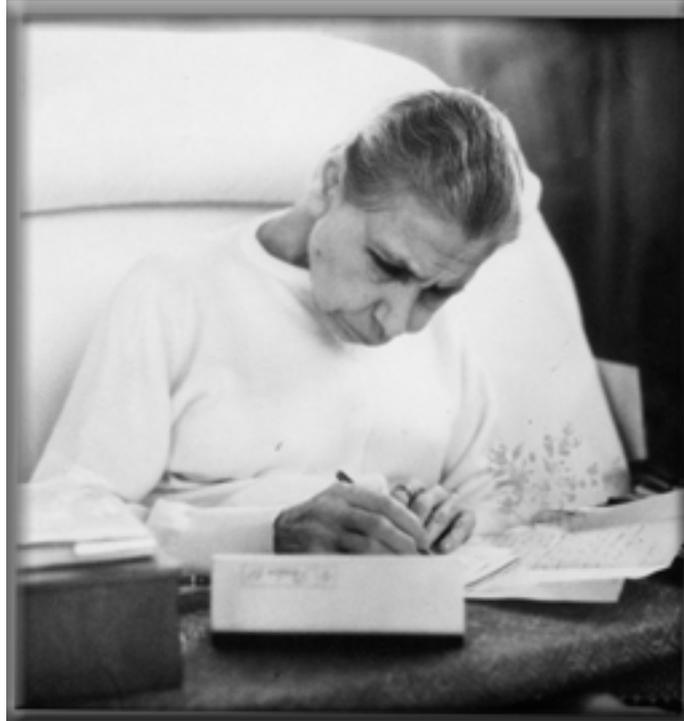


# THE CALL BEYOND

**Volume 41 // No. 11 // 15 Nov 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

An online publication of  
**Sri Aurobindo Ashram – Delhi Branch**

[www.sriurobindoashram.net](http://www.sriurobindoashram.net)

## CONTENTS

<b>editorial</b> .....	<b>3</b>
• <i>Internet Connects</i> .....	3
<b>readers write</b> .....	<b>5</b>
<b>article</b> .....	<b>6</b>
• <i>Brihaspati – The Creative Soul-Force</i> .....	6
• <i>Flying High</i> .....	8
<b>hundred years ago</b> .....	<b>9</b>
• <i>Beware of Perfectionism</i> .....	9
• <i>The Synthesis of Yoga</i> .....	10
<b>twenty five years ago</b> .....	<b>11</b>
• <i>Dr. Karan Singh – an Integrated Personality</i> .....	11
<b>tip of the month</b> .....	<b>11</b>
<b>poetry</b> .....	<b>12</b>
• <i>Mahabharata of Today</i> .....	12
• <i>Isn't It time?</i> .....	12
<b>appreciations</b> .....	<b>13</b>
• <i>Feedback from B.Ed. students of Amity Institute of Education, Noida, 30 Sept 2016</i> .....	13
• <i>Letters from Mumbai</i> .....	14
• <i>Diwali Greetings</i> .....	14
• <i>Feedback from a Visitor</i> .....	14
<b>notice board</b> .....	<b>15</b>
• <i>Contact us</i> .....	15

## Internet Connects

*Day by day, and night by night, he called up one corner of the globe after another, and looked upon its life, and studied its strange sights, and spoke with its people. ... He seldom spoke, and I never interrupted him when he was absorbed in this amusement.*

– Mark Twain's description of a character using an invention, which he called teleelectroscope, in a science fiction story that he wrote in 1898.

Internet is incredible. What it has made real would have been dismissed as impossible even twenty-five years ago. Sending letters and pictures worldwide instantaneously, finding answers to questions serious or silly in a fraction of a second, banking and buying (and bullying) from home, discovering friends long forgotten – one could go on and on with what the internet has done. But what has spirituality got to do with all this?

