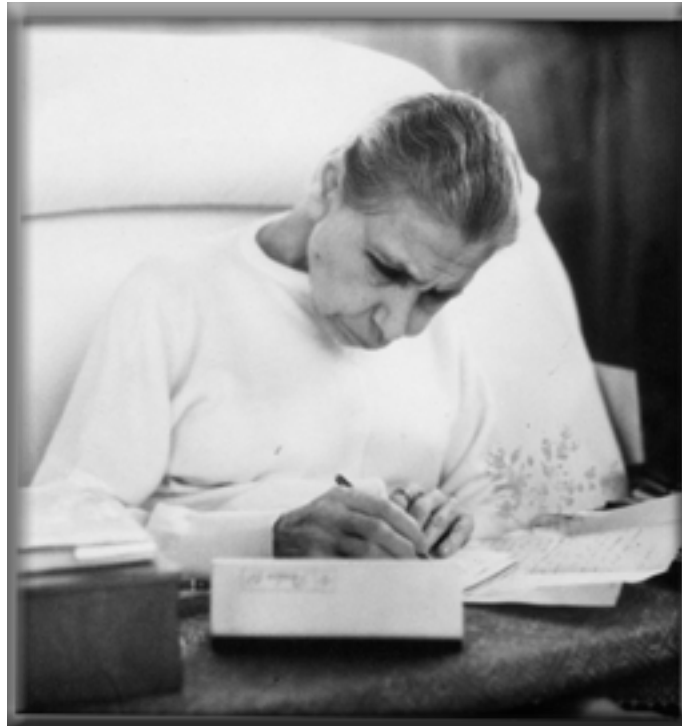


THE CALL BEYOND

Volume 41 // No. 5 // 15 May 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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www.sriarobindoashram.net

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THE CALL BEYOND // MAY 2016

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The relaxation should be into force and light, not into obscurity and weakness.

THE MOTHER

‘All work and no play, makes Jack a dull boy’, says a well-known proverb. Its immense popularity may imply that the sentiment it expresses is beyond dispute or discussion. Although there are some people who have work that they enjoy so much that for them the division between work and play does not exist, most are not so fortunate, and for them a break from the monotony of work seems to be a necessity. When they have the break, they try to fill it with things that they really enjoy, or they think they will enjoy, or they imagine they will enjoy because others seem to. From the spiritual angle, all activities can be divided into just two categories, those that raise our consciousness, and those that lower it. Since the purpose of life is to rise in consciousness, only those activities are desirable that raise our consciousness. Does this general rule apply also to relaxation or entertainment? As in all other activities, the effect of the entertainment on consciousness depends not so much on ‘what’ as on ‘how’. There is a story of two friends who decided to spend a few hours on a holiday on a relaxing activity. One of them said, “There is a discourse



by a spiritual teacher today, let us go there”. The other one said, “At exactly the same time there is also a Bharatnatyam recital, let us go there”. Each tried to persuade the other to go where he himself wanted to go, but failed. They parted amicably, but each went his way. The one who went for the discourse kept imagining the fun that his friend was having, and regretted not having gone for the dance. The one who went for the dance kept blaming himself for his poor taste, and regretted not having gone for the discourse. Thus they both returned home feeling drained rather than relaxed. Instead, they could have both concentrated on what they were attending rather than envying the other, and enjoyed the activity. However, there is also a third way. Before the activity began, they could have both prayed for the speaker or the dancer so that he or she is blessed to do their best. “Let the speaker get the best of ideas, and the best ways to express them, so that the audience gets the maximum from the discourse”, one of them could have said. And the other one could have prayed, “Let the dancer do her best so that the audience gets not only entertained but also feels inspired by the performance”. During the discourse, the one attending it could have been attentive, so that he can bring some more love and compassion into his life. During the dance, the one attending it could have admired the perfection in the subtle movements of the eyes of the dancer, and felt the wonder of the variety of emotions the dancer could express without saying a word. All perfection carries an imprint of the Divine, and he could have connected with the Divine in the dancer that made her movements so graceful, harmonious and expressive. At the end of the discourse or the dance, both could have thanked the Divine for giving them an opportunity to grow spiritually through the experience, and for creating persons like the speaker or the dancer who can bring so much joy to so many. In short, how an activity undertaken to relax the mind affects our consciousness depends on what our attitude to the activity is rather than what the activity is. Having said that, there are crude and vulgar forms of so-called entertainment, which by no stretch of attitude can lift the consciousness up. Therefore, while some form of relaxation, be it change of work, a hobby, or entertainment, is not a sin, a conscious choice to go for something that is uplifting is a part of walking the spiritual path.

