

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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How Deep is Beauty If Not Skin Deep?

*Beauty is the footprint showing us where he has passed,
Love is his heartbeat's rhythm in mortal breasts,
Happiness the smile on his adorable face.*

Sri Aurobindo ('Savitri', Book 2, Canto 2, p. 112, SABCL Edition)

"I am warned by the ill fate of many philosophers not to attempt a definition of Beauty", said Emerson. However, foolhardiness tempts me to define beauty tentatively as perfection of form; the beauty of this definition lies in its simplicity, not in its perfection. Perfection, in any sphere, is a reflection of the Divine. That is why, the Mother has called beauty the divine language in forms. Although all creation is a manifestation of the Divine, some forms of creation reflect so well the love, clarity, simplicity, strength and harmony of the Divine that it is very easy to see the Divine in them. These are the forms we call beautiful. For example, a sunrise or a sunset, hills and mountains, greenery and flowers, sky and clouds, and the young ones of all animals, appear beautiful to everyone. Beautiful surroundings put us in direct contact with the Divine in physical form, and may therefore evoke a spiritual experience.

There are many levels at which beauty may be perceived. The first is the instinctual level. Without knowing why,

something strikes us as simply beautiful. Then, being mental creatures, we try to think why it is beautiful. We try to discover and describe the characteristics which make it beautiful. Then we use these characteristics to frame some general criteria which may be used for determining whether something is beautiful, and even for quantifying how beautiful it is. These criteria may be in terms of proportion, symmetry, harmony, colour combination, etc. While these criteria might make it easier for a professional to judge the entries in a painting competition, to be fair and be seen as fair, such an objective assessment of beauty takes all the romance away from the concept of beauty. Yet, we tend to consider it better to be able to say why something is beautiful than to just say that it is beautiful without knowing why. However, beauty may be perceived at a level higher than both the instinctual and mental. This level, related to our divine essence, or the soul, is not rational and yet very reliable. Viewed from this plane, a child with a cleft lip becomes to its mother the most beautiful child in the world, and a woman who lost her youth long ago continues to be beautiful to her husband of fifty years. A person with a high level of spiritual evolution can find such beauty in all creation, not just in those who may be related to him by blood or marriage. This is what Emerson calls the “climbing scale of culture”.

While there is an innate sense of beauty, it is possible to cultivate it through education, to widen it through experience, and to refine it through spiritual development. Creating in the growing child a well-developed sense of beauty is an important part of good education. In broad terms, it is a part of that aspect of education which teaches the child that even things which have no utilitarian value can be very valuable. A person who has been exposed through education and travel to a wide range of cultures has a much better developed sense of beauty, and can also accept easily that even if he finds something hideous, somebody else may find the same thing extremely beautiful. Refinement of the senses and the emotional part of the being helps distinguish between what is vulgar from that which is truly beautiful.

It is sometimes debated whether beauty resides in the craftsmanship of an object, or in its content. It is true that perfection of technique is something to be admired, and may contribute immensely to the beauty of a piece of art. But beauty is not a neutral attribute. "All high beauty has a moral element in it", said Emerson. A painting created by a spastic child holding the brush in the foot or the mouth acquires a beauty which is independent of how well the work has been executed. The beauty which a devotee finds in a portrait of his guru is irrespective of its technical perfection. These

are situations in which the assessment of beauty is dominated by the plane higher than the mental. According to Sri Aurobindo, art has three elements: technique, beauty and self-expression. “In that self-expression there are grades and hierarchies, widenings and steps that lead to the summits. And not only to enlarge Art towards the widest wideness but to ascend with it to the heights that climb towards the Highest is and must be part both of our aesthetic and our spiritual endeavour”, says he.

Beauty is not confined to physical features. Beauty merely refers to the quality of expression, whatever be the type of the expression. Thus, there are beautiful feelings, beautiful thoughts, beautiful phrases, and beautiful actions. And, beauty in one form gets reflected in another. A person whose feelings, thoughts and actions are beautiful acquires in his body a serenity, a glow, a dignity, which may be called, without any hesitation, simply beautiful. In this sense, beauty is more or less synonymous with excellence, or what Robert Pirsig calls ‘quality’ in his classic *Zen and the Art of Motorcycle Maintenance*. Now it is easy to understand why Emerson did not want to define beauty!

