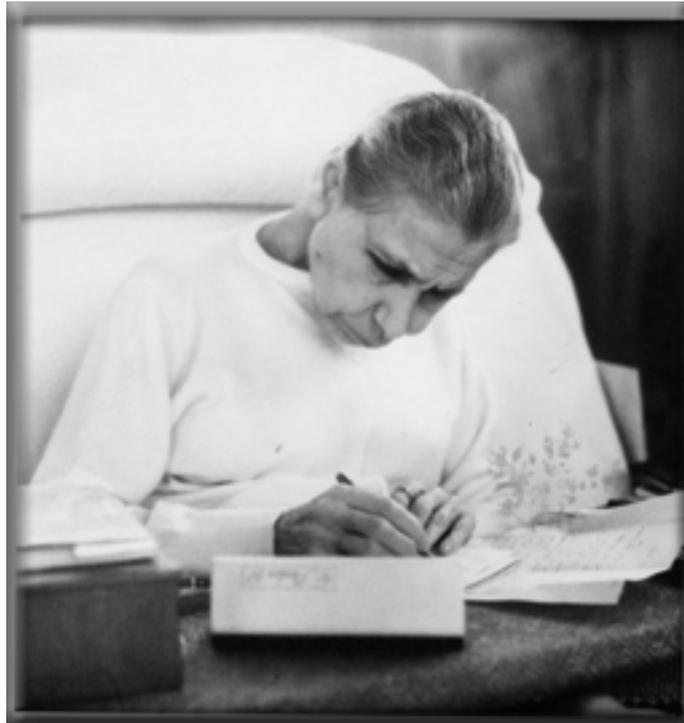


THE CALL BEYOND

Volume 41 // No. 3 // 15 March 2016



*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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THE CALL BEYOND // MARCH 2016

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For him is his self a friend in whom the (lower) self has been conquered by the (higher) self, but to him who is not in possession of his (higher) self, the (lower) self is as if an enemy and it acts as an enemy.

The Gita, 6:6



Imagine an apple tree. The apples are plucked, and packed in a box. Soon they forget that they came from the same tree. They start looking around. One of the apples thinks, "I am better than the apple next to me because I am more red". Another apple thinks, "I am better than the apple next to me because I am more sweet". Yet another apple thinks, "I am better than the apple next to me because I am bigger". One of the apples is just observing all this, and starts thinking, "I am better than all these apples because, unlike them, I am not showing off". This is what would happen if apples had egos.

Now imagine a box of apples from Kashmir next to a box of apples from Himachal Pradesh. Now these apples forget their individual differences. The apples from Kashmir start saying they are better than those from Himachal because they are crunchy; and those from Himachal start saying that they are better because they are soft like silk. Now imagine boxes of apples next to boxes of oranges. Now all the apples unite to say that they are better than oranges because they are rich in iron; and the oranges respond by saying that they are better than apples because they are rich in vitamin C. Now imagine boxes of fruits next to boxes of nuts. Now all the fruits unite to say that they are better than nuts because they are not fattening; and the nuts respond by saying that they are better than fruits because they symbolize the dictum: 'small is beautiful'. This is how collective egos express themselves at different levels.

Thank God, fruits and nuts do not have egos. But then, because an apple does not have an ego, the apple does not have the urge to improve either, the urge to become a better apple than it already is. It is because human beings have egos that they have this urge. It is to fulfill the evolutionary urge guiding us towards divine perfection that human beings have been heavily overloaded with ego. It is because of the ego that human beings have passion for excellence. It is because of the ego that human beings act on the ethical impulse. It is because of the ego that human beings decide to walk the spiritual path. It is only when they have gone pretty far on the spiritual path that they are ready to shed the ego. It is only after a long journey by train that we are ready to throw the railway ticket away and get into a taxi. Till then, the ticket is a precious document which we keep very carefully in a purse. It is only after a long journey with the ego intact that we are ready to eliminate it, provided the journey has been performed well. Till then the ego is a precious possession which we might as well preserve in the purses bearing labels such as 'pride', 'self-love', 'self-worth', 'self-esteem' and 'self-confidence'.

