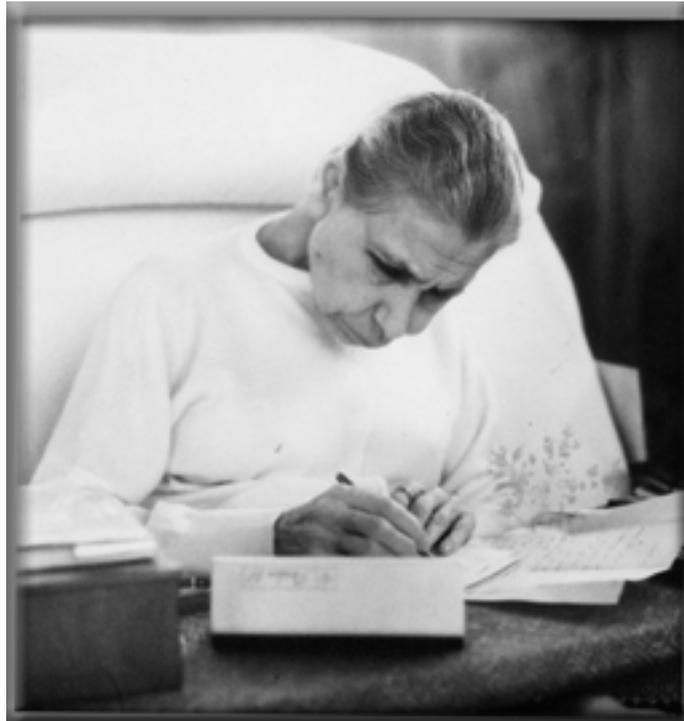


# THE CALL BEYOND

Volume 41 // No. 10 // 15 Oct 2016



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

*Sri Aurobindo*

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

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The opinions expressed in articles are the personal views of the authors.

## A Birthday Tribute



*Triyugi ji, under the protection of the Master and the Mother, as he would always like to be*

Hardly anyone who has visited the Ashram during the last two decades can forget the frail figure of Sri Triyugi Narayan ji, who had almost become synonymous with SABDA, the bookshop. He left for his hometown Sri Aurobindogram (Mahasua), near Rewa, in Madhya Pradesh in February 2016 after working in Sri Aurobindo Ashram – Delhi Branch for 25 years.

His romance with Sri Aurobindo and the Mother goes back to 1956, when he was in his twenties. He was an odd one out in the village, where people were more accustomed to worshipping *bhoot-pret* (mysterious ghosts and demons). He went to Pondicherry for the first time in February 1964 to be there on Darshan Day, and saw the Mother. In the 1960s, a mysterious phenomenon made his fellow villagers turn to The Mother and Sri Aurobindo. His

village had outbreaks of fire more than 80 times, the cause of which was entirely mysterious. In this hour of distress, everyone in the village turned to The Mother for help, put Her picture in their houses, and started sending her telegrams praying Her to intervene. The fires continued for eight days, and then they received a reply from The Mother, which stated that there was one person who was serving as the medium of *asuric* (hostile) forces. The Mother said that he should be located and isolated. Using this cue from the divine Mother herself, a boy, who used to shout ‘fire, fire’ in his house whenever a fire broke out, irrespective of where the fire had broken out, was identified as the medium. He was isolated and locked up in a room. Indeed the outbreaks of fire stopped miraculously.

Triyugiji’s faith in The Divine Mother was unshakeable. In the year 1965-66, villagers faced unprecedented drought when almost half of Madhya Pradesh was stricken by severe famine. The marginal farmers in possession of tiny pieces of land as the only means of livelihood could not sow a single grain for want of rain and faced starvation. Again, keeping full faith in the Mother’s Grace, disciples of the Mother and Sri Aurobindo in the village, along with Triyugiji, wrote to the Mother about the calamitous situation and begged for Her help. The Mother responded to their prayer promptly and sent Her blessing packet. The petals in the blessing packet were mixed with a small quantity of wheat, and sown in one acre of land. The land was irrigated with water drawn in buckets from deep wells. By the Mother’s Grace, to everyone’s surprise a miracle happened. A bumper crop, such as never seen before, came up on the parched land. The yield was incredible: the yield from that one acre was more than the usual yield of ten acres. The famine-stricken village, Mahasua, became the origin of Green Revolution in Rewa Division.

The *Harit Kranti* (Green Revolution) put the spotlight on the village. As a result, many of the government’s developmental schemes were implemented there. The government was satisfied with the spirit with which the people of the village laboured to implement these schemes and accelerated the overall socio-economic development of the region. Therefore the government of Madhya Pradesh, in the Silver Jubilee year of the Indian independence in 1972, renamed this village as ‘Jayatigram’ (the village of victory). The same year, i.e. 1972, was also Sri Aurobindo’s Birth Centenary Year. The Mother blessed this village with a new name, ‘Sri Aurobindogram’.