Also available on the Speaking Tree website: <http://www.speakingtree.in/blog/enjoy-yourself-628442>

Try to take pleasure in all you do, but never do anything for the sake of pleasure.

THE MOTHER

readers write

The write up on cancer (in the April 2016 issue) written by Dr. L. Bijlani was very simple and concrete. I liked reading that and I have sent it to my parents too. They liked it also.

With regards,

Mahua Bhattacharjee

(in an e-mail dated 21 April 2016)

Dear Dr. Bijlani

Thank-you for making this issue (April 2016) of The Call Beyond special for me and many more people struggling with the disease. I have been reading a lot about cancer, and this article and the answers in 'may I help you' are the best I have read so far. Thank you once again.

With lots of love

(name withheld to protect privacy)

(in an e-mail dated 21 April 2016)

Respected Sir,

Thank you very much for sharing the magazine, The Call Beyond. The Guest Editorial on cancer by Dr Lovleen Bijlani is great.

Sincere regards,

Raj

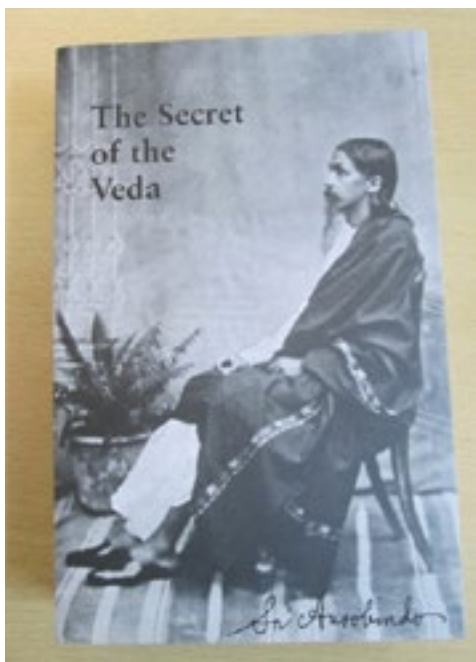
(Dr Raj Kumar Yadav, in an e-mail dated 27 April 2016)

article

Indra – the Illumined Mind

UDHAV SUREKA

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



Besides Agni, Indra is the most important deity in the Veda. Indra is presented as the mighty lord, the leader, and the protector. He showers the sacrificers with bountiful gifts, leads them to the Light, overthrowing all obstacles, defeating all evil forces.

Sri Aurobindo explains in *The Secret of the Veda* that Indra was the Vedic symbol for the Illumined Mind. He represented a mind which is turned towards the Light of Truth.

The ordinary mind is led by sense experiences. It is impulsive and it reacts to everything, purely on the basis of sensations, ignorant of the Truth. But a mind which has overcome this fallacy is a mind full of the light of Truth. Such a mind is symbolized by Indra.

Sri Aurobindo writes: “The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense.”(1)

Indra is constantly associated with light in the Veda. For instance, he is the lord of *Swar* – the Vedic heaven. The word *swar* is akin to *sūra* and *sūrya* i.e. sun and it means luminous.



He is also always associated with the mystic *Soma* wine. Sri Aurobindo explains that *Soma* was the symbol of *Ananda* – the pure, divine delight of being. While an ordinary mind derives happiness from sense-experiences only, a mind turned towards the Truth – the Truth of one’s own being, one’s own immortality –experiences the permanent and limitless bliss or *Ananda*. Indra is the unobscured and pure mind fit for this divine experience.