ACKNOWLEDGEMENT

Picture downloaded from http://all-free-download.com/free-photos/download/fruit_apple_tree_harvest_228119_download.html

(First posted as a blog on The Speaking Tree on 18 February 2016, to which the link is: <http://www.speakingtree.in/blog/if-apples-had-egos>)

readers write



From Left to right, Marcos (Sundfeld) Mukti, Dr. Ramesh and Diego Mello.

Dear Dr. Ramesh,

It is a great pleasure keep in touch with you and receive the ashram magazine, it makes me feel nearer the ashram and all the great people that I knew there.

Last week I started a translation [into Portuguese] of two little books, the first is Elements of Yoga, as you recommend, and the other is one little compilation called Ideal Parent , Ideal Teacher. The first book opened my eyes and my heart with the clear words of Sri Aurobindo. There are so many questions that are my own questions!

Thank you very much for everything!
Diego Mello

(From Brazil, in an e-mail dated 3 February 2016)
p.s.: I'm loving your book Kavya Makes Up Her Mind!

Dear Dr. Ramesh,

It will be a pleasure for our hearts to keep in touch with you and receive the ashram magazine. I'm reading Essays on the Gita and i know that Sri Aurobindo will introduce his teachings into my Soul.

I'm so happy because i'm sure i can count on you !

Greetings!

Fraternal hug

Marcos (Sundfeld) Mukti

(From Brazil, in an e-mail dated 5 February 2016)

The Karmayogi Bhakta

ACHARYA NAVNEET

Karmayoga and bhaktiyoga are the two out of apparently multiple paths of yoga mentioned in the Bhagavad Gita, although Lord Krishna reduces them to two in the third chapter and then eventually to one, in the fifth chapter. Acharya Navneet shows the interrelationship of these two streams, and brings out how both of them cater to some of our basic needs by tapping the ultimate and inexhaustible source of all that exists.

Human beings are programmed for *activity*, not for rest. Sleep is not an end in itself; sleep prepares us for activity. Prolonged inactivity leads to boredom, which can be ‘killing’. That is why, for most people, any work is better than no work at all.

We are also programmed to *feel connected*. That is why loneliness can drive us crazy. People who live alone have, on an average, shorter life-spans than those who live with somebody, even if that somebody is a pet. Being connected to people even on social networking sites in cyberspace can keep us amused. Solitary confinement is a *much more* severe punishment than just imprisonment.

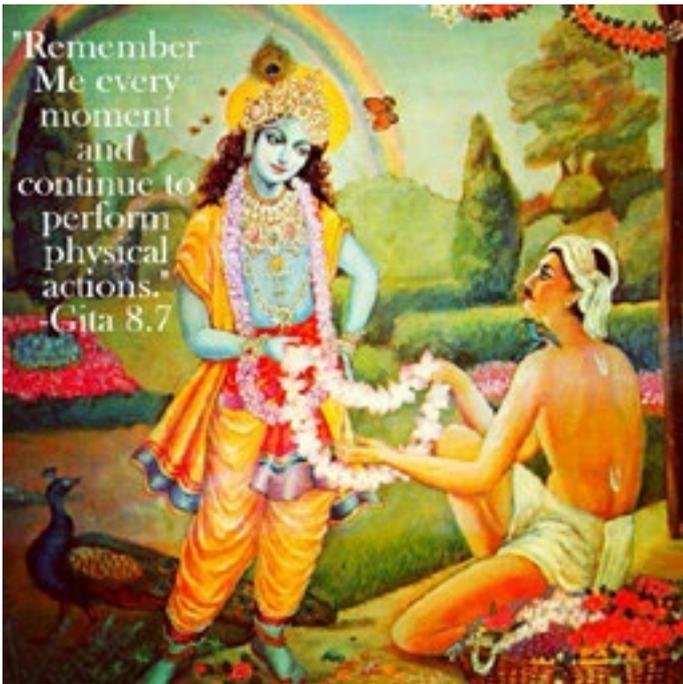
Finally, we are also programmed to *seek love, care and security*. Seeking love, care and security facilitates our survival. This tendency of seeking love, care and security gets manifested as greed and fear (or, *raga-dvesha* – *raga* and *dvesha* are not the translation of greed and fear but *greed+fear* = *raga+dvesha*).