Thereafter work was started to build in the village a Mother's temple (Ma Mandir), which was built with generous contributions of money, material and labour from the villagers. Ma Mandir was inaugurated on 3 November 1975, the day of light (Deepawali). On the same day, the sacred Relics of Sri Aurobindo were enshrined in Ma Mandir.

**T**riyugiji's connection with the Delhi Ashram started when *Sri Arvind Karmadhara*, the Hindi magazine of Sri Aurobindo Ashram – Delhi Branch, was sent to Ma Mandir. He read in it a few articles by Chachaji (the founder of the Delhi Ashram), which stimulated Triyugiji to invite him to Sri Aurobindogram. Chachaji not only accepted the invitation enthusiastically, but went with a contingent of 18 persons. Not being prepared for such a large number, the arrangements were physically imperfect but that was made up by the warmth of rural Indian hospitality. Triyugiji is very fond of narrating a letter that he received from Chachaji soon after the visit. Chachaji wrote, "You people are the thieves, robbers and dacoits of the Chambal valley.\* You have stolen our hearts".

**I**n 1981, Triyugiji was seriously ill. Tara Didi told him to come to Delhi immediately for treatment. He came, but hardly got any treatment. Now Tara Didi told him to accompany a party going from the Delhi Ashram to Cuttack. He recovered miraculously in Cuttack.

**I**n 1991, Triyugiji felt very disturbed by the deterioration in interpersonal relationships in his village, including among the devotees. He wrote about it to Tara Didi and Karuna Didi. In response, he was invited to come and stay in the Delhi Ashram. That is how he started his 25-year long stay in the Ashram, most of which was spent in the bookshop. Proficient in Hindi, and with a scholarly bent of mind, it was natural that he became the editor of *Sri Arvind Karmadhara*, and also compiled and wrote several Hindi publications of the Ashram.

**T**owards the end of 2015, the same village that he had left in disgust 25 years earlier invited him to take over the Chairmanship of Ma Mandir. After some deliberation, he decided to accept, at age 83, this responsibility as something that the Mother wanted him to take. He left the Delhi Ashram on 18 February 2016 for Puducherry so that he could be there on the Darshan Day, and from there he left for his village where he had spent much of his life except the quarter century during which he gave of himself completely to the Delhi Ashram. A silent, steady and disciplined worker, he started work punctually, seldom went out of the shop, and kept himself busy all the time while in the shop. When there were no customers, he worked on either the Ashram's Hindi magazine, *Sri Arvind Karmadhara*, or on one of his books. We miss his silent and yet significant presence in the Ashram.

\*Chambal valley is in Madhya Pradesh, and was famous as the abode of some dreaded dacoits.

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*Triyugiji's birthday falls on 16 October. The Ashram family wishes him a shower of the Mother's Grace, giving him the best conditions and opportunities for spiritual growth.*

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## readers write

Dear Ramesh ji

I just finished reading the August issue and I really enjoyed it. It was interesting to see how well the students of MIS are doing and how they are thinking in terms of helping others. Also enjoyed reading the feedback of your Madhuban retreat. The other articles were interesting too.

Thank you so much for your good work.

Regards,

Lopa (Mukherjee)

(in an e-mail dated 8 Sep 2016)

## The Choices in Salvation

ACHARYA NAVNEET

The other day, I was attending a seminar on Indian History. In course of the presentation, one of the speakers said that it has been found that the genetic code of the entire Indian population has a very high degree of similarity even now as compared to the human population of other regions. This finding debunks the idea that there was an Aryan invasion from outside who pushed all the Dravidians to the South.

At the end of the presentation, one of the students asked, “Sir, what about the genes of those Indians who have converted to Christianity or Islam or some other religion – are their genes also the same [have the same level of similarity].” The speaker replied, “Yes, of course, their genes have the same degree of similarity. Conversion to another religion does not change genes”.

It was obvious to me that genes are more intrinsic to us; they don’t change with our beliefs.

But, when a similar question was asked to me in one of my lectures, I was just stumped! The question was: “You say that there are different concepts about salvation, or after-life migration of soul among different faiths. Some do not believe in migration at all. Others believe in migration to heaven or hell on the Day of Judgement; till then the soul remains here. Still, some others believe in migration of soul to a different level of existence, and some others believe in migration of souls to some *lokas*. What is it that actually happens? Does our belief system decide where our soul will go, or where our after-life will be spent?”

I had no answer. Although, I used my standard techniques to obfuscate the question by saying, “All that is here is that Brahman, the Supreme Consciousness, it is infinite and it doesn’t go anywhere because it cannot go anywhere .... Focus on the present. Don’t bother about what happens when one dies...., in any case, you won’t know what will happen to you once you die, so it’s not important to know about it ...” But that answer was only to save my skin, to avoid myself from the embarrassment of saying, “I don’t know”, or offending the audience by saying “that only my view in the matter of transmigration is right”, because I had been invited as a speaker who knows what our real nature is, and what happens to life after death. If I had to say at the end that I don’t know, then, honestly speaking, I shouldn’t have accepted the invitation to speak on such a topic in the first place!

