

THE CALL BEYOND

VOLUME 43 NO.4

15 APRIL 2018



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

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



An Online publication of
SRI AUROBINDO ASHRAM - DELHI BRANCH
www.sriurobindoashram.net

Highlights

- *Interview with M.P. Pandit: Page 18*
- *Is awakening a sudden event?: Page 24*

Cover painting: Shri Hrishikesh Kumar

Contents

editorial

- *Everybody is a Relative* 4

readers write

- *Reader's Comments* 9

article

- *Emerging New Facets of Social Life*. 10

words of the Mother

- *A Decisive Turning-Point*. 14

hundred years ago

- *The Synthesis of Yoga* 15

twenty five years ago

- *Shri M.P. Pandit—an Interview* 18

tip of the month

- *What is Good and What is Bad?* 22

poetry

- *The Infinite* 23

may i help you

- *Questions & Answers* 24

appreciations

- *Feedback and Appreciations* 26

notice board

- *Upcoming Events* 33

- *Contact us* 34

Everybody is a Relative

The inner loneliness can only be cured by the inner experience of union with the Divine; no human association can fill the void.

Sri Aurobindo

(The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice, p. 341)

We are all products of a relationship, the relationship that our mother had with our father. Their relationship by marriage led to our blood relationship with them. Relationships by blood or marriage are commonly considered the only real relationships. In practice, these relationships may be intimate, indifferent, or incompatible, but they remain undeniable, and we may be forced to accept them on the basis of a DNA test, if we try to deny them! Conventionally, in the Indian society, relationships based on blood or created by marriage have been considered sacrosanct and permanent, with well defined duties, expectations and hierarchy, depending on the relationship. However, in today's world, materialism and social media have been a rude shock to this conventional approach to relationships.

In contrast with relationships by blood or marriage are friendships. Friendships are generally based on having a lot in common, such as age, opinions, language, hobbies, interests, level of education, socioeconomic status, etc. Depending on some of these factors, we choose friends, and over time grow closer to them or start distancing ourselves from them. Distancing may be forced by geographical separation, preoccupation with the family or personal

problems; or may be voluntary because the friends have taken to different paths and therefore do not have much in common any more. One of them might have sunk deeper in material comforts, and the other might have floated to the blissful world of spirituality. It is the freedom to deepen or dilute the relationship at will at any stage that makes many of us, especially young people, favour friendships over relationships based on blood or marriage.

There are many relationships, which are the result of simply dealing with each other, such as business or professional relationships, the doctor-patient relationship, the teacher-student relationship, etc. Or, there are relationships based on sharing or having something in common. For example, neighbours sharing a neighbourhood; or colleagues working in the same organization also have a relationship. Or members of an association may all be in the same profession, or might have gone to the same school or college, or have the same disease, or have a passion for fighting for the same cause. These are functional relationships imposed by circumstances for a limited purpose. But one may discover some real friends through these relationships.

But the deepest and the most undeniable relationship is the spiritual relationship. Each of us is the embodiment of a soul, and all souls are individual condensations in an infinite pool of the universal Spirit of the Creator. In simple words, all individuals are leaves of the same tree. In that sense, not only everything is relative, everybody is a relative. However,

this fundamental uniting and equalizing relationship is too invisible to our ignorant mental consciousness. But within this basic relationship that we have with everybody and everything, animate and inanimate, there is a subset of relationships which Gary Zukav calls spiritual partnerships. Spiritual partnerships are based on a similar level of consciousness. They cannot be created by persuading others to become spiritual partners. They cannot be created by asking others to change. The important thing to do is to change ourselves. As we grow and evolve spiritually, our relationship with our friends will change. With some of them, we will become closer. With some others, just the opposite will happen because the relationship will become less interesting. Further, we will attract new friends who will be at a similar stage of spiritual evolution. As Gary Zukav says, "When a flower blooms, bees find it". We will stumble upon new friends sometimes in totally unexpected ways. And, with these new friends sometimes such an intimacy will develop in less than an hour that it would seem as if we have known each other for ages. In fact, perhaps we have. Gary Zukav compares individuals with actors who travel as part of the same troupe. They have played by now several roles in relation to one another as father, mother, child, sister, brother, friend, enemy, ruler, ruled, oppressor, oppressed, etc. Now they have an intimate relationship simply because they are members of the same troupe. Their current intimacy is completely independent of the role they are currently playing. Similarly, the people whom we

