

THE CALL BEYOND

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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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Three Dangerous Distortions – III

... everywhere is the impress of the three great formulas, the chain of Karma, escape from the wheel of rebirth, Maya.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 416)

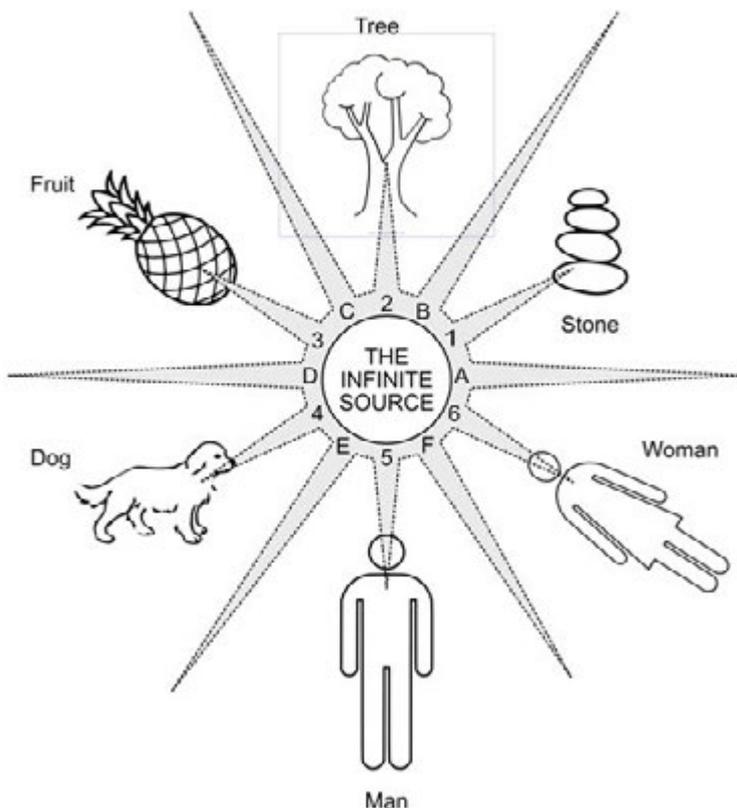
The Indian psyche is dominated by a life-negating interpretation of three great Vedantic ideas: 'karma, moksha and maya'. Sri Aurobindo laments this because of the degeneration of worldly life that such interpretation has led to. In the previous two months, we have discussed karma and moksha; this month, we take up the last of these ideas, Maya.

The words illusion and maya used in relation to the world are a good example of the misleading effect of interpretation of words. Illusion and maya are not synonyms. They are used as synonyms because there is no exact synonym for maya available in the classical English language. Illusion is an ordinary word which means a deceptive appearance, whereas maya is a grand idea. It is because the word illusion cannot do justice to the idea of maya that the word maya has now been included in the Oxford English Dictionary. But since illusion and maya both continue to be used in relation to the world in the same breath, let us take them up one by one.

The word illusion is used when an object appears to be different from what it actually is. The classical example is that of a rope that may look like a snake. The appearance is false, but the object is real. Hence, calling the object a snake is false; but the object is a real rope. Used in relation to the world, 'illusion' refers to the Truth that the deepest reality of the world is the Divine. What we see may be a stone or a tree or an animal,

but these are different forms of the Divine. The word illusion does not describe this situation exactly because a stone is actually a stone, and so are the tree and the animal. Thus these 'objects' are what they seem to be. However, they are not only what we see them as. They are much more than what we call them. The Divine is the deepest reality of these objects; their appearance is a superficial reality. The deepest reality is imperishable and constant. The superficial reality is perishable and subject to change. The superficial reality is 'phenomenal', because like a phenomenon, it has a beginning and an end. Sri Aurobindo describes phenomenal reality as 'reality of a lesser order', or 'restricted reality'. A good example to understand this is that of a pot. The deeper reality of a pot is the clay of which is made. The pot is real, and the clay is real. The clay is a deeper reality because it will continue to be there even after the pot breaks. But while the pot lasts, the pot is also real. The pitfall of describing the world as an illusion is that

we start considering the world to be a falsehood. While the world lasts, the world is also real, although the deepest reality of the world is the Divine.



