But because he is a soul and not merely a living body, man can never for long remain satisfied that this first view of his existence is the real truth or the whole knowledge.

When the knowledge of this world is ours, we are irresistibly impelled to seek for the knowledge of other states of existence beyond, and that is the reason why an age of materialism and scepticism is always followed by an age of occultism, of mystical creeds, of new religions and profounder seekings after the Infinite and the Divine.

Religion is the first attempt of man to get beyond himself and beyond the obvious and material facts of his existence. It confirms in him the sense that there are worlds or planes of existence other than that in which his lot is now cast, worlds in which this mortality and this subjection to evil and suffering are not natural state, but rather bliss of immortality is the eternal condition. He is a soul and not a body and his earthly life is a means by which he determines the future conditions of his spiritual being.

Behind every exoteric religion there is an esoteric Yoga of knowledge which shows the details of the hidden planes and possibilities of our nature. But the province of Yoga of knowledge goes beyond the first seeking of the Absolute. It is true that the consciousness of the Absolute is the highest reach of the Yoga of knowledge and that the possession of the Divine is its first, greatest and most ardent object, but the Yoga of knowledge may well embrace the knowledge of the Divine in its relations with ourselves and the world of the different planes of our existence.

The Upanishads teach of a five-fold soul in man. First the physical soul, is present everywhere in material Nature; it pervades the body, actuates obscurely its movements and is the whole basis of its experiences; it informs all things even that are not mentally conscious. It dominates our mental and vital parts, especially in an undeveloped person. A more developed humanity allows us to make a better and freer use of all the facilities and experiences that derive from the vital and mental planes of being, to lean more for support upon these hidden planes, be less absorbed by the physical and to govern and modify the original nature of the physical being by greater vital forces and powers from the desire-world and greater and subtler mental forces and powers from the psychical and intellectual planes. By this development we are able to rise to the higher altitudes of the intermediary existence between death and rebirth and to make a better and more rapid use of rebirth itself for a yet higher mental and spiritual development.

... By Yoga this power of transcending the physical self and taking possession of the higher selves may to a greater or less degree be acquired through a heightened and widened self-consciousness and self-mastery.

All these however are circumstances of the triple world of our being, the trailokya of the ancient sages. Living on these we are, whatever the enlargement of our powers and our consciousness, still living within the limits of the cosmic gods and subject, though with a much subtler, easier and modified subjection, to the reign of Prakriti over Purusha. To achieve freedom and mastery we have to ascend to a yet higher level of the many-plateaued mountain of our being.

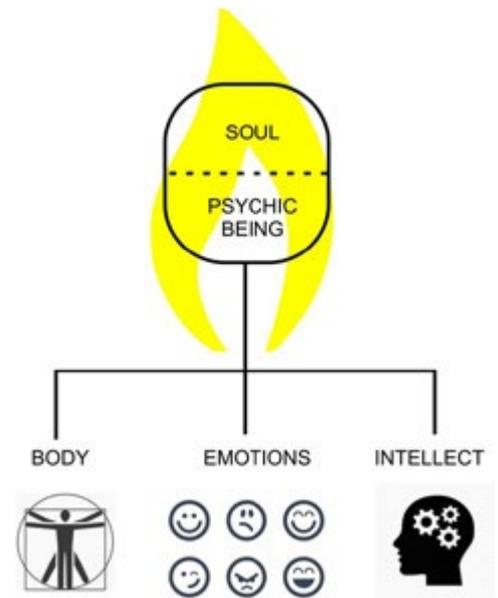
SRI AUROBINDO (In the *Arya*, Vol. 3, No. 12, 15 July 1917)

twenty five years ago

The Psychic

MEENAKSHI

O my sweet Master!
 Thou sayst and I believe
 That there is a flame of psychic in every being;
 Thou sayst and I believe
 That real joy and felicity
 Come only from the psychic;
 Thou sayst and I believe
 That psychic manifests in silence.
 O Lord! O compassionate Master,
 Whatever Thou sayst is True,
 But tell me, O Lord,
 When did I feel that psychic presence in me?
 Was that the psychic
 When I felt happy on seeing the blooming of a bud?
 Was that the psychic
 When I radiantly smiled, the moment
 Sweet little children hugged me with their deepest love?
 Was that the psychic
 When I felt raindrops as the descent of Thy Grace;
 Was that the psychic
 When I sat alone
 Quietly looking upon everything with a benevolent smile,
 Not knowing the cause of that joy.
 O Supreme Consciousness,
 At least for once grant me an inner vision
 A consciousness of the psychic presence.