It’s the greed and fear which normally drives all the activities in a human being although it looks like he or she is exercising his or her free will. Either we run after desirable things and situations (greed) or run away from unpleasant things and situations (fear). And we feel that this pursuit will eventually make us permanently happy.

A child finds its love, care, security, connectedness and avenues for activity in the home environment, primarily from its parents. The child is primarily driven by survival instincts which manifests in the form of different shades of greed and fear. A child consumes much more than what it can give back. At that stage, the child has an ‘entitlement personality’. That is okay in childhood. But when the child grows into an adult, it realizes that if it tries to get more and more from the world without giving anything in return, people try to keep away from him. The child’s pursuit of *seeking love and care* now comes in conflict with its *desire to remain connected*. People try to keep away from a person who only takes but doesn’t care to give back.

He or she, then tries to compensate for it by acquiring more wealth and power. He now attracts people, but these are people who are not his friends; these people want to get close to him to benefit from his wealth and power.

Those, who see through the limitations of being driven by greed and fear all the time, want freedom in action – not guided by greed and fear, but only guided by what is right and wrong. We call such people as mature. When these people offer their actions, which are aligned with the dharma, to the All pervasive *Ishvara*, and accept the result as *prasada*, they are the *karma yogis* and they are the *bhaktas*.



A *karmayogi* is not someone who works extremely hard. A *karmayogi* is not someone who does a particular type of work. A *karmayogi* is a person who works with a certain attitude. He works with the knowledge that his ability to do something, and the circumstances that enable him to do something, have been given to him by the Divine. Correspondingly, the outcome of what he does is also in the hands of the Divine. Further, he realizes that he has been given the privilege of doing something so that he can do something for others. The fulfillment of his needs from the work is a by-product. This culminates in work as an offering to the One whose hidden hand is behind all work and its outcome.

A *karmayogi bhakta* engages with the world, and indulges in worldly activity. But he is not dependent on the world for fulfilling his basic needs. He is active. He feels connected to the Divine, the connection that never deserts him, the connection that he can fully trust. He gets the ultimate in love, care and security from the Divine. Not that nothing can go wrong with his life. But now he does not fear anything because he is secure in his relationship with the Divine, which matters to him more than anything else. To understand this, imagine a child playing the game of snakes and ladders. The child is ecstatic when it gets to a ladder, and fears the snakes. Now imagine this child playing the game with an adult. The adult is also playing the same game, but is free from the emotional upheavals of the child. A *karmayogi bhakta* can treat all ups and downs of life like a game of snakes and ladders. In that sense, yoga is the ultimate maturity that a human being can attain. (Editor's comment: Some people never grow up. Counsellors often get people who are very miserable because they have an 'entitlement personality').

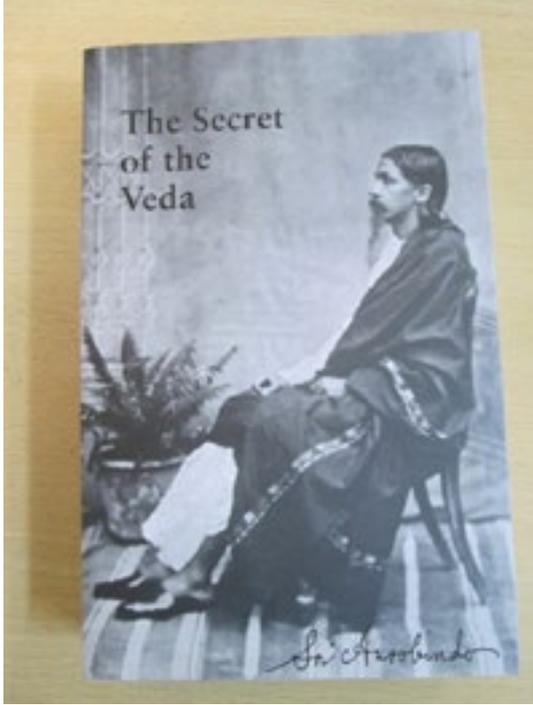
(Based on a talk given by Acharya Navneet in the Meditation Hall of Sri Aurobindo Ashram – Delhi Branch on 29 November 2015 in a Sunday Satsang)

A question asked at the end of the above talk:

All economic activity is driven by greed. If greed disappears, would economic activity come to a standstill?

