

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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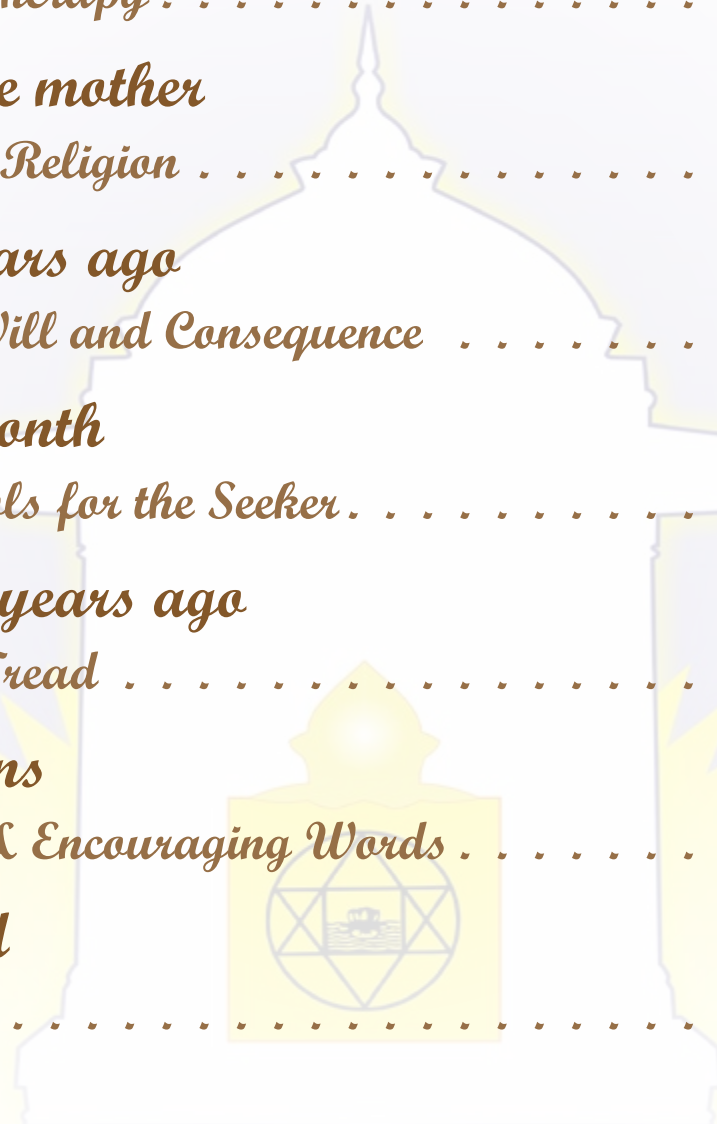
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When Less is More

Ascetic methods are things like repeated fasting, compelling yourself to endure the cold... in fact, to torture your body a little. This indeed gives you only a spiritual pride, nothing more. It masters nothing at all.

The Mother

Austerity is commonly used as the English equivalent of what has been called Tapas in the Indian tradition. Austerity bears a superficial resemblance to tapas, but the two are not the same; there is perhaps no word in English that conveys the exact meaning of tapas. A life characterized by austerities is an extremely simple life. The simplicity is the result of self-denial, which in turn may be based on a philosophy of life that believes in reducing desires. Austerities may also be a type of self-imposed suffering, which in turn may be penance for a sin, or a religious practice aimed at a life higher and nobler than the ordinary. Tapas, on the other hand, is concentration of energies on something important. If we consider something to be important, we would like to pay more attention to it. This would require finding more time for it. Time is something we cannot manufacture or buy from the market. Each of us has available exactly twenty-four hours in a day; in this respect at least, all of us have equal opportunities! Therefore, when we feel strongly that something important and worthwhile needs more time, we cut down on the things that do not matter much to us. Taking away from our lives what is less important helps us concentrate on what is more important. That is how the word is used also in chemistry. If we wish to concentrate a sugar

