

# THE CALL BEYOND

VOLUME 43 NO.2

15 FEBRUARY 2018



*Heaven's call is rare, rarer the heart that heeds;  
The doors of light are sealed to common mind,  
And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by some strong hand to breathe heaven-air...  
-Sri Aurobindo  
(Savitri, Book 11, Canto 1, p. 689)*

An Online publication of  
SRI AUROBINDO ASHRAM - DELHI BRANCH  
[www.sriarobindoashram.net](http://www.sriarobindoashram.net)

## Contents

<i>editorial</i> . . . . .	3
• <i>Let a Thousand Flowers Bloom</i> . . . . .	3
<i>dialogue</i> . . . . .	6
<i>article</i> . . . . .	13
• <i>Ego, Love and Surrender: three words much used, and abused</i> .13	
<i>words of the Mother</i> . . . . .	15
• <i>The Sublimest of Adventures</i> . . . . .	15
<i>hundred years ago</i> . . . . .	16
• <i>The Synthesis of Yoga</i> . . . . .	16
<i>twenty-five years ago</i> . . . . .	20
<i>inspiration</i> . . . . .	21
<i>poetry</i> . . . . .	23
• <i>Just You Wait</i> . . . . .	23
<i>appreciations</i> . . . . .	24
<i>notice board</i> . . . . .	32
• <i>Golden Jubilee Celebrations of Auroville</i> . . . . .	32
• <i>Contact us</i> . . . . .	33

*Highlights*  
*Parenting: Pages 3, 6 & 23*

## editorial

### Let a Thousand Flowers Bloom

*The mind has to be consulted in its own growth.*

*Sri Aurobindo's second principle of education*



The number of aspirants for getting into the 2,000-odd seats available in the Indian Institutes of Management (IIMs) every year is currently about 200,000. That each seat is being chased by 100 aspirants is partly due to

parental pressure. High living and simple thinking being the norm today, the prevalent simple thinking is that the aim of life is to be happy; to be happy, one needs a big car, a big house, and lots of stuff that makes life comfortable; to get all these things one needs lots of money; and to get lots of money one needs a well-paid job. The best-paid jobs are probably available today to engineers with an MBA. Therefore, almost every parent wants his child to get into an IIT, and then into an IIM. The age at which the parental pressure starts building up is coming down. Even children in primary school are being made conscious of the need to excel in academics. By the time the child is in middle school, he is told that sports are a waste of time, and so are music and art. What the parents are forgetting in their anxiety to see their child 'well-settled' are some basic facts. Each child is born different, and has some unique talents as well as some weaknesses. The child is happiest doing a job in which his strengths are well utilized, and his weaknesses do not matter. If allowed and encouraged to do the job that he can do best, what



he does for a living coincides with what he enjoys doing. Since a good part of the day is spent making a living, being in the right job becomes an important determinant of happiness. The right job for everyone is not that of an engineer turned manager. Let us see some of the consequences of the naïve **thinking that prompts** parents, with all the good intentions, to push the child towards a career for which he may be ill equipped.



First, the child's childhood is destroyed. The child is buried under books when he should be playing; is burdened with worries when he should be carefree; and looks upon his parents as tormentors rather than mentors. Secondly, the child may or may not succeed in fulfilling the parental ambitions. If he does, he may find that he was not made for what he is doing, and is therefore unhappy. If he does not, he may feel that he has missed the bus of life and go into a depression. Under the best-case scenario, he may fulfill the parental ambitions, and also enjoy what he is doing, but even that does not guarantee happiness because he may start looking for happiness in money and material, where it does not reside. Neither at home, nor at school, and not even the subtle vibrations that he picked up from the society, ever taught him how to be happy.

Let us now approach the issue from a different angle. Suppose A, who had more aptitude for music than engineering, becomes an engineer; and B, who had aptitude for engineering ends up being

a schoolteacher. A becomes an engineer, but his heart is in music, and he is therefore unhappy. A is an engineer, but because he was not made for it, the country gets a mediocre engineer. The country also loses an excellent musician that A could have become. B fails to become an engineer because he could not crack the entrance tests, although he was intelligent enough to complete the engineering course. Given a chance, he would have made an excellent engineer because he had the aptitude for it. But he could not get the chance because of many like A, who were slightly more intelligent, or simply luckier with the entrance tests. The result is that he is unhappy, and the country gets a disgruntled teacher. The country also loses an excellent engineer.

What is the way out? First, let the child be exposed to a wide range of activities. Let the child struggle and discover what he is really good at. Secondly, let the parents and teachers observe what it is in which the child is so absorbed that he loses track of time. Thirdly, let the child also have time to do nothing, so that the child's creative talents can bloom. Finally, let the child learn that it does not really matter what he does, or what he becomes. The important thing is to be a good person, and to do what one is made for. With this combination, one has done all that can be done to be happy. Beyond that, happiness depends more on how we look at life than on what we get in life. To learn how to be a good person, the child needs example, stories, and situations that take him towards the deeper truths of existence. That will not only make him a good person, but also give him the key to the joy that is not vulnerable to the vicissitudes of life.