Sri Aurobindo takes up the following mantras to bring out this meaning:

Indrā yāhi citrabhāno sutā ime tavāyavaḥ aṅvībhistanā pūtāsaḥ – R.V. I.3.4

Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ upa barahmāṇi vāghataḥ – R.V. I.3.5

Indrā yāhi tūtujāna upa barahmāṇi harivaḥ sute dadhiṣvanaścanaḥ – R.V. I.3.6

He is addressed here as *citrabhāno* - of the richly-various lustres. He comes impelled by the thought, driven forward by the illumined thinker within - *dhiyeṣito viprajūtaḥ*. He comes with the force of the illumined mind-power and is asked to hold the delight in the *Soma* offering, *sute dadhiṣvanaścanaḥ*.

The Rishis often coupled Indra with another deity, Vayu . Vayu is associated to Life-Energy – all the vital and nervous activities which are governed by the mind. The Rishis always took the principles of Light and Force together and such is the case with Indra and Vayu. Together, they represent the illumined mentality which is fit to partake *Soma*.

Sri Aurobindo summarily presents their working as follows:

“They receive them into the full plenitude of the mental and nervous energies, *cetathāḥ sutānām vājīnīvasū*. The *Ananda* thus received constitutes a new action preparing immortal consciousness in the mortal and Indra and Vayu are bidden to come and swiftly perfect these new workings by the participation of the thought, *ā yātaṃ upa niṣkṛtaṃ makṣū dhiyā*.”(2)

This is how one is to understand the symbols and imagery associated with Indra and the *Soma* wine in the Veda.

REFERENCES

(1) *The Secret of The Veda*, p. 266, Line 6

(2) *The Secret of The Veda*, p. 74, Line 20

The story goes back to the days when Prof. D. S. Kothari was defence and scientific advisor to the Government of India and chairman of the University Grants Commission (UGC). However, he continued to live in the Delhi University campus where he had once served as a Professor. Prof. Kothari was a teetotaler, a strict vegetarian, a Gandhian and a Jain by faith. One day, a puppy made its way to Professor Kothari's bungalow in the Delhi University. Like most Indian households, here too the puppy was offered food, leftover or otherwise. Very soon the puppy befriended the kids in the family and that paved its way towards becoming a member of the family. The kids of the family named it *Moti*. The dog was so lovable that it drew Prof. Kothari's attention too and won his heart. Prof. Kothari started calling the dog *Motilal*, even more suggestive of the name of a man than just *Moti*. *Motilal* used to follow Prof. Kothari or sit close to his feet as long as Prof. Kothari was at home. Otherwise, it used to be in the company of children.



Motilal was now well known all over the Delhi University campus. When the dog moved around the campus, many families offered it food. The close neighbours' of Prof. Kothari included many Bengali families. Sometimes these families offered *Motilal* fish and other non-vegetarian food. It was noticed that *Motilal* did not eat non-vegetarian food. Therefore, people on the Delhi University campus started calling the dog *Motilal Jain*.

This reminds me of Mahatma Gandhi's autobiography, *My Experiments with Truth*. In Chapter XXII he narrates his experience with an English family in South Africa. Every Sunday Gandhiji visited that family, and there were philosophical and spiritual discussions at the dining table. The hostess had a five year old son. This boy stopped eating meat and insisted that his mother serve him apple as she served Mr. Gandhi.

Thomas Hardy, like William Shakespeare, believes that character is destiny. However, Hardy further elaborates that every person inherits or is imbued with both positive as well as negative vibes. All these innate virtues of a person rarely manifest in public life. Only a chance or an opportunity drives him to engage in constructive or destructive action. Environment or an opportunity brings out goodness from one person and the evil from the other. Such is the effect of environment. The story of *Motilal Jain* shows that this applies not only to man but also to animals, and that the influence can travel across species.