solution, we heat it so that the water evaporates. Taking water away leaves behind a sweeter solution of sugar. We are interested in sugar, not in water. By taking away water, we get a more concentrated solution of sugar. The more water we remove, the more concentrated the solution becomes. If we remove all the water, we will be left behind with only the sugar. In the same way, a stage may come when we cut down so much on the 'unimportant' that our lives are filled exclusively with what is important to us. Thus, tapas also leads to a life of self-denial, but it has been arrived at by a different route. It has been arrived at voluntarily and happily to find more energy and time for something higher at the expense of what is lower. Unlike ascetic austerities, it is not self-torture under the impression that suffering is necessary for self-improvement. In the Indian spiritual tradition, and in all other mystic traditions, some rare individuals have considered finding the deepest Truth of existence extremely important. Since this Truth is not easy to realize, those who have made it their mission in life have gradually lost interest in things such as food, sex, clothing, shelter, etc. which an ordinary person considers quite important. This voluntary change in lifestyle makes it possible to concentrate intensely on the one issue that is important to the person. That is why it is called tapas. A student, who has his board exam coming, may give up sports, TV, movies, gossip, etc. for a few months so that he can do his best in the exam. This is also a form of tapas!

What is important to realize is that austerities are not a virtue in themselves. They should involve giving up the lower for the sake of a higher goal. The motive behind the austerities is at least as important as the austerities. If the austerities are treated as a virtue in themselves, they may lead not only

to needless suffering but also arrogance. Greater the self-imposed torture, greater may be the arrogance. Further, total denial is easier than moderation. Based on these principles, the Mother has talked of four austerities. *Physical austerity* includes appropriate exercise for the body; diet, which is healthy and just right in quantity; good quality sleep, which is also just adequate in duration; work, done with interest and dedication; and sexual continence. *Austerity of power* (Austerity of the vital) involves purification and refinement of passions and desires to an extent that they translate into enthusiasm and dynamism of action. *Mental austerity* should consist of speaking only as much as is necessary. Restraining speech throughout the day is more difficult but also more fruitful than observing total silence for a short period. The most difficult is the austerity of feelings, or the *Tapasya of love*. Love is the one emotion that should be retained, but the love should be universal, unconditional, and should not expect anything in return. Austerities are the result of treating the body and life on earth as manifestations of the Divine. In turn, austerities can make it easier to appreciate and realize that the body and life on earth are manifestations of the Divine.

Yoga as Therapy

In December 2018, Kaivalyadhama, Lonavala, organized a conference on Yoga as Therapy. For the souvenir brought out on the occasion, they posed a few questions to the Editor of The Call Beyond. The questions and the answers are reproduced in this article.

It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which medical science has taught to our minds and bodies and made our second nature.

Sri Aurobindo

Establish a greater peace and quietness in your body; that will give you the strength to resist attacks of illness.

The Mother (of Sri Aurobindo Ashram)

Q 1. Is it proper to use the term "Therapy" in association with yoga, given the fact that Yoga is essentially preventive and promotive?

Ans. The important point is not whether yoga is just preventive and promotive, or also therapeutic. There is often an overlap between these roles, because what helps in prevention also generally helps, sometimes with some modifications, in treatment. The important point is whether yoga is a medical discipline, or a spiritual discipline. This precisely is the next question that you have asked.

Q 2. How can yoga be a valid therapeutic tool as it is primarily a spiritual discipline aiming at Self-Realization?

Ans. It is true that yoga is primarily a spiritual discipline, and its therapeutic use generally involves tearing a few yogic practices out of context and using them for a limited purpose. However, my personal view is that illness is a welcome excuse

for making a person turn to yoga. Once he turns to it, there is a possibility that he will also be drawn to its spiritual side. As the Gita says, there are four types of devotees, the first type being someone who is miserable (7:16). Disease is one form of misery that takes a person to the yoga of devotion. If all types of devotees, including those who turn to Him because of being miserable, are acceptable to God, why should we object if a person turns to yoga because of a disease?

Q 3. If we accept yoga as a therapeutic tool, what could be the basic principles of 'Yoga as Therapy'?