Spirituality is about discovering the Spirit that unites us, about love that can unite us, and expressing that love through giving, caring and sharing. In other words, spirituality is about gaining uninterrupted awareness of our inherent divinity, and organizing our life around it. Such awareness, or consciousness, invariably reveals to us also the all-pervasive presence of the Divine. It is not only we who are inherently divine, so is everybody else. Discovering this basic identity with our fellow beings forms the basis of all of us being interrelated. Identity and interrelatedness lead to intimacy and love. But such a feeling of universal oneness requires spiritual consciousness, which is qualitatively different from the ordinary consciousness. Spiritual consciousness has been restricted so far to a select few, whom we call saints, sages and mystics. The ordinary consciousness is essentially mental, whereas mystic consciousness has access also to planes of consciousness higher than the mental. Mental consciousness is ego-driven and, since the ego is concentrated on the individual, it has a separative character. Mystic consciousness transcends the ego, perceives oneness, and thereby breaks the barrier between individuals. Breaking of the ego barrier leads to love and compassion. It is because the majority of mankind has an ego-driven consciousness that the world is a place characterized by selfishness, evil and injustice, and the consequent misery and suffering. That it has been so for thousands of years does not necessarily mean that it will always be so. We live not in a static, but in an evolving universe. Evolution from matter to life, and from life to mind has essentially been a gradual unfolding of the Supreme Consciousness of the Divine. The latest product of this unfolding is man. However, there is no reason to believe that evolution has stopped with the advent of man on the planet. If the trend so far is any indication, it may be safely assumed that further evolution will lead to a species that will express a still greater fraction of the Consciousness of the Divine. However, man has at least two unique characteristics. First, man has reached more or less the summit of the mental consciousness. Secondly, man has the capacity to grow in consciousness in its lifetime, and a select few have, from time to time, grown so much as to approach the highest possible consciousness: these are our rishis and mystics. Sri Aurobindo and the Mother have indicated that the next leap in terrestrial evolution is now not far away. The next leap would mean that the higher, deeper and wider consciousness that has so far been confined to a select few will become commonplace. When the number of individuals with a level of consciousness perceptibly higher than the present average crosses a certain threshold, there will be much more feeling of oneness, and consequently much more love and compassion in the world.



An unprecedented acceleration in the pace of evolution of consciousness has now been noted by several other modern spiritual thinkers such as Gary Zukav, David Hawkins and Nikki de Carteret. In short, evolution towards a better world is in progress. Has the internet in any way promoted tendencies that would raise the collective consciousness of human societies?

The vastly improved connectivity involving millions of people across long distances made possible by the internet has triggered spiritual tendencies in ways more than one. First, it has made more of us more acutely aware of the diversity in appearance, language, culture,

opinions and morality that exists across the globe, and also the common causes and concerns that dominate human life everywhere. Thus it has facilitated on one hand acceptance of differences, and appreciation of oneness on the other. Secondly, it has facilitated rapid unprecedented global dissemination of news about extremes of good and evil. Dissemination of news about the heights to which man may rise inspires heroism. Dissemination of news about the depths of degradation to which man may sink inspires activism. Good and evil have always co-existed on earth, but never before did good react to evil on the scale that it does now. Thanks to the internet, it is just as easy to collect millions of dollars for a good cause as it is to collect millions of signatures to fight an evil. People scattered all over the world can unite and speak in one voice to promote love amongst people who are unrelated by clan, creed or culture.

The effect of internet has been mixed, as has been that of religion. But as in the case of religion, the overall effect of internet will also be positive, if for no other reason than that a small amount of positivity can overcome a much larger amount of negativity. The fact that crass cunning, cruelty and corruption can no longer be hushed up easily is itself a major step forward. Invention of the internet seems to be a phenomenon that the Divine has devised to push humanity towards the next phase of evolution. The Divine works in mysterious ways. Internet seems to be one of the ways by which the Divine is working out the destiny of the planet.

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First published as a blog on the Speaking Tree website:

<http://www.speakingtree.in/blog/internet-connects>

## readers write

Heartfelt gratitude for sending us *'The Call Beyond'* via email regularly.

I was really happy to read the editorial celebrating the life of Triyugi Narayan ji. I have been a frequent visitor to SABDA and Triyugi ji's presence added to the spiritual vibrations of the place.

Although I had few opportunities of exchanging words with him while buying articles and books at SABDA, I would keenly observe him doing his work with a meditative devotion. Seeing him clad in woollens braving the Delhi winter, yet steadfast in writing with concentration in his notebook, would make me wonder about this special personality. But I never got to know about him in detail, except for a brief overview when he spoke during Late Respected Anil Jauhar ji's prayer meeting.

Your article is a befitting tribute to this humble yet pure 'Grandfatherly' figure who touched our lives in his unique and silent ways. Wish him a long, healthy and blissful life and satisfaction in his new endeavour.

Warm Regards,

**Shivani**

(in an e-mail dated 14 October 2016)

.....