We Love to Hear From You

I read the wonderful editorial on prana. The article will get enriched by mentioning the following two points :

1. The emphasis in this article was on prana at the individual level whereas, the prana at the cosmic level plays a much bigger role. The individual prana is just a subset of the cosmic prana. That is the secret behind distant healing and healing through prayers.
2. My personal view is that we start with the idea of controlling prana through mind (i.e. controlling the breathing) to later discover that it is not at all controlling the prana but actually getting connected with my individual prana as well as the cosmic prana. In other words, we don't control, we only realise that we just got "connected" or felt "aligned" with the universal prana. The word control gives us a kick and it is nice to have such kicks sometimes.

Acharya Navneet

(in an e-mail dated 17 September 2018)

The editor's reply:

Thank you, Acharya ji, for your valuable feedback, as usual. I am sharing it with the readers because it will help enlighten them further about 'Prana'.

The Call Beyond comes as a breath of fresh air for our troubled souls moving on spiritual journey.

The editorial was so illuminating.

Poonam Gambhir

(in an e-mail dated 15 Sep 2018)

The poem 'A Dying Conscience' by Rashmi Trivedi is a wonderful expression of each one's internal conflict that is being faced by every earthling today. Truly appreciable!!!

My greetings to you and the poetess Rashmi Trivedi for the beautiful poem!

Giti Tyagi

(in an e-mail dated 15 Sep 2018)

Balance as a Goal

Lukas Volungevicius

It is the effort which gives joy; a human being who does not know how to make an effort will never find joy.

The Mother ('The Great Adventure', p. 130)

Being a Libran, having my sign that signifies balancing scales, has perhaps given me a longing for balance in my life. I am not sure how much my “signage” is responsible for my wish to live a balanced life, but I do know that the more balanced I feel, the more free I feel. What does it mean to be balanced? To me, it means that you don't feel that your heart and mind are being pulled in opposite directions and you feel fully conscious, grounded, calm and motivated.

What needs balancing?

There are two categories that need balancing: internal and external. I seem to focus on one part more than the other alternately. Sometimes I tend to spend so much time living within that I miss out on life just passing by, on the very experience of living. Then I shift my focus to external things: relationships and activities. When I do that, I forget to listen to my heart and my mind.

The inner areas that I focus on are: mind, emotions and health. In the mind I try to strike a balance between

challenging myself mentally versus resting the mind and meditation. For emotions, I have to balance giving positive emotions such as love versus receiving them. For health, I have to balance eating healthy and exercising daily versus allowing myself to be lazy, and eat ice-cream, chocolates and pizza.

The external areas that I focus on are family, study, socializing and fun. I try to balance serving my family versus taking time for myself. In my studies, I have to balance pushing or forcing myself to study versus enjoying it. In the area of socializing, I feel the need to balance chatting with friends and spending time on the phone versus taking time out from it. For fun, I enjoy things like playing with dogs, cycling, and daydreaming – these I tend to overdo. For balance, I feel the need for moderation in what I enjoy.

How to find balance?

Yoga helps me to bring balance in all aspects in my life. There are poses in yoga that particularly work on balance. Even fairly simple poses like Vrikshasana (Tree Pose) and Ardha Chandrasana (Half Moon Pose) demand my full concentration. I cannot pretend it: the minute I lose focus, I fall. Standing on one foot, I naturally drop irrelevant thoughts to focus on the task at hand. That's perhaps the reason that these poses can instill a deep sense of calm even though they require deep, fixed awareness. When I balance, I have to bring into line my body's center of gravity with the earth's gravitational field. I have to balance myself in physical

