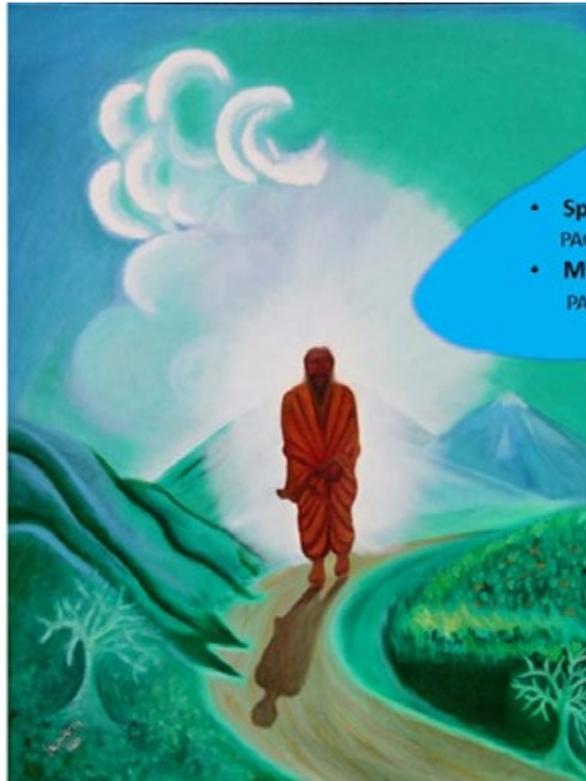


# The Call Beyond

Volume 42 // No. 9 // 15 Sept 2017



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*Heaven's call is rare, rarer the heart that heeds;  
The doors of light are sealed to common mind,  
And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by some strong hand to breathe heaven-air...*

Sri Aurobindo  
*Savitri*, Book 11, Canto 1, p. 689

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## Spiritual Age

*It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.*

**SRI AUROBINDO** (*The Life Divine*, Book 2, Chapter 20, p. 764, SABCL Edition)

Life on earth is part of a much longer journey of the soul. To be born as a human being on earth is itself a privilege, an admission to the exclusive club of creatures who have the capacity to evolve spiritually. The capacity exists, but is rarely used much. The result is that the journey **from** an ignorant man who identifies himself entirely with his body and mind, **to** an enlightened man whose body and mind have become one with the soul, may take thousands of lives. A soul embodied as a human being on earth for the first time is a creature hardly different from an animal. If life is used well, the spiritual growth achieved in one life gives, however, a head start in the next life. If this process goes on, a person eventually reaches a level of consciousness that is reflected in his behaviour very early in life. Thus, when we say that a child is ten, it is only an arbitrary statement, although we make it very confidently because with our ignorant consciousness we cannot do any better with any degree of certainty (The Gita, 4:5). In spiritual terms, the age of one ten-year old could be 10 previous lives + ten years, and that of another could be 1000 previous lives + ten years of this life. Age is only a number. Numbers are exact, but can lie. Perhaps nowhere do the numbers lie more than when we use them as an estimate of a person's age. We had recently in our Ashram for about three months a wheelchair-bound twenty year old girl, Devanshi Shah, from Gujarat, whose life may be used for understanding the concept of spiritual age.



Devanshi's mother is a staunch devotee of Sri Aurobindo and the Mother. When Devanshi was just three (then called Disha), one day she cried inconsolably, and finally her mother took her to the Sri Aurobindo Centre in Vapi, Gujarat, where they were living, and the little child became miraculously quiet and peaceful. After that, it became a routine with her mother to take Disha there, which the child enjoyed, sitting through even long sessions on Savitri by Ashvinbhai Kapadia. Disha was never interested in the usual things that children enjoy, with the result that the child's interests and her mother's interests coincided remarkably well. When the child was seven, her mother went through a divorce, and moved to her mother's place. When the child was twelve, her mother remarried a man who had a daughter (coincidentally, also named Disha) and a son. To avoid confusion, the twelve-year old Disha was given a new name, Devanshi. Too many changes by age twelve: living in at least three different houses, two fathers, and change of name. But the child accepted it all remarkably well, and earned

the love of all those whom she lived with, as if she belonged everywhere, all were family to her, and she could create a home anywhere. She never complained or grumbled, and even if her mother lost her cool with her sometimes, which is inevitable, the child never reacted with anger; instead she would express her love to the mother making her melt and regret why she lost her cool at all. She finished school and enrolled for a B.A. (Hons) degree in English. Then 'tragedy' struck about two years ago.

