

# THE CALL BEYOND

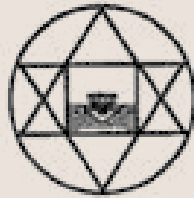
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*Heaven's call is rare, rarer the heart that heeds;  
The doors of light are sealed to common mind,  
And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by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

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



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## Death is Not the Opposite of Life

*Death is a passage, not the goal of our walk:  
Some ancient deep impulsion labours on:  
Our souls are dragged as with a hidden leash,  
Carried from birth to birth, from world to world,  
Our acts prolong after the body's fall  
The old perpetual journey without pause.*

*Sri Aurobindo ('Savitri', Book 2, Canto 6, p. 197)*

Death is an event after which a living body no longer has the features of life. Nobody has seen what it is that escapes from the living body during this radical transformation. That is why death is shrouded in mystery. It is commonly asserted without any evidence, but with great conviction, that the time of death is fixed right at the time of birth, and that nothing can be done to change it. It is also commonly believed, with some evidence but far less conviction, that a person can delay or hasten his death if he strongly wants it. Benefitting apparently from a strong will to live and confidence in self-healing, patients with incurable cancers often defy all statistics and live much longer than expected. More commonly, patients sometimes live for a few weeks after all hope is lost as if merely to reach a milestone such as a birthday or a child's wedding. Still more commonly, patients go steadily downhill in spite of all treatment once they have lost the will to live. Science

now has some partial but plausible explanations for these phenomena. The spiritual explanation provided by the Mother is that a person does not die till he gives his consent, may be only for “the hundredth part of a second”. As She says, there is always something in the person which, out of fatigue or disgust, says: “Well, Ah! Let it be finished, so much the better”.

There is an interesting verse in the Gita, which says that anyone who remembers God at the time of death (antakale) goes straight to Him (8:5). The verse brings to mind Mahatma Gandhi, whose last words were ‘He Ram’. One might say, Gandhi ji was lucky, and wish to be as lucky as him. But soon after that verse, the Gita asks Arjuna to remember God all the time (sarveshukaleshu), even while fighting in the war (8:7). Therein lies the catch. Only if a person has been remembering God all his life, will he be able to remember him during the last few moments of life. Behind Gandhi ji’s saying ‘He Ram’ at the end of his life was a lifetime of homework. He had been reciting the name of Ram all his life. That is why it was so natural for him to remember God as he fell after being hit by the assassin’s bullet. The next question that arises is, why God wants that we should remember Him all the time. Is God so egoistic that our remembering him satisfies His vanity? To understand this, let us digress a little, and think of a young boy who has just started smoking. He smokes either when nobody is watching, or when he is with his close

friends. He is particularly careful not to smoke when his parents are around. Suppose he is smoking, and suddenly he finds his father or teacher coming – his immediate reaction is to throw and hide the cigarette in a desperate bid to escape detection. In short, we do not want to be seen doing something bad when a person whom we respect or fear is watching us. We, however, forget that even when we think nobody is watching us, God is. If God, whom we respect (and often also fear) the most, is always watching us, we should be never doing anything bad. But still we do, because we are not conscious of God watching us. Now, let us return to the question of remembering God. If we will remember God all the time, we will be conscious of God's presence all the time. That is all what remembering God all the time really means: it does not mean that we should stop all work and just keep reciting His name mechanically. If we are conscious of God's presence all the time, we will not do anything bad. If we do not do anything bad, we will grow spiritually. Spiritual growth is the purpose of life. Hence, when God wants us to remember Him all the time, it is because He loves us, and wants us not to squander our lives without making any spiritual progress. He wants us to live a meaningful life, a life of purpose. If we have lived a good and meaningful life by being conscious of God's presence all the time, we are sure to think of Him also at the time of Death, and we deserve to walk into His arms after we die.