become close to very easily and quickly are the ones with whom we have been related in many different ways in our previous lives (on earth, and perhaps also elsewhere), and in the current life we meet apparently accidentally and we happen to be at a similar level of consciousness. That is how people on the spiritual path end up having through many such discoveries a spiritual family, which is quite apart from their biological family. It is within the spiritual family that there is scope for spiritual partnerships. Spiritual partnerships are quite independent of age and gender. A person who is my grandmother today might have been my granddaughter in a previous life. Thus, her chronological age today might be 80, and mine only 20, but how does it matter if her 'true' age is 1000 lives plus 80, and mine 1200 lives plus 20. Looked at in this way, the difference of 60 years in this life becomes meaningless. Further, in this life we may have no biological relationship at all, and may just stumble upon each other. But the older relationships because of being part of 'the same drama company' are enough to create remarkable spiritual affinity that leads to a spiritual partnership at amazing speed. How should the relationship between spiritual partners be? It should be, according to Sri Aurobindo, subordinated to relationship with the Divine, and should be free from "sexual impurity, jealousy, anger and egoistic demand".

How does spiritual partnership differ from a friendship? Even under the best of circumstances, what I can expect from a friend is that when I am in trouble, my friend will

understand my difficulty, feel my sorrow, will try to do something concrete to help me, and will try to provide me the best guidance that he is capable of. A spiritual partner will also do all these things, but in addition will also act as the trigger that ensures that I see in the present difficulty an opportunity for spiritual growth. As Gary Zukav says, "Friends bond to ease the journey. Spiritual partners bond to grow spiritually Spiritual partners travel beyond the boundaries of their comfort zones." In short, spiritual partnerships are mutually uplifting relationships.

We are living in a world that is fast evolving to assume a character that will be radically different from the one to which mankind has got accustomed over thousands of years. In this new world, spiritual relationship will replace family and friendship as the basis of loving interactions. At present we can only imagine what the new world will be like. But this is one situation where reality might outstrip imagination. We are truly in for a future shock.

Please see also the related article 'Emerging New Facets of Social Life' on page 10



Reader's Comments

Dear Atman,

Thank you for sending the emagazine, 'The Call Beyond'.
Beautiful work. Nice to see it in colour.

Rama Narayana
(in an e-mail dated 15 March 2018)

Thanks for sharing the magazine. very thoughtful articles
giving deep insights.

Kavita Sharma
(in an e-mail dated 16 March 2018)

I really love all ur mails, there is so much to learn.

Suman Soni
(in an e-mail dated 16 March 2018)

I am thankful to you for sending the magazine. I will be
grateful if you will continue sending me the future issues.

Anakshi Khare
(in an e-mail dated 16 March 2018)



Emerging New Facets of Social Life

Shweta Verma

While innovation in technology has improved our connectivity with other parts of the globe, it has also impacted our social environment in a big way. Let's take a closer look at some of the key trends that are emerging.

How often do you find yourself looking at your smartphone when you're driving or talking to someone? Don't you prefer to use online location maps instead of stopping by to ask strangers for directions? What about recommendations for travel or hotels... the list goes on. The smartphone has virtually acquired the status of our best friend and guide in most day-to-day situations. A study on the 'Social Costs of Ubiquitous Information' finds that increasing dependence on smartphones is associated with declining trust in others, which is what they call "the social lubricant of society". The more someone uses a smartphone for information, the less likely she is to trust "neighbours, strangers, and people from other religions or nationalities," states the study.

The impact is not restricted to casual social conversations. Even our real life relationships have started moving on to social networking platforms, limiting our interactions to sharing online pictures or exchanging quick pleasantries on special occasions. Consequently, the number of 'real' human interactions in our daily lives has reduced significantly.

Social Networks & Virtual Relationships

On the face of it social media may seem like the perfect solution to building a more connected society, maintaining relationships and staying in touch with loved ones in far off locations. With Facebook, Instagram, Snapchat or WhatsApp you can easily communicate with anyone, anytime, anywhere. However, the results have proved otherwise. Recent studies have shown that spending more time on social media is actually adversely affecting our social life by reducing face-to-face communication. Ironically, technology that is improving our ability to connect is actually making our lives more isolated and lonely.