Editor's Note: All creation, animate and inanimate, animal and man, is a manifestation of the Divine. Although the expression of consciousness is different in animals and man, the variety seen in expression represents variations of the same underlying Consciousness. Therefore, it is not surprising that although they may not speak the same language, they are able to not only communicate but also influence each other.

hundred years ago

Everything That comes From Thee is Sweet*



Thou madest me read these childish babblings once again, for they are awkward attempts at expression of a mind still in its infancy and all this seemed to me far, very remote, clad in the charm and purity of the experiences of a candid and enthusiastic childhood. And yet, before Thee, O eternal Lord, I have not grown any older and have not made any progress; the expression of today will not be better than that of those early days. The mind is still as poor and clumsy as before. And what could it have to express that is so remarkable? No sensational experience: all experiences now seem simple and natural. No powerful or exceptional new idea, none of those ideas which fill one with the joy of discovery: all ideas, whatever form they may take, now seem like old acquaintances one greets amicably in passing, but from whom one expects nothing new. No scrupulous and detailed psychological analysis, exposing some yet unexplored inner recess: internal complications no longer exist in themselves; they are faithful and impartial reflections of all the surrounding psychological movements; and to describe what is going on in the being would be at once complicated and monotonous as to describe the world in its almost exclusively subconscious gropings and wanderings.

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

Poverty, poverty! Thou has placed me in an arid and bare desert and yet this desert is sweet to me as everything that comes from Thee, O Lord. In this dull and wan greyness, in this dim ashen light, I taste the savour of the infinite spaces: the pure breeze of the open seas, the powerful breath of the free heights constantly fill my heart and penetrate my life; all barriers have fallen, within and around me, and I feel like a bird opening its wings for an unrestrained flight. But the bird remains perched upon a rock, its wings outspread against the grey, fleecy sky, awaiting, in order to soar upwards, the coming of something it expects without knowing what it is. As it no longer has any chains to check its flight, it no longer dreams of flying away. Conscious of its freedom, it does not enjoy it, and remains like the others, among the others, perched on the ground in the midst of the dark and dense fog.

THE MOTHER (In *Prayers and Meditations*, prayer dated 28
November 1916)

*Title given by the editor



hundred years ago

The Synthesis of Yoga

THE SYNTHESIS OF THE DISCIPLINE OF KNOWLEDGE



The central aim of knowledge is the recovery of the Self, of our true self-existence, and this aim presupposes the admission that our present mode of being is not our true self-existence.... We accept the Self as a reality and the universe as the reality of the Self, a reality of its consciousness and not of mere material force and formation. Though the universe is a fact and not a fiction, a fact of the divine and universal and not a fiction of the individual self, our state of existence here is a state of ignorance, not the true truth of our being....



The Self is an eternal utter Being. From this knowledge we have to proceed; this knowledge we have to realise and make it the foundation of the inner and the outer life of the individual. The Yoga of Knowledge, starting from this primary truth, has conceived a negative and positive method of discipline by which we shall get rid of the false identifications and recoil back from them into true self-knowledge. The negative method is to say always "I am not the body" so as to contradict and root out the false idea "I am the body," to concentrate on this knowledge and by renunciation of the attachment of the soul to the physical get rid of the body-sense. We say again "I am not the life" and by concentration on this knowledge and renunciation of attachment to the vital movements and desires, get rid of the life-sense. We say, finally, "I am not the mind, the motion, the sense, the thought" and by concentration of this knowledge and renunciation of the mental activities, get rid of the mind-sense. When we thus constantly create a gulf between ourselves and the things with which we identified ourselves, their veils progressively fall away from us and the Self begins to be visible to our experience. Of that then we say "I am That, the pure, the eternal, the self-blissful" and by concentrating our thought and being upon it we become That and are able finally to renounce the individual existence and the Cosmos....

The ascetic Path of Knowledge has its solution and its discipline for the soul that looks out on the universe. It is to regard the immanent and all-encompassing and all-constituting Self in the image of the ether in which all forms are, which is in all forms, of which all forms are made. In that ether cosmic Life and Mind move as a Breath of things, an atmospheric sea in the ethereal, and constitute from it all these forms; but what they constitute are nearly name and form and not realities; the form of the pot we see is a form of earth only and goes back to the earth, earth a form resolvable into the cosmic Life, the cosmic Life a movement that falls to rest in that silent immutable Ether....