Acharya Navneet's answer: It is generally true that all economic activity is driven by greed. It is also generally true that being relaxed means being sleepy. But it is possible to be relaxed and alert. Similarly, economic activity can be free from greed. Wealth can be generated with the attitude of trusteeship. The attitude is all-important in all worldly activity. For example, a child may be raised with the idea that the child will take care of me in old age, or with the aim of leaving behind in the world a good human being.

The article is fourth in a series based on Sri Aurobindo's 'The Secret of the Veda'



Agni is the first and foremost deity in the Vedas. A very large portion of the *Rig Veda* is entirely dedicated to Agni, and hymn after hymn invokes it with the choicest of praises.

But who is *Agni*? Is it only the sacrificial fire that is being so earnestly praised? Sri Aurobindo explains in *The Secret of the Veda* that to the minds of the Rishis, Agni had a profound spiritual meaning, that it was a conception entirely psychological, and that physical fire was only a suitable device to represent this deep significance.

Each word in Sanskrit derives its meaning from its root, and the word 'agni' holds the meaning of *strength, force, and brilliance* (1). Therefore, Agni is always presented in the Veda, *in the double aspect of force and light* (2). It is the divine *force* or power which is rooted in the light of the divine knowledge. It is therefore referred

to as *jātavedas* – *the knower of all births*.

Sri Aurobindo writes: “*Psychologically, then, we may take Agni to be the Divine Will perfectly inspired by Divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness.*”(3)

To illustrate, Sri Aurobindo analyzes the following hymn among many others:-

*Agnir hotā kavikratuḥ, satyaś citraśravastamaḥ;
devo devebhir ā gamat – R.V. I.1.5*

Here, Agni is first addressed as the *hotā*, the priest. The priest leads the sacrifice with his knowledge. Agni, the Divine Will, leads man to perform actions based in Truth-consciousness.

“... *it is repeatedly said (in the Veda) that the gods have established Agni as the immortal in mortals, the divine power in man, the energy of fulfilment through which they do their work in him. It is this work which is symbolised by the sacrifice.*”(4)

Next, Agni is called *kavikratuḥ*. Kavi is the seer of Truth. Agni, the Divine Will, works (*kratuḥ*) with the knowledge of Truth-consciousness. Agni is *satya*, true in his being, and *citraśravastamaḥ*, full of inspiration to do the perfect work.

Agni is *devo devebhir*, god with the gods, which means the divine or immortal power that coexists with other divine powers within our being.

“... man by the right use of their mental action in the inner sacrifice to the gods can convert them into their true or divine nature, the mortal can become immortal.”(5)

This is how the Rishis saw Agni and its role in man’s spiritual sacrifice. Sri Aurobindo works upon many such hymns to show how the Veda itself points us to the inner spiritual significance of its symbols. Through this analysis, he presents the principal ideas of the Veda:

“...the invocation of the gods as powers of the Truth to raise man out of the falsehoods of the mortal mind, the attainment in and by this Truth of an immortal state of perfect good and felicity and the inner sacrifice and offering of what one has and is by the mortal to the Immortal as the means of the divine consummation.”(6)

REFERENCES

- (1) *The Secret of The Veda*, p. 56, Line 16
- (2) *The Secret of The Veda*, p. 65, Line 25
- (3) *The Secret of The Veda*, p. 65, Line 35
- (4) *The Secret of The Veda*, p. 65, Line 30
- (5) *The Secret of The Veda*, p. 66, Line 33
- (6) *The Secret of The Veda*, p. 68, Line 34

hundred years ago Please Help Me Become One With You*



O Thou divine inhabitant of this gross form, Thou seest that it is a mass of limitations: wilt Thou not break all these limitations so that it may participate in Thy infinity? Thou seest that it is full of obscurities: wilt Thou not dissolve this darkness with Thy resplendent light so that it may participate in Thy brightness? Thou seest it burdened with ignorant impurities: wilt Thou not consume all these impurities with Thy devouring fire of love, so that the being in

its integrality may now become one in all consciousness with Thee?