Devanshi got tuberculosis of the spine, which did not respond to the usual therapy, and therefore more toxic drugs had to be used for a longer time to deal with the resistant germs. She apparently got ‘cured’ of tuberculosis, but was left with paralysis of the legs. Then she was advised to undergo physiotherapy in a hospital in Delhi to regain the strength of her legs. That is how she landed in the Ashram with her mother.

As in her life so far, slowly but surely she earned the love and affection of the Ashram community with her childlike innocence (she looked twelve rather than twenty), ready smile, enthusiastic greeting, and by not talking about her illness unless asked. The strength in her legs grew, giving her some hard-earned happiness. She appeared even more cheerful than before. This wave of happiness is something that she was destined to enjoy in this life before destiny took an unexpected turn. Towards the end of August she had a prophetic dream, which she shared with her mother. In this dream she had seen that her mother would leave her behind in the Ashram. Within days, she developed severe vomiting, for which she had to be hospitalized. On September 8, she told her mother that she was going to die. Her mother told her not to say so. If her body was now beyond repair, she could give it up. But she is not the body; she is a soul. The soul will come back to the earth with a brand new body. Now that she knew that she had even her mother’s permission to give up the body, she became very peaceful. She withdrew completely, and stopped complaining about headache and the pain in her back. On September 9, she was in a state of total peace, although she was conscious. On September 10, she started slipping into unconsciousness. Her mother asked Devanshi for forgiveness, for any lapses, for all the occasions when she had been angry with her. When her mother or father tried to talk to her, and asked her to talk, she would now say only “Om Namo Bhagavate, Sri Aravindaya”. The doctors lost all hope, and she was brought back to the Ashram. On September 11, even that much of responsiveness was not there, although she remained totally peaceful. On September 12, around 11.30 pm, her breathing indicated that she was about to leave the body. Her mother told her to leave the body with a smile because she was going to The Mother’s lap, and Devanshi obliged. She took her last breath with a beatific smile on the face. It seems Devanshi knew what was coming. She had been writing on her phone letters to her mother and father, calling them the best mom and the best dad in the world, thanking them for their abundant love, and apologizing for all the trouble she had given them. She had also written a letter thanking all her relatives by name, hardly leaving out anyone. Devanshi had good language skills. She had been writing a page on her understanding of Sri Aurobindo’s ‘Savitri’, and a similar page on a verse from ‘The Gita’ everyday for two years. She has left behind a large number of poems and blogs. One of her poems appears in this issue of ‘The Call Beyond’ on page 12 . She once had dreams of publishing her first book at age 26.

‘The Gita’ talks about the fate of the ‘unfinished’ yogi. Nobody’s sincere effort on the spiritual path is ever wasted. If the person has not been able to complete the journey during life, after staying for a long time in good company in heaven, the aspirant is born on earth in a pious and prosperous family, as Devanshi did. Such a family provides her the conditions most conducive to spiritual growth. She shows a tendency towards responding to the call of the Spirit early in life, and reaches through several births the goal of union with the Divine (The Gita, 6:37-45). Lucky is the family that is chosen for the birth of such a child.

There are a few questions that the lives of such persons still raise. *First*, why do they tend to have short lives? Their lives are short, probably because they need not suffer for long the difficulties inherent in life on earth. A short stay is enough for the finishing touches that they need for completing the journey, or at least making progress that is more than enough for one lifetime. There is something perhaps to the adage that the good die young.

*Secondly*, do such persons come to earth only to complete their spiritual journey? It seems their brief stay in the world helps many others grow spiritually, specially their parents, but to some extent all those who come in contact with them, provided they have an opening for such growth. Their brief stay in the world actually makes this role of theirs more effective because of the emotional response to their leaving the world. Moreover, the memory of the child who came as a guest for a short period in their lives makes the child's positive influence on the spiritual growth of the parents persist as long as the parents live. Devanshi's mother confirmed it, saying that over the last two years, while Devanshi was sick, they had read so many spiritual books together. Further, through two years of illness, she helped her parents by providing them an opportunity to express their love by giving time, care and medical treatment. Through these expressions of selfless love, they must have grown spiritually in so many ways hardly realizing it as the process went on. They learnt to overcome attachment to money. They learnt to accept that the outcome of effort and expense can be just the opposite of what we wish or aim at.