We must recognize that our primary aim in knowledge must be to realise our own supreme Self more than that Self in others or as the Lord of Nature or as the All; for that is the pressing need of the individual, to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and to mount to its source. But we do this not in order to disappear into its source, but so that our whole existence and all the members of this inner kingdom may find their right basis, may live in our highest self, live for our highest self only and obey no other law than that which proceeds from our higher self and is given to our purified being without any falsification in the transmitting mentality. And if we do this rightly we shall discover that in finding this supreme Self we have found the one Self in all, the one Lord of our nature and of all Nature, the All of ourselves who is the All of the universe. For this that we see in ourselves we must necessarily see everywhere, since that is the truth of His unity. By discovering and using rightly the Truth of our being the barrier between our individuality and the universe will necessarily be forced open and cast away and the Truth that we realise in our own being cannot fail to realise itself to us in the universality which will then be our self. Realising in ourselves the “I am He” of the Vedanta, we cannot but realise in looking upon all around us the identical knowledge on its other side, “Thou art That.” We have only to see how practically the discipline must be conducted in order that we may arrive successfully at this great unification.

SRI AUROBINDO (In the *Arya*, Vol. 2, No. 10, 15 May 1916)

twenty-five years ago

Conversation Between Pavitra, A French Disciple and a Scientist, and Sri Aurobindo (May 8, 1926)

(This interesting record of the little known conversation has been made available by Anilda - it is a translation from the Bengali version of the original French)

In the West the top intellectuals are not attracted by or towards the spiritual truth. They are attracted only by physical science. In the narrow limitation of the physical science the theories of the externalities of matter can only be comprehended. Even in that field how much the physical science can know or unearth. ? The apparent work and movements in the laws of nature may be scrutinised and theories drawn up but they are also changing every now and then after every new research. Hence, how can truth be conclusive and accepted and declared as final truth? Recently we heard of the atomic theory; now it is electronic theory.

SA The two declarations of the modern science may be mentioned, which would surely agitate even the theorists of the suprasensual world or school:

- 1) Like the macrocosmic solar world the movements in the microcosmic atomic world are also in cycles or cyclic-encircling-movements.
- 2) All matter or material substances are made of similar elements. They exhibit different qualities only because of their different structural arrangements and positions inside the atom.

If these declarations are properly analysed and put to test, then the physical science would discover and invent such substances of which we in the modern time have no idea and compared to which we have very little knowledge now.

In the ancient time we saw matters made of five elements (Panchabhutani). They are: Earth, water, fire (energy), air and space (Akaash).

Fire or energy was of three kinds,

- 1) Common fire (fire as substance)
- 2) Electric fire (such as lightning)
- 3) Fire from the sun (solar energy)

The physical science has entered into the first two only (1926). From the behaviour of the atom and the solar world the physical science may gather knowledge about the third kind.

After fire, there is air. The physical science does not yet know much about it. Air is the link between all substances. It is also the cause of gravitation and the medium for the electro-magnetic field. With the help of air burning of fire is possible. Fire is the formal element and the creator of all forms.

Reproduced from *The Call Beyond*, Vol. 16, No.3, 1991, p. 9.

inspiration

Burying Treasures Underground



One of the richest and most powerful men in Brazil, Chiquinho Scarpa, made waves when he announced plans to bury his million-dollar Bentley, so he could drive around in his afterlife in style. He was severely criticized for wasting a precious commodity instead of letting somebody else use it. Many had doubts about his sanity.

The ceremony was organized with great fanfare. But moments before lowering the car in the ground prepared for the burial, he declared that he wouldn't bury his car and then revealed his genuine motive for the drama: just to create awareness for organ donation. "People condemn me because I wanted to bury a million dollar Bentley; in fact most people bury something a lot more valuable than my car," Scarpa said during a speech at the ceremony. "They bury hearts, livers, lungs, eyes, kidneys. Why bury organs that could save so many lives!"

(Based on an item doing the rounds on e-mail circuits; source: <https://www.everplans.com/articles/rich-guy-buries-million-dollar-bentley-to-prove-point>)

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 path of spiritual progress. Contributions from the readers are welcome, and may be printed at the editor's discretion after editorial revision.