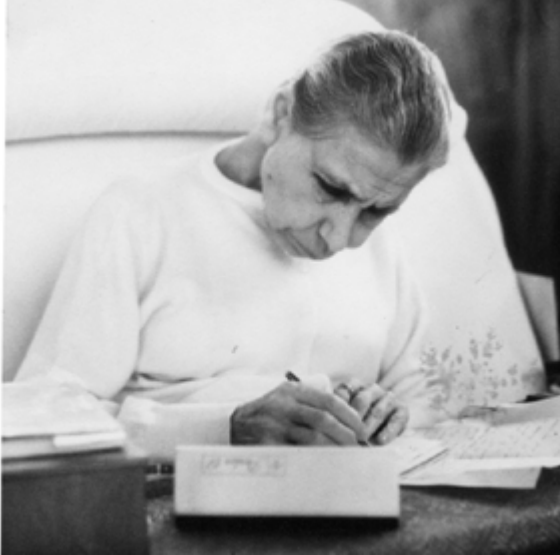
symmetry with the fundamental Nature Force. Also, I cannot reach this harmony by remaining absolutely still. In reality I must refresh my balance every moment. The continued successful effort to center and re-center brings not only my body into balance but also my consciousness, nerve impulses, thoughts and emotions. Therefore I experience peace, calmness, and this gives me balance. Lack of balance brings just the opposite. There is something unusually annoying about losing my balance in one-legged postures. Seems it goes beyond the natural fear of falling and hits my ego. It is strange how this simple act can be so irritating. In yoga I learned that staying in the present means accepting whatever comes up, without getting angry at the body for being shaky or the mind for judging. I can only control my reactions. If I let go of the need for a particular outcome, I can accept whatever comes my way here on the yoga mat or outside the yoga hall. I have also worked very hard to let go when I'm outside, in a gym for example. If I get stuck behind not doing enough push-ups as per my plan, I get upset that I am not progressing fast enough. I still have days when I'm not performing as per my plan, but in either situation I am much happier when I practice letting go. Somehow I also learned to embrace the falling. I also learned balancing is hard and sometimes we will fall. A lot, in fact. Some days, it seems impossible to find the stillness. Instead of the inner name-calling, try smiling and recognizing that the effort is as important, and enjoyable, as the result. Over time we will see progress, but we can only start from

where we are at this moment. Some days we will fall more than others and we will be tempted to feel angry that last week we held a perfect pose, or reacted more calmly to the kids' "listening issues." Instead, we can fall with style and accept where we are today.

To sum up, balancing poses require extra effort. But when everything comes together, these poses keep us mindful. A life of balance means living in the present and meeting ourselves where we are at this moment. The courage, focus, acceptance, and perseverance are all worthwhile when we discover the peace that is present here now. Balancing on the mat also helps me balance off the mat, which, I have heard, is where real yoga is practiced. If you fall, get back up again! This one is the most important. Persevere. Do not call it a failed attempt and give up; the next try may lead to success. Or maybe it won't, but if not today, maybe next week; maybe it takes a lifetime! I always thought that my obsession with search of balance is too much and it is not really necessary all the time, but by learning yoga, the search has become easier. I have also realized that the search for balance is the most important search, and that lack of balance is taxing for the body and mind. Yoga has truly grounded me in my inner feelings.

(Lukas Volungevicius was a young student from Lithuania in the course on Teaching Yoga conducted by the Ashram in 2017. This article was an assignment submitted by him as a part of the requirements for the course.)

Education



Usually all education, all culture, all refinement of the senses and the being is one of the best ways of curing instincts, desires, passions. To eliminate these things does not cure them; to cultivate, to intellectualise, refine them, this is the surest means of curing. To

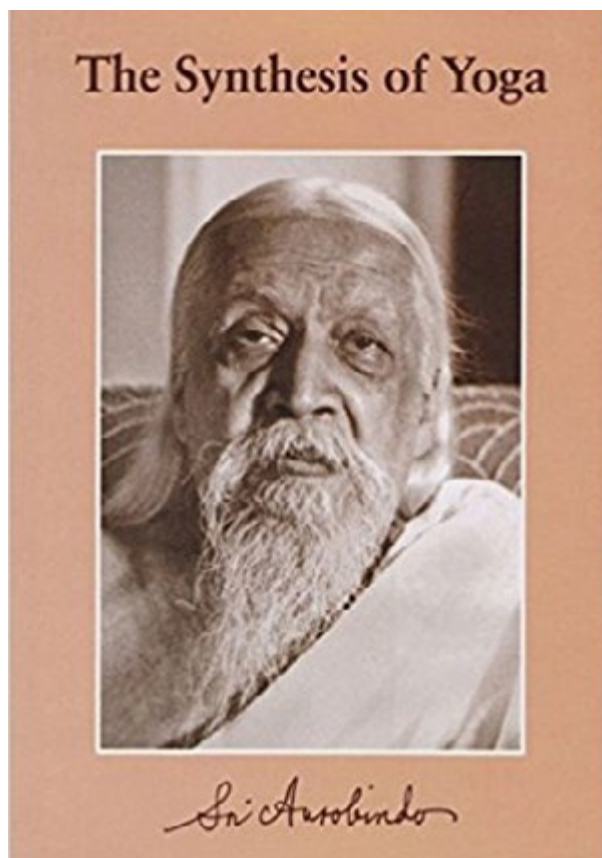
give the greatest possible development for progress and growth, to acquire a certain sense of harmony and exactness of perception, this is a part of the culture of the being, of the education of the being....