The body is subject to aging and decay. Like any machine, it cannot go on working for ever. Therefore death is a physical necessity. Death is also a spiritual necessity. The goal of life is spiritual growth, and most of us are unable to complete the journey of spiritual growth in a lifetime. Beyond a point, our body is too worn out to continue with this journey. We should be happy that death provides us a mechanism by which we are sure to get rid of this body, and get a brand new body to continue the journey further. How can we be reborn unless we are ready to die? Death not only clears the way for another opportunity to take a few more steps on our spiritual journey, it also helps us grow in this life. If we were assured of physical immortality, very few of us would be motivated to grow spiritually. A sinful life can be so engaging, so absorbing, and so entertaining, that it would not leave us any time, incentive or energy to live a better life. The certainty of death is a powerful force that restrains evil and encourages good deeds. That is why a person may grow spiritually more during the last few years of life than in the preceding several decades. This happens particularly when a person gets a few years to live after the diagnosis of an incurable disease like cancer. Not only does such a person himself experience accelerated spiritual growth, even those who are taking care of him go through a similar experience. However, the hope that we might get another opportunity to continue our spiritual journey

does not mean that we postpone spiritual growth to the next life. Till this body lasts, we should make use of each of the innumerable opportunities for spiritual growth that we are sure to get in the present life. As the Mother has said, "One must never wish for death. ... One must never be afraid to die."

TO WEEP BECAUSE... ..

To weep because a glorious sun has set  
Which the next morn shall gild the east again;  
To mourn that mighty strengths must yield to fate  
Which by that force a double strength attain;  
To shrink from pain without whose friendly strife  
Joy could not be, to make a terror of death  
Who smiling beckons us to further life,  
And is a bridge for the persistent breath;  
Despair and anguish and the tragic grief  
Of dry set eyes, or such disastrous tears.  
As rend the heart, though meant for its relief,  
And all man's ghastly company of fears  
Are born of folly that believes the span  
Of life the limit of immortal man.

*Sri Aurobindo*



## We Love to Hear From You

Thank you so much Sir. I like this Magazine very much. It's very engrossing. Thanks once again.

Sandeep Ghai

(in an e-mail dated 30 November 2018)

*Man is the only animal for whom his own existence is a problem which he has to solve.*

Erich Fromm

*In my early professional years I was asking the question: How can I treat, or cure, or change this person? Now I would phrase the question in this way: How can I provide a relationship which this person may use for his own personal growth?*

Carl Rogers

*Thinking is an experimental dealing with small quantities of energy, just as a general moves miniature figures over a map before setting his troops in action.*

Sigmund Freud

*The mind, once expanded to the dimensions of larger ideas, never returns to its original size.*

Oliver Wendell Holmes

## Indu Bala Pillay: A Much Loved Teacher

(28 October 1935 - 12 December 2018)



In the early hours of 12 December 2018, the curtain finally came down on a story that would be difficult to forget, the story of a person who had strolled the corridors of The Mother's International School and inhabited the quarters of Sri Aurobindo Ashram – Delhi Branch like a colossus for more than half a century. Indu Bala

Pillay, best known in the Ashram as Indu Didi, turned to Sri Aurobindo and The Mother while she was doing her BA, 'apparently' as a result of getting inspired by one of her teachers, Shri M.L. Parashar. 'Apparently' because Parashar ji would have taught so many, but perhaps none else was influenced the way Indu Didi was. The circumstance is only a trigger, may be just an excuse; the main thing is the receptivity of the one who is exposed to the influence. The other major influence, an anchor who put Indu Didi on the path of action, was the founder of Sri Aurobindo Ashram – Delhi Branch, Shri Surendra Nath Jauhar (commonly called Chacha ji). He provided her the karmabhoomi for life. Starting as a teacher for primary classes, she went on to be the Principal of The Mother's International School (MIS) in 1977, a position that she held with