Do not scold your child except with a definite purpose and only when quite indispensable. A child too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. Particularly, take care not to rebuke him for a fault which you yourself commit. Children are very keen and clear-sighted observers: they soon find out your weaknesses and note them without pity.

THE MOTHER

may i help you

In this column, we shall try to answer three types of questions from the readers:

those related to spiritual quest ('aspiring high');

those related to psychological issues ('feeling low'); and

those related to physical health ('frailties of the flesh').

It is needless to say that the identity of the person sending the question will be kept confidential. The questions may be sent to callbeyond@aurobindoonline.in

Shri A.S.Monga wants to know:

These days I am reading Essays on the Gita. On page 4, I read, "Truth one and eternal". I have read this word, Truth, in so many books. Would you kindly let me know the meaning of Truth the mankind is seeking with reference to these writings.

'Truth', in the context of what you have written means God. Truth is truth only if it is the whole truth. The whole truth includes everything that is known, unknown but knowable, and also that which is unknowable. That type of truth is only One, call it God or the Divine or the Supreme Consciousness, whatever you like. In everyday language also sometimes we say, bus ek wohi sach hai, baki sab jhooth hai (Only That is the Truth, the rest is all false), isn't it.



appreciations

Feedback from MIS students participating in a camp, 27-29th March 2016

We were truly inspired by Dr. Bijlani's words. He helped us understand ourselves and our purpose in life. A clearly highly experienced person, he had almost all answers to the toughest questions in life which occur to every human being but aren't really answered by all. He told us how every person strives to achieve happiness and how all one's actions are directed towards this attainment. He taught us the difference between concrete and abstract sources of happiness. We learnt about the governing factors of our body and how to work with these and control them in the best possible manner. He also discussed with us how happiness of an individual has a strong connection with the joy of the society. He narrated various stories based on history as well as philosophical reasoning. He taught us how all of us have originated from one superior being within ourselves. He brought before us the reality of life and consciousness. It was a truly enlightening experience for us. Thank you Sir.

Saanchi, IX A

A session with Dr. Bijlani left us with a box full of knowledge and made us realise the importance of correct lifestyle. Discovering the inside of us is something everyone should do at the right age. Often while making daily life decisions we get stuck between the different opinions of our psychic being and our feelings. Decisions should be made keeping in mind the fact whether the decision would give us long lasting mental peace or not.

Happiness is something which can be achieved in many different ways. However this happiness, instead of being materialistic, should be enough to give fulfillment and satisfaction. Stress is something that we get in trivial matters of daily life. We were taught how to deal and eliminate this stress from life. This session made us look at the world with a different perspective. Thank you.

Aishani Dogra, IX-A

This camp was a life changing experience which I am sure will truly stay through the rest of my life. There are many things that have really inspired me. Dr. Bijlani taught me a lot about life and lifestyle. I learnt that you are happier when you make others happy. He also taught us about anger management. I learnt a lot and would like to thank you for all the knowledge.

Pallavi Jain, IX-A

"True beauty lies in simplicity" and Sir, simplicity and perfection in your talk reflected the true beauty and elegance in your personality. You planted a seed of knowledge, irrigated it with love and guided it to grow in the direction of Divine spirituality. Our experience with you was no less than The Mother herself preaching us about the origin of life, who we really are and where this path of life with ups and downs and highs and lows is taking us. You introduced us to the psychic being in us. Your talk took us deep down and helped us understand our surroundings at the level of soul. We never really thought through this matter but you really made us realize about where true happiness and stress lay. Sir, it was purely a mesmerizing experience and it has had a deep impact on our mind; heart and soul. Sir, last but not least, Thank you so much for guiding us.

Ananya Komal Singh, IX-A

Feedback provided by the participants of the Orientation to Integral Yoga, 16-17 April 2016

Very soul inspiring session and workshop. Mr. Debi Prasad left a magical charm with yogasanas and pranayams. Without pushing us, he still pushed! A very calm and balanced approach to yoga. Dr. Bijlani guided us through the purpose of life in a very simple way.

Thank you. Want more such sessions in future which will act as a ladder to my spiritual progress.