With most of the communication happening on online forums, the younger generation is making more friends online and getting into virtual relationships. According to a study, those aged between 18 and 34 have online friends six times the number of “real life” friends. These online relationships tend to be more superficial as people usually like to share only the good things in their lives. With everyone sharing lovely pictures and notes on fun trips and happy occasions, it creates pressure on others to keep up. Living in an environment of virtual reality and fake relationships only increases our insecurity and vulnerability. Those genuine moments of sharing actual experiences, long intense conversations and emotional closeness that were all a part of real life relationships seem to be dwindling.

Urbanisation and Changing Social Structures

The increased focus on economic growth that we have witnessed over the last 2-3 decades has also enhanced the pace of urbanisation, which has again led to many new social trends. With more people moving to bigger cities in search of livelihood, they are getting disconnected from their existing social structures, extended families and friends back home. As a result they are looking for newer ways to connect and associate with people. Apart from relying on social technologies to stay in touch with relatives and friends, they are also joining new groups that are emerging on the social landscape.

“Individual man belongs not only to humanity... but he belongs also to his race-type, his class-type, his mental, vital, physical, spiritual type in which he resembles some, differs from others. According to these affinities he tends to group himself in Churches, sects, communities, classes, coteries, associations...”

-Sri Aurobindo

It is the natural tendency of humans to belong and feel connected to one other. Till a few years ago, the grouping in Indian society was more based on caste, religion, language or other cultural factors. But in the modern urban society, many other new social structures have come up. People may form relationships based on economic status and professional priorities or could even join groups like clubs and kitties for recreational purposes.

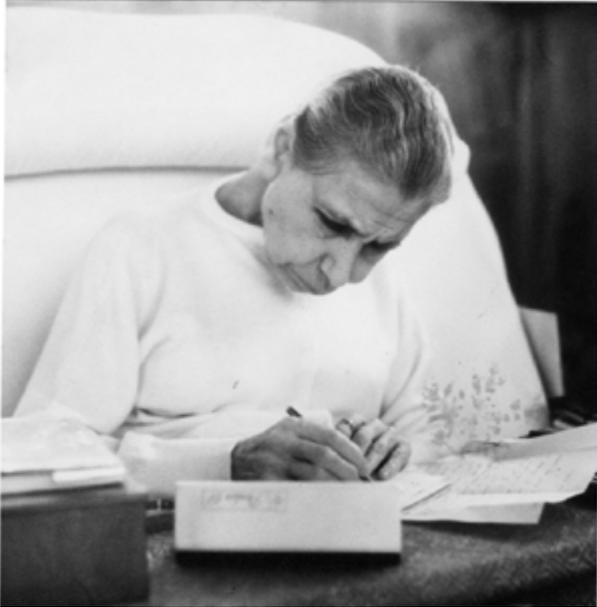
A number of networking forums, social groups and new age gurus have also come up with their own set of followers. These provide new grouping opportunities for those who want to break away from the rigidities of existing social customs or religious norms. In a way this could be seen as a natural progression or evolution of sorts. However, the fact is that such random groupings, with no strong foundation, values or ideals is only adding to the social and cultural confusion created by mindless economic development and materialistic pursuits.

Future Perfect

While there is much to be anxious about the recent trends in social life, it is probably a state of intense churning from which would emerge a new version of social life befitting the supramental age that Sri Aurobindo and the Mother have visualized. Unless the old order is shaken up, dismantled, and broken up, how will the new order emerge? If one reads between the lines in the current trends, one can also see a movement from the confines of convention towards freedom of thought; from biological relationships towards groupings based on spiritual affinity; and from religions towards spirituality. These are healthy trends compatible with a human race with a higher level of consciousness than has been the norm for several millennia.

Please see also the related editorial, 'Everybody is a Relative' on page 4

A Decisive Turning-Point



At the moment we are at a decisive turning-point in the history of the earth, once again. From every side I am asked, "What is going to happen?" Everywhere there is anguish, expectation, fear. "What is going to happen?..." There is only one reply: "If only man could consent to

be spiritualised."

And perhaps it would be enough if some individuals became pure gold, for this would be enough to change the course of events.... We are faced with this necessity in a very urgent way.