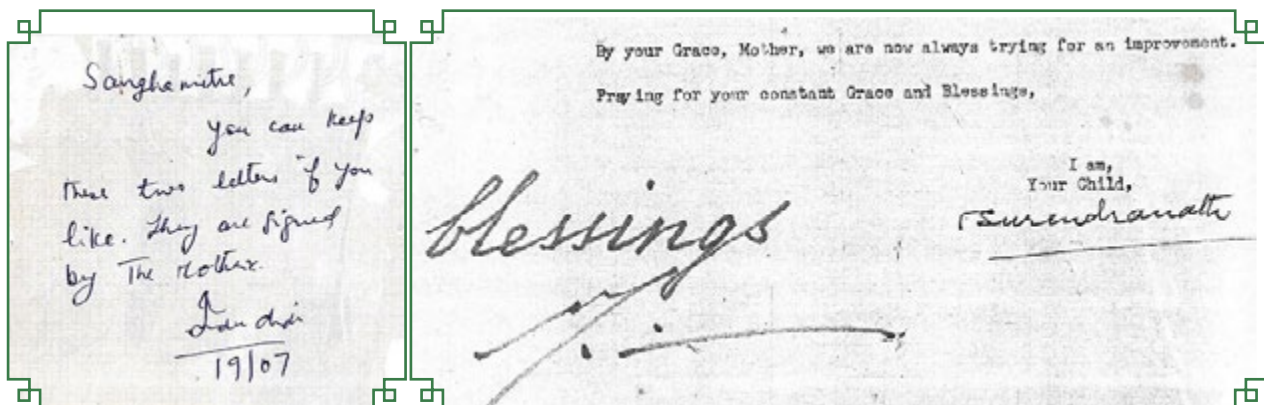
distinction till her superannuation in 1999, after which she was appointed Honorary Director of the School. It was during her tenure that MIS rose from a fledgling to become one of the best schools in the country. As one of her students, Navneeta put it, “Those days the school was synonymous with Indu Ma’am.” In spite of dealing with so many students, she knew each student individually, took care that each student’s talents were nurtured, and temperament catered to. Although so many students passed through her hands, she remembered their names even after they had left school. As Sanghamitra Ghosh, her colleague for decades, and the current Principal of The Mother’s International School said, “Indu Didi had an emotional connect with all who came in contact with her. ... .. She had a childlike simplicity. She would cry easily and laugh easily. ... .. She gave the teachers the freedom to innovate and experiment in the classrooms. ... .. She was very open to suggestions, and not only heard them but also implemented many of them irrespective of whom they came from. ... .. She was firm but never harsh.”

Indu Didi was a highly respected figure, not only in her school but in educational circles in general. She was the past Chairperson of The National Progressive Schools’ Conference (NPSC), and its Life Member.

Indu Didi was a gifted singer, and remembered a very large number of songs by heart. She was intelligent, and very well read. She loved literature, and had a deep

understanding of the classics from many countries. With her unique assets, she could have gone far, but she was concerned with making the school rather than herself. As Chacha ji's grandson, Pranjal, put it, "Indu Didi did not promote herself." She was fearless, spoke less, and used carefully chosen words. Once when asked her opinion about a dispute, she said, "I am on the side of the truth."

During the last few years, age had caught up with her. The passing away of her twin sister, Kamla, was a big jolt to her, after which her cognitive abilities started declining. She needed more and more help in taking care of her daily needs. But she still wanted to move about, using her walking stick, and kept going to the Meditation Hall sometimes when something was on, and often even when nothing was on, just to sit in peace. However, it was obvious that she is fading away. And, the failing frail bodily frame finally gave way and released her soul at 1.30 am on 12.12.2018 so that she could return to where she truly belonged: the Mother's lap.



*Indu Didi was an ardent devotee of The Mother. Early in her career, she wanted to move to Pondicherry to be closer to the Mother, but readily surrendered when the Mother told her that her work was in Delhi. The following is an extract from Indu Didi's diary.*

16th September, 1967

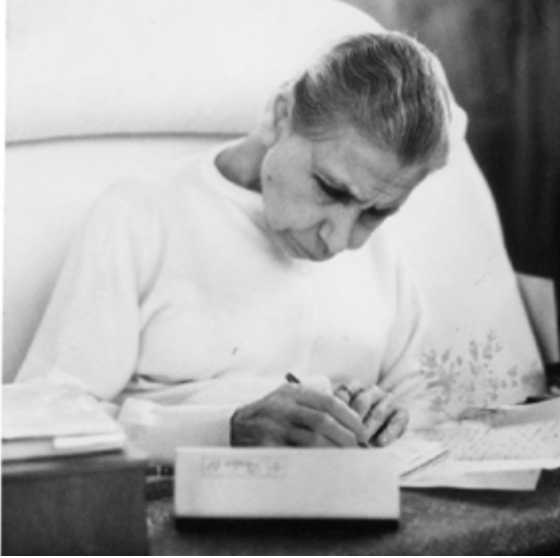
Divine Mother, make clear to me my part so that I may perform it to the best of my ability. Thou art making me free from all fear. Keep the True Consciousness ever awake in me. There is no other way in which I can do Thy work. There must be someone here on whom your Light may shine and through whom it may radiate itself. Divine Mother, is it vanity if I offer myself for that purpose? Is it some ambition that is overpowering me to ask for that boon? Then reject my request a hundred times. Or is it Thy will in me that expresses itself in these words. If that is so, make me worthy and grant to me peace and purity so that Thy work can be done....What is needed is Thy constant presence. If that is there all will be well.