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

THE MOTHER (In *Prayers and Meditations*, prayer dated 23 January 1916)

*Title given by the editor

hundred years ago

The Synthesis of Yoga CONCENTRATION



Purity, and concentration are indeed two aspects, feminine and masculine, passive and active, of the same status of being; purity is the condition in which concentration becomes entire, rightly effective, omnipotent; by concentration purity does its works and without it would only lead to a state of peaceful quiescence and eternal repose.... Therefore the two must proceed together, each helping the victory of the other, until we arrive at that eternal calm from which may proceed some partial image in the human being of the eternal,



omnipotent and omniscient activity...

The first step in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject and this it must do undistracted by all lures and alien calls on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any outward object or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect. Nor must it be merely the consecutive thought of the intellectual thinker, whose only object is to conceive and intellectually link together his conceptions. It is not, except perhaps at first, a process of reasoning that is wanted so much as a dwelling so far as possible on the fruitful essence of the idea which by the insistence of the soul's will upon it must yield up all the facets of its truth. Thus if it be the divine Love that is the subject of concentration, it is on the essence of the idea of God as Love that the mind should concentrate in such a way that the various manifestations of the divine Love should arise luminously, not only to the thought, but in the heart and the being and vision of the sadhaka. The thought may come first and the experience afterwards, but equally the experience may come first and knowledge arise out of the experience. Afterwards the thing attained has to be dwelt on more and more held till it becomes a constant experience and finally the dharma or law of the being...

Ordinarily, once the state is obtained, strenuous concentration will be found no longer necessary. A free concentration of will using thought merely for suggestion and the giving of light to the lower members will take its place. The Will will then insist on the physical being, the vital existence, the heart and the mind remoulding themselves in the forms of the Divine which reveal themselves out of the silent Brahman. By swifter or slower degrees according to the previous preparation and purification of the members, they will be obliged with more or less struggle to obey the law of the will and its thought-suggestion, so that eventually the knowledge of the Divine takes possession of our consciousness on all its planes and the image of the Divine is formed in our human existence even as it was done by the old Vedic Sadhaks. For the integral Yoga this is the most direct and powerful discipline.

SRI AUROBINDO (In the *Arya*, Vol. 2, No. 8, 15 March 1916)

twenty-five years ago

Devi Karunamayee – a Spiritual Musician

A. RAMA RAO



Karunamayee needs no introduction to music lovers and spiritual seekers in India and abroad. Belonging to an illustrious family of educationists, music lovers and practitioners, she continued her academic and music pursuits with utter dedication. She had her initial training in music from Pandit Vinaya Chandra Maudgalaya of Delhi. Later, she came under the benign influence of Sufi saint and master, musician Pandit Pran Nathji, who initiated her into the very depths and heights of the sacred art, giving intensive training in mastering the finer points of Gharana – ‘Krishna Vani’ school of music.

Karunamayee gave a spiritual dimension to her style – singing devotional music for the soul and the Divine. The speciality of her singing is the austerity of the *Ragaas* command on the time-cycles, and the metrical aspect of poetry – “Chhanda Shastra”, accurate use of *Shrutis*, beautiful blends of the rhythmic structure and super-structures rich with improvisations. Her rich Indian classical repertoire includes Dhrupad, Dhamar, Khayal, Thumri and

Dadra. She has been broadcasting creative light music (Literary), singing *bhajans*, *geets* (Modern Hindi lyrics) and Urdu *ghazals*.