Reproduced from *The Call Beyond*, Vol. 17, No. 2, 1992, p. 37

poetry

Brahma

RALPH WALDO EMERSON

*If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.*

*Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.*

*They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
I am the hymn the Brahmin sings.*

*The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven.*



inspiration

Uber and Ola cabs are often in the news for wrong reasons. But it was a pleasant surprise to see an Uber Taxi driver, Raj Kumar, turn up at the Ashram Reception to return a purse, which a guest staying in the Ashram had left in his taxi. He had driven all the way from Gurugram to hand over the purse, and did not expect anything in return.



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.

Do not fall into the very common error of believing that you must sit in an absolutely quiet corner where nobody passes by, where you are in a classical position and altogether immobile, in order to be able to meditate – it is not true. What is needed is to succeed in meditating under all circumstances, and I call “meditating” not emptying your head but concentrating yourself in a contemplation of the Divine.

THE MOTHER (in ‘*The Great Adventure*’, pp. 152)

appreciations

In Praise of Madhuban, 'The Divine Abode'

Amidst the Oaks, the Deodars, the Pines,
Away from habitation, away from crowd,
The twittering, the chirping.... Nature's Orchestra!

Perched up high on the 'Teremok'*;
A high poled Teremok with pine fruits painted,
The Divine's sketch, dated 1935, artist unknown,
Resides in the lap of nature,
The Divinity spread far and wide;

The 'Garden of Light' sheds off the darkness,
The blooming flowers brighten the path;
'Prashanti' denoting peace, silence,
Divine presence felt everywhere;
The serenity in the 'Garden of Harmony',
The greetings, the smiles say it all;

Quietude in the 'Garden of Endurance',
Feeling secure in the 'Garden of Divine Love';
Worldly desires give way when one walks,
'The Path of Aspiration', 'The Path of Silence';

The tranquillity at the 'Prabhu Sthal',
'The Savitri' calls out with a power,
To be read, devoured, felt, lived;
The 'Guru Sthal' where one stops,
To think and thank for all that is!

The Flora, the fauna, the clouds, the mountains,
The peace that surrounds!

A heavenly bliss, A Divine Abode,
For those who seek with Love,
The Divine light that brightens the soul!
The holy bliss that enlightens the self!

MADHUBAN, the realm,
To be, to grow, to reach, to search,
The Self One Is!

Giti Tyagi

.....

* Teremok is a tree-house designed by Russian devotees at Madhuban.



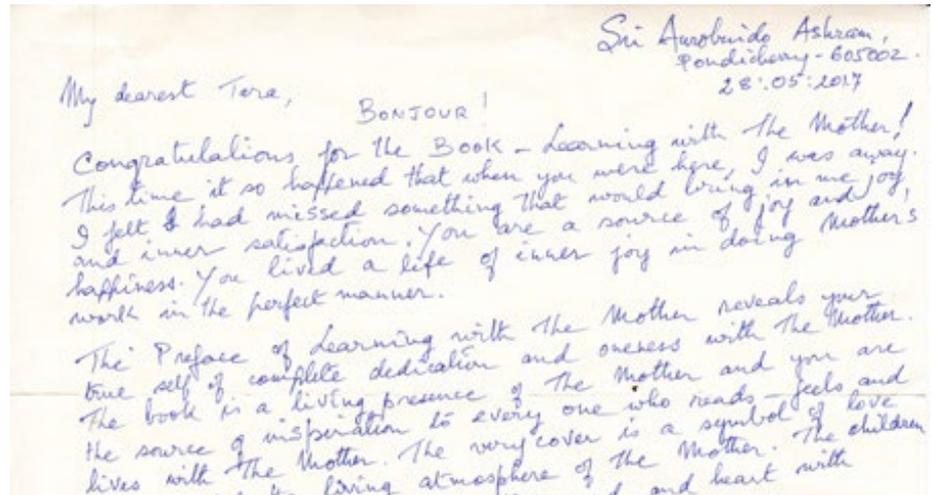
Feedback on Learning With The Mother

My Dearest Tara,

BONJOUR!