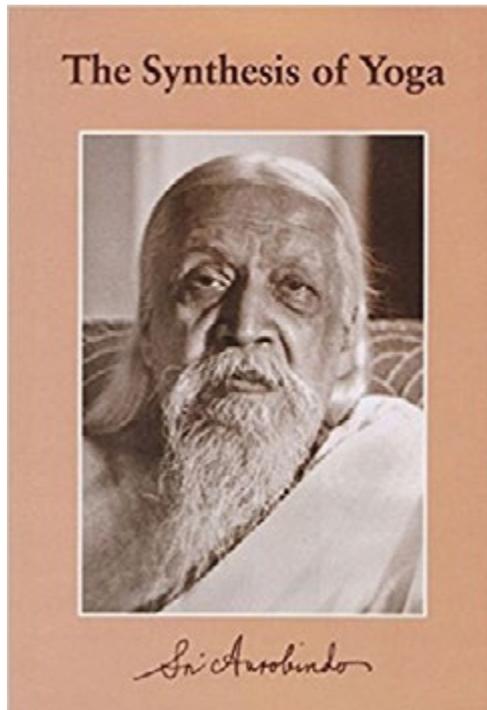
This courage, this heroism which the Divine wants of us, why not use it to fight against one's own difficulties, one's own imperfections, one's own obscurities? Why not heroically face the furnace of inner purification so that it does not become necessary to pass once more through one of those terrible, gigantic destructions which plunge an entire civilization into darkness?

The Mother: *The Great Adventure.*

Pondicherry: Sri Aurobindo Ashram, 2009 reprint, p.3.

The Synthesis of Yoga

Love and the Triple Path



Will, knowledge and love are the three divine powers in human nature and the life of man, and they point to the three paths by which the human soul rises to the divine.

Action is the first power of life. Nature begins with force and its work which, once conscious in man, become will and its achievements; therefore it is that **by turning his actions Godwards the life of man best and most surely begins to become divine.** It is the door of first access, the starting point of the initiation. But **works fulfil themselves in knowledge**; all the totality of works, says the Gita, finds its rounded culmination in knowledge, *sarvankarmakhilam jnaneparisamapyate*. By union in will and works we become one in the omnipresent conscious being from whom all our will and works have their rise and draw their power and in whom they fulfil the round of their energies. And **the crown of this union is love**; for love is the delight of conscious union with the Being in whom we live, act and move, by whom we exist, for whom alone we learn in the end to act and to be. That is the trinity of our powers, the union of all three in

God to which we arrive when we start from works as our way of access and our line of contact.

Knowledge is the foundation of a constant living in the Divine. The divine meets us in many aspects and to each of them knowledge is the key, so that by knowledge we enter into and process the infinite and divine on every way of his being, *sarvabhavena*, and receive him into us and are processed by him in every way of ours.

Perfect knowledge indeed leads to perfect love. Love is the crown of all being and its way of fulfilment, that by which it rises to all intensity and all fullness and the ecstasy of utter self-finding. Love is the power and passion of the divine self-delight and without love we may get the rapt peace of infinity, the absorbed silence of the Ananda, but not its absolute depth of richness and fullness. **Love leads us from the suffering of division into the bliss of perfect union, but without losing that joy of the act of union which is the soul's greatest discovery and for which the life of the cosmos is a long preparation.** Therefore to approach God by love is to prepare oneself for the greatest possible spiritual fulfilment.

Worship is the first step on the path of devotion. **Where external worship changes into inner adoration, real Bhakti begins;** that deepens into the intensity of divine love; that love leads to the joy of closeness in our relations with the Divine; the joy of closeness passes into the bliss of union. Love too as well as knowledge brings us to a highest

oneness and it gives to that oneness its greatest possible depth and intensity.

By Bhakti, as by knowledge, as the Gita tells us, we arrive at unity with the Purushottama, the Supreme who contains in himself the impersonal and numberless personalities, the qualities and infinite qualities, pure being, consciousness and delight and the endless play of their relations.

The Gita distinguishes between three initial kinds of Bhakti, that which seeks refuge in the Divine from the sorrows of the world, *arta*, that which, desiring, approaches the Divine as the giver of its good, *artharthi*, and that which attracted by what it already loves, but does not yet know, yearns to know this divine unknown, *jinashu*; but it gives the palm to the Bhakti that knows.

This is the knowledge in which an integral Yoga must live. We have to start Godward from the powers of the mind, the intellect, the will, the heart, and in the mind all is limited. But an integral Yoga will wear these more loosely than more exclusive ways of seeking, and it will sooner emerge from the mental necessity. *It may commence with the way of love, as with the way of knowledge or of works; but where they meet, is the beginning of its joy of fulfilment.* Love it cannot miss, even if it does not start from it; for love is the crown of works and the flowering of knowledge.