And do not accuse me of doing anything wrong. The same problem was faced by the Lord of Death, Yama, in the Kathopanishad story. Nachiketa had asked Yama – “What happens to the person after death? Some say that the person vanishes, some others say that (s)he exists. You are the right one to answer this question. Please answer this question as an encashment of my third boon”. To this, Yama replied, “Dear Nachiketa, please don’t ask this question. You may ask for something else. I can give you a very long life, fulfill all your worldly desires such as these (he actually showed them) and anything else which I have missed out. But leave alone this question”. There were several opinions about the fate of a person after death even during those times, whenever it was.

When we look at the major beliefs existing in this world today, we find three major categories of beliefs. *First*, those who believe that life starts abruptly and ends abruptly – there is no continuity of life. The *second* category of beliefs is that life starts abruptly, ends and then continues indefinitely after some event (like the Day of Judgement). The *third* category of beliefs is that life is cyclic, it never starts nor ends – even if it ends, the so called ending is nothing but merging with the universe – which is termed as salvation or nirvana or *moksha*.

## The Various Beliefs

The entire population of the world can be broadly divided into three categories:

**One**, those who, either do not care about this question, or do not believe in any existence after death. If there is any salvation, it is synonymous with death. Most of the atheists come under this category.

**Two**, those who do not believe in repeated transmigration but only one time transmigration of individuals after death. That can be called salvation, if one wishes to. One is eternally placed in Heaven or Hell. The Semitic religions and a few other religions believe in this concept.

**Three**, those who believe in repeated transmigration of the individual after death. The end of this birth and death cycle is salvation for them. Even within this broad idea, there is a lot of variety. Some say that going to a particular *loka* (existence outside the earth) is salvation, others say, that being close to the Almighty in Heaven is salvation, and yet others say that merging with the elements of this Universe is salvation. Some believe in salvation after death and some believe in salvation while in this body. Most of the religions that originated in the Indian subcontinent believe in this concept.

Now the question is: “Does my belief system influence my destiny after death, or is it independent of what I believe or do not believe in?” In other words, if I believe that gravity does not exist, will that belief make gravity cease to exist for me, and stop me from falling if I jump from a tree? Most people will say that I would still fall, but a few might divert the question by saying that aircrafts and rockets defy gravity! Even Quantum Physics says that the observer influences the outcome of an event – which means that a physical event gets influenced by the wish of an observer. Personally, I am ambivalent. I subscribe to both the theories: my belief influences my destiny, but destiny does not change just because I believe differently. My ambivalence (or open mind!) helps me to remain popular in a large section of population with diametrically opposite beliefs. People don’t like confrontation with contrary and challenging views, they like conformance, agreement and harmony.

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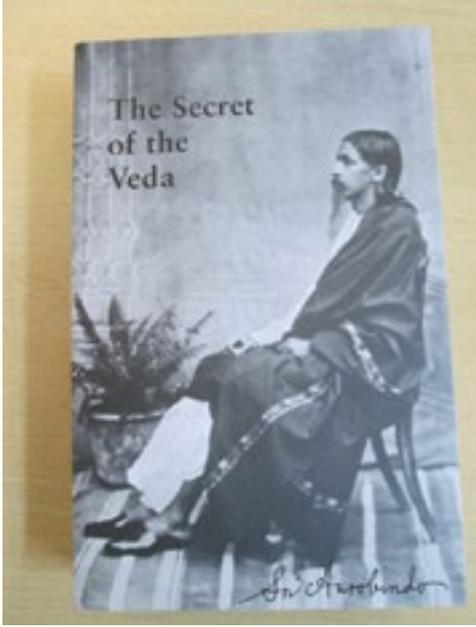
*Editor’s note: Sri Aurobindo has discussed this question in ‘The Life Divine’ (Book 2, Part 2, Chapter 20, The Philosophy of Rebirth). The gist of what he says is that while several conventional arguments can be advanced in support of rebirth, none of those arguments imposes rebirth as a necessity. In other words, while all those metaphysical arguments are consistent with rebirth, none of them makes rebirth inevitable. But he advances an additional argument that does make rebirth inevitable, and that is the evolutionary character of the universe, which requires individuals also to evolve. Evolution of the highest potential being almost impossible in a single life, rebirth becomes a spiritual necessity. Therefore, the right question to ask is not what happens after death but rather why we are born. If the purpose of life on earth is to evolve, to grow in consciousness, to move from a state of highly limited and limiting knowledge towards the all-embracing total knowledge, and this evolutionary journey cannot be completed in a single life, then rebirth imposes itself as a necessity.*

.....

## The Angiras - Human and Divine

UDHAV SUREKA

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



In the Veda, there is a recurring mention of the lost Light which was concealed by the dark forces and recovered by the gods, but with the special aid of the *Angiras*.

Angiras is perhaps the most complex and deeply-layered symbol in the Veda. Sri Aurobindo writes, “*the interpretation of the Angiras myth gives us the key to the whole secret of the Veda.*”(1) He examined the symbol of Angiras extensively in the book and here, only a part of the analysis is presented.