The stone and plants, animals and man, are all different manifestations of the One Infinite Source, the Divine. The Spirit of the Divine pervades and permeates all these manifestations.

Maya is quite different from an illusion. Through Maya, the Divine has shown one of its amazing capabilities. The Divine without any attributes or qualities has put on millions of appearances with attributes and qualities. Maya is a great capacity. If an actor can perform half a dozen roles in a movie, he is considered a great actor. In the world, the Divine is playing millions of roles simultaneously. The Master Actor is all-knowing and all-powerful, but in all its roles it seems to know so little and can do so little. It is a bit like a millionaire playing very convincingly the roles of several beggars. Thus, the Divine manifesting as the world is a remarkable act of self-limitation, apart from being a great ability to play multiple roles simultaneously. The capacity of the Divine to appear different from what It is, and to create in man the aspiration to know what It is, should inspire awe, wonder and reverence. But a distorted interpretation of Maya has given it a poor image. Maya is sometimes considered a magician's trick, a trick by which the Divine cheats us (*aankhon kaa dhokha*, optical illusion), and sometimes an enticing web (*maayaaajaal*). But who is cheating and who is cheated; who is the weaver and who is trapped? Both are one, the Divine. When the director, producer, script writer, the theatre and all the actors are One, there is no question of deceit; it is just a play, a game, or leela.

What are the practical implications of the popular view of Maya as some sort of a falsehood? The world is Maya, and the result of viewing Maya negatively is that the masses think that they have been trapped in a web of duties, obligations and responsibilities. The aim is to somehow negotiate, by hook or by crook, the difficult journey of life because there is no choice. But in the process of negotiating the journey, the person is lured into temptations and

attachments, which add to the sorrows of the world. Thus, the individual is miserable, and the quality of worldly life remains poor. Further, this negative point of view creates a division of people into the ordinary majority who, due to their ignorance, waste their life by getting engrossed with the fleeting, fragile and futile world; and the select few who can see through the illusion, and therefore reject the world and worldly life in pursuit of the one Reality that matters. However, since the world is a manifestation of the Divine, those who reject the world also reject an aspect of the very same Reality that they are seeking.

On the other hand, by viewing Maya as a tremendous capacity of the Divine, one can enjoy participating in the grand drama of life, love one's fellow actors, but without getting attached to the temporary appearances. The person lives life seriously, takes it lightly, and uses it for fulfilling the purpose of life. Thus, the individual is happy, and the world becomes a better place to live in.

In short, Maya is a temporary reality, but not unreal. It is temporary in its present form but permanent in its essence and endless in its recurrence. That is what makes *maya* an awe-inspiring phenomenon. As Sri Aurobindo says in his Upanishad, *jagadapi brahma, satyam na mithyaa*, which means that 'the universe also is the Divine; it is true, not false'. Therefore, the world, and worldly life, should not be rejected. What we need to do is to help transform the world so that it befits the One that it manifests. This is the life-affirming version of spirituality emphasized by Sri Aurobindo and The Mother. Life affirmation gives meaning to life and makes the world a better place to live in.

*His knowledge he disguised as Ignorance,
His Good he sowed in Evil's monstrous bed,
Made error a door by which Truth could enter in,
His plant of bliss watered with Sorrow's tears.*

– Sri Aurobindo ('Savitri', Book 10, Canto 3, p. 625.)

If you missed reading the editorials on KARMA and MOKSHA in the previous issues, you may send an e-mail to callbeyond@aurobindoonline.in. The previous issues will be sent to you.

We Love to Hear from You

I am very much fortunate to receive The Call Beyond.

Anjan Kumar Sahoo
(in an e-mail dated 15 May 2019)

I feel blessed by the teachings in The Call Beyond.

Satish Rajoura
(in an e-mail dated 16 May 2019)

Kindly send me the recording of Tara didi's reading mentioned in The Call Beyond of May 2019.

