

THE CALL BEYOND

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Humility

To be humble means for the mind, the vital and the body never to forget that without the Divine they know nothing, are nothing and can do nothing; without the Divine they are nothing but ignorance, chaos and impotence. The Divine alone is Truth, Life, Power, Love, Felicity.

The Mother

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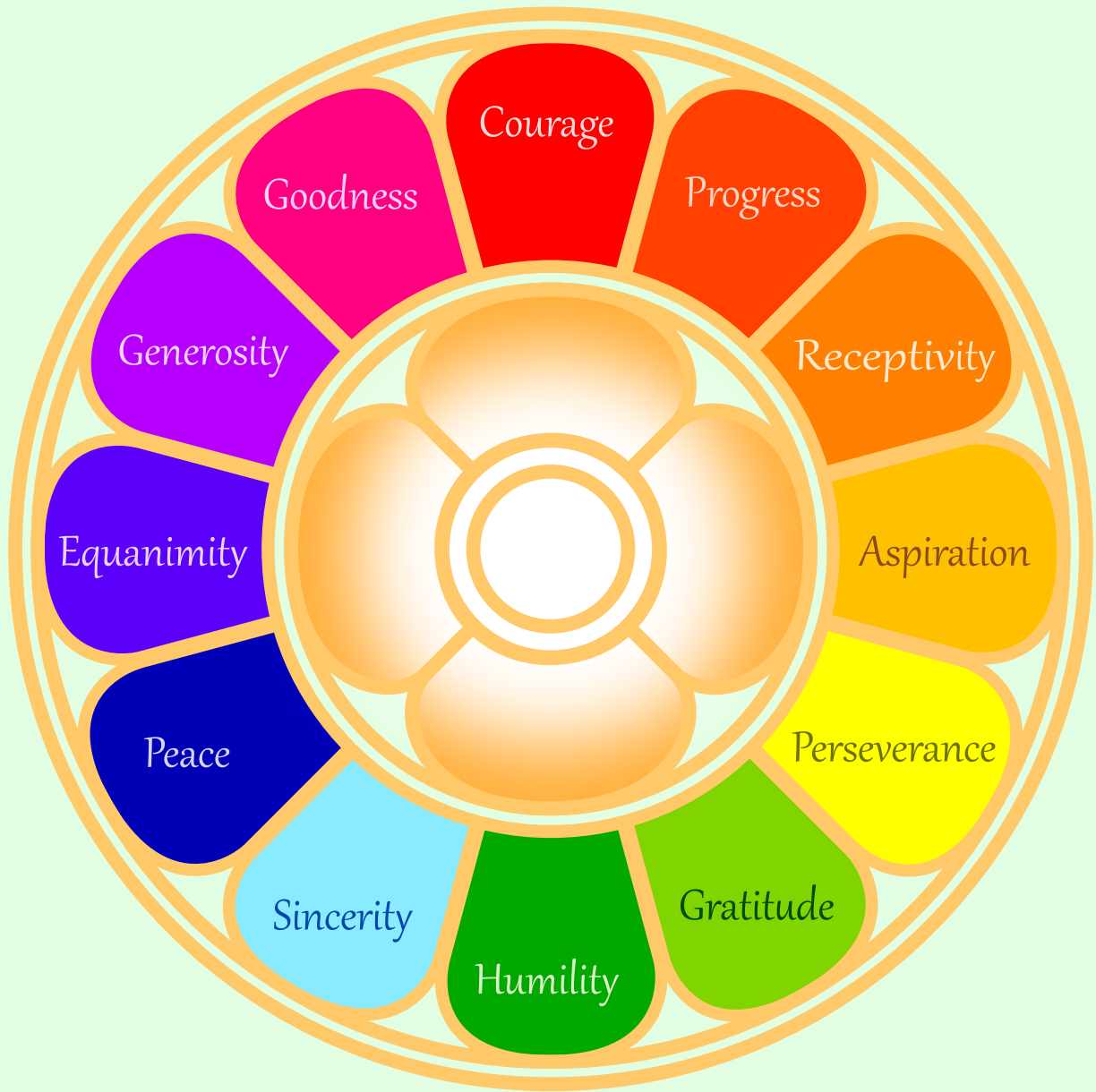
may i help you

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SRI AUROBINDO ASHRAM - DELHI BRANCH



The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

The twelve petals represent the twelve powers of the Mother manifested for Her work.

A stylized signature or flourish consisting of several sweeping lines.