For the last two decades, she has dedicated her music and her life to Sri Aurobindo Ashram, Delhi Branch, which was founded and fostered by Sri Surandra Nath Jauhar ‘Faquir’, one of the foremost disciples of Sri Aurobindo and the Mother with the blessings of the Mother. Many devotees assemble in the meditation hall of the Ashram daily to hear the soul elevating music of Karunamayee and experience spiritual upliftment and tranquillity.

For twenty years she conducted the daily prayers in the morning assembly in The Mother’s International School with mass singing of 1200-1500 students and teachers – invoking Divine Grace and universal harmony.

Recordings of her *bhajans* and meditational music done by the All India Radio, the Sri Aurobindo Ashram, the Sri Centre International and the World Sufi Order, founded by late Sufi saint Hazarat Inayat Khan Sahib, are used by lovers of music and seekers of Divine Life all over the world as a sun-lit path to realise inner peace and divine communion. Hearing her music is itself a spiritual experience.

Karunamayee has travelled widely throughout Europe and America and her concerts have been widely acclaimed.

To her, music is the ultimate hope for present day sufferings and stresses of humanity. Synonymous with “Harmony”, music is the saviour power at the individual, collective, universal and even cosmic level, full of healing vibrations, rich with spiritual content. Surely it will fulfill the objective of the Creation, bringing forth the Ananda of the Creator, out of which He created the worlds, carrying it into every inch of His creation... the whole creation emerging as the epitome of ‘NADA-BRAHMAN’.

*In that Paradise of perfect heart and sense
No lower note could break the endless charm
Of her sweetness ardent and immaculate...
Amid miraculous scents and wonder-hues
He met the forms that divinise the sight,
To music that can immortalise the mind
And make the heart wide as infinity
Listened, and captured the inaudible
Cadences that awake the occult ear...*

Savitri

Excerpts from *The Call Beyond*, Vol. 16, No.2, 1991, pp. 48-49..

poetry

Circle of Life

ANITA SHARMA

*Each morning in front of the balcony
Sometimes the sound forces me out
Sometimes the sight makes me doubt*

*Imagining it to be the firm father of a
pampered little girl
I follow the noisy shrill
The scene moves me no end*

*All of ninety, daily she is driven to the
park
And delicately moved out like a white
feathered bird
Hands held, they walk
In baby steps*

*Circling the endless flora
She screams, she makes excuses
Just as she would have done
as a little girl*

*I watch her firm father transform into a
firmer
Yet gentle, humane, son
Each morning, as my eyes fall upon the
two
The soul blissfully melts, I see God
I pray for them, for the world*



Many know Nana Patekar as an actor, but not many know his other side – he has been a silent philanthropist for decades. He has been voluntarily keeping aside a part of the remuneration he has received for every film with the express purpose of helping the poor. Last year he went one step further. He had saved some money for buying a new car. But before he could do that, he was so moved by the visuals of farmers committing suicides because they could not repay petty loans that he decided to distribute that money to farmers in drought-

affected areas of Maharashtra. This is what is responding to the voice of the psychic being. His need was a new car; the farmers' need was to survive the drought. The farmers' need was more important, and he decided to use the money to meet their need rather than his own. When Patekar did that, he had thought of it as a one-time act. But when he visited the drought-stricken areas to distribute the money, he was so deeply touched by the plight of the poor farmers and their families that he was hooked to the cause for life. He set up an NGO, 'Naam', to address this issue. His initiative inspired many more to offer time, money, land, office space, and what not. Among those who came forward was a tea seller who gave Rs. 2000, and even a beggar who gave Rs. 300. Everybody has a psychic being, the Divine within, to which he sometimes pays heed because, as Nana Patekar explains, "I want to be able to sleep peacefully... and how will that happen if Nana himself keeps punching me? I have to keep my inner Nana happy all the time." The 'inner Nana' is the psychic being. If we listen to its faint but clear voice, and act on it, we get lasting mental peace. On the other hand, if we do not, it keeps punching us, and that makes us uneasy, and makes it impossible for us to sleep peacefully.