I have thoroughly read with an attentive mind the subject material of different chapters of *'The Call Beyond'*, and must thank the Editorial Board for bringing out with such perfection the spiritual teachings of Sri Aurobindo's philosophy.

I pray to the Almighty that with the blessings of the Mother Divine and Sri Aurobindo ji as Satguru, for many many flowers of healthy long life to Shri Triyugi ji on his birthday.

I read the interview of Dr. Karan Singh. He is great admirer of Sri Aurobindo. In a book on Indian Psychology, he says in his Foreword: "Sri Aurobindo's writings throw a flood of light upon various elements connected with the quest for the inner light. He has used Vedic symbolism to postulate a highly original interpretation, which places Indian psychology at the heart of the entire study. It is important that Indian insights become part of mainstream psychology around the world, and not be treated merely as an esoteric phenomenon."

Sir, I would request you to provide clarity on Sri Aurobindo's pillars of sadhana: 'aspiration, rejection and surrender', in the forthcoming issues of *The Call Beyond*.

With regards,

Yours sincerely,

**Ashok Kumar Sethi**

(in an e-mail dated 17 October 2016)

.....

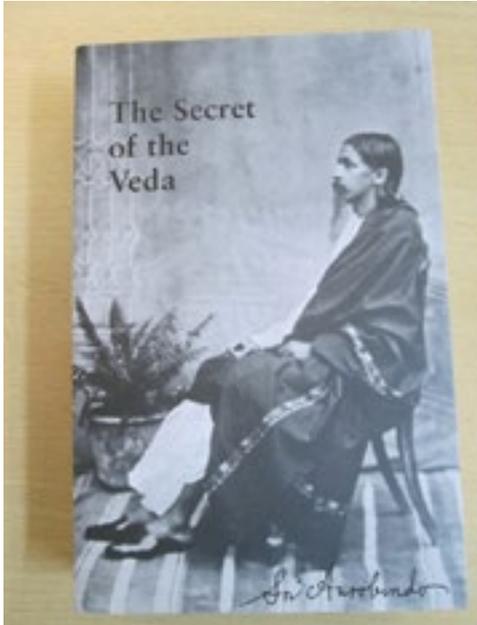
**Editor's note:** You may look forward to articles on aspiration, rejection and surrender in issues of *The Call Beyond* starting 15 January 2017.

.....

## Brihaspati - The Creative Soul-Force

UDHAV SUREKA

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



Brihaspati is one of the most important Vedic deities. In the later Puranic literature, Brihaspati was merely the teacher of the gods. However, in the Veda, he has a much deeper significance and a larger role to play in man's spiritual development.

Brihaspati is also referred to as *Brahmanaspati* in the Veda – a name which was omitted in the Puranas. We have to first understand this name to begin unravelling the symbolism behind Brihaspati.

The word '*brahman*', among other meanings, signifies the Vedic mantra, the intuitive Word which expresses the Truth. The Rishis were seers of the Truth and the mantras were the expressions of that Truth in words.

Sri Aurobindo writes: "*Brahman in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being.*" (1)

Brahmanaspati is the Master of this Word. And this Word is no ordinary word but the creative Power or Force by which, first, *the all-containing and all-formulating (supramental) consciousness*(2) descends into matter, and then, it is also the Soul that emerges out of the subconscious in Man and rises towards the superconscious.

In the later Puranic tradition, both these processes were separately represented – the former by Brahma, the creator, the foremost of the holy trinity; and the latter by Brihaspati, the counsel to the gods, who guides them towards the Truth.

*"The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word...This power of the Deva is Brahma.."*

*The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the superconscious, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master... Brihaspati gives the Word of knowledge...to the gods and especially to Indra, the lord of Mind...*

*It is easy to see how these conceptions came to be specialised in the...Puranic symbolism into Brahma, the Creator, and Brihaspati, the teacher of the gods. In the name, Brahmanaspati, the two varying stresses are unified and equalised. It is the link-name between the general and the special aspects of the same deity."*(3)



Brihaspati is thus invoked by the Rishis to facilitate the ascent to the luminous Truth-consciousness or Supramental-consciousness. Although this consciousness is manifest in man, it is obscured by the Inconscient and the Subconscient – represented in the Veda as the *Dasyus*, sons of darkness, Vritra, Vala, Pani etc.