Angiras are presented in the Veda in many ways. Two of the primary presentations are: **firstly**, as a clan of Rishis – the original Rishis, the human fathers, who discovered the Light and ascended to the heaven of the Truth; **secondly**, in a purely symbolic sense, as powers and sons of Agni. Sri Aurobindo begins by analyzing the latter presentation.

The word ‘Angiras’ is derived from the root *aṅg*, which is a nasalised form of *ag*, the root of ‘Agni’. This root contains, among other meanings, the sense of a forceful state as also of light. Force and Light are two companion ideas in the Veda. Agni is not just an aspect of Light but of Force guided by the Light. Agni is therefore called *kavikratuh*, the seer-will, *the force of action which works according to the inspired or supramental knowledge*.

Similarly, Angiras, sons of Agni, are active powers of the mind guided by the Light of Truth. They are referred to as *agne aṅgira ūrjo napāta-* “*O Agni Angiras, Son of Energy*”, and Agni itself is called *prathamo aṅgirāḥ*, the first Angira. It is evident that the usage of the word ‘Angiras’ is purely symbolic here.

But why then are they also referred to as the human fathers, *pitara manuṣyāḥ*?

“*Our fathers broke open the firm and strong places by their words, yea, the Angirases broke open the hill by their cry; they made in us the path to the great heaven; they found the Day and Swar and vision and the luminous Cows*”(2) – R.V. 1.17.2

Were they originally demigods, *powers of the Light and Flame, who became humanised as the fathers of the race and the discoverers of its wisdom?* Or were they originally human sages who were later deified by their descendants?

Sri Aurobindo rules out both these processes which are common in European myths. Instead, he brings forth another tendency, which is peculiar to the Veda.

He explains that primarily, Angiras represent the ancient human fathers, the first souls to ascend to the supramental consciousness. Later, the composers of the Vedic hymns utilized the meaning inherent in the word ‘Angiras’ to represent psychological powers necessary for such ascent. These powers are akin to the psychological aspects symbolized by Agni.

*“..in this mystic symbolism the seven Angiras Rishis.. (became) divine powers and living forces of the spiritual life without losing altogether their traditional or historic human character” (3)*

*“In this work of the sacrifice they appear in a double form, the divine Angirases, who symbolise and preside over certain psychological powers and workings like the gods, and the human fathers, pitaro manuṣyāḥ... who have conquered immortality by the work, have attained the goal and are invoked to assist a later mortal race in the same divine achievement.” (4)*

Sri Aurobindo reminds us here that the Puranas distinguish between two classes of ‘Pitris’ or ancestors – *the divine Fathers, a class of deities; and the human Ancestors – to both of whom the pinda is offered.* (5) This is only the continuance of the original Vedic idea. Understanding this helps us better appreciate our annual traditions related to the Pitris.

While there is much more to the Angiras legend, such as their association with another important deity, Brihaspati, the above are the main ideas behind their symbolism. Sri Aurobindo concludes:

*“It is for the great human journey that they are invoked; for it is the human journey from the mortality to the immortality, from the falsehood to the truth that the Ancestors accomplished, opening the way to their descendants.” (6)*

#### REFERENCES

- (1) *The Secret of the Veda*, p. 245, Line 9
- (2) *The Secret of the Veda*, p. 199, Line 19
- (3) *The Secret of the Veda*, p. 161, Line 24
- (4) *The Secret of the Veda*, p. 187, Last Paragraph
- (5) *The Secret of the Veda*, p. 187, Footnote
- (6) *The Secret of the Veda*, p. 188, Line 8

*hundred years ago*

*Power Comes With the Need\**

It is now, a long while after having come out of my contemplation, that I realise what it was.

Once again this evening I entered that state in which the consciousness is scattered in a multitude of different elements, centres of consciousness both individual and collective, to carry out a certain action there or rather as many actions as these elements comprise.

By flashes one point or another suddenly appears distinctly, then fades away giving place to another. Each element of consciousness that acts is clearly conscious of its action; but a consciousness of the whole seems to be both impossible because of the extreme complexity it would entail and useless for the accomplishment of the work itself.

THE MOTHER (In *Prayers and Meditations*, prayer dated 8 December 1916)

\*Title given by the editor

## *The Synthesis of Yoga*

### *THE MODES OF THE SELF*

Since the Self which we come to realise by the path of knowledge is not only the reality which lies behind and supports the states and movements of our psychological being, but also that transcendent and universal Existence which has manifested itself in all the movements of the universal, the knowledge of the Self includes also the knowledge of the principles of the Being, its fundamental modes and its relations with the principles of the phenomenal universe. ...

It is the science of Yoga to know and the art of Yoga to be unified with the Highest so that we may live in the Self and act from that supreme poise, becoming one not only in the conscious essence but in the conscious law of our being with the transcendent Divine whom all things and creatures, whether ignorantly or with partial knowledge and experience, seek to express through the lower law of their members. To know the highest Truth and to be in harmony with it is the condition of right being, to express in all that we are, experience and do is the condition of right living.