Congratulations for the book *Learning with the Mother!*

This time it so happened that when you were here, I was away. I felt I had missed something that would bring in me joy and inner satisfaction. You are a source of joy and happiness. You lived a life of inner joy in doing Mother's work in the perfect manner.



The preface to *Learning with the Mother* reveals your true self of complete dedication and oneness with the Mother. The book is a living presence of the Mother, and you are the source of inspiration to everyone who reads – feels and lives with the Mother. The very cover is a symbol of love, and one feels the living atmosphere of the Mother. The Children are engrossed and are one in their mind and heart with the Mother. Mother is a source of miracles! How lucky were we to be under Her shadow all the time. The cover reminds me of our magic circle with the Mother in the 1950s. I joined in 1952, then we were six children, and when Kake came we became seven. Here there are seven children. It is a very significant historical painting.

Everyone is thrilled by the book, and the people consider us as the lucky chosen children. We still work for the Mother as She is the source of energy. You work so much with a load of responsibility because the Mother has put into you Her power, force, love and energy. To be with you is to instill energy. The book is a help and a source of inspiration with guidance.

I don't know how to thank you but I share with you the Mother's living atmosphere of love, protection and oneness.

I hope you are as healthy as ever. I am fine and continuing with the work appointed by the Mother. She always encouraged us and She will see to our destiny. Nobody can hinder Her work. With full trust and devotion we move forward following the path that she has paved for us so lovingly. We will remain true to her.

With lots of love of intimate friendship!

Your loving Didi

Parul

Sri Aurobindo Ashram, Pondicherry

(in a letter dated 28 May 2017)

Feedback on the Study Camp 'The Agenda of Life' at Van Niwas, Nainital, 24-27 June 2017

Yoga session was very therapeutic, and the purpose of life as explained by Dr. Ramesh Bijlani was simple, and could be easily grasped. The explanation of mantras and their recitation was very soothing. Bhajans by Gaurav Bisht were too good. The surroundings of Van Niwas are serene and very relaxing. The garden is well maintained. The food was simple and food timings are strictly observed. Dr. Bijlani is very punctual in conducting classes. We wish we could listen to him more & more & benefit from his knowledge of life.

Shashi Narula



This trip was a turning point in my life, where I got the true value of life, its goal, and how to achieve it.

Deepika Sharma

The course content was excellent, beyond what I had expected, my many questions got answered, and I feel I have been carried many steps towards my purposes of life (POL).

Gurjas Kaur Chahal

We have earlier been to the Pondicherry Ashram. But this time here in this course we could know so much more about the life and works of Sri Aurobindo and Sri Ma.

Sharmistha Mukherjee

Overall it was a pleasant experience of staying in the Ashram. All is good. Dr Bijlani Sir's classes are special. His power of narration is excellent.

N K Phularia

All the sessions were very interesting and informative. Thank you for clarifying the difference between Yoga & Yogasanas, mental & mystic consciousness, and between fulfillment & contentment. The concept of "I" & ego were well explained, and the discussion on yoga of the Gita has made me curious, and encourages me to seek a copy of the book 'Essays on Gita'.

In addition to the nice sessions, the food was also nice and homely. Thank you for providing us this learning opportunity!

Dr. Urvashi Anand

The camp was a unique and novel experience in learning about the purpose of life. How to move from avidya to higher consciousness through karma, jnana and bhakti was an eye-opener. The concept of collective consciousness and the manifestation of divine in each of us clarified several questions in my mind. The information about 'integral yoga' and conceptualization of a contemporary ashram was beneficial as were the references given: 'Essays on Gita', 'Letters on Yoga' and 'Words of Long Ago'. The holistic environment of the Van Niwas Ashram and interaction between other group members helped broaden my own viewpoints about the connectedness of individual souls and rising above the stresses that are not required. The calm and scene environment and surroundings were an added benefit. Thank you for a beautiful experience that is beyond words.