Annapoorna Shroff
(in an e-mail dated 16 May 2019)
Recording sent by the Editor

Yoga as Plastic Surgery

Shishu

Yoga is an instrument of change, a change that is radical, a change that is for the better. It is a change that affects a person's body, mind and intellect. It makes the person physically fit, emotionally stable, and intellectually agile. At the culmination of the process of change, the body, mind and intellect start working entirely in light of the Divine that they manifest. So profound is the change brought about by yoga that it is called transformation; using current jargon, one might call it a makeover, a makeover achieved by plastic surgery. If yoga is plastic surgery, who is the surgeon? Before answering that question, let us see the steps in plastic surgery. When a person thinks of undergoing the surgery, she knows she cannot do it herself. Hence, she calls the surgeon. The surgeon responds. Then she encounters resistance from within and without. She thinks of the huge expense involved and develops cold feet. Her wise well-wishers ask her why she wants surgery at all; she is good as she is, and in any case it is the inner beauty that matters. Her well-informed friends tell her that the results of plastic surgery are never as good as expected; moreover, infection is a grave risk and might leave a person uglier than before. But so passionately does she want the surgery that she rejects all these arguments, goes to the surgeon, and signs the informed consent form. A seeker on the path of yoga also goes through similar steps. She knows she cannot do it all by herself. Hence, she sends a call to the Divine. The Divine always responds to every sincere call. A call to the Divine is called aspiration. Then she encounters resistance from within and without. She cannot give up many things that she is used to. She is tempted by so

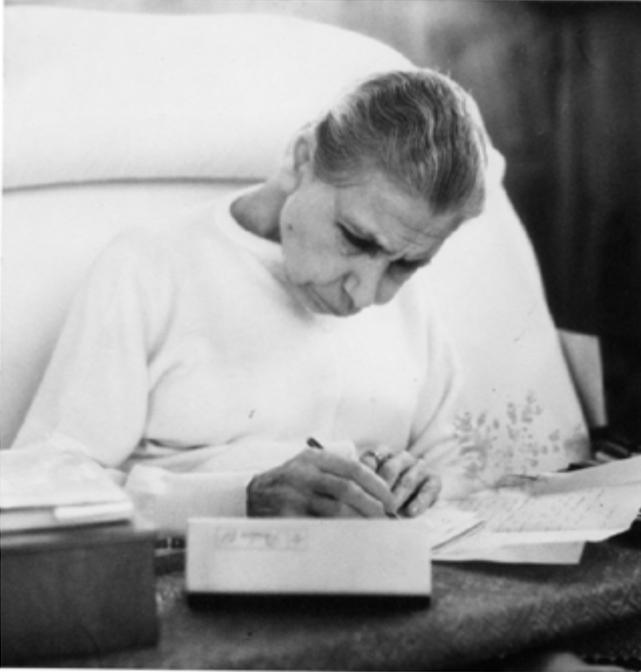
many things that deflect her from the path. Her relationships and responsibilities try to hold her back. But if her aspiration is intense, she rejects all these obstacles, and places herself in the hands of the Divine. Submitting to the Divine is called surrender, and is like signing the informed consent form. Neither placing oneself in the hands of a plastic surgeon, nor in those of the Divine, is a passive process. In both cases, the process is active, and is undertaken voluntarily after weighing the pros and cons. It is undertaken because the person wants something that is beyond the reach of her personal efforts. Of course, the person puts in some personal effort at every step, but the goal is reached primarily due to the exceptional expertise of the one in whose hands the person has placed herself. As Sri Aurobindo has said, yoga requires the “triple labour of aspiration, rejection and surrender”. The aspiration should be “vigilant, constant, unceasing”; to be rejected are “movements of the lower nature”; and the surrender should be that of “oneself and all one is and has”. Returning to the question about who to approach for the plastic surgery called yoga, the answer is obvious: Dr. Divine, the Master Surgeon.