Ans. Some of the basic principles that should be followed by anyone running a yoga therapy program are as follows:

- We should not support the usual demand of patients to ask for specific asanas for the disease for which they come to the therapist for a variety of reasons, which the patients should be told. *First*, the degree of specificity patients expect does not exist. Yogic postures are not like a pill – one pill for each disease is understandable; one posture for each disease is not. *Secondly*, why should the person try to address only the disease that has brought him for therapy? Why not take care of also other minor ailments that the person may be having, and also take preventive action against diseases that may develop in future. *Finally*, the person should be encouraged to aim at becoming a healthy person as a whole, not just treat a disease.
- Yoga is not a physical approach; it is a mind-body approach. Therefore, the patient's faith in the therapy, the patient's faith in the therapist, the behavior of the therapist, the atmosphere in which the therapy is conducted, and above all, the patient's faith in the capacity of his mind to activate self-healing mechanisms of his own body – are all factors that contribute to the efficacy of treatment.

- Yoga includes attention to all the lifestyle factors such as diet; not consuming tobacco, alcohol, etc., sleeping at the right time for the right duration in the right way; and mental peace.
- Yoga is not a system of medicine, but a discipline designed primarily for spiritual growth. Treating it in this way not only helps make life happier and more meaningful, but also makes adherence to lifestyle factors more convenient because now these factors fit into a philosophy of life. The patient is now happy to eat healthy, stop smoking, sleep well, etc.; he does not follow a healthy lifestyle out of fear of disease and death. Doing something because one wants to rather than because one has to makes all the difference due to the mind-body relationship. If the person eats green vegetables only because of fear of disease or death, the stress caused by missing omelets and cutlets can neutralize the good done by the vegetables.
- Although the patient has come for therapy, he should not leave without being exposed to the spiritual dimension of yoga. It is true that everybody does not have the same receptivity to spiritual truths. But exposing the person to the spiritual dimension may be a life-changing trigger for those who are highly receptive, and may have some positive impact even on others.

Q 4. Do you perceive any threat to the development of Yoga, if the applied aspects of Yoga are researched extensively?

Ans. No, there is no threat so long as the research findings are seen as only part of the truth, and that too the relatively minor part. The major part of the truth about yoga is beyond research. There can be no significant scientific research on spiritual growth or change in consciousness. What may be studied at the most are the correlates of meditative states or spiritual experiences. Serious and sincere seekers on the path of yoga remain unaffected by such research, and therefore it cannot threaten the development of yoga.

Q 5. What are epistemological problems with the term “Yoga as Therapy” in view of the basic principles of Yoga?

Ans. There is no problem so long as we understand ‘Yoga as Therapy’ neither excludes nor is completely divorced from ‘Yoga as a Spiritual Discipline’.

Q 6. Can an acceptable scientific body of knowledge in “Yoga as Therapy” be established, given the problem of standardization of Yoga techniques, as well as, the problem of intra-individual and inter-individual variations pertaining to Yoga techniques?

Ans. **Difficulties in standardization of techniques is not a problem but a blessing.** Standardizing only one right way of doing asanas, only one right number of asanas and only one right sequence in which they should be done would fossilize them. It would be a one-size fits all approach which is not in keeping with diversity which is the rule with nature. The ideal of uniformity of interventions and the conditions under which interventions are administered while studying their efficacy at different centres, while desirable, remains an elusive ideal because of the very nature of yoga. Yoga is not a pill, and therefore will remain as diverse as the teachers who administer the intervention. It is eventually the criteria by which studies on yoga are judged which will have to change, not the diverse approaches inherent in yoga.

Q 7. Given the fact that modern physiology is not advanced enough to assess yogic effects on the human body, what could be alternative approaches in this regard?

Ans. This question may be looked at in ways more than one. *First*, all the effects of yoga that can be studied in terms of known physiology have also not been studied. *Secondly*, all

the techniques for studying what is known in physiology are available in no single laboratory in the world. *Thirdly*, the effects of yoga are not restricted to the body. The effects that are the most significant from the spiritual point of view, that is, the effects on the level of consciousness, will always remain outside the scope of physiology, or for that matter, science as it is commonly understood. The alternative approach to all these limitations is to study what we can. It is somewhat like looking for a lost object where it is not, and yet looking for it there because that is where the light is.

Q 8. How can Qualitative Research Methods contribute to research on the therapeutic use of yoga, given the limitations of modern instruments in assessing the functions of nadis and prana within the human body?