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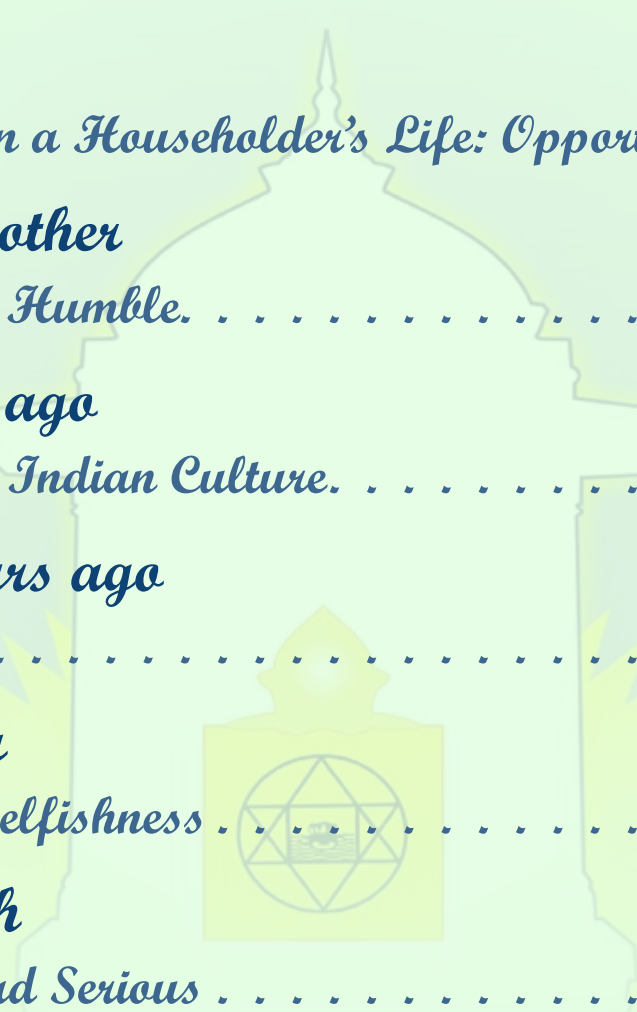
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A New Year, A New Beginning

The year 2020 marks the centenary of a momentous event in the spiritual history of the world. It was on 24 April 2020 that the Mother arrived in Pondicherry for the second time, not to leave it physically till she left the body in 1973. The 53 years that she spent there in flesh and blood were a boon to mankind in ways more than one can enumerate. Just to mention a few, at Sri Aurobindo Ashram, Pondicherry, She gave a practical shape in the modern world to the ancient Indian life-embracing view of spirituality that She and Sri Aurobindo both wanted to re-introduce to the world. She answered with infinite patience the questions put to her by the seekers in the Ashram, thereby creating a precious resource for posterity to bank upon while walking the adventurous path of integral yoga. She brought to the systems set up in the Ashram the perfection in outer life, which is the hallmark of the West, while at the same time providing a foundation for the outer life in a high, wide and deep inner life, which is the hallmark of the East. While deeply immersed in the outer life of the Ashram, she also found time for Her own inner journey aimed at bringing down to the world a new level of Consciousness, the Supramental, which is essential for the next leap in evolution that would make the world a much better place to live in than it has been for thousands of years. She continues to be the most dependable and approachable source of Light, Love and Power to Her children, and Her children include all who turn to Her because “The whole world could take refuge in her single heart,” as Sri Aurobindo says in ‘Savitri’.

It was in 1926 that Sri Aurobindo decided to go into seclusion to concentrate on inner work, and He requested the Mother to take care of the Ashram. The Ashram then had only about 25 residents; the number had grown to more than a

thousand when the Mother left the body. Thus, the Ashram was essentially the creation of the Mother. Soon after the Mother took charge of the Ashram, in 1928 Sri Aurobindo wrote a small but very powerful booklet titled 'The Mother', and also designed the Mother's symbol. In the book, Sri Aurobindo described the three pillars of sadhana – aspiration, rejection and surrender – and the four aspects of the Mother – Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati. In the Mother's symbol, as explained by the Mother, "The central circle represents the Divine Consciousness. The four petals represent the four powers of The Mother. The twelve petals represent the twelve powers of the Mother manifested for Her work." In 1934, Sri Aurobindo specified the colours for the twelve petals in the outermost circle in the Mother's symbol that would best symbolize the power of manifestation for which the petal stands. As Brad Waites says, "For most of us, the outer circle will hold the most practical utility, as its twelve petals represent the attitudes we must cultivate to translate the Mother's powers into daily action in our lives." What we will do this year is to take up one of these petals each month. Let us resolve that we will not only discuss the attitude represented by each petal, but also reflect upon it and try with utmost sincerity to bring the attitude into our lives.