My most adoring salutations to Thee.

Thy child.

(Courtesy: Ms Sanghamitra Ghosh)

## Reason Must Be The Master



It is a good thing to begin to learn at an early age that to lead an efficient life and obtain from one's body the maximum it is able to give, reason must be the master of the house. And it is not a question of yoga or higher realization, it is something which should be taught everywhere, in every school, every family, every home: man was made to be a mental being, and merely to be a man ... life must be dominated by reason and not by vital impulses. This should be taught to all children from their infancy.... The first thing which should be taught to every human being as soon as he is able to think, is that he should obey reason which is the super-instinct of the species. Reason is the master of the nature of mankind. One must obey reason and absolutely refuse to be the slave of instincts.... It is the basic wisdom of human life, purely human life: every human being who obeys anything other than reason is a kind of brute lower than the animals. That's all.

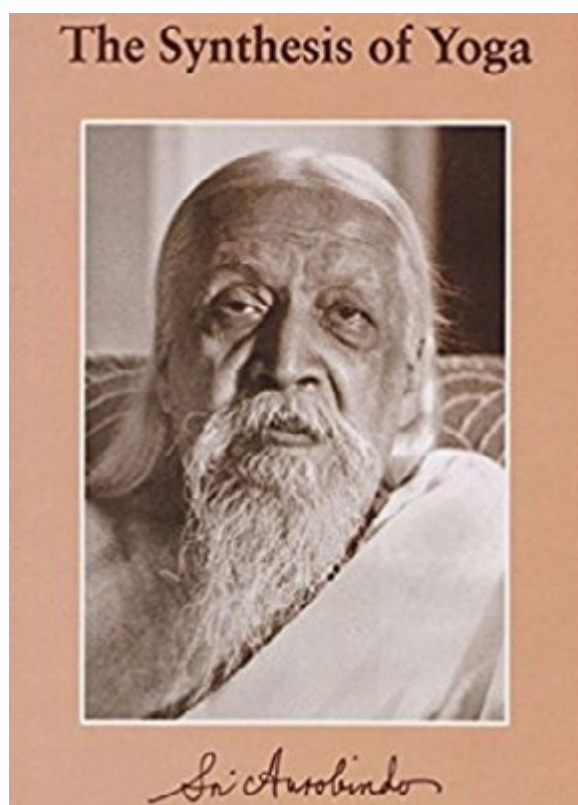
*The Mother ('Great Adventure', p. 11)*



## The Synthesis of Yoga

### THE YOGA OF SELF-PERFECTION

#### *The Principle of the Integral Yoga*



The principle of Yoga is the turning of one or of all powers of our human existence into a means of reaching divine Being. In an ordinary Yoga one main power of being or one group of its powers is made the means, vehicle, path. In a synthetic Yoga all powers will be combined and included in the transmuting instrumentation.

In Hathayoga the instrument is the body and life. All the power of the body is stilled, collected, purified, heightened, concentrated to its utmost limits or beyond any limits by Asana and other physical processes; the power of the life too is similarly purified, heightened, concentrated by the Asana and Pranayama. This concentration of power is then directed towards that physical centre in which the divine consciousness sits concealed in the human body. The power of Life, Nature-power, coiled up with all its secret forces asleep

in the lowest nervous plexus of the earth being, – for only so much escapes into waking action in our normal operations as is sufficient for the limited uses of human life, – rises awakened through centre after centre and awakens, too, in its ascent and passage the forces of each successive nodus of our being, the nervous life, the heart of emotion and ordinarily mentality, the speech, sight, will, the higher knowledge, till through and above the brain it meets with and it becomes one with the divine consciousness.

In *Rajayoga* the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of *Asana* and *Pranayama* the physical force of our being is stilled and concentrated, the life-force released into rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by this greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought-waves, liberated from distraction and dispersion, given its highest force of concentration, gathered up into a trance of absorption. But the one final end and the one all-important gain is that the mind, stilled and cast into a concentrated trance, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being.

The *triple way* takes for its chosen instruments the three main powers of the mental soul-life of the human being. *Knowledge* selects the reason and the mental vision,

and aims to see, know and be the Divine. **Works**, action selects for its instrument the will of the doer of works; it makes life an offering of sacrifice to the Godhead while **devotion** selects the emotional and aesthetic powers of the soul. All aim in their own way at a union or unity of the human soul with the supreme Spirit.