We are not a mere mass of changing mind-stuff, life-stuff, body-stuff taking different forms of life, body and mind from birth to birth, so that at no time is there any real self or conscious reason of existence behind all the flux or none except that Quiescent who cares for none of these things. There is a real stable power of our being and constant mutation of our mental, vital and physical personality, and this we have to know and preserve in order that the Infinite may manifest Himself through it according to His will in whatever range and for whatever purpose of His eternal cosmic activity.

The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of His being; to each mode its purpose, to each plane or pole its fulfilment both in the apex and the supreme scope of the eternal Unity. It is necessarily through the individual Self that we must arrive at the One, for that is the basis of all our experience. By knowledge we arrive at the identity with the One; for there is, in spite of the Dualist, an essential identity by which we can plunge into our Source and free ourselves from all bondages to universality....

The Gita makes a distinction between three Purushas who constitute the whole state and action of the divine Being, the Mutable, the Immutable and the Highest which is beyond and embraces the other two. That Highest is the Lord in whom we have to live, the supreme Self in us and in all. The Immutable is the silent, actionless, equal, unchanging self which we reach when we draw back from activity to passivity, from the play of consciousness and force with the seeking of delight to the pure and constant basis of consciousness and force the delight through which the Highest, free, secure and unattached, possesses and enjoys the play. The Mutable is the substance and immediate motive of that changing flux of personality through which the relations of our cosmic life are made possible. The mental being fixed in the Mutable moves in its flux and has not possession of an eternal peace and power and self-delight; the soul fixed in the Immutable holds all these in itself but cannot act in the world; but the soul that can live in the Highest enjoys the eternal peace and power and delight and wideness of being, is not bound in its self-knowledge and self-power by character and personality or by forms of its force and habits of its consciousness and yet uses them with a large freedom and power for the self-expression of the Divine in the world.

Here again the change is not any alteration of the essential modes of the Self, but consists in our emergence into the freedom of the Highest and the right use of the divine law of our being. ...

The Eternal is bound neither by quality nor absence of quality, neither by Personality nor by Impersonality; He is Himself, beyond all our positive and all our negative definitions.

## twenty five years ago

### Dr. Karan Singh - an Integrated Personality

(An Interview by Sukhendu Roy Choudhury)



**Dr. Karan Singh**

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

*Q. How did you get inspired to read Sri Aurobindo's writings, particularly his political philosophy, for your doctorate?*

*A.* At the age of 19 or so I read a book by Dilip Kumar Roy called 'Among the Great', wherein he recorded in depth his impressions of Mahatma Gandhi, Rabindranath Tagore, Romain Rolland, Sri Aurobindo and Bertrand Russell. After reading that book I wrote to Dilip to know more about Sri Aurobindo. He was kind enough to send me a copy of another book 'Sri Aurobindo Came to Me'. Since then my interest in Sri Aurobindo's philosophy deepened, but by then Sri Aurobindo had passed away in 1950. I wrote a thesis on 'Political Thought of Sri Aurobindo (1893-1910)' for Delhi University, which was later published as 'Prophet of Indian Nationalism'. I studied the political thought of ancient and modern India – from Raja Ram Mohan Roy to Mahatma Gandhi. This also gave me some insight into Sri Aurobindo's philosophy. The choice of Sri Aurobindo's thought was made because he was active both in politics and in philosophy.

*Q. Did you have an opportunity to read Sri Aurobindo's magna opera – 'The Life Divine' and 'Savitri'?*

*A.* No, I must admit that I did not make an in-depth study of those books, but I went through his other works like 'The Synthesis of Yoga' and 'Essays on the Gita'. ... .. But it is undeniably true that he has been a great influence on my life. I also had a few opportunities to see the Mother in Pondicherry. She had a very great spiritual and occult power. She was very affectionate to me whenever I visited Her.

The next person for whom I had a lot of reverence was Nolinida. Two or three years ago when I met him he remarked, "Whenever I see you, I remember Savitri". I do not understand what exactly he meant by that – probably it had some symbolic meaning.

(When I put forth my suggestion that perhaps his presence reminded him of the new supramental race, he humbly said that he always accepted it as Nolinida's blessings.)

Excerpted from *The Call Beyond*, Vol. 16, No. 4, pp. 37-42 (To be continued).

*Motionless like the light of a lamp in a windless place is the controlled consciousness of the yogin who practises union with the self.*

THE GITA, 6:19

## inspiration

### United in Self



At the recent Rio Olympics 2016, Lee Eun-ju of South Korea and Hong Un-jong of North Korea clicked a selfie symbolizing a brief moment of unity between two countries that are technically at war with each other.

Source:

<http://www.bbc.com/news/world-asia-37018914>

## poetry

### Flexibility

ANITA SHARMA



*Flexibility once used to be  
a pretty long and far-fetched term,  
an idea just too firm,  
until gives life a lesson, an outlook  
not out of the book.*

*The matters on which we've vented and argued,  
were surprisingly together glued,  
sidelining us, secluding us,  
from what we had believed  
was the universal truth.*

*Now life has bestowed  
the power to distance from matters trivial,  
issues obstructing inner growth,  
and thus we sail forth  
beyond rigid oaths.*

## tip of the month

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

Whatever you do, whatever your occupation and activity, the will to find the truth of your being and to unite with it must always be living, always present behind all that you do, all that you experience, all that you think.