PETAL OF THE MONTH: Humility

Humility

Humility is that state of consciousness in which, whatever the realization, you know the infinite is still in front of you.

The Mother ('Conversations 1929-1931', p. 175)



Agrostis nebulosa [Sporobolus capillaris] Dropseed

Erect airy panicles of branching spikelets bearing minute flowers that open pale greenish white and change to maroon as they mature. An annual grass.

(Source: <http://www.blossomlikeaflower.com/2008/05/humility.html>)

Humility is a virtue that should come naturally. Right at the birth of a human baby, the Divine confers on the helpless child the rights of membership to an exclusive club – the club of humanity. The effortless entry, instead of inspiring gratitude and humility, induces more often the instinct of entitlement and the ensuing arrogance. The result is abuse of the membership which was meant to provide the prerequisites for growth of consciousness. True humility comes from the realization that one is not only brought into the world by the Divine, but also sustained, nourished, and blessed with some unique talents by the Divine. Further, the Divine

provides the conditions necessary for all our successes, either mysteriously, or through our fellow beings, who are, like us, instruments of the Divine. A combination of all these gifts is necessary for any of our so-called achievements. Thus, without the Divine, we are nothing, and can do nothing.

True humility is a state of mind. It is more within than in outer behaviour. *Humility should begin with humility to the Divine.* Total surrender to the Will and Wisdom of the Divine is a part of that humility. To insist on success or justice, as we see it, is just the opposite of surrender. That amounts to expecting the Divine to surrender to our will! Instead of aligning our thoughts, feelings and actions with the perfect and infallible divine Will, we expect the Divine to think, feel and act like our imperfect and impotent tools. Such blunders can be avoided if our humility to the Divine is sincere. Sincerity is also required for a true appraisal of oneself. While being conscious of our being the Divine at the most fundamental level and therefore perfect, we should be equally conscious of the imperfections, flaws and negativities that hinder the manifestation of our divinity. That would make us humble with our fellow beings, including plants and animals, who are also manifestations of the Divine, although imperfect like us. *Sincere acceptance of our own defects would make us aware of the myriad ways in which the rest of the creation is less imperfect than we are, and thus inspire true humility.*

How to cultivate humility

The key to cultivate true humility effortlessly is to maintain a conscious and constant contact with the Creator. Prayers and meditations during the day are conversations with the Divine. Regular and frequent prayers during the day facilitate almost constant contact by ‘filling in the blanks!’ And it does not take much time or effort. Praying when we get up and when we go to bed; praying before eating and after eating; praying before starting any work and after finishing any work; praying when we wash our hands or brush our teeth – one can go on and on – makes prayer a habit. The prayer does not have to be long; it need not even be formulated in words – it is the remembrance that counts. Constant contact

with the Creator keeps us conscious of our flimsy and fragile existence, and of how much we owe to the Creator.

Having people around, and interacting with people, are also opportunities for cultivating humility. Seeing the Divine in others, seeing the commendable ways in which they manifest the Divine, sending vibrations of love and peace to them unconditionally, are conducive to humility. *Self-admiration, is very common; but as the Mother has said, selfless admiration is very rare. Admiring somebody without any selfish motive is an expression of humility.* While interacting with people, being humble, generous, compassionate, and above all, non-judgmental helps in cultivating humility. Even if it is necessary to judge, one should not judge anybody in haste. When offered something with genuine love, be it an object, assistance or advice, accepting it needs humility, and cultivates humility. When required, asking for help or advice also needs humility, and cultivates humility.

Success and failure are both opportunities for cultivating humility. Receiving success gratefully comes from humility, and reinforces humility. Facing failure by taking responsibility instead of blaming somebody else also comes from humility, and reinforces humility.

Finally, a sense of humour cultivates humility. Praise and criticism, achievements and accolades, can all be handled with a sense of humour. As they say, take your work seriously, but take yourself lightly.

What humility is not

Superficial humility can sometimes hide a great deal of arrogance and vanity. Good manners can create a semblance of humility when it is not really meant. Sycophancy is not humility. To act humble out of fear or in expectation of a

favour is not humility. In short, humility is not humility unless sincere.

In Conclusion...