(First published as a blog on the Speaking Tree website on 30 November 2012)

21 June is International Day of Yoga



Need And Desire



How to know if things are really necessary, not desired? ... For that you must observe yourself very, very attentively, and if there is anything in you which produces something like a small intense vibration, then you may be sure that there lies a desire. For example, you say, "This food is necessary for me" – you believe, you imagine, you

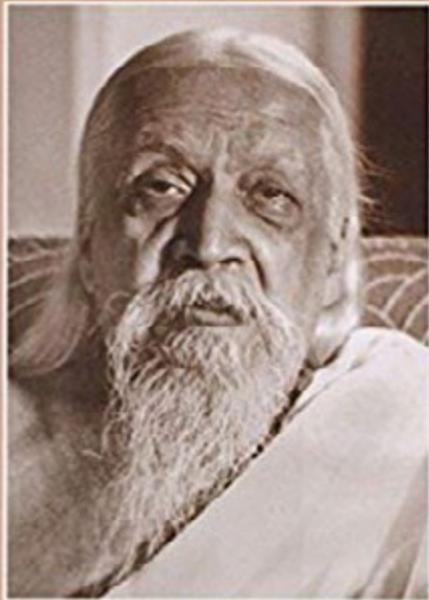
think that you need such and such a thing and you find the necessary means to obtain the thing. To know if it is a need or a desire, you must look at yourself very closely and ask yourself, "What will happen if I cannot get the thing?" Then if the immediate answer is, "Oh, it will be very bad", you may be sure that it is a matter of desire. It is the same for everything. For every problem you draw back, look at yourself and ask, "Let us see, am I going to have the thing?" If at that moment something in you jumps up with joy, you may be certain there is a desire. On the other hand, if something tells you, "Oh, I am not going to get it", and you feel very depressed, then again it is a desire.

The Mother ('Great Adventure', p. 17)

The Synthesis of Yoga

Purification – Intelligence and Will

The Synthesis of Yoga



Sri Aurobindo

To purify the buddhi we must first understand its rather complex composition. And first we have to make clear the distinction, ignored in ordinary speech, between the *manas*, mind and *buddhi*, the discerning intelligence and the enlightened will.

Manas is the sense mind. In fact the manas is a development from the external *chitta*; it is a first organising of the crude stuff of the consciousness excited and

aroused by external contacts, *bahya-sparsha*. What we are physically is a soul asleep in matter which has evolved to the partial wakefulness of a living body pervaded by a crude stuff of external consciousness more or less alive and attentive to the outward impacts of the external world in which we are developing our conscious being. ...Sense is in fact the mental contact of the embodied consciousness with its surroundings.

Just as the living body has a certain pervading and possessing action of consciousness, *chitta*, which forms into this sense-mind, so the sense-mind has in it a certain pervading and possessing power which mentally uses the sense data, turns them into perceptions and first ideas, associates experience

with other experiences, and in some way or other thinks and feels and wills on the sense basis.

Man is able to use reason and will, a self-observing, thinking and all-observing, an intelligently willing mind which is no longer involved in the sense-mind, but acts from above and behind it in its own right, with a certain separateness and freedom. He is reflective, has a certain relative freedom of intelligent will. He has liberated in himself and has formed into a separate power the buddhi.

The object of the purification of the buddhi is to arrive at the possession of our own truth of self-being, but also at the possession of the highest truth of our being in Nature. For that purpose we must purify the buddhi of all that makes it subject to the sense mind and, that once done, purify it from its own limitations and convert its inferior mental intelligence and will into the greater action of a spiritual will and knowledge.