Education is certainly one of the best means of preparing the consciousness for a higher development. There are people with very crude and very simple natures, who can have great aspiration and attain a certain spiritual development, but the base will always be of inferior quality, and as soon as they return to their ordinary consciousness they will find obstacles in it, because the stuff is too thin, there are not enough elements in their vital and material consciousness to enable them to bear the descent of a higher force.

The Mother ('Great Adventure', p. 9)

The Synthesis of Yoga

The Ananda Brahman



The way of devotion in the integral synthetic Yoga will take the form of a seeking with joy on all the ways of his being. It will find its acme in a perfect union of love and a perfect enjoyment of all the ways of the soul's intimacy with God.

The beginning of the heart's attraction to the Divine may be impersonal, the touch of an impersonal joy in

something universal or transcendent that has revealed itself directly or indirectly to our emotional or our aesthetic being or to our capacity of spiritual felicity. That which we thus grow aware of is the Ananda Brahman, the bliss existence. There is an adoration of an impersonal Delight and Beauty, of a pure and an infinite perfection to which we can give no name or form, a moved attraction of the soul to some ideal and infinite Presence, Power, existence in the world or beyond it, which in some way becomes psychologically

or spiritually sensible to us and then more and more intimate and real. **That is the call**, the touch of the bliss existence upon us. Then to have always the joy and nearness of its presence, to know what it is, so as to satisfy the intellect and the intuitional mind of its constant reality, to put a passive and, so far as we can manage it, our active, our inner immortal and even our outer mortal being into perfect harmony with it, grow into a necessity of our living. And to open ourselves to it is what we feel to be the one true happiness, to live into the sole real perfection.

All joy, beauty, love, peace, delight are outflowings from the Ananda Brahman,— all delight of the spirit, the intellect, the imagination, aesthetic sense, ethical aspiration and satisfaction, action, life, the body. And through all ways of our being the Divine can touch us and make use of them to awaken and liberate the spirit.

Brahman always reveals himself to us in three ways, within ourselves, above our plane, around us in the universe. Within us, there are two centres of the Purusha, the inner Soul through which he touches us to our awakening; there is the Purusha in the lotus of the heart which opens upward all our powers and the Purusha in the thousand-petalled lotus whence descend through the thought and will, opening the third eye in us, the lightings of vision and the fire of divine energy. The bliss existence may come to us through either one of the centres. When the lotus of the heart breaks open, we

feel a divine joy, love and peace expanding in us like a flower of light with irradiates the whole being.