---

*See also the related 'Dialogue' on the next page*

---

## dialogue

The Editor of *The Call Beyond* was asked by the editor of the *Parent Circle* to answer a few questions on raising spiritual children. Excerpts from his answers appeared in the October 2017 issue of the *Parent Circle*. Here are the questions and answers.

*1. How can one explain spirituality to a young child since it is more abstract than religion?*

Neither spirituality nor religion can or need be ‘explained’ to a young child. But there is a lot that the parents and teachers can do to raise children who would spontaneously and happily make spiritual choices in life. What they can do may be divided into three categories – activities that have been designed for that purpose; opportunities that are used well because the parent or the teacher is vigilant; and the example that the parent or the teacher sets for the child.

What can be **designed** are stories, questions and problems. Plenty of such material is available, but there is always scope for the parents and teachers to create more.

The **opportunities** that can be used come disguised in many forms, but two broad categories may be mentioned. **First**, if the child has done something good, the child should be encouraged. The encouragement should be specific, such as “you have been kind”, or “you have been helpful”, rather than non-specific such as “you are a good girl/boy”. Further, the child should be engaged in a reflective exercise to bring out from the child how the child felt when he did the good thing, or made the right choice. The child would invariably say that the action gave immense joy. Further, one should not be hasty in judging a child’s actions. For example, if a child is seen ‘playing’ with an insect, we should not react by



saying, “You have so much homework to do, and you are playing with an insect”, or “Stop troubling the poor insect”. It is quite possible that the child is actually trying to help the insect, which is upside down, to be the right way up. **Secondly**, if the child has done something wrong, the child should again be led towards a reflective exercise; now the child would say that doing something wrong made the child feel guilty. Even more valuable

as an opportunity is a situation in which the child did something wrong, tried to hide it, but eventually makes a confession. For such situations, the Mother (of Sri Aurobindo Ashram) has given a golden dictum which every parent and teacher ought to remember: **a fault confessed should never be punished**. Instead, a reflective exercise is a must. What the reflection will bring out is that till the child had not confessed, he felt guilty and had recurrent uneasiness. The confession, on the other hand, brings immense relief to the child, and the relief itself is a joy because it ends the uneasiness that the child was unable to get rid of in any other way. **What the reflection achieves in all these situations is that it inculcates in the child awareness of an in-built system of reward and punishment**. The joy of doing the right thing is the reward; and the sense of guilt and recurrent uneasiness are the punishment for doing something wrong. Internalizing this message is the single most important thing that can happen to a child from the spiritual point of view. This message means that the child would not expect a reward from the parent or the teacher for doing something right. Even more

important, the child would not refrain from doing something wrong merely out of fear of punishment that may be given by the parent or the teacher. The external punishment the child may be able to escape, but the child knows that the punishment that comes from within is the one that he can never escape.

*Finally*, children learn more from **example** than preaching. They are sharp, very fair, and ruthless observers. What they see the parents or teachers doing affects them more than whatever else the parents and teachers might do to inculcate spiritual values in the child.

### *2. What are the benefits of raising spiritual children?*

The child experiences the joy of loving and giving. This joy not only surpasses the happiness that comes from getting something, it is also the happiness that is in the child's own hands. We can always give; nobody gets everything that the person may want. That is how the child learns how to get the best version of happiness without depending on anybody else. In other words, this leads the child to the discovery that the true source of genuine and lasting happiness is within us. Further, the actions that bring such happiness to the child are also good for the society. **Thus the benefits of raising spiritual children are two-fold: happier children and a better world.** The two, in fact, are in the long run inseparable.

### *3. What are some simple spiritual practices that can be practised by kids at home?*

Strictly speaking, there are no visible practices that are mandatory in spirituality. But what may be done, without making of it a mechanical ritual, is that the child may be introduced to the practice of **praying at least before eating, at the end of the meal, and at bedtime**. With



time, it may be further extended to starting all work with a prayer, and ending all work with a prayer. The prayer could be very simple. For example, “Thank you, God”, is enough. It is not only enough, it is the best prayer, and a complete prayer. And, once again, example is better than precept. I have tried it with children as young as 6 months old. Before we start eating, if the child shows a tendency to pounce on the food, just say calmly, let us first thank God. Say “Thank you, God” yourself, and then tell the child, now we can start eating. Within a few months, the child will start speaking, and will join you in the prayer.