Ans. There are two angles to this question. *First*, when we do research on the therapeutic use of yoga, even if we want to study the mechanism by which yoga works, if we are using the methods and techniques of modern science, we should **use the variables that are intelligible to modern science**, such as changes in hormonal levels, cytokine levels, or neurotransmitter profile. *Secondly*, the researcher **should not try to offer explanations for the changes observed in terms of nadis etc.** For example, if there is a change in heart rate variability, the explanation should be offered in terms of changes in autonomic balance, not in terms of ida-pingla balance, because the two do not correspond to each other. The autonomic nerves are in the gross body, whereas the nadis are in the subtle body.

Q 9. Can “Yoga as Therapy” evolve further with respect to its directions and effects? Please express modalities of such an evolution.

Ans. **Not only “Yoga as Therapy” can evolve, it should evolve.** Nothing can stay static for long; either it evolves, or

it degenerates. The direction in which it should evolve is towards becoming an integral part of modern medicine, rather than remain an 'adjunct' or 'complementary' or 'alternative' therapy. For such an evolution, **what yoga experts need to do** is to *first*, not equate yoga with asanas and pranayamas; *secondly*, make no fantastic claims about what yoga can do in the absence of meticulously collected and analysed data to support the claims; *thirdly*, shed a fanatic approach towards yoga; *fourthly*, not indulge in uninformed criticism of modern medicine (such as modern medicine uses 'strong' medicines, or modern medicine works against nature, or modern medicine is good only for dealing with acute diseases or emergencies); and *finally*, refrain from offering explanations for the effects of yoga in terms of modern science about which they know little (e.g. asanas 'cure' diabetes by releasing insulin from the pancreas, or pranayamas improve health by increasing oxygen supply to the cells). On the other hand, **what practitioners of modern medicine need to do** is to *first*, realize the limitations of modern medicine; *secondly*, be open to the idea that the limits of modern science are not the limits of truth; *thirdly*, shed their complacent and arrogant attitude, and learn yoga before deciding to accept or reject it; and *finally*, not get carried away by the systematic brainwashing carried out by vested interests such as the pharmaceutical industry.

The next question that arises is **how** such sweeping attitudinal changes can be achieved. A quick and rational answer would be to reform the education of yoga teachers and therapists, and also to reform medical education. I could also offer many ideas in that direction, but will refrain from doing so in the interest of going to the root of the problem. If we have to address the root of the problem, we should **reform school education**. School education should *first*, aim at education for life, not making a

living; *secondly*, inculcate respect for Indian culture on rational grounds; and *finally*, cultivate the art and habits of thinking clearly, logically, critically and creatively.

Q 10. Please share your vision about a possible well developed discipline of “Yoga as Therapy”.

Ans. My vision of ‘yoga as therapy’ would be similar to the way Dean Ornish, a cardiologist, and Bernie Siegel, a cancer surgeon, have done it. What they have done essentially is to look at yoga comprehensively as a mind-body tool, thereby encouraging the patient to use the powers of his mind to promote healing of the body. The approach is supported by psychoneuroimmunology (PNI). That is how yoga has become in their hands an integral part of modern medicine. Even in the United States, where these pioneers have done it, their approach has not become mainstream; they remain on the fringe. But, although their approach is rooted in ancient Indian wisdom, **their approach has been received much better there than in India.** After trying with people in the field of modern medicine, as well as those in the field of yoga, I have come to the conclusion that India is still not ready for this approach. There are honourable exceptions, but as a society we are not ready for it. We will be ready only when *first*, we take pride in our heritage; *secondly*, go into the depths of our ancient wisdom instead of paying just sentimental compliments to it; and *finally*, work hard to live our heritage rather than just talk about it. I do not see how this miracle can be achieved without radical reforms in school education as indicated in my answer to the previous question.

Yoga and Religion



Imagine someone who, in some way or other, has heard of something like the Divine or has a personal feeling that something of the kind exists, and begins to make all sorts of efforts: efforts of will, of discipline, efforts of concentration, all sorts of efforts to find this Divine, to discover what He is, to become acquainted with Him and unite with Him. Then this person is doing yoga.

Now, if this person has noted down all the processes he has used and constructs a fixed system, and sets up all that he has discovered as absolute laws – for example, he says: the Divine is like this, to find the Divine you must do this, make this particular gesture, take this attitude, perform this ceremony, and you must admit that this is the truth, you must say, “I accept that this is the Truth and I fully adhere to it; and your method is the only right one, the only one which exists” – if all that is written down, organized, arranged into fixed laws and ceremonies, it becomes a religion.