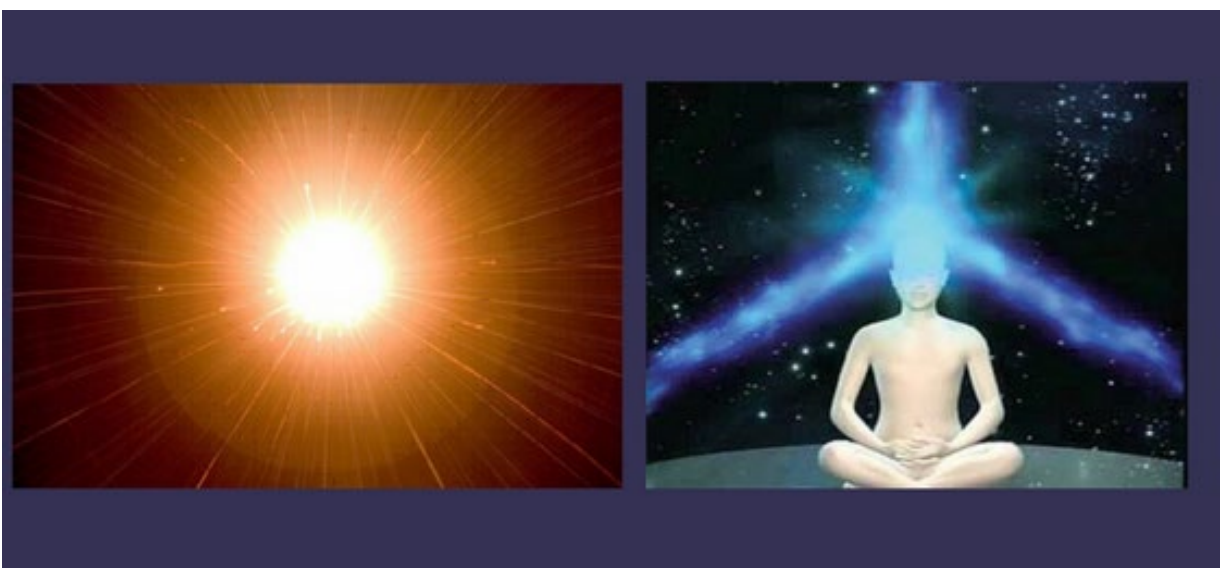
When the other upper lotus opens, the whole light becomes full of a divine light, joy and power, behind which is the Divine, the Lord of our being on his throne which our soul beside him or drawn inward into his rays; all the thought and will become then a luminosity, power and ecstasy; in communication with the Transcendent, this can pour down towards our mortal members and flow by them outwards on the world.

The Divine reveals himself and the world around us when we look upon that with a spiritual desire or delight that seeks him in all things. There is often a sudden opening by which the veil of forms in itself turned into a revelation. This transformation means the transformation of our own inner consciousness; we are taken by the surrounding Presence into itself and we become part of it. Our own mind, life, body become to us only its habitation and temple, a form of its working and an instrument of its self-expression. All is only soul and body of this delight.

When we possess firmly this consciousness of the Ananda Brahman in all of these three manifestations, above, within, around, we have the full oneness of it and embrace all existences in its delight, peace, joy and love; then all the worlds become the body of this self. But we have not the richest knowledge of this Ananda if it is only an impersonal presence, largeness or

immanence that we feel, if our adoration has not been intimate enough for this Being to reveal to us out of its wide-extended joy the face and body and make us feel the hands of the Friend and Lover. Its impersonality is the blissful greatness of the Brahman, but from that can lookout upon us the sweetness and intimate control of the divine Personality. For Ananda is the presence of the Self and Master of our being and the stream of its outflowing can be the pure joy of his Lila.

Sri Aurobindo (In the Arya, Vol. 5, No.3, 15 Oct 1918)



When God Created Mothers

When the good lord was creating mothers, he was into his sixth day of overtime when an angel appeared and said, "You are doing a lot of fiddling around on this one."

And the Lord said, "Have you read the specifications on this order? She has to be completely washable but not plastic...have 180 movable parts – all replaceable...run on black coffee and leftovers...have a lap that disappears when she stands up... a kiss that can cure anything from a broken leg to a disappointed love affair... and six pairs of hands."

The angel shook her head slowly and said, "Six pairs of hands? No way."

"It is not the hands that are causing me problems," said the Lord.

"It is the three pairs of eyes that mothers have to have."

"That is on the standard model?" asked the angel.

The Lord nodded. "One pair that sees through closed doors when she asks, 'What are you children doing there?' when she already knows. Another in the back of her head that sees what she shouldn't but what she has to know. And, of course, the ones in front that can look at a child when he goofs up and say 'I understand and I love you' without so much as uttering a word."

“Lord,” said the angel touching his sleeve gently, “go to bed. Tomorrow is another...”

“I can’t,” said the Lord, “I am so close now. Already I have one who heals herself when she is sick, can feed a family of six on half a kilo of chopped meat, and can get a nine-year-old to stand under a shower.”

The angel circled the model of a mother very slowly, “It’s too soft,” she signed.

“But tough!” said the Lord excitedly. “You cannot imagine what this mother can do or endure.”

“Can it think?”

“Not only think, but it can reason and compromise,” said the Creator.

Finally, the angel bent over and ran her finger across the cheek.