SRI AUROBINDO (In the Arya, Vol. 4, No.9, 15 April 1918)

Shri M.P. Pandit—an Interview

Sukhendu Roy Chowdhury



Just a few steps away from the shore of Bay of Bengal where the sea breeze blows to drive away your fatigue as soon as you touch Pondicherry, very close to Sri Aurobindo's Samadhi, lives Shri M.P. Pandit. He is well known to many who tread the path of the spirit. At the age of 21, he had dedicated himself at the altar of the Mother and Sri Aurobindo. He speaks with a divine right – his interpretation of Integral Yoga bears testimony to his deep insight into the spiritual, occult and intellectual realms. He is deeply involved in the realisation of the vision of perfect man in a perfect society. His words penetrate even the hearts of non-believers. He is always on the move, caring and sharing, taking the message

of light, peace and harmony to all with whom he comes into contact. Shri Pandit is also a prolific writer, with more than hundred and fifty books to his credit. Through him a good number of people have come in touch with Sri Aurobindo and the Mother's philosophy and yoga. He is like a lamp that lights other lamps. In him there is fusion of the past and the present.

Q1. You are a globetrotting philosopher advocating Sri Aurobindo's Integral Yoga to Indian and Western minds alike. How much has Sri Aurobindo's yoga really been accepted in India and in the West?

A. I would like you to make a distinction between Sri Aurobindo's philosophy and his yoga. There is a general acceptance of his philosophy of spiritual evolution as an affirmative philosophy. But the Integral Yoga, especially its practical side, is not liked in the West. The Western mind finds it easier to follow what passes for Vedanta, Hatha Yoga, Bhakti Yoga and a little bit of Jnana Yoga as propagated by Ramakrishna Mission and ISKCON. The concept of an integral approach, and living it in the world, they like it in theory, but in practice our yoga does not have an appeal to the Western mind which wants a systematic presentation: 1,2,3,4,...some asana, pranayama, prayers—that way they want the artificialisation of the natural process, i.e. too systematic an approach which cannot be accepted in our yoga. Our yoga is more individualistic, and human nature being what it is, and

this yoga aiming to change it, you cannot systematise it. They want to read and practise Hatha Yoga, Raja Yoga as presented by a number of teachers from India like Swami Sivananda, Swami Muktananda, Swami Satyananda and so many gurus. Patanjali's yoga, Hatha Yoga modified, even diluted, to suit the Western mind – they like that. They are fascinated by the concept of Kundalini yoga, a quick means of God realisation. Integral Yoga has not been able to make a dent in the Western mind although the word 'Integral' yoga has been used by other teachers.

The theory of evolution has been accepted by the intelligentsia as a direction to humanity but there is an absence of a concrete formula. The practical side of it has not been followed up as has been done by the Ramakrishana Mission and the Yogananda people. They have stayed there, conducted courses, spiritual retreats, etc. Sri Aurobindo's yoga has suffered from inadequate presentation and a lack of practical follow-up action to concretise the gains of theoretical preachings. Do you take pains to relate yourself to the level of the people whom you talk to? It has not been done.

You said India is a spiritual country. But you must know India is not a spiritual but a religious country. It has got spiritual ideas but very little of spiritual practice. The real inculcation of higher values like harmony, truth and beauty—these things nobody cares for. Values are only

spoken of, nobody practices. I have been to a number of ashrams throughout the world. I found that behind good behaviour and politeness there is jealousy, sectionalism, groupism, etc. They are all religious. The transition from religion to spirituality is yet to be achieved. There are a few individuals with spiritual attainments but they have all been institutionalised by their disciples and become commercial and sectarian.

Q2. Without spiritual attainment, man is not complete—your comments.

A. Yes, true, because the spiritual aspect is the ultimate reality. All else is preparation. Intellectual achievement, vital achievement, physical achievement, all these are preparatory – leading to a stage where spiritual aspect becomes fundamental. So, no man can be complete without spirituality taking a leading role. Life should be built around this spiritual truth.

*(Reproduced from 'The Call Beyond',
Volume 18, No. 2, 1993, pp. 15-18)*

(To be continued)

What is Good and What is Bad?

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

To decide what is good and what is bad, you may apply the T-shirt test. If you can wear it written on a T-shirt, it is good. If you would feel embarrassed wearing such a T-shirt, it is bad.