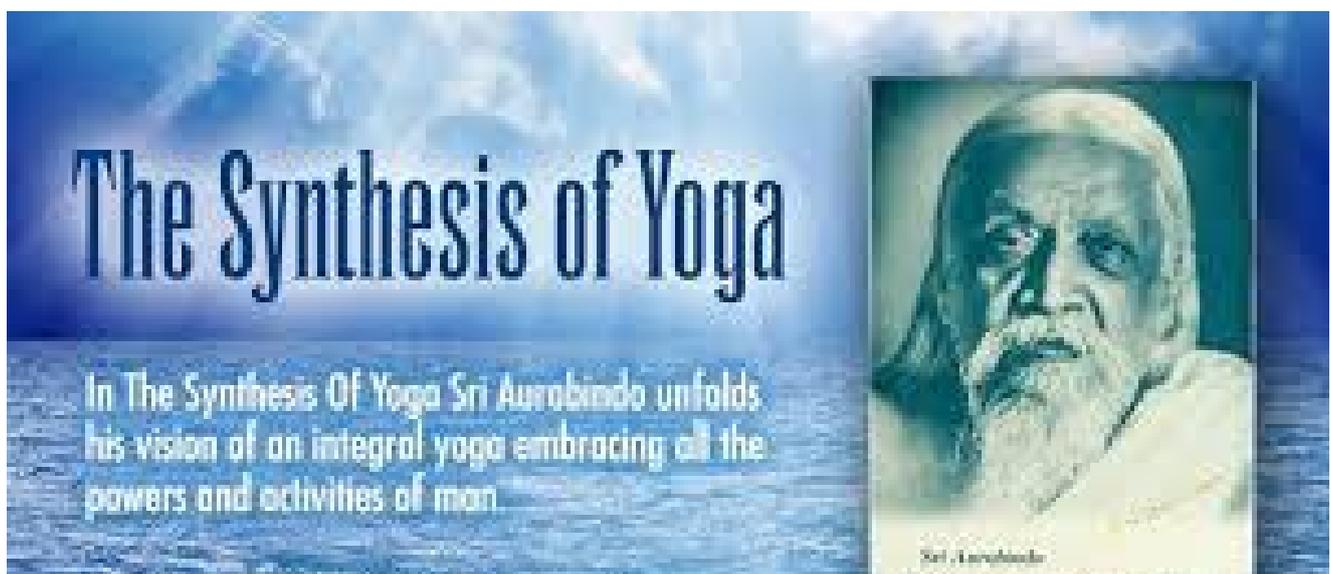
The higher action of the buddhi is to exceed and control the lower mind. ...The impulsive reactive sensational mentality, the life-cravings and the mind of emotional desire are taken up by the intelligent will and are overcome, are rectified and dominated by a greater ethical mind which discovers and sets over them a law of right impulse, right desire, right emotion and right action.

The mind of knowledge is perfected when it gets away from impression and dogma and opinion and discovers a light of self-knowledge and intuition which illumines all the workings of sense and reason, all self-experience and world-experience. The will is perfected when it gets away from and behind its impulses and its customary ruts of effectuation and discovers

an inner power of the Spirit which is the source of an intuitive and luminous action and an original harmonious creation. The movement of perfection is away from all domination by the lower nature and towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the buddhi.

The Yoga of self-perfection is to make this double movement possible. ...The thought and will have to stand back detached from desire, troubling emotion, distracting and mastering impulse and to act in their own right until they can discover a greater guide a Will, Tapas or divine Shakti which will take the place of desire and mental will, and impulse, an Ananda or pure delight of the spirit and an illumined spiritual knowledge which will express themselves in the action of that Shakti. This complete detachment, equality, calm, *sama, samata, santi*, is the surest step towards the purification of the buddhi. **A calm, equal and detached mind can alone reflect the peace or base the action of the liberated spirit.**

Sri Aurobindo (In the Arya, Vol. 5, No.11, 15 June 1919)



An Excerpt from My Family Letter

Shailaja Dixit, Class VIII, M.I.S.

It was the year 1971. My Father was in Nepal with Mummy (I was not yet born) when my youngest aunt (Lally) visited papa with her three year old son, my cousin Ulhas. My father was warned that Ulhas was incorrigible. The letter my eldest aunt received recounting my father's encounters with my cousin is fascinating.

Nepal, 8.11.1971

Yes, you are right. I am finding it increasingly difficult to cope successfully with his "whys" and "wheres" and "whats". I am going to have a breakdown one of these days. The fellow has a knack of hurling these words in rapid succession. Last night Lally said, "Some bird's feathers are coming out with the water, through the tap. It seems as if a bird drowned." Before I could agree or disagree, a tiny voice interjected "Who?"

I didn't answer him, instead continued chatting with Lally. But you can't ignore for long that irrepressible kid. "Uncle, tell me who?"

I: "What?"

Ulhas: "Who?"

I: "Who, what?"

U: "Who died?" (What a memory!)

I: "Bird".

U: "How?"

I: "She stopped breathing and died."

U: "Who?"

I: "The bird, son"

U: "How?"

And I suspect that unless I made clear in one sentence to him, he was not gonna leave me in peace with my book. So I spoke thus: “The bird stopped breathing and died, because she stopped breathing. Thus taking care of his “Who?” and “How” in one step and tried to relax. But I should have known better!!

U: “Where did the bird die?”

I: “Up in the water tank.”