*Thirdly*, after these highly evolved individuals have completed their spiritual journey, would they still choose to come back to the earth? Perhaps they would for the sake of others. But even themselves, they would enjoy their subsequent stays because they will be able to observe and go through all the pain in the world from a plane that is devoid of suffering. They will be somewhat like an adult who plays snakes and ladders with a child, but does not get affected like the child by the dice leading to a snake or a ladder.

There is a pauranic tale in which sage Mrikandu is given the choice of opting for a spiritual prodigy who would live for only sixteen years, and an ordinary child who would have a long life. The sage chose the special child who would live for only sixteen years. The child, whom they named Markandeya, mastered all the scriptures at a very young age. However, when Markandeya started approaching sixteen, the sage and his wife started feeling sad. When Markandeya discovered the cause of their sorrow, he went in for intense spiritual practices. The result was that when doomsday arrived, Shiva intervened and saved Markandeya when Yama (the god of death) came to take his soul away. The deeper spiritual significance of the story is that intense spiritual practices had made Markandeya unite with the Divine. Markandeya now was not the same Markandeya who was destined to die. Therefore, Yama could not find the Markandeya whom he was looking for. One way of looking at the spiritual goal is as a transformation, the result of which is that the person is dead to his previous self, the self which identified itself with the body and mind. Now the person is a different person who identifies himself with his Self, the Divine. We have once again in the story the short worldly life of a spiritually evolved person, and the level of consciousness at which the fear of death loses its validity.

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**Link for Devanshi's blogs:**

<https://devanshisartisticapproach.wordpress.com/>

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*The blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe.*

*'The Gita', 4:5*

*The Yogin endeavouring with assiduity, purified from sin, having perfected himself through many births, attains to the highest goal.*

*'The Gita', 6:45*

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## article

### What is My Duty as per the Hindu tradition? (Part 2)

ACHARYA NAVNEET

*Summary of the article on the same theme in the previous issues*

It is impossible to think of spiritual life without considerations of Dharma (guidelines about right and wrong). Although there are some core values of universal validity, in the Hindu tradition, these guidelines are complex, not only because of the multiple texts in which they occur but also because of the necessity to vary these guidelines according to the temperament of the individual, the stage of life, and the time and place in question. In the August issue, the focus was on the guidelines for individuals in whom *tamas* is dominant, *rajas* is substantial, and *sattva* is negligible. Such an individual is lazy, ignorant, and when he does get active, the activity is likely to be mechanical, executed imperfectly, and motivated by confused or perverted thinking. This is the category the author has called Category 4. The expectations from this category are minimum, and punishment for transgressions lenient and minimal. In this issue, the focus will be on the guidelines for the category that the author has called Category 3.

There are individuals in whom *rajas* is dominant, *tamas* substantial, and *sattva* is negligible. Because of the dominance of *rajas*, the person can sometimes get passionately involved in vigorous activity. But because of negligible *sattva*, the activity may be self-seeking and unscrupulous. On the other hand, substantial *tamas* means that the person may have periods of laziness too. Further, while the person is very active, he may be looking forward to the period when he can afford to do nothing. If we look around, it is easy to find people who are furiously busy trying to make as much money as possible any which how, and also saying, "I want to make enough money in ten years to be able to relax and do nothing for the rest of my life". With some variations on either side, that is, insufficient activity; or sustained activity coupled with ethical behavior, this is the category that may be called category 3.

#### CATEGORY 3

A person in this category is ambitious, feels a strong attraction towards wealth, has a great capacity to organize business, commerce and similar activities, is sharp at sniffing out opportunities, and has a "can do anything for money" attitude. He is intelligent, hardworking, responsible and enterprising. Such people may be traders, businessmen, industrialists, agriculturists, people in dairy trade, bankers, jewelers, people holding senior positions in the corporate world, Chartered Accountants, or financial consultants. Such people constitute the engine of economic growth. Generation and distribution of wealth is their primary role in the society. Likewise, their attitudes and occupations colour the religious duties that are expected of them by the society. Creating and maintaining *go-shalas*, performing *yajnas* / *homams* for the protection of cattle, increasing farm yield, and protection and growth of business become part of their *dharma* along with the basic components of *dharma* applicable to everybody. Further, their expected duties include some daily rituals which will be discussed below.