(Based on an interview with Nana Patekar published in the *Reader's Digest* (India), December 2015, pp. 126-133 under the title 'Raindrop in the Drought')

Editor's Note:

*There are at least four lessons hidden in this story. **First**, that we all have an inner monitor that can guide us towards the best choices in life. **Secondly**, the amount given in charity is not as important as the spirit behind it. A small sum donated by a tea seller or a beggar may be more significant if it came at the cost of their personal needs than a bigger amount donated from the surplus funds parked idly in the bank account of a rich man. **Thirdly**, Nana Patekar distributing money to the needy instead of buying a car shows how even a rich person may give in charity at the expense of a personal need. Once a rich man went to Mother Teresa and asked her how much money she wanted for the good work that she was doing. She told him that she did not want much money. What he could do was that the next time he went to buy a suit and had selected the fabric, to not buy that fabric but instead buy a cheaper one. Then he may donate for her work the difference between the cost of the fabric that he liked the best, and the one that he bought. She thereby taught him the value of donating with the feeling that he was happy to give up something for the sake of meeting some need of another fellow being. Further, she showed how even a rich person could achieve that end. Nana Patekar followed the same principle when he decided to give away the money that he had saved for a car. **Fourthly**, one lamp lights many more. The initiative taken by Nana Patekar inspired many more, and gave them an opportunity to grow spiritually by thinking of others, by doing something for others.*

humour

How Diets Fail

Once a woman went to a doctor, and told him that she wanted to lose weight. The doctor prescribed her a diet. After two months she went to the doctor again and complained that she had gained some more weight although she had taken the prescribed diet. On going into the details of what she ate from morning to night, the doctor discovered that the lady had been taking everything that she ate earlier, and to that she had added the diet prescribed by him. Similarly, some people go and learn meditation to beat stress. Then they complain that they are under still more stress, because to the previous stress has now been added the frustration of not being able to meditate. What they fail to realize is that just adding meditation to the daily routine will by itself not achieve anything unless the person makes a conscious change in the way he responds to events and circumstances to life.

(Adapted from a joke heard in a discourse by Swami Anubhavananda)

kidz corner

Can You Kiss Your Own Face?

SHISHU

Maya is three.

She says, "I am a big girl now. I am three, and on my happy birthday, I will be four".

When Maya's mother tries to feed her, she says, "Mummy, I will do it myself".

When her mother tries to help her write, she says, "Mummy, I will do it myself".

When her mother tries to help her climb the stairs, she says, "Mummy, I can climb on my own".

When her mother tries to help her dress, she says, "Mummy, I can do it all by myself".

When her mother tries to help her with the bath, she says, "Mummy, I will do it on my own".

When her mother tries to help her brush her teeth, she says, "Mummy, I will do it on my own".

When her mother tries to kiss her, she does not say, "Mummy, I will do it on my own".

She lets Mummy do it.

After getting a kiss, Maya is very happy.

Mummy is also very happy.

Maya also gives a kiss back to Mummy.

After giving a kiss, Maya is still more happy.

Mummy is also still more happy.

Maya lets Mummy kiss her face.

That is because Maya cannot kiss her own face.

Maya's Mummy too cannot kiss her own face.

I too cannot kiss my own face.

Do you know somebody who can kiss her own face?

Editor's note:

Toddlers have a tendency to do things on their own, even when they cannot do them well. They fall when they try to walk. They make a mess when they try to feed themselves. But that is how they learn to be independent. In general, their independence should be encouraged; but once in a while, the child should also be made aware that we are all interdependent. This story drives home the lesson of interdependence.

Another important lesson implied in the story is that giving love and receiving love are both a source of joy. That is why Maya is happy when she gets a kiss, and still more happy when she gives a kiss. The same is true of her mother.

appreciations

Feedback from a group visiting from Canada

A group of 15 spiritually inclined persons, including a few yoga teachers, led by Ms. Karen Hamdon and Mr. Lawrence Dombro stayed in the Ashram for a few days. They participated in the celebrations associated with the sixtieth anniversary of the Ashram and the Mother's birthday, and also had on 21 February 2016 a session on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its role in living a happy, healthy and fulfilling life. Here is some of the feedback received from the group.