Each Yoga in its process has the character of the instrument it uses; thus the **Hathayogic process** is **psycho-physical**, the **Rajayogic** mental and **psychic**, the **way of knowledge** is **spiritual and cognitive**, the **way of devotion** **spiritual, emotional and aesthetic**, the **way of works** **spiritual and dynamic by action**. Each is guided in the ways of its own characteristic power. ... This unity at once suggests the possibility of synthetic Yoga.

**Tantric discipline** is in its nature a synthesis. It has seized on the large universal truth that there are two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature, and that Nature is power of the spirit or rather is spirit as power. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of the six lotuses is the opening up of the ranges of the power of Spirit. **Our synthesis takes man as a spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a higher spiritual force and**

**being and to perfect by that higher force so possessed and brought into action the whole of his nature.**

The principle in view is a self-surrender, a giving up of the human being into the being, consciousness, power, delight of the Divine, a union or communion at all the points of meeting in the soul of man, the mental being, by which the Divine himself, directly and without veil master and possessor of the instrument, shall by the light of his presence and guidance perfect the human being in all the forces of the Nature for a divine living. **The common initial purpose of all Yoga is the liberation of the soul of man from its present natural ignorance and limitation, its release into spiritual being, its union with the highest self and Divinity.** The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be **the first object of the Yoga**; its free enjoyment of the cosmic unity of the Divine becomes a **second object**; but out of that a **third** appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity.

A perfection has to be aimed at which amounts to the elevation of the mental into the full spiritual and

supramental nature. Therefore this integral Yoga of knowledge, love and works has to be extended into a Yoga of spiritual and gnostic self-perfection. As gnostic knowledge, will and ananda are a direct instrumentation of spirit and can only be won by growing into the spirit, into divine being, this growth has to be the first aim of our Yoga. The mental being has to enlarge itself into the oneness of the Divine before the Divine will perfect in the soul of the individual its gnostic outflowering. That is the reason why **the triple way of knowledge, works and love becomes the key-note of the whole Yoga**, for that is the direct means for the soul in mind to rise to its highest intensities where it passes upward into the divine oneness. That too is the reason why the Yoga must be integral. Integrality becomes then an essential condition of this Yoga.

We have seen that each of the three ways at its height, if it is pursued with a certain largeness, can take into itself the powers of the others and lead to their fulfilment. It is therefore *sufficient to start by one of them and find the point at which it meets the other at first parallel lines of advance and melts into them by its own widenings.*

*Sri Aurobindo (In the Arya, Vol. 5, No.4, 15 Nov 1918)*



## Difficult

Indu

Once upon a time an old man had two daughters whom he loved very dearly. As he grew up in years, he became worried about finding suitable matches for them. At last he succeeded in finding two boys, one a well-to-do farmer and another an industrious potter, for his two daughters.

Now the daughters were married and they lived happily with their husbands. The old man was content and devoted his time to bhajan and kirtan.

One day he decided to go to the houses of both his daughters to find out if they were happy and satisfied with their new homes.

He visited the house of his elder daughter first. Her husband, the farmer, had gone out to the fields and she was busy in her household duties.

“What shall I ask of God for you, my daughter? I pray to Him every day.”

“Father, I wish there are plenty of rains during the next few days so that our fields get proper water supply and we have nice crops this year.” “I shall pray to Him for rains”, he said.