There are more than enough grounds for humility. What still blocks humility is the ego. Ego is rooted in ignorance. Hence, for true humility, what we need is Knowledge, and living the Knowledge. Human life on earth is a privilege. It is considered to be the only situation in which personal effort can contribute to evolution of consciousness. Man is born half-animal, half-divine. The purpose of human life is to put on the nature of the Divine. Instead, due to the ignorant mental consciousness, and ignoring the urge to evolve, man often spends a lifetime behaving more animal than human, and keeps making attempts to bend the Divine to act human. A true appraisal of what one is, where one is, and where one has to go makes us aware of the long distance to be covered; our debt, limitations, faults and vulnerability; our dependence on our fellow beings; and above all, our absolute dependence on Divine Grace for each step on the way. *Thus, higher, deeper and wider knowledge gives us more than enough grounds for humility.* As if that is not enough, life has no dearth of humbling experiences. Keeping the eyes open, and not denying what we see, is enough to humble us. More than ignorance and pride, it is perhaps stupidity that stops humility from entering the human heart.

True humility is humility before the Divine, that is, a precise, exact, living sense that one is nothing, one can do nothing, understand nothing without the Divine, that even if one is exceptionally intelligent and capable, this is nothing in comparison with the divine Consciousness, and this sense one must always keep, because then one always has the true attitude of receptivity – a humble receptivity that does not put personal pretensions in opposition to the Divine.

The Mother ('The Great Adventure', p. 54)

Spirituality in a Householder's Life: Opportunities Galore

Ayesha Sengupta Sarkar

When I joined the Course on Teaching Yoga at Sri Aurobindo Ashram – Delhi Branch, in August 2019, right in the first week I was told, “This course changes every individual who joins the course.” This prediction certainly came true for me, and what I have observed in addition is that the change affects not just the individual, but those who are around her too. This could be called the *‘ripple effect of spirituality.’*

How to understand spirituality

Spirituality, spiritual, being spiritual, following spiritual practices.... There is a whole collection of words and phrases using the term ‘spiritual’. There is of course, the dictionary definition, but by exploring the individual’s understanding of spirituality, we can try and discover what spirituality is as a *living, breathing practice*; what it means to us as people, as individuals and as part of society. This naturally, leads to the conclusion that *Spirituality may mean different things to different people.*

What relevance does spirituality and the householder’s life have in terms of societal context?

From the moment we are born till the moment we leave this life, we are brought in contact with the Divine. When we visit a place of worship, when an elder blesses us, at the altar in the pooja room of the house, the little altar in an auto or taxi, the lyrics of a devotional song wafting through our busy, chaotic lives ... we are reminded of the presence of the Divine everywhere, all the time.

Is our understanding of spirituality defined by the relationships we have? For many of us the answer is, yes. It is our relationships in the spheres of home, family, extended family, work, friends and daily interactions with strangers in our everyday life that compel us to act, respond and react but without a script to prompt or guide us. We could however, say that our lives and we ourselves are Divine work, so the script is already written but we are not consciously aware of it.

But how does this Divine work happen and what is spiritual about it? This work or change happens at the deepest levels of our being but it is reflected in the 'external person' we start to become. It is in our thoughts, our actions, our views and opinions, our attitude to the ups and downs in our everyday lives, and the language that we begin to use to express ourselves.

Strengthening the spiritual focus

Based on the Vedas, the Indian culture has identified four stages of life: the celibate student, the householder, the person who withdraws gradually from involvement in everyday life, and the renunciate, who leaves all worldly ties to see the Divine alone.

While times have changed, there is a general similarity in the direction our lives take even today to the stages described long ago. We start life, experience childhood, adolescence and youth as individuals who focus on ourselves. We then get married, start families and work to provide for the families we have created and for our parents. As our children grow up and start moving away, we focus again on gradually retreating from family life, and start preparing for old age and loneliness. The last phase is when we take time to reflect on our lives, how we have lived our lives, our actions, our lessons and we begin to focus on the Divine more and more.

Each phase of our life builds on the period before it. We gain wisdom from the lessons learned in each phase. Often, we are rushing through the motions of life. The lessons come only later when we find time to pause and reflect. This is when we begin to understand the significance of each experience, each challenge and recognise the opportunities for our own spiritual growth throughout life.

An example from my life is how I have matured in handling friendships. In my twenties, friendships were more about avoiding loneliness, being part of a group and trying to be 'seen' by others in some way. Now in my fifties, friendships are for finding shared values in life and accepting each other without judgement and seeing each friend as a fragment of the Divine.