#### *4. Can non-believers who don't conform to any religion raise spiritual kids?*

Non-believers and those who do not conform to any religion are two different categories. Happily, those who do not believe in God, or in an entity that is all-knowing and all-powerful, are very few. Most of even these few are fashionable atheists rather than convinced atheists. **Such persons would perhaps still subscribe to a rational system of ethics such as humanism.** They can inculcate ethical behaviour in their children using the same stories and questions, exploiting opportunities in the same way, and setting good examples in the same way as parents trying to inculcate spiritual values in their children. Then what is the difference? The difference is that if values are inculcated exclusively on rational grounds, that leaves the child highly vulnerable to the inevitable shocks of life. Just because somebody's actions are highly ethical, does not make that person immune to a road accident, a failed marriage, a heavy financial loss, or an incurable illness. A person who wants to use rationality as the exclusive guide because he does not believe in God, finds it much

more difficult to handle these situations with equanimity than a deeply spiritual person. **Therefore, if the non-believer succeeds in transmitting atheism also to his children, he is leaving them rather poorly equipped to handle the vicissitudes of life.**

Now coming to the second category, that is, people who do not conform to any conventional religion, but are spiritual. These are the people who are our hope for a better world. While the overall influence of religions has been positive, there is no religion that has also not fostered division, hatred and violence without professing to do so. The main difference between religion and spirituality is that **religion may be, in practice, restricted to what is outside, whereas spirituality is primarily about inner churning and inner work.** Thus, a religious person may observe rituals and ceremonies, lay great emphasis on visible aspects of religion such as dress and food, and still lead an unexamined life. On the other hand, a spiritual person feels no need for any rituals, may hardly do anything visible, and yet live a life inspired by love and oneness. **Spiritual people raising spiritual kids is the way to making the world a better place to live in.**

*5. Can you explain briefly to the parents what spirituality is.*

The word spirituality comes from 'spirit', the 'spirit' in the same sense as in the sentence, 'the spirit of the painter is there in her painting'. What we mean when we say so is that, although not very obvious, some vital aspect of the painter has entered her painting. Similarly, spirituality is based on the worldview that there is an all-pervasive, although ordinarily invisible, presence of the Creator in Its creation. This universal presence is called the Spirit of the Creator, or the Divine. The Spirit, in an individual, is called the soul. The spiritual worldview is not rational, but can be rationalized,

and can stand rational analysis reasonably well. That is how we get spiritual philosophy. However, the genuine basis of spirituality is not philosophy, but mystical experience. The total experience, a constant contact with the Divine, and the capacity to organize life entirely around this deeper consciousness are, no doubt, confined to a select few. But almost everyone has a dim awareness of something beyond the obvious, has experienced glimpses of the Divine within and without, and has at least occasionally responded to the call of the Divine.

**Some of the principal tenets of spirituality are:**

- The world is not an accident, but the conscious creation by an all-knowing, all-powerful entity.
- The Creator of the world has in it, and beyond it, an all-pervasive presence.
- Having created the world, the Creator has not abandoned it, but continues to play a vital role in running it.
- The purpose of human life is to live in such a way as to become more aware of the presence of the Creator and Its seen or unseen hand behind all happenings.

**Spirituality is neither meant to be just a thrilling experience nor is it a subject for intellectual entertainment.** It has practical implications because it gives a fundamental basis for the oneness of all creation. Oneness leads to love; and love leads to giving, caring and sharing. Unfortunately spirituality acquired in India, particularly over the last one thousand years, a life-negating tilt, which led to a dichotomy between worldly and spiritual life, and also to much neglect and

degeneration of worldly life. However, the same worldview can be the foundation of a life-affirming vigorous and vibrant culture, as was the case in India of the Vedic times. Several recent spiritual seers and thinkers, such as Sri Aurobindo, Swami Vivekananda, Mahatma Gandhi and Rabindranath Tagore tried to correct the distortion that had crept into Indian spirituality, for which the country has paid a heavy price. The case for life-affirming spirituality is very simple. The world is a manifestation of the Divine. Since the Divine is real, its manifestation cannot be unreal. Therefore, the world should not be rejected as a piece of falsehood. The world is an imperfect manifestation, but it is not incapable of moving towards perfection. Therefore, we should not reject the world but should instead seek to reduce its imperfection. This is a uniquely human responsibility, because we are the only species that aspires for perfection, and has the ability to work towards it. As Sri Aurobindo says in *Savitri* (Book 1, Canto 4):

*A mutual debt binds man to the Supreme:  
His nature we must put on as he put ours;  
We are sons of God and must be even as he:  
His human portion, we must grow divine.*

---

*Please see also the related 'Editorial', page 3*

---





## article

### Ego, Love and Surrender: three words much used, and abused

Pragya Taneja

#### Ego

Ego is the false sense of identity that we see life and ourselves with, and that keeps us from realising our true selves. It is said by the mystics and in various spiritual traditions, that what we truly are is nothing new for us. It is known to us and is merely revealed once the veil of ego is lifted. In essence we are all one with the universe and the Supreme Consciousness. Whatever keeps us away from this knowing, whatever keeps us from being able to distinguish the real from unreal, whatever makes us dual and perceive differences instead of the truth of oneness is ego. Obstacles to love, warmth, and compassion can only exist in a dualistic state of identification. This is the negative side of ego. But it is the same ego that also prompts us to take the initiative to remove these obstacles. That is the positive side of ego.