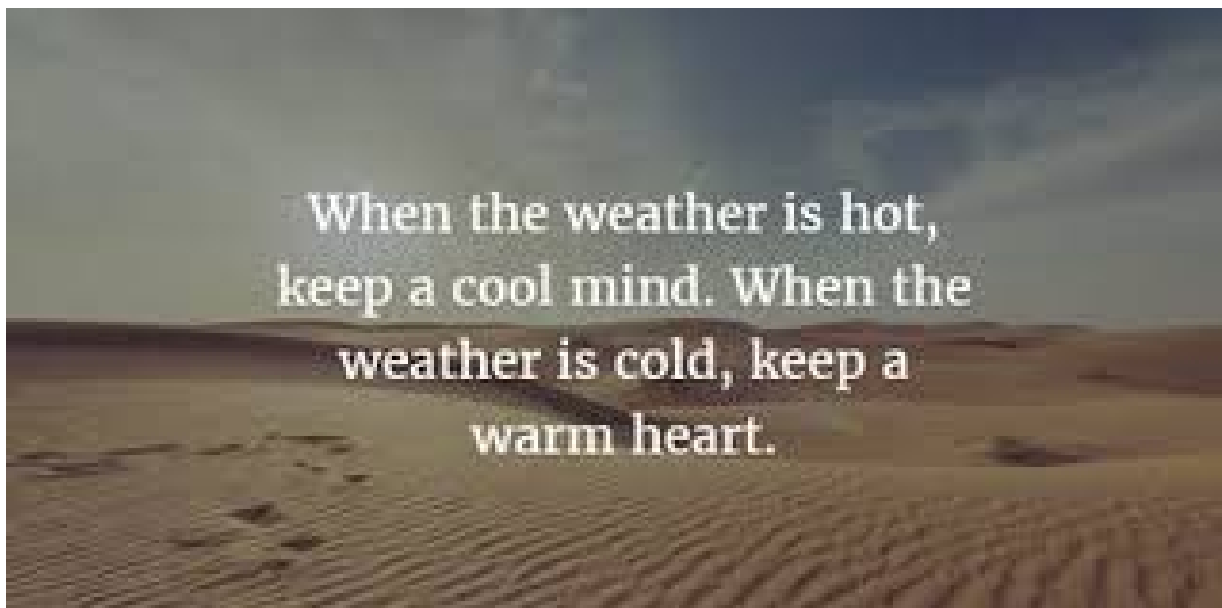
The second daughter was busy helping her husband in making beautiful earthen pots when the old man entered her house. She was delighted to see her father. “At last you thought of us”, she said. The old man repeated the question he had asked of his elder daughter.

“Father, pray to God that there are no rains for the next few days so that our pots do not get spoiled and we have a good lot ready to sell at the coming mela.”

The old man absent-mindedly nodded his head and came back. ‘Should he pray for the rains for the elder daughter or for dry weather for his younger daughter’ was the ‘to be or not to be’ question that racked his brain. But then in a flash he decided and begged, “God, you alone know what is best for everybody. You do what you think best.”

Courtesy: ‘Basant’

*(Reproduced from ‘The Call Beyond’, Vol. 18, No. 3, 1993, p. 39)*



## Life

Sri Aurobindo

*Mystic Miracle, daughter of Delight,  
Life, thou ecstasy,  
Let the radius of thy flight  
Be eternity.*

*On thy wings thou bearest high  
Glory and disdain,  
Godhead and mortality,  
Ecstasy and pain.*

*Take me in thy wild embrace  
Without weak reserve  
Body dire and unveiled face;  
Faint not, Life, nor swerve.*

*All thy bliss I would explore,  
All thy tyranny.*

*Cruel like the lion's roar,  
Sweet like springtide be.*

*Like a Titan I would take,  
Like a God enjoy,  
Like a man contend and make,  
Revel like a boy.*


*More I will not ask of thee,  
Nor my fate would choose;  
King or conquered let me be,  
Live or lose.*

*Even in rags I am a god;  
Fallen, I am divine;  
High I triumph when down-trod,  
Long I live when slain.*

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*This poem was a favourite of Indu Didi*

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Nothing can dim  
the light that shines  
from within.

— MAYA ANGELOU

GH

## End of an Era

*Reproduced below are a few selected messages received after Ms Indu Bala Pillay, Hon. Director, The Mother's International School, left for her heavenly abode on 12 December 2018.*



May God rest her soul.

A great educationist and a role model for all NPSC Members. She played a great role in shaping the NPSC. She is someone to whom I owe a great deal.

From her I learned a significant repertoire of transformational educational class room transaction experiences which shaped my own approach to experimentation in that sphere.

She will leave behind a big vacuum.

With gratitude and love,

Kuriakose J Vari

Former Principal, Modern School  
(in an e-mail dated 12 Dec 2018)

### WhatsApp messages:

End of a chapter...an era passes away.

Dr. Annie Koshy  
Principal, St. Mary's School

That era of fighting for liberal education sadly comes to an end.....May her soul rest in peace.

Ms. Suman Kumar  
Principal, Bluebells International School

She was so strong and clear in her thinking.

Ms. Meera Balachandran  
Former Principal, Ramjas School, RK Puram

Loss to the world of Education.