In my early thirties, being an individual, being different from others seemed to be such an important focus in life and work. Now, I see myself as less separate from others. The boundaries created merge into a space of oneness and unity. I see that, in reality, there is little that separates us all.

There was a time when I felt that it was important to establish what was right and wrong, especially if I was 'in the right'. My desire to create a fairer, more just, more correct view of life required that I shame those who were being unfair, not following their civic duties or being unprofessional. Now, I opt for a more 'we' approach rather than a 'I vs. you' approach and share my understanding of what I see as the 'right action for all.'

This is also when our sadhana and relationship with the Divine changes. It grows and matures. We begin to understand what Spirituality means to us as individuals. If we define sadhana as our total relationship with God, rather than just time spent in meditation or prayer, then we see that the Divine has a

lesson for us each step of the way. I have learned to look upon every challenge in life as an opportunity for spiritual growth. Even if the element of growth is not immediately visible or evident, I must trust that it is there.

As a householder, we shouldn't push away personal ties, but we shouldn't become attached to them either. We must never forget that the only Reality is the eternal presence of the Divine behind all of life's experiences and we are mere instruments.

When we find ourselves in challenging situations, we can ask ourselves the following questions:

- Is our intention pure, selfless and born out of love?
- What role is our ego playing?
- Is our intention based on truth?
- Will our intention result in an everlasting peace?

When we are able to answer these prompts then, we can believe that our action is the right action and is in the spirit of Dharma.

Life as it is, and the practice of yoga, make us more receptive to becoming more spiritual. Being present and aware of the divine purpose of life removes all social conditioning so that we can get in contact with that Supremely Intelligent Divine that has created this vast universe but also resides within the core of our hearts.

Ayesha Sarkar was a student in the Course on Teaching Yoga conducted by Sri Aurobindo Ashram – Delhi Branch in 2019. This article was submitted by her as an assignment during the course.

Since we have decided to reserve love in its full splendour for our personal relation with the Divine, we shall, in our relation with others, replace it by a whole hearted, unchanging, constant and egoless kindness and goodwill.

The Mother (in 'Four Austerities and Four Liberations')

The Divine is Humble



Paradoxical though it may sound, the Divine who is absolutely perfect is at the same time absolutely humble – humble as nothing else can ever be. He is not occupied in admiring Himself: though He is the All, He ever seeks to find Himself in what is not-Himself – that is why he has created in his own being what seems to be a colossal not-Himself, this phenomenal world. He has passed into a form in which He has to discover endlessly in time the infinite contents of that which He possesses entirely in the eternal consciousness.

The Mother ('Conversations 1929-1931', p. 175)