“There’s a leak,” she pronounced.

“It is not a leak,” said the Lord, “It is a tear.”

“What’s it for?”

“It’s for joy, sadness, disappointment, pain, loneliness and pride.”

“You are genius,” said the angel.

The lord looked sombre, “I didn’t put it there.”

From Happy Families—A Reader’s Digest Guide to the Art of Living Together

Why God made Mothers

(Greetings to a mother)

When God created mothers,
it's certain that He knew
We'd need the loving, thoughtful things
That only mothers do...

Like making jelly sandwiches
And wondrous birthday cakes,
And giving tender, loving care
When we have tummy aches...

Or telling us to wear our boots
So we'll stay warm and dry,
Or helping wipe our tears away
When something makes us cry...

Yes, God knew all the thoughtful things
That only mothers do,
And that's exactly why He made
A mother just like you.

Courtesy: *Reader's Digest*

(Reproduced from 'The Call Beyond', Vol. 18, No. 2, 1993, p. 36)

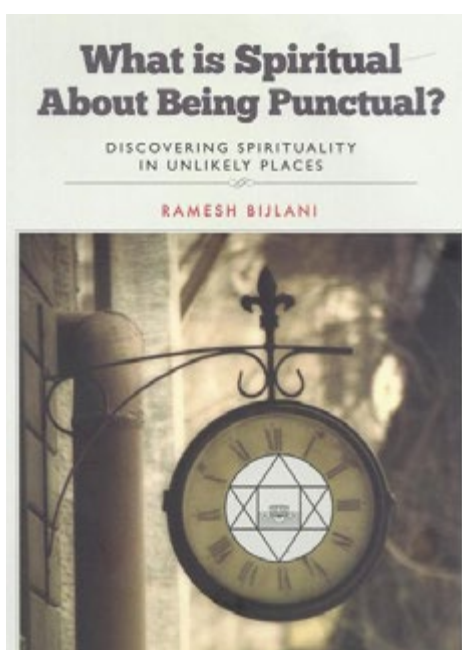
An Unconventional Book on Spirituality

What is Spiritual About Being Punctual?

Discovering Spirituality in Unlikely Places.

By Ramesh Bijlani.

Published by Sri Aurobindo Ashram–Delhi Branch, New Delhi, 2018. ISBN 81-88847-83-6. Rs. 100



The need of the hour is to remove the dichotomy between the so called spiritual life and the material life. Dr. Bijlani's book *What is Spiritual About Being Punctual* does just that. The author touches a wide canvas of life covering a wide range of activities and behaviours – from those at home to those in the battlefield, and from abstinence to prostitution, and shows

how each of these seemingly unrelated activities can help one grow spiritually. Even a simple habit like punctuality becomes a spiritual discipline if a person understands it. Even a touchy subject like prostitution has been objectively analysed and lessons of spirituality drawn from it. He explores lucidly the illusion of setting out to improve the world, and deduces that it is actually for one's own spiritual growth. The world just gives us a platform to act and thereby improve ourselves, individually as well as collectively.

The author's style of writing is unique. He leaves no corner of a topic unexamined, no matter what topic he deals with. He doesn't shy away from meeting head on erroneous popular notions that are a source of confusion for many. He deals with such notions objectively and connects them with spirituality.

The dichotomy between worldly life and spiritual life exists neither in the ancient Indian Scriptures nor in the minds of the Great Masters of India. The idea of incompatibility between spirituality and worldly life appeared relatively late in India, and became prominent only about a thousand years ago. Sri Aurobindo was one of the pioneers in correcting this distortion, and made a very powerful case for a life-affirming version of spirituality. Dr. Bijlani's book is a valuable addition to the Aurobindonian tradition.

Acharya Navneet

An excerpt from the essay on ARMY from the book:

Spirituality is about universal love, whereas army is about love for one's own country, and that implies hatred at least for the enemy country, if not for all countries other than one's own. What then would the army have to do with spirituality; some would even say that spirituality would weaken the army by making it love the enemy. This contradiction would be true if the army were a collection of unfeeling and unthinking robots, as uniformly alike as their uniforms. But the army is actually full of human beings, as vulnerable to feelings and as diverse in their thinking as any other collection of human beings. Therefore, spirituality is as relevant to the army as the rest of us; in fact, army life exposes the soldiers to situations that compel psycho-spiritual transformation if there is an opening for such a change.