## **Dharma before marriage**

### *Traditional View*

The study of subjects related to one's expected profession as well as the study of Vedas and allied texts along with the study of Dharma Shastra (which are much more than just values) was essential. Respecting one's teachers and leading a frugal life was mandated as well. Many daily rituals were also prescribed. The rituals included Sandhya vandanam, (Gayatri mantra japa with some rituals at least at dawn, preferably also at noon and dusk), oblations to the ancestors and the devatas (elementals of this universe), samidha-aadhanam (a fire ritual which takes about 10 minutes daily). At the completion of the study period, this person had to bring guru dakshina (a gift as token of gratitude) for the teacher, before asking for permission to marry.

### *In The Present Context*

Going to school, learning values, safety and civil rules to conduct one's life, and pursuing subjects related to his/her likely profession. The young person should avoid wasteful expenditure; respect teachers, parents, guests and people around. Further, in today's context, it is important for the person not to get involved in a relationship with opposite sex till one is ready for marriage. In addition to this, the child should attend formal classes on Dharma Shastras, on the basics of Vedas and allied texts. The child must know the basic nuances of Dharma and an overview of the Veda and allied texts.

We cannot say, where will a child these days learn all this? Those who can teach all this are available as much in the US and the UK as in India. One has to look for those teachers and be willing to pay them. If one can find a teacher to teach French, German or Spanish, why not make the effort to find a teacher for these subjects too. In the present world, participation in Seva (service) camps, adventure camps, entrepreneurship projects, etc. are some of the additional things that the young person should be involved in.

## **Dharma after marriage till retirement**

### *Traditional View*

After marriage, they pursued their vocation with full dedication till the age of 50. They had children, brought them up as per their psychological temperament, and contributed to the society through their vocation / trade while following the yamas and niyamas. Now that the person was leading a life supervised neither by the teacher nor parents, s/he had to be very careful in his or her conduct.

Apart from this, the daily ceremonies included sandhya vandanam and Agnihotra fire rituals. It was also mandated that one observed fortnightly, monthly and yearly fasts such as ekadashi, amavasya, navratra, and other fasts on special occasions. One was similarly obligated to perform sraaddha ceremony for the ancestors during anniversaries and the sraaddha paksha (fortnight just before the autumn navaratra). One was supposed to observe the 40 samskaras (either for themselves or for the children) spread over a full life span right from pre-natal to post mortem. He/she was required to raise cows at home, and use pancha-gavyam (five items originating from the cow – milk, curd, ghee, urine and dung) in the observance of rituals and ceremonies. He was furthermore required to protect and increase cows and cattle wealth for the community.

These persons, along with ensuring the observance of such rituals, had to earn a lot from their occupation, in order to donate a lot. This category of individuals, being involved in trade and commerce, were expected to be wealth keepers of the society.

Other than the king, these were the people who championed charity. The Basic Dharma component, aparigraha (non accumulation), had a different implication for this category of people. Since they were the custodians of wealth, they could not be stopped from accumulating wealth. However, they were required to donate up to 25% of their income after paying taxes. The percentage expected to be donated varied based on the situation.

### *In The Present Context*

The person should have a career to earn money. The person, apart from looking after the spouse and children, also these days have to shoulder responsibilities towards parents and in-laws. This can make the person very busy, and the expenses can also be quite high. But that does not mean that the person should not feel the need to do something also for the society. Donating a fraction of the income in charity should be an essential component. Further, one should also reach out in other ways, and contribute to a few social causes dear to the person. The responsibilities in terms of religious rituals are the recitation of 108 gayatri mantras daily apart from yearly rituals like pitr tarpan to the ancestors during sraadha ceremony, observing fasts on important days, following at least 16 samskaras from birth till death. Feeding the cows and encouraging cattle protection should also be kept in mind, and something done in this direction, if possible.