The Infinite

Manisha Jacobs

*Searching for you,
I lost every notion.
In the confusion of my thoughts,
Your silence rang clear.*

*Searching for you,
I ran from pillar to post.
You exist within me
And You alone exist without.*

*Where are You,
And where You are not.
You are the question,
And the answer too.*

*Eternal, ever Blissful One,
Open our hearts,
That we may experience
Your glorious Oneness
In questions and in answers,
In finite noises,
And in Infinite silence.*

Questions & Answers

In this column, we try to answer three types of questions from the readers: those related to spiritual quest ('aspiring high'); those related to psychological issues ('feeling low'); and those related to physical health ('frailties of the flesh'). It is needless to say that the identity of the person sending the question is kept confidential if the question is about a sensitive issue. The questions may be sent to callbeyond@aurobindoonline.in.

AM wants to know:

Is 'awakening' a sudden event?

First, one needs to distinguish between 'awakening' and 'enlightenment'. Awakening is an awareness of horizons beyond one's present preoccupations, leading to a conscious decision to give a new direction to life. Enlightenment is fulfillment of the dream that motivates the decision to redirect life. For example, seeing an old person, a sick person and a dead body led to the awakening in Prince Siddharth. Enlightenment is what he got under a pipal tree (later named the Bodhi tree), after which he became the Buddha.

Now, the question may be split into two: is 'awakening' sudden, and is 'enlightenment' sudden.

Is 'awakening' a sudden event?

Yes, and No!

Yes, awakening is sudden because it is triggered by an event such as a traumatic event, disappointment, betrayal,

‘stumbling upon’ a book, a ‘chance’ meeting with an inspiring person, or listening to an inspiring lecture.

No, because events that lead to awakening in one person do not affect many others. This one person for whom such events act as a wake-up call is one of those who have already evolved to a certain level in previous lives. As a result, they arrive in this life with a high level of receptivity. They just need a ‘trigger’, or rather an excuse to get on the fast track of spiritual growth. The trigger may also be arranged by the Divine. As Sri Aurobindo has said, “He who chooses the Infinite has been chosen by the Infinite”.

Is ‘enlightenment’ a sudden event?

Again, Yes, and No!

No, because after the awakening begins a long and tortuous journey of spiritual growth, which may culminate in enlightenment in this life, or in a subsequent life.

Yes, because no amount of effort in any number of lives is enough by itself for ‘enlightenment’. It also needs divine Grace. When the divine Grace descends on the seeker, enlightenment seems sudden. But, the Grace has to be earned by effort. Arjuna had earned the Grace, which gave him the divine eyes (*divya chakshu*), which made it possible for him to ‘see suddenly’ the Vast Immensity of the Divine (*viraat roop*). (The Gita, 11:8).

The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge.

Stephen Hawking (8 Jan 1942 – 14 March 2018)

Feedback and Appreciations

Feedback from Visitors from Argentina

14 yoga enthusiasts from Argentina led by Mr. Marcelo de Aquino Vicente attended a Study Camp on Integral yoga at Madhuban from 28 February – 3 March 2018



I thank you from the heart for your teachings, your wisdom, your humility. It has been very important to meet you and receive your classes in our way of illumination of consciousness. Gracias!!

Jose Flamenco

I'm so glad to be here, so grateful! I didn't know anything about Sri Aurobindo before I came. I love his knowledge, so deep... Sure I will continue to read about him and The Mother, (I'm French like her). With all my heart, I love India so much, so much to see and learn...

Valerie

I'm very grateful for all hospitality, love, dedication and teachings that were given to me. I leave very happy and very eternally grateful, and I hope to be able to return and deepen more in the teachings of Sri Aurobindo. A part of my heart will remain forever in this place...

Muchas Gracias, Ramesh.

Ana Mania Soto Sanchet

Thank you very much for everything taught that illuminates my life and ignites my desire to follow the voice of the soul.

In the light of the harmony I greet,

Claudia

Feeling The Mother all the time was magic. Your words, Ramesh, will be in my heart for ever and in my soul too.

Karina

Ramesh's teaching is clean and clear. Both physical and spiritual practice is clear and simple and goes straight to the essential point of practice.

Lanchares Luciana

This is my second time in this place, and returning to listen in the classes has been a blessing. The teachings are like balm to the soul. I feel grateful to have known you and to be able to receive what you gave generously.

M. Larena Perez Martin

I'm so blessed to be here, in such a beautiful place, feeling the presence of Sri Aurobindo and The Mother. I hope to translate all of your teaching and concepts into my yoga, my classroom, and my life.