THE MOTHER

## may i help you

*The tip of the month in the 15 September 2016 issue of The Call Beyond was “... a fault confessed must be forgiven”. Based on this tip, a reader wants to know whether the dictum applies also to adults. It is an excellent question, and here is the editor’s response. Further comments are welcome.*

The dictum that “a fault confessed must be forgiven” had been given by the Mother to teachers regarding dealing with children in a school. This is a dictum that needs to be inscribed in gold and displayed in every school. The aim, as is quite obvious, is to encourage children to speak the truth, and to develop the courage to own up a mistake or a fault. If such a child is punished, he will regret having made the confession, and would feel that perhaps if he had not confessed, the teacher would have never known what he had done. In short, he would think that he should try not to do any wrong to escape punishment, but if he has done something wrong, he should try his best to ensure that he is not found out. This is the attitude that, carried on into adulthood, leads to much of crime. While committing a crime, the criminal thinks that he has been so clever that he will never be found out, and will therefore not be punished. And the fact is that, most of the time, he can get away with it. The amount of crime detected is only a small fraction of the crime that is committed, and the crime punished is a still smaller fraction. To prevent such an attitude in adulthood, it is important that in schools “a fault confessed must be forgiven”. Instead of punishing a child who has made a confession, the child should be made to go through a reflective exercise so that he realizes that doing something wrong had made him uneasy; the uneasiness had not left him till he had confessed; and that the confession had made him feel much better. This is the result of the in-built reward and punishment system based on the psychic being. **Doing something wrong makes us feel guilty and leads to recurrent uneasiness: that is the punishment. Doing something right gives us joy and lasting mental peace: that is the reward.** This in-built system for punishing wrongdoing is the one that nobody can escape; this is the system that does not depend on punishment meted out by the teacher or parent. This system can be realized by the child only if a fault confessed is forgiven.

Now, coming to the reader’s question. The dictum that “a fault confessed must be forgiven” is very valuable in schools as discussed above. Even if it fails to achieve the desired result in some children, there is no harm done because, after all children make mistakes; they do not commit crimes. The dictum aims at shaping up adults who will commit no crimes. But an imperfect system of education and imperfect parenting, applied to imperfect children inevitably leads to imperfect results. That is why there are criminals in the society. In an adult, it is too late to apply the same dictum as in a child. As a deterrent, and to safeguard the society from a criminal who may commit crimes repeatedly, and to prevent outright violence and anarchy, provision for punishing criminals is essential. To assure a criminal that he can escape punishment merely by making a confession would be foolhardy. Punishment is a necessity, at least at the present level of human consciousness.

*To gossip about what somebody is doing or not doing is wrong. To listen to such gossip is wrong. To verify if such gossip is true is wrong. To retaliate in words against a false gossip is wrong. The whole affair is a very bad way of wasting one’s time and lowering one’s consciousness.*

THE MOTHER

## appreciations

### Feedback from Orientation of New Teachers of MIS, 14-15 Sept 2016



*Teachers attending the Orientation Program*

I always wanted to be a teacher. During my school days, I used to admire my teachers and thought that the best way to repay them was becoming a teacher myself. I have learnt a lot from the workshop and will surely apply many things in the classroom as well in my life. Yes, my perspective towards life has changed.

**Aaina Syal**

From the day I joined the school, I wanted to know the philosophy of the school and to know why it is different from the other schools. Sir, thank you very much for enlightening us about the history and the philosophy of the school.

Teaching is not my hobby but passion, but I never related it to the spiritual path. After the

workshop I realized that I am pursuing my passion which has a goal and a beautiful path which passes through the lives of my children whom I have taught and will be teaching in my lifetime. It is such a fulfilling and relaxing feeling!

Thank you so much Sir for leading me a step further to achieve my goal in life!

**Archana Singh**

Well I never wanted to be a teacher, because I always thought that it requires a lot of patience. But somehow the circumstances drove me in this direction and I am not cribbing. I am happy about what I finally chose. Probably the institution is such that it helps you fall in love with what you are doing and leaves you satisfied.

**Hitasha Madan**

As a student I wanted to be in a corporate job, I even worked in a corporate set-up for 2 years. But eventually that did not give me mental peace. Hence I quit my job and pursued my post-graduation and chose teaching as my profession. After 4 years of teaching, I realized that this is something I would like to continue throughout my life, even post-retirement. It gives me immense pleasure to be associated with children and gives me mental satisfaction.

Thank you, Sir, for such a wonderful workshop. Will try to implement various ideologies into my life.

**Divya Dhamija**

I never thought of taking teaching as a profession. I changed my field from corporate to education after 11 years of my career in the corporate world. And this workshop has given me a lot of confidence in the choice I've made of becoming a teacher. I'm glad to be a part of such a great institution which would help me nurture the future of the world by dissolving my ego and lead a better controlled life.