But it is not by physical weapons that the Dasyus are defeated, but by the power of the intuitive Word, the *brahman*, that Brihaspati and other Gods subdue the dark forces. This was perhaps the origin of the mythical *brahmāstra* of the Puranas and Itihasas.

*br̥haspatiḥprathamam̐jāyamānomahojyotiṣaḥparamevyoman  
saptāsyastuvijātoraveṇa vi saptaraśmiradhamattamāmsi  
sasusṭubhāsarkvatāghaṇenavalamaṅrurojaphalighamraveṇa  
br̥haspatirusriyāhavyasūdaḥkanikradadvāvaśatīrudājat*

– R.V. IV.50.4-5

“Brihaspati, coming first into birth from the great Light in the supreme ether, seven-mouthed, multiply-born, seven-rayed, dispelled the darknesses; he with his host that possess the stubh and the Rik broke Vala into pieces by his cry. Shouting Brihaspati drove upwards the bright herds that speed the offering and they lowed in reply.”(4)

Brihaspati is often imaged as the one who breaks open the dark mountain caves and releases the Light, the Sun, or the Dawn. This represents how the Soul-Force breaks open the *rock of this material existence* and reclaims the luminous Truth-consciousness.

Sri Aurobindo summarily explains:

“The conscious Soul-Power that is the universal creator and realiser, leads in all his (man’s) activities. It gives him the guidance of the Truth in his relations with all creatures and therefore he acts upon them with an entire and spontaneous mastery. This is the ideal state of man that the soul-force should lead him, Brihaspati, Brahma, the spiritual light and counsellor, and he realising himself as Indra, the royal divinity of action, should govern himself and all his environment in the right of their common Truth.”(5)

This is the secret of the Vedic deity, Brihaspati.

#### REFERENCES

- (1) *The Secret of the Veda*, p. 318, Line 2
- (2) *The Secret of the Veda*, p. 318, Line 15
- (3) *The Secret of the Veda*, p. 318, Para 42
- (4) *The Secret of the Veda*, p. 143, Line 11
- (5) *The Secret of the Veda*, p. 324, Line 11

## Flying High

REENA SEN



Be it children or youngsters or the old, kite flying mesmerizes everybody, I suppose. It is sheer joy to feel the tug of *manja* (the string) on ones' arm while the colorful kite soars in the sky. Perhaps the only other time I had felt that kind of joy and excitement was when I had been airborne for the first time. The sea of clouds in the sky had made me feel as if I had reached Heaven!

Coming back to kite flying, I don't know how many kids from our middle class or upper middle class families still get the experience of preparing the *manja* and flying home made

kites. We had our own bungalow in my hometown Raipur, and part of it had been rented out to a family. The younger son of the family was notorious for being mischievous and was usually caught in some act or the other which upset his family as well as my own.

One afternoon when I went up to our terrace, I found the entire terrace under siege. The whole terrace had yards of *manja* coated with glue and fine powder of glass – drying under the sun, leaving hardly any place to move around. Naturally, I had to report this to my parents, who in turn took up the matter with his parents. Further interrogation by his parents revealed that he had climbed the branches of a guava tree in our garden to reach the terrace in order to dry the yards of string for kite flying. After all, flying high was a matter of great pride, and he was willing to go to any heights to achieve that!

Despite the verbal abuse from all around, his project was a success and as usually happens in childhood, he, his elder brother and me – all were finally party to the kite flying session on our terrace with his “special” brand of sun dried glass coated *manja*. Our sheer glee and joy was supreme! I was usually their kite runner who would release the kite into the sky while they tried to keep it afloat with skillful navigation. And then once air borne and flying high, the navigation would be shared all around till the time came to go after some other kite and cut its trip short. That required a “killer instinct” and “skill set”, which I did not possess, and still don't in more ways than one! It was such fun to be a part of those kite-flying sessions with them that I am still recalling it with a huge grin across my face.

The urge to fly high is inherent in human beings and it finds some way of expression or the other – it can be a flight into the world of fantasy, a flight towards spiritual consciousness, or the simple act of “kite flying”. One thing which is common to all these is that we get wings with which to scale new heights, and discover something new for ourselves, about ourselves.