U: “Where is the Tank?”

I: “Upstairs.”

U: “What?”

I (with a tinge of irritation): “What what?”

U: “Upstairs – what is upstairs?”

I: “The water tank”.

U (eagerly): “Show me uncle, please”.

I: “Not just now, it is dark. I’ll show it to you tomorrow”.

U: “Where”?

I: “What where”?

U: “Where is it dark?”

I: “Outside.”

U: “Show me please!”

I: “What”?

U: “Where it is dark”?

So I lifted the curtain and showed him. “See how dark it is!!”

Ulhas: Mama, I can’t see the darkness!”

I: “Exactly what we are saying. One can’t see the darkness, nor can one see anything in it. We’ll show it to you in the morning.”

The last sentence was a blunder, for he shot back, “What will you show me?”

I: “The bird,” I had to answer and, Lo and behold, there we went again!

“Mama, how did the bird die?”

“Because she stopped breathing.”

“Where?”

“In the water tank.”

“Where is the water tank?”

So, out of sheer desperation, I gave him a long, complicated sentence, answering all his questions in one. “The bird died, died because she stopped breathing in the water tank. The water tank is upstairs and now because it is dark, we will show you the water tank tomorrow morning in which the bird died because she stopped breathing. Have you understood?”

He replied “Yes,” stared at me for a long time, reflected and turned over the whole thing in his tiny mind and yes, his ever active brain came back with the most original question of all, “Mama, how did the bird die?”

So I got up from my bed, bowed solemnly before him thrice and admitted defeat. “Son, you win, I lose.”

He had just started “Who lost” when the Almighty took pity on me and sent the maid with the milk. And you know, this morning when I got up (he was already wide awake, very kind of him to wait for me to get up) the first thing he said, “Mama, the bird – how did she die?” I groaned, “Not so early in the morning.” He looked a little perplexed as he couldn’t follow what I said (or rather meant!) and I triumphantly strode towards the bathroom. Needless to say, my victory was short-lived – only till such time that I was in the bathroom. The moment I stepped out, the attack began and I had to hurry to office – only way to escape the firing. Oh Lord! He is a question mark personified!”

Courtesy: Navchetna/1990

Reproduced from *The Call Beyond*, Vol. 19, No. 3, p. 44, 1994

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 readers are welcome, and may be printed at the editor's discretion after editorial revision.

Opportunities Come Knocking When We Deserve Them*

Whatever is our work and whatever we do, we must do it sincerely, honestly, scrupulously, not in view of any personal profit, but as an offering to the Divine, with an entire consecration of our being. If this attitude is sincerely kept in all circumstances, whenever we need to learn something to do the work more effectively, the occasion to acquire this knowledge comes to us and we have only to take advantage of the opportunity.

The Mother

**Title given by the editor*



In this column, we try to answer three types of questions: 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 asking the question is kept confidential if the question is about a sensitive issue. The questions may be sent to callbeyond@aurobindoonline.in.

Suffering and Consciousness

K has raised the question:

The Mother said that the conditions under which men live upon earth are the result of the state of their consciousness. But I struggle with this when I think of the refugees or the victims of rape, etc. Surely their state of consciousness didn't create their suffering.

When the Mother says that the conditions under which people live is the result of their consciousness, it probably includes the collective consciousness. Just as the level of consciousness of an individual determines his inclinations, temperament and actions, the collective consciousness determines how just, fair, egalitarian, and peace-loving the society is. That, in turn, creates the conditions under which the members of the society live. If the collective consciousness is low, the atmosphere will reflect it, but who its worst victims will be may not necessarily depend on the level of consciousness of the victims. Thus the plight of refugees or victim of rape has not necessarily been created by their individual consciousness but by the level of the collective consciousness of the society in which they live.

But even within the same society, not everybody suffers the same indignities to the same degree. That is probably because

what happens to us as individuals is determined by many factors:

1. Our karma in this life.
2. Our karma in previous lives.
3. The karma of others / collective karma of the society.
4. Some mysterious and inscrutable factors.