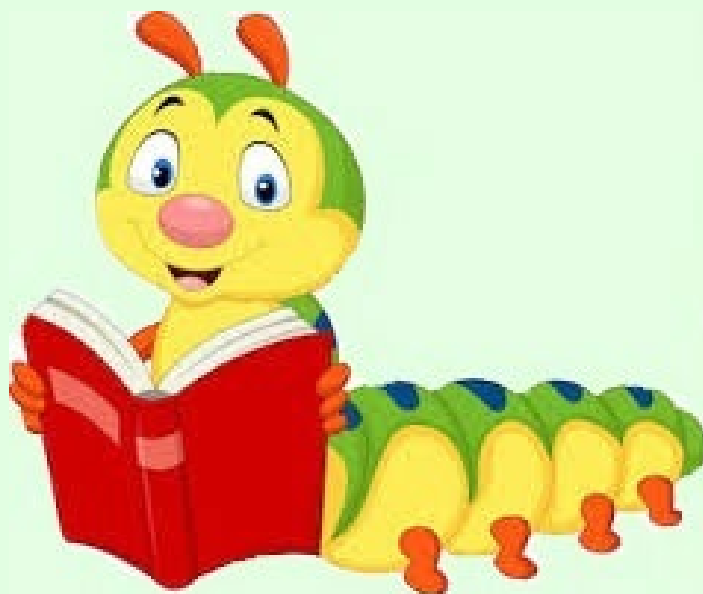
A Defence of Indian Culture

Architecture, sculpture and painting, because they are the three great arts which appeal to the spirit through the eye, are those too in which the sensible and the invisible meet with the strongest emphasis on themselves and yet the greatest necessity of each other. The form with its insistent masses, proportions, lines, colours, can here only justify them by their service of the something intangible it has to express; the spirit needs all the possible help of the material body to interpret itself to itself through the eye, yet asks of it that it shall be as transparent a veil as possible of its own greater significance. The art of the East and the art of the West – each in its characteristic or mean, for there are always exceptions, – deal with the problem of these two interlocking powers in a quite different way. The western mind is arrested and attracted by the form, lingers on it and cannot get away from its charm, loves it for its own beauty, rests on the emotional, intellectual, aesthetic suggestions that arise directly from its most visible language, confines the soul in the body; it might almost be said that for this mind form creates the spirit, the spirit depends for its existence and for everything it has to say on the form. The Indian attitude to the matter is at the opposite pole to this view. For the Indian mind form does not exist except as a creation of the spirit and draws all its meaning and value from the spirit. Every line, arrangement of mass, colour, shape, posture, every physical suggestion, however many, crowded, opulent they may be, is first and last a suggestion, a hint, very often a symbol which is in its main function a support for a spiritual emotion, idea, image that again goes beyond itself to the less definable, but more powerfully sensible reality of the spirit which has excited these movements in the aesthetic mind and passed through them into significant shapes.

Sri Aurobindo (In the Arya, Vol. 6, No. 7, 15 February 1920, pp. 416-432)

Bookworms

Praveen Bajaj
(A former student of MIS)



Aim: To define book worms in the language of chemistry.

Introduction: Recent studies in an educational institution (MIS) have indicated the presence, in varying degrees of concentrations, of a new species called a bookworm. Its atomic wt. is about 50 kg and the equations have been verified a number of times:

$$\text{Bookworms} + \text{Exams} = \text{Success} + \text{Scholarship}$$

or

$$\text{Bookworms} + \text{Exams} = \text{Illness} + \text{Infection}$$

Definition: A bookworm is one who devotes his life to the study of books and goes through the pages of a book with a speed equal to that of light.

Occurrence: Bookworms are found in every part of the world and their density is much higher in educational centres. They

love to live in shady corners of lawns, in libraries and in lonely spots of buildings. They are usually found sitting in the front row in classrooms, staring at their teachers and taking down notes as quickly as a teleprinter.

Physical Properties:

1. They have lean and thin physiques.
2. They are shy.
3. They have a pungent smell of knowledge.
4. They are invisible in playgrounds and their presence there cannot be detected even with the help of a microscope.
5. They are lighter than their own books with thousands of pages, but slightly heavier than air.

Chemical Properties:

1. Action of books: They have a great affinity for books and react instantaneously to them.
2. Action of Exams: It has been observed that in the presence of exams the rate at which they react with books increases.

Precaution: A normal person should take care to avoid bookworms because they can induce a strong bookwormish character into all surrounding objects, dead or alive.

Reproduced from The Call Beyond, Vol. 20, No. 2, p. 48, 1995

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

Permissible Selfishness

M wants to know:

How much of selfishness is permissible while a person is walking on the spiritual path?

Although at a deeper level, we are all one, the fact is that the Divine has chosen to manifest as distinct individuals. No matter whether a person lives a life in tune with the Divine or otherwise or anywhere in-between, a basic requirement is that the individual should live. Therefore, the urge to live and to look for the means of survival have been planted in each individual by the Divine. That, by itself, generally necessitates a certain degree of concentration on the self, which is also what the legitimate function of the ego is. However, in human beings has been planted not just the urge to live but also the urge to evolve. Although in the larger design, the purpose of individual evolution is evolution of consciousness on the planet, the individual is the unit of the collective, and it is the evolution of consciousness of individuals that would raise the consciousness of the human race. Evolution of individual consciousness requires the individual to concentrate on her consciousness. Even if a person wants to help others evolve, no individual can guarantee or take responsibility for the evolution of consciousness of anybody else, not even that of her near and dear ones. Those who have the receptivity may benefit from this person's evolution by subtle diffusion of a positive influence, but this is governed more by destiny than design. Finally, the

person who has decided to concentrate on the evolution of her consciousness has to be vigilant to use all work, all events and all circumstances in life as opportunities for spiritual growth. Even when a person decides to do some work designed to help others (e.g. a person deciding to work on a major issue like education, corruption or malnutrition) , the person knows that he may not be able to make even a dent on the problem, but yet the person gets involved in the work because the one outcome that is guaranteed is her own spiritual growth, which is the purpose of human life. Thus, there is a certain type of refined, diffuse and diluted selfishness that is not just necessary and permissible but even desirable on the spiritual path.

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.