*She was the single self of all these selves,  
She was in them and they were all in her.*

*This first was an immense identity  
In which her own identity was lost:*

*What seemed herself was an image of the Whole.*

*- Sri Aurobindo*

*('Savitri', Book 7, Canto 7, p. 557)*

#### Love

Love is the true nature of the human being. It is said that love and fear are actually the only two primary emotions that exist. The rest are all a part of these two. Love is an experience that arises out of the sense of yoga/union of the individual with the Supreme Consciousness.

Love is the byproduct of oneness. Love is all encompassing and doesn't judge one against the other. As a Zen story goes:

Disciple: Master, what is Love?

Master: The absence of Fear.

Disciple: What is it that we fear?

Master: Love.

*Love must not cease to live upon the earth;  
For Love is the bright link twixt earth and heaven,  
Love is the far Transcendent's angel here;  
Love is man's lien on the Absolute.*

*- Sri Aurobindo  
(‘Savitri’, Book 10, Canto 3, p. 633)*

## **Surrender**

Surrender is an attitude and a way of living. Every action (including the physical practices of yoga), when it is surrendered to the Divine Will is yoga. Surrender to the Divine is the annihilation of the self, of the ego, that keeps one from being united with the Divine. The path of surrender entails surrendering of desires, expectations, doubts and fears. It helps us become humble and flow with life without offering any resistance to what is.

*This Light comes not by struggle or by thought;  
In the mind's silence the Transcendent acts  
And the hushed heart hears the unuttered Word.  
A vast surrender was his only strength.  
A Power that lives upon the heights must act,  
Bring into life's closed room the Immortal's air  
And fill the finite with the Infinite.*

*- Sri Aurobindo  
(‘Savitri’, Book 3, Canto 2, pp. 315-316)*

---

*Pragya Taneja has just completed a course on Teaching Yoga conducted in Sri Aurobindo Ashram – Delhi Branch. This article is an answer that she wrote in response to a question asked in a test conducted during the course.*

---

## *words of the Mother*

### **The Sublimest of Adventures**



There is a moment when life such as it is, the human consciousness such as it is, seems something absolutely impossible to bear, it creates a kind of disgust, repugnance; one says, “No, it is not that, it is not that; it can’t be that, it can’t continue.” Well, when one comes to this, there is only to throw in one’s all – all one’s effort, all one’s strength, all one’s life, all one’s being – into this chance, if you like, or this exceptional opportunity that is given to cross over to the other side. What a relief to set foot on the new path, that which will lead you elsewhere! This is worth the trouble of casting behind much luggage, of getting rid of many things in order to be able to take that leap. That’s how I see the problem.

In fact it is the sublimest of adventures, and if one has in him in the slightest the true spirit of adventure, it is worth risking all for all.

*- The Mother*

*The Great Adventure. Pondicherry: Sri Aurobindo Ashram, 2009 reprint, p.2.*

## *hundred years ago*

### **The Synthesis of Yoga**

#### Hathyoga



Samadhi assumes a great importance in a Yoga of Knowledge, as a means for rising to a higher level of consciousness. There are almost as many ways of arriving at Samadhi as there are different paths of Yoga. All Yoga is in its nature an attempt and an arriving at unity with the being, with the consciousness and with the bliss of the Supreme; which can only be gained by rising to a higher level and intensity of consciousness than our ordinary mentality possesses. Samadhi offers itself as the natural status of such a higher level and greater intensity. There are two great disciplines, Rajayoga and Hathayoga, which in spite of the wide difference of their methods from that of the path of knowledge have Samadhi as their final justification.

Hathayoga is a powerful, but difficult and onerous system whose whole principle of action is founded on an intimate connection between the body and the soul. The body is not to the Hathayogin a mere mass of living matter, but a mystic bridge between the spiritual and the physical being. The whole aim of the Hathayogin may be summarised as an attempt by fixed scientific processes to



give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed casual vehicle.

Hathayoga is, in its own way, a system of knowledge; but while the proper Yoga of Knowledge is a philosophy of being put into spiritual practice, a psychological system, this is a science of being, a pscho-physical system. Hathayoga, also, is a path, though by a long, difficult and meticulous movement, *duhkhamaptum*, to the Supreme.

All Yoga proceeds in its method by three principles of practice; first, purification, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system; secondly, concentration, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; thirdly, liberation, that is to say, the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature. The enjoyment of our liberated being which brings us into the unity or union with the Supreme, is the consummation; it is that for which Yoga is done.

The two main members of Hathayoga's physical discipline, to which the others are mere accessories, are asana, the habituating of the body to certain attitudes of immobility, and pranayama, the regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body. The Hathayogic system of Asana has at its basis two profound ideas which bring with them

many effective implications. The first is that of control by physical immobility, the second is that of power by immobility.

The first object of the immobility of the Asana is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The experience in the practice of Asana is not that of a cessation and diminution of energy by inertia, but of a great increase, inpouring, circulation of force. The body accustomed to work off superfluous energy by movement, is at first ill able to bear this increased and this retained inner action and betrays it by violent tremblings; afterwards it habituates itself and, when the Asana is conquered, then it finds as much ease in the posture, however originally difficult or unusual to it, as in its easiest attitudes sedentary or recumbent.