Maria Dulce Garrido

Thank you for reminding us of the courage that it takes to act on our soul's voice, and for your loving surrender.

Fernanda Diehl

Down the Memory Lane

Dear Tara Didi, Shrila & friends,

Rhean arrived home safe, full of joy, after his visit to you all, and now there is some talk of us returning to India. In my heart and mind I would love to visit you all once again but I think this old body of mine would protest at such a long flight and being out of its comfort zone.

I am with you all anyway, in wonderful memories, and I think closer in those memories than I would be physically. Serving food with Nepalda in the dining hall, sitting on the ground in the kitchen preparing vegetables, sitting in the shop with Sangamitra, sewing cloth for the meditation hall,

walking the circle after the evening meal with good company - it was a great gift to live in your world for a while. I sat with Sadhu Balla outside the kitchen in Nainital and watched a glorious sunset, walked with Karuna Didi to Lion Rock, she asked me if I remembered being born, such a shock, as in my world people do not believe this possible, and I said yes, what joy! And she gave me "Savitri" to read. Nalin ji and Rocky (the dog) chasing monkeys from the roses. I could go on; I am called back to my mundane everyday life with memories of you all to keep me safe and happy.

Thank you for the books & gifts.

With love,

Angela Rigby

(in a letter dated 16 Feb 2018)

Hello Tara didi,

This is Vishal Sunil Jhaveri. I came to Delhi and visited the Ashram after 20-25 years. Lot of changes were there. Felt really nice to visit the Ashram. Recalled some old memories. I still remember you when my grandfather introduced me to you when I was small. I don't do prayers every day, but I always have some nice feeling when I visit the Ashram. Absolutely felt at peace and felt connected. Loved it completely. Dad had told me about all the work you do. I was really impressed that even at this age, you or anyone can do so much.

Vishal Sunil Jhaveri

(in a letter dated 6 March 2018)

Feedback from a Visitor to Kechla

Hello Dearest Tara-didi

While we missed you very much in Kechla we had such a beautiful time. My heart is so deeply touched by what is happening there. What Pranjal has done is really amazing and the children are incredible. It's a little paradise in the middle of endless barren lands!

Thank you again so very much for inviting our family to go. We are grateful and inspired.

Corinne

(in an e-mail dated 17 March 2018)

Feedback on the Course on Teaching Yoga conducted from August-December 2017



This course gave me a great opportunity to delve into my inner world. The routine of spending time at the Ashram 5 days a week anchored me. In my spiritual quest, I always had felt that, there are days or weeks of feeling connected and progressing and then some other thing takes over and I slip back. Sometimes it feels like taking a step forward and sliding back two over such phases. But the regularity of this course enabled me to go forth steadily without the backward slide.

I had joined the course with some clear expectations but I had no idea how completely these would be fulfilled and surpassed.

The physical practice was technically sound and complete even though seemingly simple. The tips about self-correction of postures, the emphasis on listening to the body and performing *asanas* with awareness, the importance of relaxation during the practice and the idea of facing the rest of the day with the same state of mind were valuable lessons that I learnt. I now feel confident about building my own practice seriously and regularly.

The anatomy, physiology and nutrition module gave an incredible insight into the amazing working of the human body and a great appreciation for it and its Creator.

The talks on Spirituality connected many dots for me. The Mother's and Sri Aurobindo's writings have guided me through many years, in many ways. To be able to delve into their words under the guidance of Dr Bijlani led to a deeper understanding. Many half-baked thoughts and ideas got a concrete shape.

The talks on mind-body medicine connected everything beautifully and made me realize the immense power we have over our own body.

What an amazing opportunity, we have in this human form, to transform ourselves and also contribute to the transformation of this world.

I feel very confident with the tools I have picked up during this course to help me lead a healthier, richer, and more conscious and fulfilling life. I also feel better equipped to help and guide others.

In my experience, the teacher who is a true practitioner of what he/she is teaching brings a lot of depth and clarity to the learning. That is exactly how I felt under the guidance of Dr Bijlani and Preeti Didi, both have been truly inspiring.

Bhavna Dewan Bhatia

Dear Sir,

The course was a blessing to me, worth every day of absence from work. *I received much more than my expectations.* It has opened so many windows of learning for me. Truly a real opportunity for my spiritual growth.