This may be illustrated by a simple example: if we are caught in a traffic jam, it is due to our leaving home at that time and taking that particular route (our karma), and also due to many others leaving home at that time and taking the same route (collective karma). Since collective karma may depend on the collective consciousness of the society, it affects even those who may not have directly contributed to what happens to them. That is why, the virtuous cannot escape completely the unpleasant consequences of the sinful tendencies of those who surround them.

It is only our own karmas in this life that we readily understand and accept as the cause of our fate. Our karmas in previous lives we know nothing about. The collective karma, which may depend on collective consciousness, we can vaguely feel but are unwilling to accept as a determinant of our fate. Several unknown and mysterious factors which we know nothing about also possibly contribute to the events in our lives. Thus so much mystery goes into what life doles out to us that life becomes unpredictable and illogical. But one basic fact cuts through all mystery: everything that we get in life together forms the vehicle that can be used for fulfilling the purpose of life, which is spiritual growth. Although not very commonly, but some refugees and rape victims have also found in these cruel blows of fate the trigger that led to their spiritual growth.

(Based on Sri Aurobindo: 'The Life Divine', SABCL Edition, pp. 806-814)

Feedback & Encouraging Words

Feedback on the Story 'The Puzzle Kavita Could Not Solve'



Thanks a lot for sending me the story 'The Puzzle Kavita Could Not Solve' which is not only interesting but also extremely informative and relates so well with the children of all age groups. 'The Puzzle Kavita Could Not Solve' is a wonderful story of the 'Kavita Series'. Written in a simple and easily comprehensible tone, the story is well woven keeping in mind the little readers.

The marvelous bond of friendship, despite the differences in the nature of the two friends and

the concern for each other's well-being, is beautifully portrayed. 'Accepting people as they are' is a hidden message conveyed by the story.

The importance of safeguarding children from health problems and preventing stomach related problems by providing deworming tablets at regular intervals is revealed quite effectively. Developing healthy eating habits is aptly emphasized.

Adding to the impact of the story are the beautiful lively illustrations by Ms. Sarita that captivate the readers and enliven and develop the story step by step.

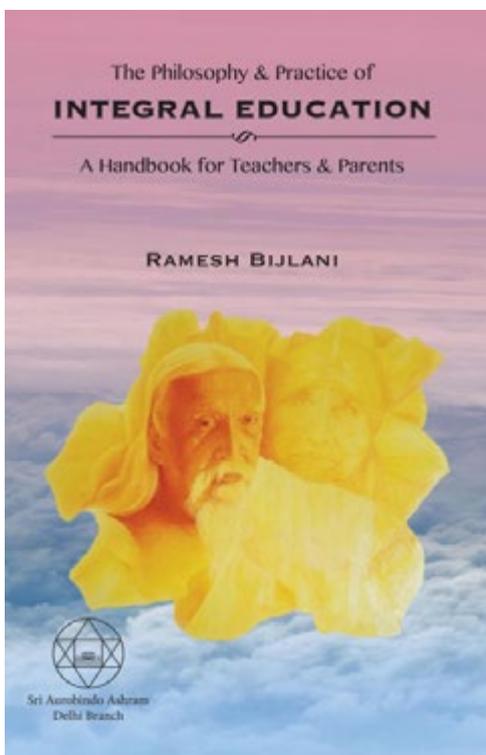
Thanks for enlightening my children with the significant and important yet often-ignored aspects of Healthy Living.

Giti Tyagi
(in an e-mail dated 10 April 2019)

Readers interested in getting the story may send an e-mail to callbeyond@aurobindoonline.in - Editor



Feedback on an Ashram Publication



The book titled 'The Philosophy & Practice of Integral Education: A Handbook for Teachers & Parents' will help our teachers in making education more effective. The teachers can subsequently guide the parents during the parent teacher meetings. I would like to meet you one of these days to understand how we can collaborate and change the way we impart education at our learning centers and schools.

Jaswant Kaur
Executive Director, Deepalaya
(in a letter dated 23 May 2019)

An alumna of MIS does us proud

Hi Sanghamitra,

I wanted to let you know that your alumna, Natasha Abrol, recently finished number one out of nearly 60 novice teams competing from Universities all around the United States at the US Universities Championship Debate Tournament.

As the counselor in charge of recruiting students from India, it makes me so happy to see my students excelling in their new environment, especially during their first year on campus! To read more about her achievement, please visit our website.