The body, thus liberated from itself, purified from many of its disorders and irregularities, becomes, partly by Asana, completely combined by Asana and Pranayama, a perfected instrument. The gross body begins to acquire something of the nature of the subtle

body and to possess something of its relations with the life-energy; that becomes a greater force more powerfully felt and yet capable of a lighter and freer and more resolvable physical action, powers which culminate in Hathayogic *siddhis* or extraordinary powers of *garima*, *mahima*, *anima* and *laghima*. Moreover, life ceases to be entirely dependent on the action of the physical organs and functionings, such as the heart-beats and the breathing. This can in the end be suspended without cessation of or lesion to the life.

The higher use of Hathayoga depends more intimately on Pranayama. Asana deals more directly with the more material part of the physical totality, though here too it needs the aid of the other; Pranayama, starting from the physical immobility and self-holding which is secured by Asana, deals more directly with the subtler vital parts, the nervous system.

The first objects of the Pranayama are to purify the nervous system, to circulate the life-energy through all the nerves without obstruction, disorder or irregularity, and to acquire a complex control of its functionings, so that the mind and the will of the soul inhabiting the body may be no longer subject to the body or life or their combined limitations.

The mere function of breathing into and out of the lungs is only the most sensible, outward and sizeable movement of the Prana, The Breath of Life in our physical system. The Prana has according to Yogic science a fivefold movement pervading all the nervous system and the whole material body and determining all its functionings. The Hathayogin seizes on the outward movement of respiration as a sort of key which opens to him the control of all these five powers of the Prana. He becomes sensibly aware of their inner operations,

mentally conscious of his whole physical life and action. He is able to direct the Prana through all the *nadis* or nerve-channels of his system. He becomes aware of its action in the six *chakras* or ganglionic centres of the nervous system, and is able to open it up in each beyond its present limited, habitual and mechanical workings. He gets, in short, a perfect control of the life in the body in its most subtle nervous as well as in its grossest physical aspects.

All this, however, is still a mere basis, the outward and inward physical conditions of the two instruments used by Hathayoga. There still remains the more important matter of the physical and the spiritual effects to which they are turned. This depends on the connection between the body and the mind and spirit and between the gross and the subtle body on which the system of Hathayoga takes its stand. Here it comes into line with Rajayoga, and a point is reached at which a transition from one to the other can be made.

- Sro Aurobindo  
(In the Arya, Vol. 4, No.7, 15 Feb 1918)

## *twenty-five years ago*

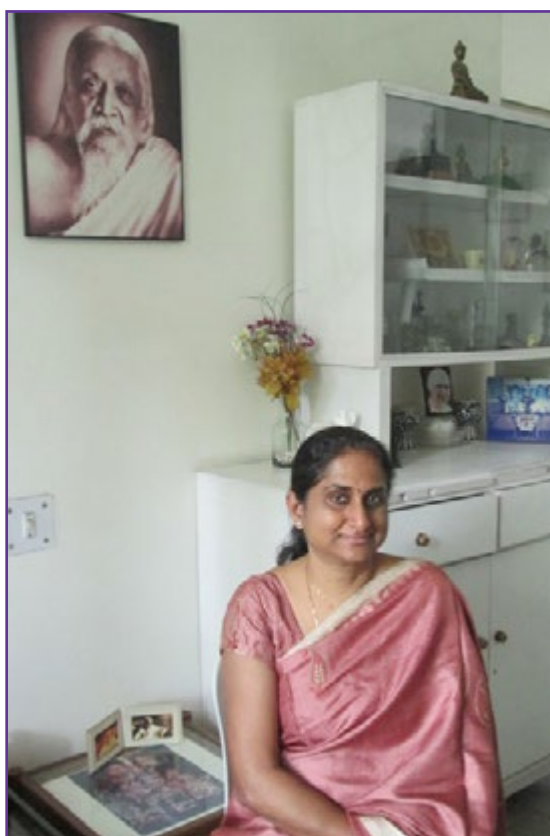
After lecturing her 6 year old son on the golden rule, the mother concluded, "Always remember that we are in this world to help others". The boy mulled over this for a while, and then asked, "What are the others here for?"

Step-by step, a person relies on different voices of authority in the course of his life. A toddler begins his sentences with "My mummy says...". When he goes to school, it's "My teacher says...". In high school it's "My friend says...". In college, it's "I say...". When he gets a job, it's, "Who says...". Finally, it is, "As Thou willest".

(Reproduced from *The Call Beyond*, Volume 18, No. 1, 1993, p. 35)



## *inspiration*



Ms Nalina Ramalakshmi had moved to the US from Tamil Nadu soon after getting married and pursued her higher education there. A software engineer and a mother of two, she moved back to Chennai after two long decades. Moving to a new city brought up many challenges as a parent.

Nalina's approach to parenting had always been about bridging gaps between the traditional and the global. She found it difficult to find the right resources to help her children settle.