## **Dharma after retirement**

### *Traditional view*

The person started withdrawing after the age of 50. They would hand over the operations of the family to the next generation, including distribution of assets and responsibilities. Whatever spiritual practices the person was following till this age, s/he continued with the same practices but for longer hours per day. That meant, for example, increasing the number of japas per day, more time spent on meditation, study of the scriptural texts and discussions, observing fasts more frequently, as far as health permitted. Gradually, this person took to sannyasa when s/he formally withdrew from all worldly duties, and inquiry about the self and all related disciplines became a full time occupation. Giving up worldly duties and giving up worldly bhogas (enjoyments) went hand in hand. It's not that one gave up the duties but continued to demand luxuries, citing them as needs (e.g. splurging money on dancers, drinks, mistresses and devadasis, wearing costly costumes and jewellery etc.).

### *In The Present Context*

The person starts preparations for after the age of 50 and then withdraws from the mundane family matters completely by, say, 60 years of age. It is desirable to stay not in the same house as the younger generation. In any case, the person should desist from interfering with the lifestyle or parenting style of the younger generation. If one cannot distribute one's assets by this time, at least one should be willing to write a Will. But so far as withdrawal from the day to day affairs of the next generation and not imposing one's advice unless asked for are concerned, that should be adopted as an absolute rule.

The only additions to be made are the religious practices which were prescribed at a younger age. The time spent on the religious practices performed earlier in life should be increased. 'Withdrawal from worldly duties and enjoyments, and investing one's time in religious practices' is the mantra. In terms of current jargon, one might say that the person may make a choice to be religious, or just spiritual. Religion seems incomplete without visible practices, rituals and ceremonies. In spirituality, no visible practice is necessary – it may be all inner work.

**(To be Continued)**

## *hundred years ago*

### Meeting of the Mental and Supramental\*

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



Once the threshold of the kingdom of Thy Omniscience has been crossed, each time there is a return to the mental world, each thought one has there seems a marvellous and unfathomable problem one had never dreamed of before.

Above, no question is put; in that calm silence all is known from all eternity. Below, all is new, unknown, unexpected.

And the two meeting in one single consciousness bring a trustful wondering, source of Peace and Light and Joy.

**THE MOTHER (In *Prayers and Meditations*, prayer dated 9 April, 1917)**

*\*Title given by the editor*

## The Synthesis of Yoga

### VIJNANA OR GNOSIS

For the perfect self-transcendence we have to draw up our mental conscious-being into the knowledge-self and to dwell in the divine knowledge by change into the knowledge-soul, the *vijnanamaya* Purusha. As the conscious-soul rises to a higher level of being, the nature is also elevated into a superior working, a wider consciousness, a vaster force, an intenser and purer joy of existence; but the transition of the mind-self to the knowledge-self is the great and the decisive transition in the Vedic Yoga. It is the shaking off of the last hold of the cosmic ignorance on our nature and its firm foundation in the infinite Truth of things... The *vijnana* or gnosis is the very working of the infinite and divine nature; it is the divine knowledge one with the divine will in the delight of spontaneous and luminous self-fulfilment. Thus by the gnosis we change our human into a divine nature.

Reason or intellect is only the lower *buddhi*, dependent for its action on the percepts of the sense-mind and the concepts of the mental intelligence. There is a higher form of the *buddhi*, often called the intuitive mind, which by its intuitions, inspirations, swift revelatory vision, luminous insight and discrimination seems to do the work of the reason with a higher power, a swifter action, a self-light of the truth which does not depend upon the sense-mind or its percepts and proceeds not by intelligent but by visional concepts. The intuition carries in itself its own guarantee of truth; it is sure and infallible within its limits, so long as it is pure intuition and does not admit into itself any mixture of sense-error or intellectual ideation.



But even the intuitive reason is not the gnosis; it is only the light of the gnosis finding its way by flashes of illumination into the mentality. Its inspiration, revelation, intuitions, self-luminous discernings are messages from a higher knowledge-plane that make their way into our lower level of consciousness. This character of the intuitive mind sets a great difference between its action and the action of the self-contained gnosis. In the first place it acts by separate and limited illuminations and its truth is restricted to the often narrow reach or the one brief spot of knowledge lit up by that one lightning-flash.