To Angry Young Men

Shubhchintak

*When you give somebody
A piece of your mind,
The piece that you give
Is the peace of your mind.
A mind without peace
Is a mind impoverished,
Only by love divine
Can the mind be replenished.*



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

Touchy Question

P asked a question in a talk: "If in a bus somebody touches me inappropriately, is it my divine duty to slap him?"

The speaker's answer: It depends on the motive. If the motive is to fight an evil in society, it is divine duty. If the motive is revenge, it is not

P: Suppose it is both

Answer: Now it is the tricky intellect at work. As Dale Carnegie said, there are two reasons for everything: the true reason, and the reason that looks better. Whether revenge is the true reason and fighting an evil in society the reason that looks better, or fighting an evil in society is the true reason, is for the woman to answer and calls for sincerity.

Feedback & Encouraging Words

Dear Taradidi,

Thank you so much for keeping me updated about the telescope. I am so very delighted that Bhuvana was able to bring it to Delhi and that it will soon be at Madhuban. I very much wanted to show my gratitude to you, Anju and the Sri Aurobindo Ashram for your wonderful hospitality when I visited last March. I do hope you will consider the telescope a gift not just from me, but from Saraswati, her husband Raghu, and all of the devotees of Neem Karoli Baba who visited the ashram and will visit in the future. If not for them, their love and the grace of Maharajji, I would not have had the beautiful experience at the ashram or been introduced to Sri Aurobindo and the Mother. I hope the telescope provides the ashram and local children much enjoyment and education for many years to come.

All love,

Dan (Greenspan)
(in an e-mail dated 24 September 2018)

Tara Didi's reply:

Dear Dan,

We are ever so grateful for your generosity in providing the telescope for our Madhuban centre. Anju will write and let you know once it is installed and send you some pictures also.

Do let me know when you come next to India. It will be nice to get to know you personally. Do let me know if there is anything you need from India. I will be happy to send it to you.

Bliss

Taradidi
(in an e-mail dated 24 September 2018)

Feedback on 'Orientation to Integral Yoga', 22-23 Sep 2018



The moments of my life spent here made me travel to the level within me which I was not aware of, and the path shown and journey began. Even the dead nails and hair of my body could feel and talk to me. So I am closer to myself.

Chandramohini

A nice course which helps us to understand ourselves, and work ourselves towards peace.

Srijan
(A student of class XII)

Thank you for the opportunity to attend this program. It is very good to hear about practical applications of spiritual development in our lives. It is important to learn to hear the inner voice, and discriminate between the voice of the inner Self and the emotions. I wish to learn more about experiencing contact with the inner Self.

Susan Reed

It has been a really nice programme through which I would learn about yoga. The topics covered during the orientation programme were very relevant, specially stress management. The Ashram is really very wonderful and you feel all the positive energy once you step in.

Dr. Bijlani explained all the things so wonderfully. It was my fifth visit to the Ashram, and everytime I come, it has felt much better. I would certainly like to apply the things that I have learned during these two days. I would continue to be associated with the Ashram. I would like to bring my loved ones to the Ashram so that they can experience what I could.

Aditya Sharma

This program was an excellent educative initiative by the Ashram. I sincerely thank Dr. Bijlani & team who have in a specified way showcased the yoga techniques and at the same time shown a way to lead a positive life & live in the present rather than getting stressed about the future. I would request if such programs are for our teenage kids of today, it will be a great help.

Pawan Bhatnagar

It was an amazing experience. I really feel connected to nature and spirituality more than I ever had. The yoga class in the morning was just great to start the day and then Dr. Bijlani & Ms Puneeta Puri gave us an insight into dealing with life and handling everything positively.

The program has opened up a new way of looking at life. Hoping that the program will continue to make an impact on my life and looking forward to spread the true call of life.

Panna Balkar

Would love to keep coming to the ashram for peace, well-being and bliss.

Sunita Khanduja

The session gave me a lot of knowledge about myself – where I am now. It gave me a direction for my present life. This took out many depressive bewildered thoughts from my mind which in turn made me feel lighter and joyful. It made me connect with divinity all the more. The session on stress management was really helpful and pointedly showed the path to be distressed or how not to be stressed at all.