She faced her greatest challenge when she knew her children needed her help; yet all she could do was sit back and watch. This was when she felt the need to reach out to other parents, teachers or counselors to get suggestions and tips on dealing with the particular situation. She believes that parents benefit from each other if they share information.

So was born the idea of 'ParentCircle', inspired by a parenting magazine she had seen back in the US. The magazine's objective is to help parents deal with 'parenting issues' and enable all round development of the child. The magazine attempts to bring together parents, educators and experts to share knowledge, ideas and experiences for the holistic development of children. This is essentially a platform to facilitate learning for parents. The end goal is to create happy, confident adults.

Nalina's aim is to build an eco-system and connect parents as a community to facilitate an easy exchange of ideas and knowledge. This is how she is doing her bit by empowering the decision-making ability of parents to make informed choices for their children.

Ms Nalina Ramalakshmi, when faced with a difficult situation in her own life, not only found a solution for her family but also used the difficulty as an opportunity to help many others and continues to do so.

#### REFERENCE

<https://yourstory.com/2015/07/parent-circle-nalina-ramalakshmi/>



## poetry

Conscientious parents, when they face teenage rebellion from their otherwise adorable children, sometimes wonder where all the values they tried to inculcate in them have disappeared. Sometimes they start feeling that perhaps they went wrong somewhere. Here is some consolation. No good upbringing is ever a waste. The seeds that you plant will germinate one day. All you need is patience, confidence, and faith in the future.

### Just You Wait

#### Patience

Just you wait for twenty years...  
 When the teenage flamboyance has faded,  
 The me and my-ness has mellowed,  
 The ego has evaporated,  
 The defiance has dried up,  
 Life has levelled him,  
 And experience has chiselled him,  
 From the depths will emerge the wisdom planted by you years ago.  
 Your child, no longer a child,  
 Your reckless, ruthless, recalcitrant, resistant child,  
 Will remember and relish the wisdom planted by you years ago.  
 He will remember it, receive it, recycle it,  
 And refer to its source with reverence, regret and remorse,  
 All the more so if you are no longer around.

Let me love you a little more before you're not little anymore

## appreciations

### Feedback from Students of LSR College

*Forty 3<sup>rd</sup> year B.El.Ed. students from Lady Shri Ram College, New Delhi, visited the Ashram on 21 November 2017.*



I found today's session very useful. The concept of 'Integral Education' that Sir talked about was really interesting because it included education of feelings as an important aspect. This is one of the ideas that I personally found very attractive and would

like to know more about. Present day education system doesn't consider the vital/emotional aspect of education which is very important and the whole society can benefit from it. By educating our feelings we can be more human and put **service before self; give before take**.

It was really a very useful session for us as future teachers. I got to learn how a teacher's self conduct can influence learning in the classroom, and more importantly how the profession of teaching which is a noble profession can help me reach towards fulfilling the purpose of life.

Neha Yadav

The workshop was intended to make us look into an area of life which, I personally, had not explored much. It widened my horizons about being a good teacher as well as a good human being.

DevikaSaini

It helped me feel proud about choosing teaching as my profession as generally it is not perceived by the society as a good career option. The session made me realize that the profession can bring me a lot of job satisfaction and I will also have a chance to grow as a person.

Prerna

Today's session about spirituality in education provided me with insight on the importance of the role of a teacher in encouraging a child to think beyond individual needs and to cater to the society at large. A teacher as a facilitator can emphasize on holistic or integrated approach in learning by encouraging the faculties of mind that enhance creative skills in his/her students.

Prachi Negi

The workshop was very enriching and the environment very peaceful. I feel lucky to have attended as it has completely changed my ideas about the purpose of life.

Kanika Trehan

The meditation break in between the session did not just relax us but it helped in rejuvenation of energy. This also gave us the knowledge of techniques to relax ourselves during exams and late hour studies.

Soumya Gujral

Today's program was really enriching. I was able to connect with my inner self. The program sparked off certain inner conflicts of mine and gave me directions to resolve them. While Sri Aurobindo's philosophy is the one to be followed throughout life, I certainly have made a beginning to realize my spiritual goal today.

Lavanya

Today's session was one that I will recollect fondly, much like the poet Yeats remembered his 'Lake Isle of Innisfree' in times of turbulence, strife and dread. It is this day spent in the cold and quiet of Sri Aurobindo Ashram's vast meditation hall that will surely ground me, center me, to the things that really matter. Often, in this rat race that we are thrust into – day after day – we often forget the essentials, like being compassionate, being a good person. Such is our fixation on 'rewards' and 'punishments' – and such is the normalization of essentiality hedonistic behavior – that



we often neglect the trio of the journey of life – the driver, the vehicle and the destination. Today's session will certainly encourage me to re-evaluate my principles, my 'values', both as an individual and as a teacher in training.

Thank you for this!

Saumya Sharma

The Ashram is beautiful and green. The session gave us an insight into Sri Aurobindo's philosophy of education. I learnt the importance of having inner peace and being a good person, not just for the society but for my own self too.