The gratitude and wonder of this gift from the Divine - Body and Mind - and its true purpose, has left me speechless. New dimension of awareness towards health, body and mind will stay with me for years to come, All that I have learnt, I will try and share with others and implement for myself in life.

"Opportunity for spiritual growth" and "All life is Yoga" are the two biggest takeaways from me.

Sanjeev Gupta

I had heard that yoga is not just asanas but a way of life, and this I could learn from the course, which covered all aspects of yoga as well as anatomy, physiology, ayurveda, etc, providing a very holistic view. The examinations, seminars, assignments added a different dimension to the learning.

The most important take away from the course is the profound statement "All life is yoga" and learning in true sense is when implements the teachings

in one's daily life. It has seen my endurance to do that and continue to do so with the blessings of The Mother.

It has been a life changing course for me – a watershed – with a pre yoga course life and past course life. We had an amazing energy in the class with all students helping each other, working together, putting the mantra 'Om Sahanavavtu' in practical action. We all learnt so much from each other, bonded as a family and continue to do so even after the completion of the course.

Vikrant Rana

I am thankful to God for making me a part of this life changing course. It has changed me completely as a person, as mother, as a wife and more important as a daughter-in-law.

The course has opened up so much awareness for me, which I feel as if all my hidden suppressed desires are taking shape and that I will spend more time fulfilling them.

Apart from making me physically more fit and flexible, I am more stable as a person now. Somehow, it so happened that most of my questions were answered even without asking. The bhajans and the prayers at the beginning of the sessions and at closing were so relaxing and calming. I loved every bit of course, my batch mates, and of course the teachers. Thank you again for making me sail through this journey so well.

Henna

Feedback from Pandit Barun Kumar Pal

Respected Didi,

It was indeed an enjoyable, educative and wonderful-sharing stay in the Ashram. The Mother is so kind to us. I have already started planning for a more fruitful music workshop in the near future.

My love, wishes and regards to all Ashram brothers and sisters who made our stay so comfortable and memorable,

Barun and Mitu

(in an e-mail dated 4 April 2018)

Feedback from a young teacher

Dear Tara Didi

My name is Jayashree Parida. I was at Mirambika for the last three years. Now I have received a teaching opportunity at Prakriti School, Noida, and Sector 22.

In these three years my experiences in the Ashram and Mirambika have been very joyful. I have built a relationship between my inner and outer self and that has helped me overcome the difficulties I faced and made me learn a lot. Under the guidance, love and support of the elders at Mirambika and the Ashram, I did not feel the absence of my family. This beautiful atmosphere has always inspired me to progress. I will make dedicated efforts to spread everything I have learnt in my time here. It was because of you that I received the opportunity to do all this. By the blessings of the Mother and Sri Aurobindo I came here and I was able to open myself up and move forward. I felt like there was always someone beside me who kept encouraging me and walked with me.

I thank you with all of my heart and offer a humble prayer at the feet of the Mother to give me the strength to keep progressing.

Jayashree Parida



Upcoming Events

SAES Meeting, 17 July 2018, 5 pm

The next Annual General Meeting of the Sri Aurobindo Education Society will be held on **Tuesday, 17 July 2018 at 5 pm** in the 'Hall of Grace' in The Mother's International School. All the members of the Society are requested to please attend.

AGENDA

1. To confirm the minutes of the Annual General Meeting held on 22 July 2017.
2. To consider and adopt the Report of the Activities of the Society for the financial year 2017-2018.
3. To receive, consider and pass the audited accounts of the Society for the financial year 2017-2018.
4. To elect four members of the Executive Committee as per rule 11 of the Rules and Regulations of the society.
5. To appoint auditors for the financial year 2018-2019 and to fix their remuneration.
6. Any other matter with the permission of the Chair.

Ashok K. Acharya
Secretary
Sri Aurobindo Education Society

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.

For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to sakarmdhara@gmail.com

To get *The Call Beyond* online regularly, month after month, please send an e-mail to: callbeyond@aurobindoonline.in

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

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

If you subscribe either to *Realization*, or to *The Call Beyond*, you will start receiving, month after month, both the magazines.

For information about Sri Aurobindo Ashram – Delhi Branch

Please visit the website www.sriarobindoashram.net

For information about Auro-Mira Service Society and the Kechla project

Please visit the website www.auomira.in

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

The Call Beyond is a publication of
Sri Aurobindo Ashram – Delhi Branch

Sri Aurobindo Marg

New Delhi 110 016

contact@aurobindoonline.in

91-11-2656-7863