The Mother ('The Great Adventure', p. 21)

Karma, Will and Consequence

WILL, KARMA and consequence are the three steps of the Energy which moves the universe. But Karma and consequence are only the outcome of will or even its forms; will gives them their value and without it they would be nothing, nothing at least to man the thinking and growing soul and nothing, it may be hazarded, to the Spirit of which he is a flame and power as well as a creature. The thing we first see or imagine we see, when we look at the outward mechanism of the universe, is energy and its works, action and consequence. But by itself and without the light of an inhabiting will this working is only a huge soulless mechanism, a loud rattling of crank and pulley, a monstrous pounding of spring and piston. **It is the presence of the spirit and its will that gives a meaning to the action** and it is the value of the result to the soul that gives its profound importance to all great or little consequence. **Spirit and consciousness and power of the spirit and Ananda are the meaning of existence.** Take away this spiritual significance and this world of energy becomes a mechanical fortuity or a blind and rigid Maya.

The life of man is a portion of this vast significance, and since it is in him that on this material plane it comes out in its full capacity of meaning, a very important and central portion. The Will in the universe works up to him in the creative steps of its energy and makes of his nature a chariot of the gods on which it stands within the action, looks out on its works from the very front and no longer only from behind or above Nature's doings and moves on to the ultimate consequences and the complete evolution of its purpose. The will of man is the agent of the Eternal for the unveiling of his secret meaning in the material creation. Man's mind takes up all the knots of

the problem and works them out by the power of the spirit within him and brings them nearer to the full force and degree of their individual and cosmic solutions. This is his dignity and his greatness and he needs no other to justify and give a perfect value to his birth and his acts and his passing and his return to birth, a return which must be—and what is there in it to grieve at or shun?—until the work of the Eternal in him is perfected or the cycles rest from the glory of their labour.

This view of the world is the standpoint from which we must regard the question of man's conscious will and its dealings with life, because then all things fall into their natural place and we escape from exaggerated and depreciated estimates. Man is a conscious soul of the Eternal, one with the Infinite in his inmost being, and the spirit within him is master of his acts and his fate. But since this Eternal and Infinite, our greater Self, is also the universal being, man in the universe is inseparably one with all the rest of existence, not a soul working out its isolated spiritual destiny and nature while all other beings are nothing but his environment and means or obstacles,—that they are indeed, but they are much more to him,—which is the impression cast on the mind by the thought or the religions that emphasise too much his centre of individuality or his aim of personal salvation. He is not indeed solely a portion of the universe. He is an eternal soul which, though limited for certain temporal purposes in its outward consciousness, has to learn to enlarge itself out of those limits, to find and make effective its unity with the eternal Spirit who informs and transcends the universe. That spiritual necessity is the truth behind the religious dogma.

But also he is one in God and one in Nature with all beings in the cosmos, His mind is a form and action of the universal

mind. His call is not to be busy and concerned only with his own growth and perfection and natural destiny or spiritual freedom. *A larger action too claims him.* He is a worker in a universal work; the life of others is his life; world-consequence and the world-evolution are also his business. For he is one self with the selves of all other beings.

The dealings of our will with Karma and consequence have to be envisaged in the light of this double truth of man's individuality and man's universality. And seen in this light the question of the freedom of our individual will takes on another appearance. It becomes clear enough that our ego, our outward personality can be only a minor, a temporal, an instrumental form of our being. ... *The inward will in the being which is in intimacy with that Power is the real will and this outward thing only an instrumentation for a working out from moment to moment, a spring of the karmic mechanism.* That inward will we find when we get back to it, to be a free will, not armoured in a separate liberty, but free in harmony with the freedom of the Spirit guiding and compelling Nature in all souls and in all happenings. This thing our outward mind cannot see easily ...

To understand one must cease to dwell exclusively on the act and will of the moment and its immediate consequences. Our present will and personality are bound by many things, by our physical and vital heredity, by a past creation of our mental nature, by environmental forces, by limitation, by ignorance. But our soul behind is greater and older than our present personality. ... *To live in this knowledge is not to take away the value and potency of the moment's will and act, but to give it an immensely increased meaning and importance.* Then each moment becomes full of things infinite and can be seen

taking up the work of a past eternity and shaping the work of a future eternity.