Thank you Mother. I have benefitted to the core of my heart.

Kanak Prasad

The programme is to dig up something or clean up something which is relevant in me. Truly, Indian wisdom balances human life, nature, relationships, etc. which have been discussed so lively in this programme. Learning which was already there got tanned.

Rajeshri Mandloi

I am writing this to thank you and for letting you know the beautiful and uplifting experience I had during the two days that I spent in the Ashram.

Ashish Chakraborty
(in an e-mail dated 24 Sep 2018)



**Orientation to Integral Yoga for Management
Students from GLA University, Mathura,
28-29 September 2018**



We had a wonderful experience. We came to know how we can achieve our goal and that too without any distraction or disturbance. Also, we learnt about making right decisions.

Vrinda Mittal

I have learned a lot from here. All the doubts and problems were solved, and such a deep relaxation in two days I have got from here. The classes of yogasanas made my day. I am now concerned much more about spiritual things.

Shivani Raghav

It was a pleasure visiting this ashram. It provided an immense level of pleasure, calmness. It also provided a way, how to look at things differently and as an opportunity. The surroundings of the ashram are soothing, calm and beautiful. The sessions helped me to lift up my personality and cleared some of my doubts about life.

Khushbu Agrawal

I am very happy and it was a wonderful experience. The surroundings of this ashram are very nice and I want to come again.

Afizah

I loved the ashram, there is such positivity here. The experience of 2 days was wonderful. It relaxed the mind completely and told us a lot about our lives.

Ishita Gupta

Firstly, I just love the ashram. I really feel so good. I just love the surroundings. Sessions which were given by Sir were really good.

Megha Varshney

The surroundings of the ashram are very calm and serene. The sessions were very useful, and were related to our day-to-day problems.

Poorvi Mittal

Thanks a lot Sir, for a wonderful experience. I have learned a lot in terms of the journey of life, yoga and meditation. I liked the punctuality and the environment of Sri Aurobindo Ashram.

Mini Jain
(Teacher)

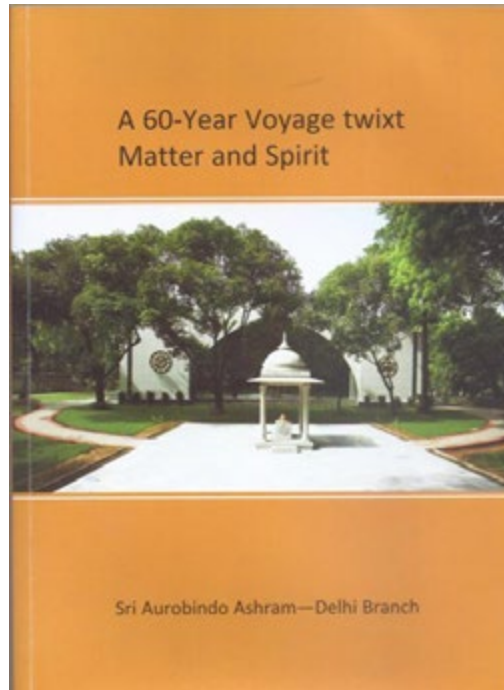
First of all, thanks a lot Sir, for a beautiful session. We learnt so many things from you, which will provide us inner peace and physical well being.

Deepika Pandoi
(Teacher)

I really loved nature in the Ashram. The peace we got from it will remain forever.

Sakshi Rathore

**Feedback on the book,
'60-Year Voyage twixt Matter and Spirit'**



Dear Tara-didi,

Bhuvana (thank you dear one) sent us a copy of the new book '60-Year Voyage twixt Matter and Spirit' and I wanted to let you know how much I am enjoying it. The quotations are very inspiring and so helpful for collective life. And the story of the Delhi Ashram, from its history to present manifold activities and developments is deeply moving and marked through and through with the footprints of the Grace.

Thank you for putting it all down in the book -- I can imagine what an undertaking it was. Please let your team know how much it is appreciated by us here at the Lodi Ashram in the U.S. with love and gratitude...

Dakshina
Sri Aurobindo Sadhana Peetham
Lodi, California, USA
(in an e-mail dated 3 October 2018)

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

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Feedback

Please send your feedback to
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