Living on the Earth, climbing into the mid-air or even winging in the sky, the mental being, the *manomaya* Purusha, would still live in the rays of the sun and not in its bodily light: and he would see things as reflected in his organ of vision, deformed by its faults or limited in their truth by its restrictions. But the *vijnanamaya* Purusha lives in the Sun itself, in the very body and blaze of the true light; he would know it self-luminously as his own being and he would see besides all that

dwells in the rays of the sun, see the whole truth of the lower triplicity and each thing that is in it. The *vijnana* is the direct and divine as opposed to the indirect and human knowledge. The truth of the gnosis is free from doubt, self-evident, self-existent.

The best way for the mind to conceive of the gnosis is through symbols. We must remember that the *vijnanamaya* level is not the supreme plane of our consciousness, but a middle or link plane interposed between the triune glory of the utter Spirit, the infinite existence, consciousness and bliss, and our lower triple being. Sachchidananda gathers up the light of his existence into the gnosis and pours it out as the divine knowledge, will and joy of being upon the soul, as if infinite light were gathered up into the compact orb of the sun and poured upon all that depends upon the sun. The gnosis is not only light but force, it is creative knowledge, self-effective truth of the divine Idea.

There are three powers of the *vijnana*. It knows and receives in the infinite being, consciousness and bliss into itself and in its highest height it is the knowledge of the infinite Sachchidananda; it concentrates all into the dense luminous consciousness, *chaitanyaghana* or *chidghana*, the seed-state of the divine consciousness in which all the principles of the divine being, all the truths of the divine conscious-idea and nature are contained; it brings or loses it out by effective ideation of the divine knowledge, will-force and delight into universal harmony or rhythm of being... These three movements are described in the Isha Upanishad as *vyuha*, the marshalling of the rays of the Sun of gnosis in the order of the Truth-consciousness, *samuha*, the gathering together of the rays into the body of the Sun of gnosis, and vision of that Sun's fairest form of all in which the soul possesses its infinite oneness with the supreme Purusha, crying *So Aham*. God above and the soul dwelling in and one with the Divine, – the infinite power and truth of the Divine concentrated in the luminous nature of the soul's being, – radiating activity of the divine knowledge, will and joy perfect in the natural action of its Prakriti, – this is the experience of the soul in gnosis.

**SRI AUROBINDO (In the *Arya*, Vol. 4, No. 2, 15 Sept 1917)**

## twenty five years ago

### A Riddle

One of the most ancient legends – the Riddle of the Sphinx – contained in it the mystery of death and a great message too.

The Sphinx sat on a hill beside a long lonely road – a strange creature, an amalgam of the face of a woman, and the body of a lion, the legs of a dog, a serpent for a tail. It challenged travelers to solve a riddle: Who is it that walks on four legs at dawn, on two legs during the day, and on three in the evening?

The traveller's failure to answer resulted in the Sphinx pouncing upon him and killing him.

It was after a long time that Oedipus, the hero, happened to pass that way. "I, the man, am the answer!" he exclaimed as the Sphinx threw its riddle at him. "Man crawls on all fours at the dawn of life, he then walks with two legs; he takes recourse to a stick – the third leg – in the evening of his life."

No sooner had Oedipus concluded his answer than the Sphinx leaped to its own death.

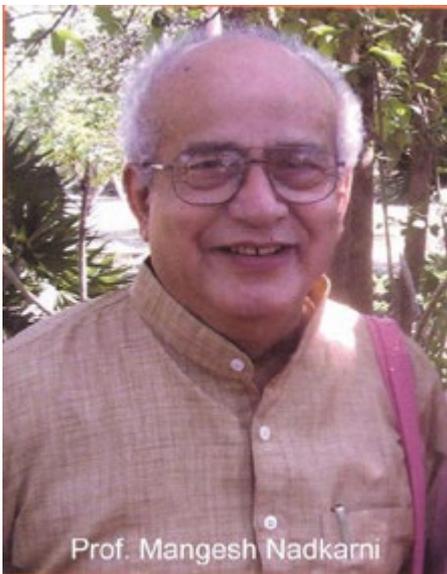
The symbolism is unmistakable. The Sphinx, as is obvious from its very composition, is unreal and it represents death. The irony is, the answer itself does not know itself. The day man knows himself, death ceases to be real.