Don't Be Dead Serious

Generally speaking, man is an animal who takes himself terribly seriously. To know how to smile at oneself in all circumstances, to smile at one's sorrows and disillusion, ambitions and sufferings, indignation and revolt – what a powerful weapon with which to overcome oneself. ... Surely it is not necessary to be always laughing; but liveliness, serenity, good humour are never out of place. And how helpful they are! With them the mother makes the home happy for her children; the nurse hastens the recovery of her patient; the master lightens the task of his servants; the workman inspires the goodwill of his comrades; the traveller helps his companions on their hard journey; the citizen fosters hope in the hearts of his countrymen.

The Mother

Feedback & Encouraging Words



Dear Dr. Bijlani,

Thank you for welcoming us warmly when we visited the Ashram. Thanks to you we are now home with precious memories. I enjoyed reading your books when I was on my way home to Japan. I really like all the books you have written for children. I saw my nieces yesterday and gave them your children's books. They all were so excited and thankful to you. I am attaching the photo that they show their regards to you. I read one of the stories to them and they liked it!

Now I have more things that I would like to do in my life, translating your children's books, and that makes me so happy and excited! I will contact you again once I finish translating 'Back to Health through Yoga'.

Best regards,

Midori (Imamura Kawano)

(In an e-mail dated 2 Feb 2020)

(Midori Imamura Kawano did at the Ashram the Course on Teaching Yoga in 2009)

Feedback on Workshop on Integral Education

Fifty B.El.Ed. students from Lady Shri Ram College for Women did a one-day workshop on Integral Education in the Ashram on 9 January 2020



Today's session gave me a lot to take away. A new kind of education, "Integral Education", has been shared with us. I'm sure it will help me a lot in my future career of teaching. Today, I got a reason to change my life's decisions in many spheres. I'm going to apply these lessons in my life. Apart from the lessons, I really liked the food that was served to us. The environment of the Ashram is very soothing and peaceful.

Anjali Chaurasia

Today's session was very enriching. We got to know about integral education in such detail. I would like to thank this workshop for throwing light upon such essential aspects of our lives. In the end, scoring ourselves to find out how healthy we are living our lives was really impressive, because usually we don't pay much attention to those things. Thank you so much for enlightening us.

Srijal

I am really grateful to experience this day. It reminded me of my school days and how my teachers used to impart knowledge. But today, in a real sense, those lessons have started making sense about life, goals and spiritual growth. And as a future teacher, it made me realize the true importance of Integral Education. The Ashram has a certain kind of peace and harmony that everybody looks forward to. May this place grow and always have the same warmth and peace.

Balpreet Kaur

Today, I got to know more about integral education. Apart from the lessons, I loved the selected music, prayers and chants. I enjoyed the experience.

Namita Singh

It was a cold morning, but we were welcomed so warmly which was very beautiful. I felt at ease and yet very impatiently ignited at the same time because of the aura of the space. A calm space to ask questions is all I think I seek, and I got a space today to do so. I hope the harmony creates many more symphonies.

Apoorva

Thank you for giving us exposure to such a wonderful experience. I liked the games we played, the activities we did and the food as well. It was an enriching experience. I got to learn many new things and a different perspective on things.

Chetna

It was an enriching experience. For me, the architecture of the Ashram – how it is designed, an open cafeteria with plants and greenery – was fascinating. For many years, I have been facing a problem and struggling when it comes to differentiating between the voice of the soul and the voice of the mind. But today, the way our teacher described the characteristics of the voice of the soul, it cleared my mind and dilemma. And the ultimate learning for me today was the Mother's quote: "Fault confessed must be forgiven".

Anjali Singh

Taking away a treasure to reflect up and manifest. It was a very well put together view about life and real-life conflicts that every human essentially faces.

Anonymous

The whole day has been very enriching and *a great experience to remember lifelong.*

Manika

The aura of this place is so pure that the time when I entered the gate, I felt the positive vibes here. It is so strong that despite the whole day, they didn't vanish. The warm hospitality and the aura around the people here are worth expressing. Thank you for such a great experience.

Anonymous

The session was indeed enriching. I'm hoping that whatever has been spoken today will help me understand myself a little better. I never have paid attention to lectures but today all I was doing was listening. I hope some day again I will get an opportunity to hear more of such things. A big thank you.

Lovey

Today is the day I learned about body, mind and soul. It really was an enriching experience where I got to know about issues I face in everyday life. Not only that, we had an amazing lunch and snacks. It was good to have simple yet very tasty food. The session not only enlightened me to have a healthy body but also a healthy mind. Thank you for this great experience and food.