Dr. Sonal Mathur

Our mentor, guide, teacher was Dr. Ramesh Bijlani. The 2-3 days that we spent with him were the best days of my life. The topics covered during this camp were what we face in our day to day life, and I got solutions to many of my problems. The purpose of life (POL) was a very interesting topic, which told us where we should go, how we should bring yoga in our day to day life which we neglect. I hope to adopt the principles learnt here in my day to day life.

Meenakshi Gaba

The camp was a great spiritually enriching experience. Just two days changed our outlook towards everything, from self to the world and people around. The teachings were conducted so well that now life feels simpler and practically approachable.

Apart from the lectures, the staff in the ashram are very helpful and very cooperative. The prasad offered during the stay was very pure and homely. The ashram is very organized and disciplined, and motivates us that it is really possible to live life in simpler manner.

The camp also is a great opportunity for the today's generation to learn the importance of scriptures of the Indian culture and their application in life practically for spiritual upliftment. It also teaches the family values and gives a sense of togetherness.

Deepika Balani

Feedback on the story, 'The Pain That Woke Up Kavita'

'The Pain That Woke Up Kavita' is a children's story on dental health by Dr. Ramesh Bijlani. It was sent to the parents of children studying in Pre-school to Class V of The Mother's International School. Any reader interested in getting the story may send an e-mail to callbeyond@aurobindoonline.in

Thank you for sharing this beautifully written story. My 6 year old daughter loved it. The message was understood very simply and clearly. The illustrations (called amateur) by you, only added to the experience.

We also have a copy of 'Kavita makes up her mind' written by you. Enjoyed that book too.

Hoping to receive other titles in your 'Kavita' series soon.

Simranjeet Kaur

(in an e-mail dated 11 July 2017)

Thank you for sharing the story. My children have started caring much more for their teeth since I read this out to them three days ago. I hope they continue to do so.

It is amazing how simple stories done right can leave a big impact.

Looking forward to other stories.

Warm Regards,

Bhavna (Dewan Bhatia)

(in an e-mail dated 13 July 2017)



notice board

Course on Teaching Yoga

A 20-week, 200 hour course on TEACHING YOGA will be conducted in Sri Aurobindo Ashram – Delhi Branch from 2 August-15 December 2017. The classes will be held from 10 am-12.30 pm, 5 days a week (Monday-Friday). **The last date for submitting the application is Monday, 24 July 2017.**

The Application Form & Prospectus may be collected from the Ashram Reception (near Gate No. 6), or from The Mother's Integral Health Centre, or may be obtained on-line by sending an e-mail to srimayog@gmail.com

For more details, please send an e-mail to srimayog@gmail.com, or call 011-2685-8563, or visit The Mother's Integral Health Centre, SRI AUROBINDO ASHRAM – DELHI BRANCH (entry through Gate No. 6, Opposite Sarvodaya Enclave), New Delhi 110 016.

The course will be inaugurated on Wednesday, 2 August 2017 at 10.30 am in the Meditation Hall of SRI AUROBINDO ASHRAM – DELHI BRANCH. The inauguration will be preceded by **tea in the Ashram Dining Hall at 10 am.** ALL ARE WELCOME TO THE TEA AND THE INAUGURATION.



This is Yoga



And this is Yoga



This is also Yoga



This can also be Yoga

Contact us

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

To learn about the recent and forthcoming activities through the Ashram's e-magazine, **Realization**, send an email to:

emagazine@saaonline.net.in

Please follow a simple two-step process:

1. Subject: Subscribe
 2. Click on Send
-

If you subscribe either to **Realization**, or to **The Call Beyond**, you will start receiving, month after month, both the magazines.

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

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

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

The Call Beyond is a publication of
Sri Aurobindo Ashram – Delhi Branch
Sri Aurobindo Marg
New Delhi 110 016

contact@aurobindoonline.in
91-11-2656-7863