And karma and consequence also get a wider meaning. At present we fix too much on the particular will and act of the moment and a particular consequence in a given time. But the particular only receives its value by all of which it is a part, all from which it comes, all to which it moves.

The births of the soul are the series of a constant spiritual evolution, and it might well seem that when the evolution is finished, and that must be, it might at first appear, when the soul involved in ignorance returns to self-knowledge, the series of our births too ought to come to a termination. But that is only one side of the matter, one long act here of the eternal drama, doing, karma. The spirit we are is not only an eternal consciousness and eternal being; its characters are an eternal power of being and an eternal Ananda. Creation is not to the spirit a trouble and an anguish, but a delight expressed, even though in the entirety of its depths inexpressible, fathomless, endless, inexhaustible. It is only the limited action of mind in the ignorance straining after possession and discovery and unable to find the concealed power of the spirit that makes of the delight of action and creation a passion or suffering: for, limited in capacity and embarrassed by life and body, it has yet desires beyond its capacity, because it is the instrument of a growth and the seed of an illimitable self-expression and it has the pain of the growth and the pain of the obstacle and the pain of the insufficiency of its action and delight.

Karma is nothing but the will of the Spirit in action, consequence nothing but the creation of will. What is in the will of being, expresses itself in karma and consequence. When the will is limited in mind, karma appears as a bondage and a limitation,

consequence as a reaction or an imposition. But when the will of the being is infinite in the spirit, karma and consequence become instead the joy of the creative spirit, the construction of the eternal mechanist, the word and drama of the eternal poet, the harmony of the eternal musician, the play of the eternal child. This lesser, bound, seemingly separate evolution is only a step in the free self-creation of the Spirit from its own illimitable Ananda. That is behind all we are and do; to hide it from mind and bring it slowly forward into the front of existence and action is the present play of Self with Nature.

Sri Aurobindo (In the Arya, Vol. 6, No. 1, 15 October 1919, pp. 188-192)

Handy tools for the Seeker

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.

Work for the Divine and you will feel an ineffable joy filling your being. ... Disinterested work done for the Divine: the surest means of progressing. ... Disinterested work: work done with no other motive than of doing as well as possible the Divine's work.

The Mother

A Joy to Tread

Shishu

*Newton's law of gravity
Applies to kings and also to laity:
Be it an apple or a crown
All that is up must come down.*

*God's creatures, however,
Keep getting better;
Diverse forms of the wonder called life
Evolve into ever better types.*

*Once there were animals,
Then came man.
Man is a funny creature –
Neither here nor there!*

*When animal cruelty joins human craft,
The result is worse than a beastly heart.
Animals kill for food or defence;
Man kills for reasons that make no sense.*

*Being a strange mix,
Man is in a fix.
Man is the only creature
Who suffers worry and censure.*

*A day will come, assures Sri Aurobindo,
When the animal in man will forever go –
The limited mental consciousness
Will give way to Supramental consciousness.*

*The period of evolution
Can undergo contraction,
If only man can look within and without
And spot the Divine inside and out.*

*Man's union with the Divine
Breaks the barrier of yours and mine;
When merger with the Divine is complete
Consciousness cannot remain incomplete.*

*The Divine is real, and so is His play.
Let Him direct, play your role night and day.
You are only an instrument, He is the composer,
Surrender the symphony to the Director.*

*He is a puppeteer –
You are His chosen puppet.
To the puppet belongs
Neither the act nor the effect.*

Reproduced from *The Call Beyond*, Vol. 19, No. 4, p. 39, 1994

Feedback & Encouraging Words

Feedbacks from Students of IIT-Delhi

Twenty-two students of IIT-D did a course titled 'Decision Making Based on Self-discovery' conducted by the Ashram from 2-15 September 2019.



Got a clearer idea of what should and what should not matter to me in life. Although I knew most of the content of the course, it was like revisiting those aspects.

Amit Verma

This course is a pleasurable indulgence for spiritual seekers in the modern world. For everyone, it makes you think more and get a guidance of what is good, and what to aspire to. I have been introduced to the Mother, and her quotes are little pockets of knowledge and useful wisdom to be put into action. As I said, I enjoyed living in the presence of the Mother.