(From *Musings*, by Reena Sen, 2013. Reproduced, and edited, with permission from the author)

## hundred years ago

### Beware of Perfectionism\*



Certain apparent weaknesses are sometimes more useful to Thee for thy work, O Lord, than too evident a perfection. A manifest perfection seems to be the possible prerogative only of one who has withdrawn both from the world and from work in the world. But for him whom Thou hast chosen as one of Thy workers upon earth, I see clearly that certain weaknesses, imperfections (provided they are only apparent and not real), are in Thy eyes more useful, and hence more perfect than perfection itself. And to renounce perfection in its apparent form is part of an integral renunciation of the ignorance of the separate self.

Is that why, O Lord, Thou givest me only so rarely the ecstasy of complete identification and perfect consciousness?

I was spoiled by Thee formerly: Thou madest me live so constantly in Thy Presence.... But now it seems that Thou wouldst teach me to know the unchanging bliss even in darkness, and not to have any preference for either consciousness or unconsciousness.

Beyond all desire, to be plunged in the condition of those who live by desire... strange!

But the strangest thing is that this leaves me perfectly calm, peaceful and content, and that in this darkness I see a great strength, and that in the depth of the night sublime celestial harmonies can also be heard.

Each new step in Thy kingdom, O Lord, is a new cause for wonder!

THE MOTHER (In *Prayers and Meditations*, prayer dated 10 December 1916)

\*Title given by the editor

*... the best friend one can have – isn't he the Divine, to whom one can say everything, reveal everything? For there indeed is the source of all compassion, of all power to efface every error when it is not repeated, to open the road to true realisation; it is he who can understand all, heal all, and always help on the path, help you not to fail, not to falter, not to fall, but to walk straight to the goal. He is the true friend, the friend of good and bad days, the one who can understand, can heal, and who is always there when you need him. When you call him sincerely, he is always there to guide and uphold you – and to love you in the true way.*

THE MOTHER

## The Synthesis of Yoga

### THE REALISATION OF SACHCHIDANANDA



The modes of self may seem at first to be of a highly metaphysical character, to be intellectual conceptions more fit for philosophical analysis than for practical realisation. But this is the false distinction made by our faculties. It is at least a fundamental principle of the ancient wisdom, the wisdom of the East on which we are founding ourselves, that philosophy ought not to be merely a lofty intellectual pastime or a play of dialectical subtlety or even a pursuit of metaphysical truth for its own sake, but a discovery by all right means of the basic truths of all-existence which ought then to become the guiding principles of our own existence. Sankhya, the abstract and analytical realisation of truth, is one side of knowledge. Yoga, the concrete and synthetic realisation of it in our experience, inner state, outer life is the other. Both are means by which man can escape out of falsehood and ignorance and live in by the truth. And since it is always the highest he can know or be capable of that must be the aim of the thinking man, it is the highest truth which the soul must seek

out by thought and by life accomplish.

The truth of our being is an infinite unity in which alone there is perfect wideness, light, knowledge, power, bliss, and if all our subjection to darkness, ignorance, weakness, sorrow, limitation comes of our viewing existence as a clash of infinitely multiple separate existences, then obviously it is the most practical and concrete and utilitarian as well as the most lofty and philosophical wisdom to find a means by which we can get away from the error and learn to live in the truth. ...

... Whether we seek to know by thought or by the vision of knowledge which surpasses thought or by that perfect self-experience in our own being which is the crown and fulfilment of realisation by knowledge, we must be able to think out, see, experience and live the all satisfying unity. This is all we find in the conception, vision and experience of the One whose oneness does not cease or disappear from view by self-expression in the Many, who is free from bondage to qualities but is yet infinite quality, who contains and combines all relations, yet is ever absolute, who is no one person and yet all persons because He is all being and the one conscious Being. ...

Existence, Consciousness, Bliss, these are everywhere the three inseparable divine terms. None of them is really separate, though our mind and our mental experience can make not only the distinction, but the separation. ...In order to realise this we have to get away from our absorption in these surface habits, these petty tricks of our mental being, – and when we do get behind and away from them it is surprising how superficial they are, what ridiculously weak and little-penetrating pin-pricks they prove to be, – and we have to realise true existence, and true consciousness, and true experience of existence and consciousness, Sat, Chit and Ananda.

... Non-possession of unity is the root cause; to recover unity is the sovereign means, unity with the universal and with that which the universal is here to express. We have to realise the true self of ourselves and of all; and to realise the true self is to realise the Sachchidananda.