**Ashu Sethi**

The two sessions with Dr. Ramesh Bijlani were filled with wisdom – both philosophical as well as pragmatic. As a new teaching member in the MIS, I was undergoing a slight struggle to enable a confluence of my own knowledge in my academic field and the ethical architecture of the school's philosophy, and incorporate it successfully in my classroom pedagogy. The two-day workshop helped me to overcome that. The most rewarding experience for me was that I was able to confront my personal struggles in a much better manner.

The two day workshop has not only allowed me to understand my profession in a much more holistic manner, but also allowed me to set the narrative of my life and my aspiration in a more coherent and cogent manner.

**Shinjini Bhattacharjee**

Thank you for such a beautiful orientation program. It seemed that every word you uttered was meant for me. I could relate with whatever was discussed and reflected upon. At this stage of life when I am a teacher and that too in MIS, I feel nearer to my being. It feels good to share the knowledge that I have with the students in a manner which I always wished my own teachers had. This session has opened my eyes to a deeper meaning and a sense of greater understanding about the profession that I am in. I am going to cherish it and learn from it with each passing day.

**Kamakshee Rautela**

Before the workshop I was very much aware of what I was doing and why, but after the workshop I feel proud that, yes, as a teacher I have a very important role to play. It will also help me walk on the path of spirituality and the best part of the workshop was to understand that giving is much easier than getting. So I will not wait to receive; instead will give love, respect and peace to others as I've learnt the difference between happiness and joy.

As we practiced yoga for two days I am motivated to join yoga or be in sports to be physically, mentally and emotionally active and come closer to the psychic being (the divine soul).

I am very happy and blessed to have found this opportunity to know myself and my life's journey, that I should maintain this vehicle of life in such a way that it does not shatter with the ups and downs of life. I am a strong soul and now onwards I will be stronger and generous about things.

**Lalita Sharma**

### *Feedback provided by the participants of Orientation to Integral Yoga, 17-18 September 2016*

Found the program well-structured with adequate instructions on the holistic benefits of the asanas by the instructor. The spiritual aspect of Yoga as a way of life was very well delivered. I am hoping and planning to adopt this as a part of life.

**(Dr.) M JeevaSankar**

I think this program will make a difference in my life, on how I approach it henceforth. I have been shown the path by the teacher and it is up to me how fast I move towards the mystic consciousness! 'Power to make choices' from the soul, coupled with how I approach my work will definitely make a difference.

**Vinod Kotwal**



*Participants of the Orientation to Integral Yoga Program having breakfast*

I had no particular expectations from the course when I came in. But I am definitely taking a lot after the course. Some of the confusions about life are cleared, and a lot of questions in the subconscious answered without asking.

A very calm, happy, positive effect!!

**Anurag Dahiya**

The program was very informative, the way we were explained about the purpose of life, who we are and the way to go to the path of mystic consciousness was very deep and insightful. This has motivated me more to follow the spiritual path, and the biggest learning from just the two days interaction with Dr. Bijlani, Yoga Sir Debi Prasad and Premsheela is to be more giving in nature. The yoga exercises were great, and loved

the songs that Premsheela sang. Would love to attend these programs more often and interact with ashramites and help in the ashram in some way. Thank you so much!

**Kanika Mittal Jain**

Excellent, thought provoking soul-searching. Made me look back at the choices I made from a different perspective. I intend to continue on yoga at the ashram and going forward. Would recommend the program to all.

**Gautam Verma**

Dr. Bijlani's session was wonderful; it just put many questions I had, to rest. He has given a lucid road map to enter the world of spiritual growth. I wish to continue this journey.

**Bhavna Dewan Bhatia**

Orientation to Integral Yoga is a great program for all those who are trying to build themselves up physically, emotionally and spiritually. Yoga, sadly, is only being preached as an alternative to gym and for the purpose of weight loss. But at the Integral Yoga workshop things are different.

**Neena Rai**

It was an amazing program to explore yourself and the world of yoga, to understand the complicated world of our being.

**Varvara Veber**

The program was extremely beneficial. It was truly an eye opener to start life in a more meaningful way and live with fulfillment.

**(Dr.) Kavita Sharma**

*If you want the rainbow, you gotta put up with the rain.*

**Dolly Parton**

## *Feedback from B.Ed. students of Army Institute of Education, Greater Noida, 20 Sept 2016*

The session was awesome. Got a different and beautiful aspect of life as well as of being a teacher, the responsibility that a teacher has in transforming a child's life, and also being a learner along with the student.

Meditation session was excellent. I never perceived my body and my soul the way I perceived it today. Thank you for introducing me to the Integral System of Education.

**Anonymous**

It was really a very good experience in Aurobindo Ashram. I have learnt so many different things that probably I would not see or learn anywhere else.

One exercise in which Principal ma'am asked us to do was really life giving, I experienced some spiritual strength come to my hands, and then it went into my heart. After feeling that strength in my heart I experienced my soul giving light to all.