Anuradha Joshi  
Principal, Sardar Patel Vidyalaya



## Feedback & Encouraging Words

### Feedback from IIT Students

*Fifteen students of IIT-Delhi attended a course 'Decision Making Based on Self-discovery' conducted by the Ashram from 22 October – 5 November 2018*



I think that this course has taught me that it's okay to be different. We are all on our paths, learning and growing in our own ways. Inner peace is something we all strive for but I am lucky to realize it early in my life.

I loved the practical sessions. I wish more of them were held.  
Sarhthak

This is the first course where I faced no exam. But this doesn't mean that I haven't learned anything. So this course is a perfect example of the study pattern that should be adopted by educational institutions in India. This pattern can make studying and learning also a passion like the other passions such as sports, acting, dancing, etc.

Aditya Kumar



I learnt that our culture has a lot to learn from.

Vipul Baloda

I learnt how to live a stress free life by matching our expectations with actual conditions.

Ankit Kumar

This course can be turned into a regular semester course. It taught so many important things in such a short period of time. It improved our way of seeing life and the world.

Maneesh Kumar

Covered many things which are nowhere taught.

Laxman Kumar Meena

### **Spiritual Experience in the Meditation Hall**

After I met with you I went and sat in the Meditation Hall. Immediately as I sat down I felt that the Mother was looking very intently at me. The feeling persisted for the full 15 minutes I was there. And when I got up to go over and bow in front of her picture it seemed that her eyes and head turned a bit to follow me. At first I thought it was something that I was imagining, but as I went to either side of her picture and then back and forth, it really seemed that her eyes and even her head moved as I moved from right to left and back again.

Name withheld to protect privacy  
(in an e-mail dated 24 November 2018)

## Feedback on Spiritual Retreat

*A one-day Spiritual Retreat was organized by the Ashram on 23 November 2018, which was attended by 30 participants*



It was a wonderful experience! I don't have words to express myself.

It seemed that everything fell in place. How the Divine plans for us! I got a glimpse of how the Divine plans for each one of us. Specially, it happened to me today. I was in such a low life condition, low and depressed... but all my doubts and questioned were answered. I saw a new ray of hope.

I always believed in the Divine, but still, I don't know how, I was losing hope. Today, I am full of gratitude, for reinstalling my lost faith and my inner strength. Now my goal is clear and I know the path I should follow, at least try to follow, by making better choices.

Thank you so much for awakening the YOGI in me.

Now I know my true calling.

Sharmila Gupta

A very immersive experience.

Vijayluxmi Bose

A wonderful lecture regarding taking decisions, listening to the soul, emotions, or the intellect.

Dr. Gita Mehrotra

A very good experience. A very practical presentation of Vedanta, and how practicing it in our lives gives joy, expansion of our inner Self and lessening of stress. For me, it was bringing Vedanta into our daily lives in a practical way.

I think youngsters will understand and accept these ideas readily for living happily.

Narayany Sengupta

The retreat has been a significant moment in my spiritual journey. I have understood how to identify the soul's voice/ the Divine voice inside me better. Of course, it is not easy, but I feel I understand myself better.

The time spent in the Ashram was truly a gift. I wish I could be here more often.

Ayesha Sarkar

Overall it was a beautiful experience, though in one day it's difficult to cover everything. Getting a glimpse of Sri Aurobindo and The Mother always generates divine feelings, which give happiness and peace.

Reena Naik

This was the first time I have attended a spiritual retreat. It was simply awesome. A divine experience with so much inner fulfilment – cannot be expressed in words. The talk in the morning, the Bhajans, the tour of the ashram – everything was very enjoyable.

Usha Sadasivan

I very much enjoyed the deep relaxation and experienced my body fully relaxed for the first time.

Vipul Nair

This retreat has been a wonderful experience for me. Very touching in the deepest inner being. Starting from the intellect towards inner Self through music, asanas, explanations and also by example.

Luisa Fernando Cubillos  
(guest from Colombia)

Excellent program for rejuvenation of body, mind and soul. I would definitely recommend this program/retreat to other parents and I look forward to attending such programs in the future. Thank you for giving me an opportunity to be part of this.