SRI AUROBINDO (In the *Arya*, Vol. 3, No.4, 15 November 1916)

## twenty five years ago

### Dr. Karan Singh - an Integrated Personality

(An Interview by Sukhendu Roy Choudhury)

*Continued from the previous issue*



Dr. Karan Singh is one of the foremost thinkers of modern India and represents a synthesis of the traditions of the past and the scientific outlook of the present. When I approached him for an interview, he readily agreed.

*Q. Karma yoga is the foundation of Sri Aurobindo's integral yoga. Could you interpret it in the light of your own realization?*

A. First of all, let me say that I do not have any 'realization' at all. His yoga is not based absolutely on Karma but is an integration of Jnana, Bhakti, Rajayoga, and of course Karma Yoga. In recent spiritual history of India we find Sri Aurobindo a Raja Yogi or Integral Raja Yogi; Sri Ramakrishna a bhakta par excellence, completely devoted to Mother Kali; Ramana Maharshi a Gyani sitting in Arunachala Hills; and Swami Vivekananda a Karma Yogi. We find in them all these four great yogas coming alive in this age.

*Q. The concept of vasudhaiva kutumbakam is a noble idea. How and when this noble idea could be made a reality?*

A. The most important aspect of it is the emergence of a global consciousness. Before supramentalisation, what we need is a globalisation of consciousness. As long as our consciousness is split up into many groups, national fronts, self-centredness, there cannot be any major breakthrough. The development of this new consciousness will involve a creative interpretation of old concepts. Vasudhaiva kutumbakam is one of such concepts, being the key to global consciousness. Both movements are going on side by side – on the one hand globalisation and on the other the forces of disintegration taking different shapes and forms to slow down the victory of the Truth. Sri Aurobindo indicated that these negative forces come into play whenever some positive move is made. We are at a very crucial stage in our history. So those of us who are on the path should throw our inner weight, as it were, in favour of the forces of harmony and globalisation. I wish to add another point, where I slightly differ with Sri Aurobindo, and that is the inevitability of terrestrial victory for the forces of harmony. It may be otherwise also. It will not do to sit idle and wait for the supramental descent. This kind of thing may prove costly. As Sri Aurobindo says, there should be aspiration from below and then only the answering response from above will come.

Excerpted from *The Call Beyond*, Vol. 16, No. 4, p 37-43.1991.(To be concluded).

## tip of the month

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

The first and perhaps the most important point is that the mind is incapable of judging spiritual things. All those who have written on Yogic discipline have said so; but very few are those who have put it into practice and yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.

**THE MOTHER**

## poetry

*Mahabharata of Today*

SHALINI AGGARWAL

*I want to curl up and die.  
Should I? What do you think?  
I can always let the world win.  
For how long can I struggle,  
For how long can I find happy excuses,  
For how long can I ignore the happenings around?*

*I have a smile that I once loved.  
I can always allow it to be wiped off.  
For it made me trust, connect with others,  
It was my ambassador to the foreign soul.  
But it hasn't achieved any breakthroughs,  
It is just a burden that I carry*

*I am told that I love and care,  
But I wanted love and care in return.  
Was that asking for too much?  
I think I should give loving and caring,  
Unnecessary qualities that mean nothing,  
Hindrances in the path to so-called success.*

*But will this lead to happiness for me?  
Is this what is called 'nirvana'?  
To be detached in this world of colonies  
Big and small, fair and not so fair,  
In this world of power, high and low,  
In this world of heady heads and trendy hearts.*

*A ray of love and a bit of understanding  
Is all what I am looking for but getting not.  
I need Krishna to be a charioteer again  
To guide me through this maze of incoherence,  
To restore my faith in what is right,  
To help me fight in the Mahabharata of today.*

*Isn't It time?*

ANITA SHARMA

*Isn't it time , I drift away  
from the stereotype?  
Isn't it time to be just my type?  
Isn't it time to care less  
and be careful at the same time?*

*Isn't it time, I escape  
From the clutches of Maya,  
And walk to the unknown,  
Knowing fully well  
I might be greeted by the aliens.*

*The need is to grow like a palm,  
Feel the horizon and seek the Self,  
To know the height reached,  
To realize the little covered,  
To seek the much uncovered.*

*Editor's note:*

*Both these poems reflect a common problem faced by those on the spiritual path: the problem that they do not fit in. Even their near and dear ones do not understand them. That poses for the spiritual seeker the dilemma whether to conform and fit in, or to rebel at the risk of damaging the relationships to which the seeker still feels emotionally attached. Sometimes the seeker even starts questioning whether her path is truly better than the well-trodden path of the majority, the path that her well-wishers want her too to walk.*