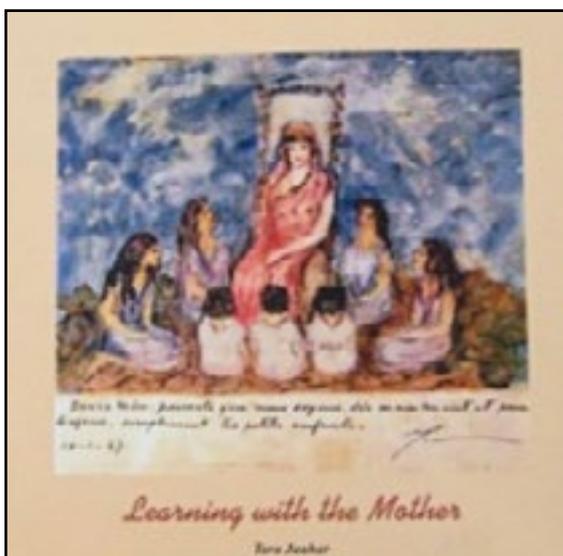
I am feeling very grateful that I came here and got my life's biggest experience which I can use for teaching in future. I am feeling very happy and stress-free after experiencing this whole day in the Ashram.

**Uma Yadav**

I feel that the trip to Sri Aurobindo Ashram today was very satisfying. I like the congenial atmosphere of this ashram, picturesque and full of vegetation. The students from nursery to class tenth were very sound and vocal. They seemed to be confident in their approach. The diyas had a very different approach in handling the students. They were affectionate and the students were comfortable approaching them. We were familiarized with the various parts of the ashram as well as the school by Dr. Ramesh Bijlani. We got to know everything (including the history) about this place. I am taking memorable experiences.

**Neha Sharma**

## *Appreciation for 'Learning With The Mother'*



Dear Tara Didi

'Learning With The Mother', the book that you gave to Sraddhalu, is so beautiful and helpful; especially for us who have come so late here, and want to know how and where The Mother used to take classes in the playground. You have given such a detailed narration of Her ways of teaching, Her stories and poems, and each field of human interest. We are very thankful to you.

Your father was such a great story-teller, but you have surpassed him in Hama Guchi's story! We are all Her leaders. Let us stand for the The Mother and Sri Aurobindo and the whole of humanity will be saved.

Love,

Yours,

**Sadhana**

*(in a letter dated 13 September 2016)*

## Appreciation from Visitors to Madhuban



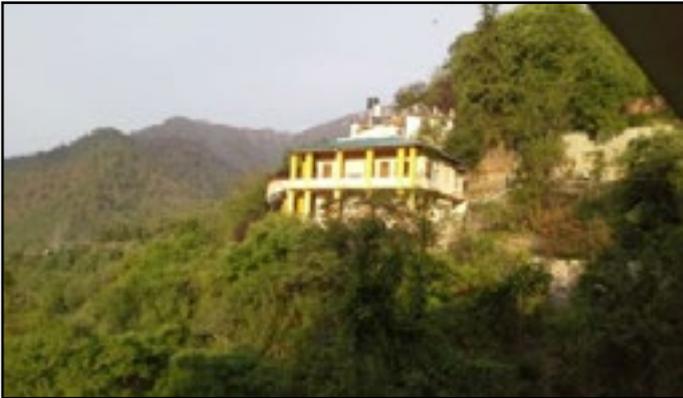
I visited Talla Ramgarh Ashram a few months back to attend a program by Dr. Ramesh Bijlani. It was a great experience. I was going through a crisis situation and his guidance helped me much.

The ashram is beautiful and I clicked a lot of pictures. The presentation I created is available at <http://www.slideshare.net/AjayKhanduri/sri-aurobindo-ashram-talla-ramgarh>

**Sameer**

(in an e-mail dated 16 Sep 2016)

**Editor's note:** The presentation has also been made into a video of about 5 minutes' duration, which has been posted on YouTube. The link is <https://www.youtube.com/watch?v=QGEAie5pAWY>



My dearest Tara di,

Kiran, Manoranjan and I reached Pondicherry early this afternoon, filled with happy memories of our magical trip to Ramgarh and to the Delhi Ashram.

A heart of thanks and warm embrace for all your kindness and support. We loved being with you. Tara di, you have a wonderful team of helpers to whom we are ever so grateful. Their warmth and help made us feel so much at home.

I hope the Oneness camp in Nainital is going well. I have sourced my Oneness in the silence and sublime symphony of the beautiful Ramgarh valley and foothills. It is an experience I shall always treasure.

We look forward to seeing you in December.

Lots of love,

**Nina (Jethwa)**

(in an e-mail dated 1 October 2016)



**Pictures clicked by Sameer at Madhuban**

*Many people worry so much about managing their careers but rarely spend half that much energy managing their lives.*

**Reese Witherspoon**

## notice board

### Contact us

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[callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)

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

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1. Subject: Subscribe
2. Click on Send

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### Feedback

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