Garima Saini

It's been an honour for me to be at such a beautiful place, where I got a golden opportunity to listen to great people. This session gives a glimpse of our roles as future teachers as well. I personally felt that this session is needed in everyone's life. Thank you.

Aanchal Jain

Thank you. Today's session was really amazing, and I've learnt a lot. The food was delicious and pure. I really loved the vibe, the positivity and happiness around. Just to end, I wish smiles for you all always.

Priya Arora

Today's workshop provided me a great experience and it will definitely help me out in how I am now going to look at the various things. It did change my perspective. Overall, it was an amazing day. I have experienced a lot of purity in a single day. Thank you.

Falak

The session was very pure and beautiful. It gave us a lot of points on which we can reflect upon. The music and bhajans that we listened to in between the sessions were very pleasant to hear and at the same time were giving us some life lessons.

Akansha

I am so glad that our teachers brought us at this Ashram. The environment was so relaxing and comfortable. *I loved each and every word spoken by the teacher here.* I am taking not only an experience and a memory but also answers to a lot of questions. I would look forward to their answers in my future to reduce any conflict within me. I am thankful and would love to visit again. Also, the food was very tasty.

Hitaishi

It was an enriching experience altogether. The workshop has helped me already in my personal life. I think now I know what direction I have to walk in and also when there is a situation that I'm stuck in, I'll be able to judge the best for myself as well as for the others. The teacher's sweet nature and polite attitude has really touched me. The way he talked about life, about the depths of it, that are otherwise hard to figure out, were so effortlessly taught by him and I'm inspired.

Ishita Ahuja

The session on integral education was *very insightful and enriching*. It was a comprehensive introduction to integral education and I'm eager to explore more about it by reading the books given to us. I particularly liked how the session was interspersed with melodious songs and interesting stories.

Srishti Sharma

It was a lovely experience. I learned a lot of things today, things that I already knew but never was so strong about them - like listening to the inner voice and practicing it is the most important and essential thing that I am taking back with me. Thank you for the tea, lunch and lovely books.

Aliza Minj

The session was full of so many little nuggets that are going to act as fertilizer for my emerging spiritual journey. I'm taking back a lot of warmth and growth and peace with me. I wish everyone at the Sri Aurobindo Ashram a lifetime of peace, warmth, growth, happiness and good health. Thank you, especially for the lovely tea and food.

Urvi Gupta

The workshop resonated very well with my being. The teacher was a very captivating speaker and the examples he gave were contemporary and helped in illustration of various aspects of integral education. I would love to be a part of any future workshops.

Smriti Sharma

Contact us

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

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

For information about Auro-Mira Service Society and the Kechla project, please visit the website www.auromira.in

Get in touch with Sri Aurobindo Ashram – Delhi Branch on:

Our website: www.sriaurobindoashram.net

YouTube: <https://youtube.com/sriaurobindoashramdelhibranch>

Facebook: <http://facebook.com/sriaurobindoashramdelhibranch>

Instagram: <https://www.instagram.com/sriaurobindoashramdelhibranch>

Twitter: <https://twitter.com/saadelhibranch>

Forthcoming Events

Sri Aurobindo Ashram – Delhi Branch

The Mother's Birthday

Friday, 21 February 2020

- | | |
|---------|---|
| 5.30 am | Prabhat Pheri |
| 7.00 am | Invocation: Srila Didi
Venue: Meditation Hall |
| 8.30 am | Pushpanjali at the Shrine |
| 11.30 | Inauguration of Art Exhibition
Venue: Swagat Block |
| 3.45 pm | Cultural Program by the Ashram youth
Venue: Hall of Grace |
| 6.15 pm | March Past, Lights of Aspiration
Venue: Samadhi Lawns |
| 6.30 pm | Four Aspects of the Mother
<i>(Reading by Tara Didi)</i>
Musical offering: Ashram Choir
Venue: Meditation Hall |

Sri Smriti, the exhibition of objects used or gifted by the Mother, will remain open on

Friday, 21 February 2020 from 10 am - 3.30 pm

Venue: The Ashram Library

Note

In view of two major events coming: the Hundredth Anniversary of the Mother's Final Arrival in Pondicherry on 24 April 2020, and the Hundred and Fiftieth Birth Anniversary of Sri Aurobindo on 15 August 2022, the Ashram is expanding its mailing list to reach out to more and more who may benefit from the teachings of the Master and the Mother. To get included in the Mailing List, please go to <http://erp.saaonline.net.in/addcontacts.cfm> to fill in a form, which will take you only a few minutes.

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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