Reproduced from *The Call Beyond*, Vol. 17, No. 3, 1992, p. 25

## remembrance

### Professor Mangesh V. Nadkarni

(6 March 1933 - 23 September 2007)



Prof. Mangesh Nadkarni, educated at Pune, Hyderabad and the University of California at Los Angeles, had taught Linguistics and English at the Central Institute of Foreign Languages, Hyderabad, and the National University of Singapore. An erudite scholar, loved teacher, original thinker, eloquent speaker and prolific writer, Prof. Nadkarni had received unique gifts from the Divine, and he used them to serve the Divine through everything he did. He was an ardent devotee of Sri Aurobindo and the Mother, and they had revealed to him the inner meaning of their works as well as given him remarkable ability to put it across. As their untiring ambassador, he travelled extensively, disseminating their philosophy and vision in his inimitably clear style and resonant voice laced with wit and humour. He had done an in-depth study of 'Savitri', and could explain it as few others can. He was on a spiritual quest while also being a householder, which is always a formidable undertaking. He served the Mother till the last breath, and breathed his last in Her lap

in Pondicherry on 23 September 2007. 'The Call Beyond' is honoured to remember him on the tenth anniversary of his passing on.

#### Selected Publications of Prof. Mangesh Nadkarni

Nadkarni MV. *Savitri: a Brief Introduction*. Pondicherry: Sri Aurobindo Society, 1984.

Nadkarni M. *India's Spiritual Destiny: Its Inevitability and Potentiality*. Pondicherry:

Sri Aurobindo Society (in association with UBS Publishers Distributors Pvt Ltd), 2006.

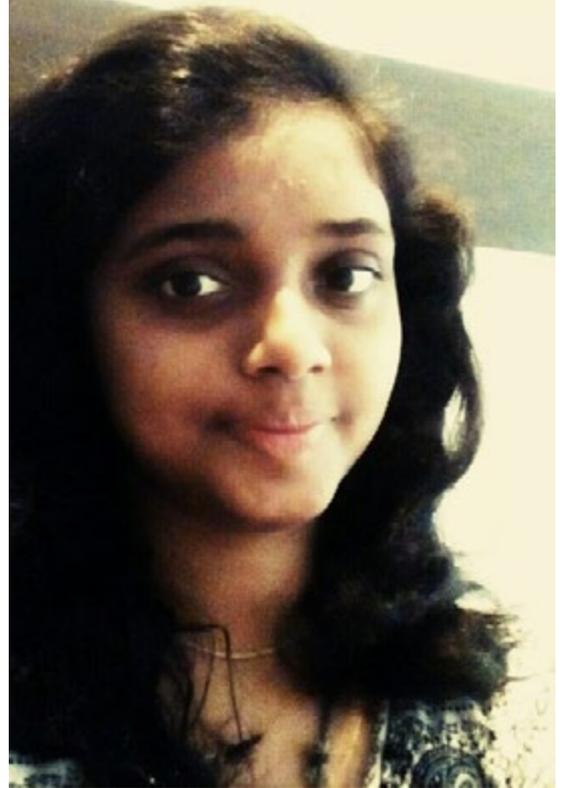
Nadkarni MV. *Savitri: the Golden Bridge, the Wonderful Fire*. Auroville: Savitri Bhavan, 2012.

## poetry

### The Search for God

DEVANSHI SHAH

On that daggering peak, stands a wavering mind,  
 Chained hard by the guardians of ignorance,  
 He slumbers in pain, his soul caught in darkness;  
 He strives hard for divine grace.  
 In this mental agony,  
 Dismally He cries to Thee for help  
 And starves for bliss and happiness.  
 Finding purpose to his life,  
 He stands unarmed on an unknown road.  
 To win he must endure, to know he must enlighten.  
 This is his inner journey in the quest of God.  
 For that he must struggle alone;  
 He must walk on the road least travelled.  
 Overcoming his own fears,  
 He must fight hard to accomplish.  
 No deed shall go in vain,  
 His will shall be his soul's powerhouse,  
 Faith and love shall be his weapons,  
 Total surrender will ensure his divine meeting,  
 The tests may then end and he shall succeed.