Neetu Anand

An easy going yet engaging introduction to the essential philosophy of Sri Aurobindo and The Mother. A great blend of hath yoga sessions and wonderful talks by Dr. Bijlani, not to forget the cheerful session of music by Preamsheela.

Ashish Dhar

I have practiced yoga for 8 years only as a routine of exercises. This workshop has been a step forward in understanding the relation between mind and body. I have also moved forward in my understanding of my purpose of life. I have been wanting to attend a workshop with Dr. Bijlani. I wish to remain connected and come back again. Thank you.

Himanshi Pradhan

Great introduction to integral yoga. Course has been conducted extremely well. I am not sure I internalized everything, but I will spend more time to understand. Thank you for organizing a wonderful workshop. God bless.

Ravi Krishnan E

This is my second experience with this workshop and I found it just as interesting as before. The depth of understanding I got and most importantly the joy I felt are beyond words. I'd love to attend again.

Anvita Malhotra

A workshop so interesting that it drew me to it the second time despite hectic schedules of everyday life. Thank you for clearing so many doubts and answering my questions even before I asked them.

Surbhi Rastogi

Caters to physical, mental and spiritual needs. Just what I was looking for at this stage of life; leaves me looking forward to more such opportunities. After many years of association with this place, I feel I am now beginning to understand that 'Yoga is a way of life.' Would want to understand more of the same in depth.

Thank you so much!

Arti Saha

The program was wonderful. I especially enjoyed that talks as there was so much to learn, reflect on and take home in terms of moving towards the purpose of life. I am very happy to have been a part of this program and hope to be able to attend the Sunday Satsangs regularly.

Warm Regards and thank you once again for this opportunity.

Puneeta Singh

It was an amazing experience. The teachings of Sri Aurobindo and the Mother came alive and I could discover practical ways of implementing all that.

Pulkit Sharma (Dr.)

Mr. Debi Prasad's yoga sessions were excellent, inspiring and I already feel a difference in the manner of flexibility of the body. Dr. Ramesh Bijlani's sessions were knowledgeable, awe-inspiring and a must-attend for all who aspire to rise as psychic beings in this path of life.

Shruti Arora (Dr.)

Very interesting! Love the knowledge, the simplicity and the beauty of the philosophy and the course, the teacher as well. It makes me want to study more. I am a devotee of Amma (Amritanandamayii) from Kerala. It's different. In a way it confuses me because the teachings differed, but the essence is the same. Thanks so much.

Jose Calvillo

Really enlightening experience in how various aspects of yoga make it a comprehensive experience.

Vinayak Sridhar

Feedback from a camp for students of Indus World School, Gurgaon, at Madhuban

To: Dr. Anju Khanna

Dear Anju,

I would like to take this opportunity to thank the ashram on behalf of all the children and mentors who were a part of the camp (at Madhuban). We all had an enjoyable and serene experience at the Ashram. The treks and a dip in the river were a lot of fun; visits to the school, BDO and to the homes of the school children were wonderful learning experiences.

We thoroughly enjoyed the baking sessions with Anushka and the art session with Tia too.

The calm and peaceful surrounding at the ashram rendered peace and a settled pace to the otherwise busy way of living.

We'll look forward to more interactions in future as well and would be keenly interested to get in touch with the school children again.

Looking forward to our next visit to the ashram soon,

Kapila Sawhney

Headmistress

Indus World School, Gurgaon

(in an e-mail dated 19 April 2016)

Feedback from a Guest in the Ashram

Dear Tara Didi,

We are extremely grateful to you for letting us stay in the Ashram and thank everybody for the courtesies and generosity extended.

We are also happy to let you know that during our period of stay we have extended financial support to 21 students from Saraswati Vidya Mandir, for a minimum period of 1 year from 1st April 2017 to 31st March 2017. The same we had done for the period of 2014-2015 for 10 students. This is besides holding Career Counselling Sessions in Govt Secondary School. We are thankful to you and Sri Aurobindo Ashram – Delhi Branch for giving us the opportunity for doing the same. I would be happy if I could come across and discuss some primary developments with you that we plan in the region further.

Thank you and very best regards

Harpreet Das

(in an e-mail dated 25 April 2016)

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