*He whose mind is undisturbed in the midst of sorrows, and amid pleasures is free from desire, from whom liking and wrath and fear have passed away, is the sage of settled understanding.*

THE GITA, 2:56

## appreciations

### *Feedback from B.Ed. students of Amity Institute of Education, Noida, 30 Sept 2016*

The program organized by the facilitators and Mentors of Sri Aurobindo ashram has been truly divine and enlivening. The lectures delivered by the mentors truly transcended the knowledge boundaries, connecting the knowledge with the soul and the divine inner self. It has helped in understanding the true essence of life, and a resolution to all our worries and conflicts. The path of life as shown and guided by Sri Aurobindo favors the integration of the body, mind, intellect, reason and soul.

Thanks for the holistic food in the ashram.

Sincere Regards,

**Dr. Astha Saxena (Teacher)**

Thank you very much! Very enlightening, relevant and heart-warming session.

Deep Regards,

**Shruti Krishnan**

The session was interesting, it not only had education and philosophies of Sri Aurobindo but also included songs and bhajans which made the session even more interesting. Sir's way of delivering speech was very good, which holds our attention for long hours. We enjoyed it a lot.

**Geetanjali Singh**

I really liked today's session. The session made me realise that we should not forget our Indian culture. We need to connect spiritually to the supreme consciousness and encourage others also to do the same. Only by realizing the soul we can remove all the miseries and problems in life and learn to love others, thus making earth a better place.

**Ria Srivastava**

It was a wonderful session. The teachings of Sri Aurobindo were delivered in a very interesting way. It was a session full of values, morals and knowledge. I feel now I am clear about the concept of culture and spirituality.

The musical session was brilliant with meaningful lyrics. The best part was the stories shared with us which helped me understand the teachings more easily. Thank you.

**Lochan Manshani**

I really enjoyed the program. It helped me understand many concepts which are not only a part of my syllabus, but also an integral part of my being. The program was so interesting that I kind of got hooked up because of all the singing, stories and examples used.

**Kunjam Ahlawat**

Today's program helped me in understanding the role of spirituality in our lives. It made me realise the value of our culture.

**Alisha Dhingra**

The experience here was really miraculous. The lecture was very logical and practical in spite of being spiritual.

**Akriti Gupta**

I could easily relate to whatever was discussed by Sir to my own life experiences.

**Divya Yadav**

## *Letters from Mumbai*

Respected Tara Didi,

I have had the chance of meeting you only once but I had felt so much at ease that I cannot capture it in words. The love, the light and the humility with which you conduct yourself; how I wish I could emulate you...

I recently visited the ashram with my mom. She has knees fit for replacement but has a very chirpy soul inside of her. She went back with so much joy and fulfillment that I felt full from within.

Each time I visit the Delhi Ashram, something happens in my life... something opens up, something is destroyed, something blossoms. Heartfelt gratitude to the Divine and you for creating and sustaining this oasis of love and light for us – the mere mortals...

Loving regards,

**Reena (Sen)**

Mumbai

(in a letter received on 31 October 2016)

Respected Dr. Bijlani,

I truly wish I lived in the Ashram or had regular access to it, for a very selfish reason – I would have the access to listen to you. Your gentle aura and presence heals, soothes, and above all inspires. I can only hope and pray that the Mother will create more opportunities for me to visit the Ashram.

Loving regards,

**Reena (Sen)**

Mumbai

(in a letter received on 31 October 2016)

## *Diwali Greetings*

Respected Tara Didi!

On the occasion of Divali today I want to send you my warm regards and wishes for a life time full of light!

May the dark forces be vanquished!

I will never forget the hospitality I experienced at Sri Aurobindo Ashram in Delhi during Divali in 2014 and will be always grateful for your personal courtesy!

With a heart full of good memories and thoughts I would like to tell you that I will always think of you on Divali – thank you Tara Didi!

Yours sincerely

**Biliana**

(in an e-mail dated 30 Oct 2016)

## *Feedback from a Visitor*

Honourable Didi,

Thank you so much for all you are doing for the ashram. We had a very peaceful, quiet calm and blissful stay at the ashram.

Yours sincerely,

**Dr. Aditi Dubey**

Asstt. Professor

Jabalpur Engg College

(in an e-mail dated 3 Nov 2016)

## notice board

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**The Call Beyond** is a publication of

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