Always appreciate deeply, the peace, love, guidance at the ashram.

Dr.Bijlani, your way of teaching and sharing is so beautiful. I am deeply grateful to have had every chance to learn from you.

Thank You for the reminders.

Karen Hamdon

This is my first trip to India and first time staying in an ashram. So wonderful! Great experience.

Brian Murphy

I am grateful to be in the ashram, and in India – the deep roots, the teachers of Yoga. I said I was a Yoga teacher, but what I am more so is a student.

Namaste!

Marthe Murphy

I enjoyed your talk. I am fairly new to Yoga, and thought it was only a physical pursuit (asanas). You helped me to grasp just how encompassing it truly is. To be honest I didn't even know what yoga meant before I came to India!

Karen Froberg

Thank you Dr.Bijlani for your talk...I so enjoyed your images and metaphors for life's journey and the role of our choices and how to make good use of the tool/tools of yoga.

Namaste

Mona Creasey

Feedback from an international group led by Prof.Shyam Bhatnagar from the USA

An international group of 14 led by Prof. Shyam Bhatnagar, having participants from the USA, Russia, Netherlands and France stayed in the Ashram for a few days, and also had a session on how all life can become yoga, and how the goal of life is the same as the goal of yoga. Here is some of the feedback received from the group.

I found the teachings of Ramesh Bijlani super useful and clear – very helpful to meditate on and to make the right choices – which is not my strongest point. The ashram atmosphere is beautiful and peaceful. I love it and wish I could stay longer.

Annelinde Dekker

Thank you for your concise summary of what life is all about. I do expect to stay longer here, when I visit next time to India.

Joseph Camacho

The ashram is very peaceful and spacious and the food is simple and nourishing. This brings me tranquillity and helps the health of mind, body and soul.

Liane Nikitovich

Aurobindo Ashram leaves me with a lasting feeling of peace and well-being. Thank you for giving us your time and knowledge of spiritual path this morning.

Kathy Gravereame

I appreciate this lesson on the essentials, simply and profoundly expressed by Dr. Ramesh. My stay in the ashram was a very peaceful experience, a calling towards everyday Sadhna and Dharma. I thank all the wonderful people participating to do that.

Dominique Frilley

My purpose of staying here is closely related to spiritual growth. Thank you for the clarity of your lecture which inspired me in confirming that intuition is a precious resource on the path and that we can get feelings and intellect going together towards the same goal.

Ram Ram

Le Boulch Elizabeth

Feedback from Visitors to Auomira Vidya Mandir, Kechla

Dear Pranjali,

Thank you very much for having us at Kechla and in all ways, it was a fabulous trip. We thank you for giving us the opportunity to explore and self-learn so that we better understand the pulse of the school, without being biased in any way. We would like to congratulate you and the team for the work that is being done at Kechla.

Also, we would like to appreciate all the facilities that were in place to make our stay comfortable. Please do thank all the members of staff on our behalf and communicate our heartfelt gratitude to each one of them for ensuring that our stay at Kechla was memorable.

Yours sincerely,

Prasad and Ann

(in an e-mail dated 29 Feb 2016)

Feedback from Visitors to Mirambika

Dear Jayanthi Ma'am,

Thank you for providing us an opportunity to learn from the work of Mirambika. Though we could only come for a day, we spent our time well by observing the classes and speaking to Baren Bhaiya at length about various innovative practices being followed at Mirambika. He also suggested us a few books to go through, especially 'Life at Mirambika', so as to deepen our understanding.

Overall, it was a very fruitful experience for us and we would like to thank you for giving us an opportunity to learn. We also hope to visit you in future soon.

With love,

Divya and Ashish

(in an e-mail dated 19 Feb 2016)

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Sri Aurobindo Ashram - Delhi Branch

Tuesday, 29 March 2016

102nd Anniversary of The Mother's first arrival in Pondicherry

6.30 pm Musical Offering:
Ms Jyotika Dayal Paust

Further details will be posted on our website www.sriurobindoashram.net and on the Ashram Notice Boards in due course