Sri Vasudha

Living a healthy lifestyle is really important if want to live happily. And yoga is a good way to do that. I get anxious over very petty things. But now that I have learnt Yoga, I think I will try implementing it in my life and see if it helps. It is a much needed course, especially for students in our age who really need to decide their future plans but do not know what to do.

Vijay Laxmi

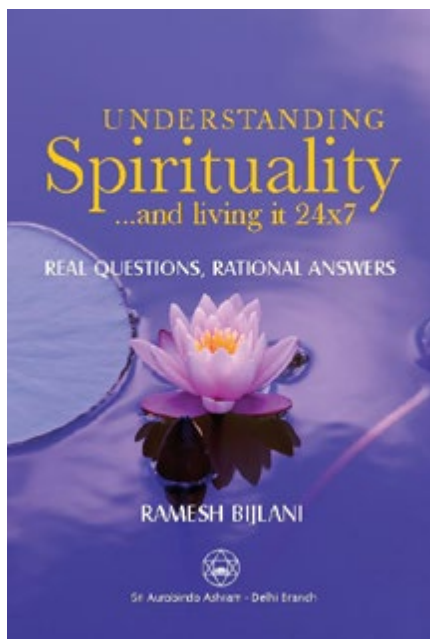
A very important course in everybody's life, as it teaches the essence of life and living. I personally recommend it to anyone 5 on 5.

Arun Kumar K.V

Ashram tour and evening snacks were a very soothing experience. As my dad has been telling me so much to go for meditation, exercise and yoga, I used to ignore it a bit. But, after this course and getting a low lifestyle score, I feel I need to bring changes in my lifestyle. This course is totally worth the experience and our time. It is more of an insight, a much needed insight!!.

Tushar Chaudhary

Feedback on the book 'Understanding Spirituality ... and Living It 24x7'



I am enjoying your excellent book 'Understanding Spirituality' very much. It's so well written, ideas are so clear. The examples say it all!

Narayany (Sengupta)

(in an e-mail dated 20 Sep 2019)

I am reading your book 'Understanding Spirituality' and I can't express how much I am relishing each page. It is deeply meaningful for my inner-journey. I am full with gratitude as I write these words.

Charnita (Arora)

(in an e-mail dated 8 October 2019)

Your book 'Understanding Spirituality' is the complete knowledge of what i was looking and searching for. The examples given in the book

are exactly the ones happening in our daily lives and the dilemmas of our life. I am really feeling like going up the ladder of spirituality.

Geetika Chhibber

(in an e-mail dated 10 October 2019)

Feedback on Madhuban



I'm writing this note to share my overall experience of Madhuban during our stay from April 2 - April 8 2019. We were a group of four who traveled from the U.S.A. and stayed there at Madhuban for a retreat with Tara Didi. From the moment I put my feet there, an overpowering calm,

peaceful and strong spiritual vibrations filled my being. The beauty of Madhuban, the exquisite fragrance from the flowers all round, the majestic mountains, and above all the simplicity, love and care and dedicated service from Anju Didi and other members of the Madhuban community made a deep impact on my heart.

I witnessed the concept of putting spirituality into action for the upliftment of local communities so beautifully in Madhuban. Combine that with modern amenities and comfortable rooms, and the sattvik food at the Dining Hall. The time I spent at Madhuban has created a deep positive impact on me and I can't wait to come back and spend more time at Madhuban.

Amit (Thakkar)

(in an e-mail dated 19 September 2019)

Feedback from Shri Ratanlal Foundation



24.09.2019

Dear Tara di,

Greetings!

We would like to express our heartfelt thanks to you and all the members of Ashram for giving us the permission for using beautiful place of Meditation hall, Hall of Joy, Yoga Hall and Dining hall for organizing Bhajan Sandhya, lunch and tea for our guest and children on 22nd September, 2019 for remembrance & birthday celebration of Late Shri Ratanlal ji, the founder of Shri Ratanlal Foundation.

Our guests were deeply touched with peaceful, serenity and natural beauty of Ashram and appreciated the same.

Without your support and cooperation of your team, we would not have been able to organize this programme so nicely and in an organized way. Our team and management once again thank you for your support for making our programs successful, as always.

Thanks and regards


Sanjeev Gupta
Managing Trustee

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.

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