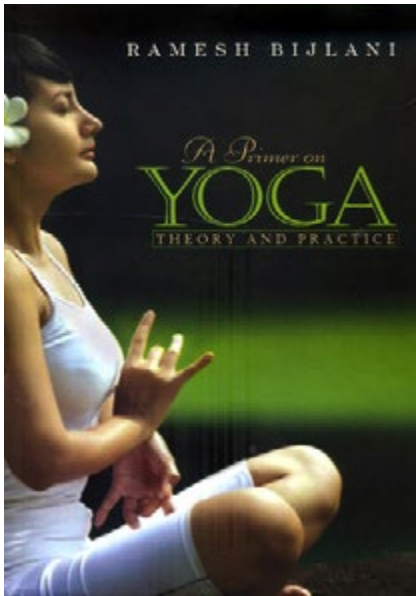
Mini Govindan

### **Feedback on the book 'How Many Ice Creams – One or Two?'**

This is a more valuable lesson for kids than what they can generally find in books: how to live a life of joy that comes when one transcends the narrow self and lives in a spirit of oneness. Soham (my nephew) was telling this to all the three younger kids in the house today. Isn't it amazing how the innocence of kids leads them to grasp the right way of being and acting so much easier than in grown-ups. All they need is an inspiration and it seeps right through their being.

Manan Bindal  
(in a WhatsApp message on 26 November 2018)

## Feedback on the books 'What is Spiritual About Being Punctual' and 'A Primer on Yoga'



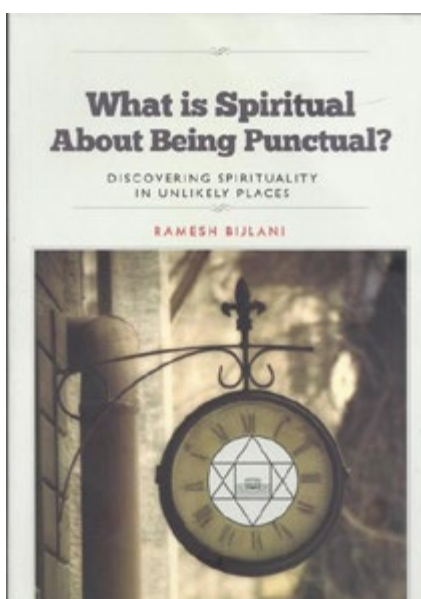
I just returned back day before from the Himalayas. I spent my free time during the cycling trip in Kumaon region reading the two books that you gifted me.

A lot of my questions were answered by reading 'What is Spiritual About Being Punctual' and I got a lot of new insights too.

The day I start my my teachers training course I would make 'A Primer on Yoga' a compulsory text for the same. It has everything that is required to create the perfect foundation for any teacher or student of yoga .

Amitabh (Bhatia)

(in an e-mail dated 30 November 2018)



## Feedback on the book 'What is Spiritual About Being Punctual'

I have read a few items in 'What is spiritual About Being Punctual' and they appealed to me as highly readable combinations of refined commonsense and mystic knowledge.

Manoj Das

(Eminent English and Oriya writer)

(in an e-mail dated 8 Dec 2018)



*'A Primer on Yoga' is a book with a chapter on each of the major traditional yogas – hatha yoga, raja yoga, yoga of the Gita and tantra yoga – which Sri Aurobindo has incorporated in his 'Synthesis of Yoga'. It also has a chapter on Sri Aurobindo's and the Mother's yoga, integral yoga. In addition, it has answers to more than 30 frequently asked questions about yoga, and a DVD on the physical practices of yoga.*

*The title of the book 'What is Spiritual About Being Punctual' is misleading; it is the subtitle 'Discovering Spirituality in Unlikely Places' that tells what the book is about. The book has 35 alphabetically arranged short essays on topics which are generally not associated with spirituality, but these essays bring out how all these topics do have a spiritual angle. The topics include Administration, Advertising, Business, Conversation, Driving, Gossip, Management, Marriage, Parenting, Politics, Queue, Shopping, and even War.*

*'How Many Ice Creams – One or Two' is a children's book. The story revolves around a child who makes a conscious choice to buy two ice creams so that he can give one to a poor child. Then he goes through an inner turmoil because he is not sure whether he has done the right thing. Finally, he realizes that mental analysis is leading him nowhere. He has done the right thing. Period.*

*All these three books are available at SABDA, the bookshop in Sri Aurobindo Ashram – Delhi Branch. 'What is Spiritual About Being Punctual' and 'How Many Ice Creams – One or Two' are also available as e-books on amazon.*



## Contact us

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## Feedback

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