Dimpi Singh

In today's session I learnt how I should give my 100 percent in teaching my future classes. I have gained more clarity and purpose about the teaching profession.

Shashi Barla

Basically, the very idea of 'Integral Education' and the union of mind, body and soul seemed like an abstract concept to me earlier, but after today's session, I could reflect upon it in detail and it gave me immense happiness. The musical session was very nice and made me feel really calm. The meditation session helped me find peace and contemplate on my life and inner self. The Ashram is really beautiful and lush green. I really enjoyed the visit and the experience.

Sanskriti Rawat

The most important part of today's session was knowing about three things – emotions, intellect and choice of the soul. I don't think without this discussion I would have ever analyzed these parts. I was able to relate to my past experiences during the session and it will help me in exploring myself.

Mahima Sharma

The session with Dr. Bijlani has been extremely fruitful, thought provoking and reflective. It provided much needed direction for both the journey and the destination of life. The way the session was organized and interconnected was very nice.

Dr. Kalyani (Teacher)

Today's session was enriching, especially the meditation at the end. It was a real delight to listen to Kavya's story and talk to children about such issues. I would really like to thank you for taking the time to make us understand the philosophical principles of Sri Aurobindo and The Mother. I look forward to more such spiritual sessions.

Sonika Chauhan (Teacher)

## Feedback from Students of SPM College

*Thirty-nine 3rd year B.El.Ed. students from SPM College, Delhi, had a session on Integral Education on 19 December 2017.*



It was a nice session on the conflict between feelings and intellect. The place and importance of both was clearly defined. This reminded me of a time when I had faced this conflict and ignoring my inner voice left me with a bad feeling.

Divya

Sri Aurobindo Ashram is very peaceful and we enjoyed coming back here. The session was very informative and engaging. The musical breaks between sessions were very welcome. The session was great and I wish to attend more such sessions in future.

Tanya Gandhi

Today's session was a much needed one as we got to revisit the teachings we got during our last visit.

The documentary titled 'What Price Freedom?' was an eye opener about India's past. I remember talking to Dr. Ramesh Bijlani after the lecture during our last visit and his teaching and advice still remain with me, guiding me throughout.

A clear idea about the totality of the person and its components such as the Mind, Body and Soul that was discussed in today's talk has inspired me to work towards channelizing my thoughts and hearing the faint voice of my soul, and striving to make it clearer with passing time.

One of the best takeaways from today was the song '*tan ho sunder, man ho sunder*'.

Ashmeet KaurBindra

My take away from the session is the quote by The Mother: 'A fault confessed must be forgiven'.

Apurva Yadav

I found the whole session very enriching. It is funny how body, mind and soul are what makes us and it is via them that we make up our life. Yet, nothing is taught about these in school or college. This session put a lot of pieces fall in the right place for me. I am really thankful to Sir for explaining everything in the simplest way possible.

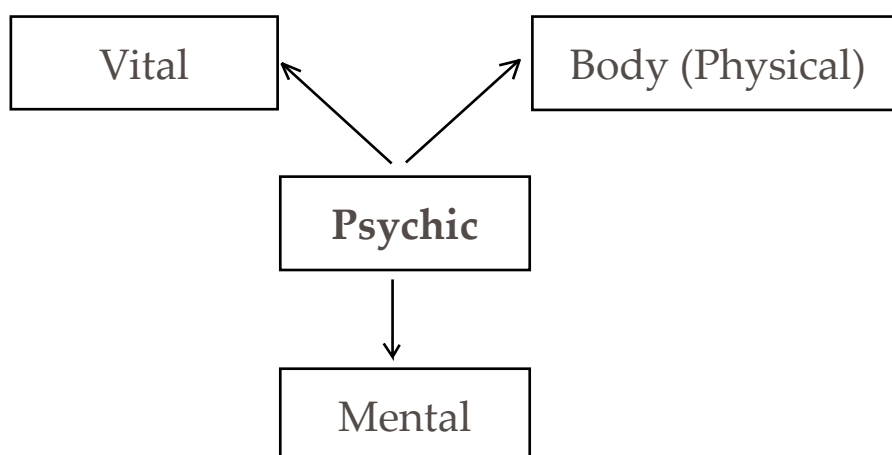
Not only will this help in Integral Education but will also help me to integrate myself as a person. And with all the stories, examples and musical break this session will probably stay with me for life.

Shafali

One takeaway from this session is how psychic education and value education go hand in hand. Being a teacher in the making I would like to apply all the learning from this session and in my life and my classroom.

Maanshi Kumar

This session will help us in the future to make the best choices. It will help us to keep our body, mind and soul in harmony, and help others. We learned how to solve the conflict between body and mind, using our voice of the soul with the help of a story based on the inbuilt system of reward and punishment. We also understood the essence of Integral Education.



HarshitaArora

It's always amazing to come back to this place, and attending these sessions makes me realize the true purpose of life. We can't learn the way of living a joyful life from the pages of books. This class will surely help me a lot in my life and career.