*The tests of Devanshi Shah (born on 18 December 1996) came to an end on 12 September 2017 and she succeeded in meeting the Divine.*

## appreciations

### Feedback on the Story, Kalu Gets Into Trouble



*'Kalu Gets Into Trouble' is a children's story about fractures by Dr. Ramesh Bijlani. It was sent to the parents of children studying in Pre-school to Class V of The Mother's International School. Any reader interested in getting the story may send an e-mail to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)*

My son, Aarit, really enjoyed the story about fractures. He really liked the fact that Kalu got another chance and was completely healed in the end. He also liked the information about how a fracture is treated in a hospital.

He looks forward to reading many more such educational and fun stories!  
 Rashmi (Mehta Bhatia)  
 (in an e-mail dated 11 Sep 2017)

## Feedback on a course on self-discovery for IIT-Delhi students

*A group of 20 IIT-Delhi students attended a course, 'Decision making based on self-discovery', consisting of 4 sessions of 4 hours each in September 2017. Here are some responses received as feedback at the end of the course.*



This course is in-a-way a blessing to me. We need this course throughout the semester. Such a beautiful, profound, informational, very helpful and life-changing experience.

**R. Harish Verma**

Yoga and Vedanta taught properly are very scientific and reasonable in nature. They are not the pseudo sciences they are portrayed to be. They can be very potent tools for collective improvement of mankind.

**Kamalnath Polakam**

I found an excellent teacher, learned many things like where my life is taking me. I would like to continue this relationship after this course.

**Naveen Gampala**

I think the course solidified my belief in the fact that materialistic goals must not be what we should actually seek. Life is long. Temporary happiness won't do any good to us in the long run. Thank you for making the visit to the Ashram possible for us. All the concepts were very well explained without letting the discussions going astray. The music breaks were nice.

**Akanksha Pragya**

Got to learn a lot about spirituality, especially its daily manifestation and importance. This will definitely help me in my life ahead. Also learnt a few asanas and the technique of meditation. The course was intense but brief. The visit to the ashram was really good. The lectures were very insightful and also put forth in a modern and understandable manner.

**Sumeet Khandelwal**

I am not sure why I like this course. May be it is a way to the higher consciousness, so it seems interesting. It is something different from our everyday life. I am not sure I will pursue this in future but I will try to learn more about it every day as it interests me.

**Naveen Choudhary**

It was a good experience to be a part of this course. I learnt many things that I was unaware of. Thank you Sir for teaching us, and hopefully you will continue in the coming semesters also. I will try to follow what was being told by you.

**Akshay Deshwal**

This was one of the rare courses which changed my view towards life. Thank you very much for bringing this change in me.

**Abhishek Kumar Singh**

Great course. Great experience to be taught by such a knowledgeable and experienced person. Aroused my interest in the field of self-discovery.

**Anjnay Sood**

## **Feedback from D.El.Ed. students**

*A group of 50 students from Amity Institute of Education attended a one-day program on integral education on 8 Sept 2017. Here are some of the responses received as feedback at the end of the program.*



I feel proud that I got a chance to come here. I got a chance to come here. All my questions were answered by Sir.

**Yogesh Singh**

After the meditation I felt very nice. The aim of my life is fixed now.

**Radhika Sharma**

I felt good in Sri Aurobindo Ashram. Here the most attractive thing is peace of mind. Ramesh is a fabulous guide. I am very happy to come here and I will come again.

**Govind Pratap Singh**

Today I came to know myself from a different perspective. What I learnt here will take me on a better path. The ideas discussed here are very important for teachers, parents and students. *(Translated from Hindi)*

**Komal**

I felt very good today and learnt many things. The environment here is very peaceful. I got here peace of mind and also the answers to my questions. The rules of the Ashram are very good. The food was also very good. *(Translated from Hindi)*

**Shweta Goswami**

Meditation was the best part of the program. I also liked very much that here everybody washes their utensils themselves after eating. *(Translated from Hindi)*

**Sarita**

## notice board

### Contact us

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

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

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

[emagazine@saaonline.net.in](mailto:emagazine@saaonline.net.in)

Please follow a simple two-step process:

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2. Click on Send

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Please visit the website [www.auromira.in](http://www.auromira.in)

### Feedback

Please send your feedback to  
[callbeyond@arobindoonline.in](mailto:callbeyond@arobindoonline.in)

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