I hope all is well and I hope to visit your school when I am in India this Fall.

All the best,

Lisa Anthony

Assistant Director of International Admissions

University of Rochester

lisa.anthony@rochester.edu | <http://enrollment.rochester.edu>

(In an e-mail dated 17 May 2019)



Feedback from Madhuban



I visited Madhuban recently with my fellow teachers from Shikshantar school, Gurgaon. The experience was soul stirring and deeply enriching. I have taken back home lot of inner

peace and purpose from this small visit. Having shared it with my family, they are also keen to visit Madhuban and experience the joy of being amidst such healing vibrations and also contributing in whichever way you feel we can be of use.

Shweta Dhareshwar

(in an e-mail dated 20 May 2019)



Feedback from a Visitor



These ten days (that I spent in the Ashram) were among the best in my life. No ten days ever passed so quickly like these have! 'Thank you' is not enough to express my gratitude. I hope and pray that I am able to give back at least a part of what you have done for me.

Jahnvi Pandya

(in a note dated 10 June 2019)

Feedback on a Workshop on Managing Examination Stress



The parents and the children who came are very grateful to you and Jahnvi (Pandya) for the session. Needless to say, the session was highly informative and inspiring.

We as parents of a teenager are often groping in the dark with social and technological challenges. Like many parents, both of us are always looking out for guidance to improve our parenting capabilities and tapping the child's potential. It would be wonderful if more such sessions can be organised for adolescents who are brimming with energy, yet their moods and emotions are constantly in flux.

We would be grateful to help in anyway we can and contribute to the Divine work you are undertaking.

Warm regards,
Amrita (Dasgupta)
(in an e-mail dated 3 June 2019)

Feedback on the Workshop 'Mythology for the Kids'



My daughter had a good time during workshop. We, as a family, learned a lot. One thing I appreciated deeply is the easy flow of the process; no protocol, and just a few simple rules. That makes it an ideal event for the summer break.

Priyanka (Meera's mother)

Wonderful experience. Sanskriti learned a lot of things; she became friends with so many children. It was a learning experience with a lot of knowledge that went beyond Ramayana.

Suman N. Rawat (mother of Sanskriti)

Workshop was a good experience for Meera as well as for us, her parents, and her younger brother. Inclusiveness was one among many good things Meera learnt in the workshop. Being a very shy kid, she may learn more about emoting, exhibiting, through such workshops. This workshop, being the first workshop she ever attended will remain very important for all of us.

Rakesh Tyagi (Atreye Meera's Father)

Thank you for organizing an enriching and enlightening workshop.

Sudheer Kumar (Niranjan Nair's Father)

The workshop was very well organized. Kids always looked forward to it. Three cheers for Shubra ma'am. Kids are very happy to attend this and want to come for the June camp as well.

Ruchita Gupta

We are so grateful for this summer camp. My daughter enjoyed a lot and learnt so many things. A special thanks to Bijlani sir for his wonderful book about "Ramayana" with a lot of pictures. Saanvi is taking interest in "Ramayana" through his book.

Mother of Saanvi

We had a great experience with learning about Indian Mythology and also the bhajansa, shlokas and daily routine. It has created a lot of peace at home and inculcated good moral values which we as parents are not always able to inculcate in the child.

Thanking You Shubra Ma'am for constant support and motivation.

Dr. Ridhima Nayar (Mother of Radha Nayar)

There is no doubt about the workshop being fantastic. It was educative and playful at the same time. This is the third workshop of Aditya and he is already looking forward to your next workshop on Mahabharata.

Shobha Singh (grandmother of Aditya)

Learning about culture through this Mythology Workshop is an awesome experience. Vaanika enjoyed a lot; also it was a good experience for us. Would love to send Vaanika again for your next workshop on Mahabharata. Thanks and Regards

Archana (mother of Vaanika)

The next workshop 'Mythology for the Kids' by Ms Shubhra Maheshwari with a focus on 'Mahabharata' will be held from 17-28 June 2019.- The Editor

Contact us

Our quarterly magazine in Hindi, *Sri Aravind Karmadhara*, is also available on-line now, and may be viewed on our website www.sriaurobindoashram.net.

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