Neeru

The session gave me a lot of things to think about. It made me look back at the choices and decisions I made and it will guide me to face future situations in life. The use of stories and realistic examples during the session helped me to understand the theoretical concepts. The musical breaks were most peaceful and the songs were also interesting.

Indeed a great session!!

NehaTiwari

One takeaway from this session is how psychic education and value education go hand in hand. Being a teacher in the making I would like to apply all the learning from this session and in my life and my classroom.

Maanshi Kumar

It was a very interactive and refreshing session. We learnt a lot about the totality of self and the purpose of life, and have much to ponder upon. The story of Kavya, though simple, was very engaging and beautiful.

Jasmine Kaur

Thank you sir for conducting this session with us today. I remember we had such a session last year but it was quite difficult to understand at that time, but this time I was more focused, and the PowerPoint presentation was very helpful.

That video of Andaman, Central Jail gave me goose bumps. It was something new for me. I am so clear about my mental needs and physical needs and how they are different. All I learnt today will stay with me for life.

HAPPINESS — Getting (not in my hands)  
 — Giving (completely in my hands)-This was my “Aha” moment.

Meenakshi

Today's session, specially the last story, had humour but also had a hidden and important message. It happens many times that we are not able to sometimes even think that there is a guilt, or regret that is still there. So today's session helped me to actually look into the above matter more carefully and also helped me as I will now be able to take decisions more clearly and be happy with them.

Ayushi

It is really a privilege to know about Integral Education and the philosophy on which it is based. The concept of psychic being and the development of individual as a whole, the aim of education and its application seem to be lost in these times of capitalism. Somewhere



teachers also tend to forget this aim which should be kept in mind.  
Thank you so much sir.

Yukti Talwar

Firstly, today's session not only helped me to learn new things but also realize all I need to unlearn. Last year's session was also enriching for me; similarly today's session was also an eye-opener. The way today's session has been conducted by Sir was also something new. The use of children's stories, PowerPoint presentation and documentary made it simple to understand very complex and important ideas. It helped me gain more understanding about Integral education.

Nirmalpreet Kaur

### **Feedback from a frequent visitor**

It is with some sadness that I write to you all as it is my time to depart and seek adventure elsewhere. I felt the need to put pen to paper to say a deep and heartfelt thank you.

What joy this place brings, what bliss for my eyes to see the deep love and respect for The Mother and Sri Aurobindo. It was a blessing to see so many flawless acts at service.

India's soul is a guiding light to the world and from my first visit 30 years ago I have always felt safe and at home here. I give thanks that 30 years ago the feet at my own mother and I were brought here, to find a truly great love that has ever been carried in any heart. With thanks, my friends.

Anonymous letter dated 20 January 2018

## notice board

### Golden Jubilee Celebrations of Auroville



Auroville, the international township near Puducherry, which the Mother wanted to be a unique place which no country could call its own, was established with Her blessings on 28 February 1968. On 28 February 2018, this unique experiment would complete 50

years, which calls for a celebration. The township is expanding, and for its expansion needs more land in its surroundings. As our contribution to celebrating the Mother's dream, Sri Aurobindo Ashram – Delhi Branch, besides itself providing financial assistance towards the purchase of land, will facilitate transmitting the donations from devotees. Cheques favouring '**Auroville Unity Fund**' will be carried personally by Tara Didi to Auroville where she is going on 23 February 2018. *The cheques should be deposited at the Reception of Sri Aurobindo Ashram – Delhi Branch latest by 21 February 2018.*

**Please write behind the cheque, in pencil:**

1. Full name of the donor in whose name the receipt has to be made
2. Full address
3. Telephone no.
4. E-mail address
5. PAN

The donations are eligible for income tax exemption as follows:

- Donations from Rs. 500 to Rs. 999: 50% exemption
- Donations of Rs. 1,000 and above: 100% exemption

Please make the donations only by cheque favouring 'Auroville Unity Fund'.

## Contact us

Our quarterly magazine in Hindi, *Sri Aravind Karmadhara*, is also available on-line now, and may be viewed on our website [www.sriarobindoashram.net](http://www.sriarobindoashram.net).

For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to [sakarmdhara@gmail.com](mailto:sakarmdhara@gmail.com)

To get *The Call Beyond* online regularly, month after month, please send an e-mail to: [callbeyond@arobindoonline.in](mailto:callbeyond@arobindoonline.in)

To learn about the recent and forthcoming activities through the Ashram's e-magazine, *Realization*, send an email to: [callbeyond@arobindoonline.in](mailto:callbeyond@arobindoonline.in)

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

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

For information about Sri Aurobindo Ashram – Delhi Branch

Please visit the website [www.sriarobindoashram.net](http://www.sriarobindoashram.net)

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

Please visit the website [www.auromira.in](http://www.auromira.in)

## Feedback

Please send your feedback to  
[callbeyond@arobindoonline.in](mailto:callbeyond@arobindoonline.in)

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

Sri Aurobindo Marg

New Delhi 110 016

[contact@arobindoonline.in](mailto:contact@arobindoonline.in)

**91-11-2656-7863**