

# THE CALL BEYOND

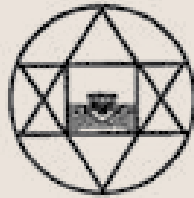
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*Heaven's call is rare, rarer the heart that heeds;  
The doors of light are sealed to common mind,  
And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by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

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



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## Ayurveda: a Divine Dispensation

*Unappalled by the fear of death canst thou leave to Him, not as an experiment, with a calm and entire faith thy ailments? Thou shalt find that in the end He exceeds the skill of a million doctors.*

**Sri Aurobindo**



While analyzing it with his global vision, Sri Aurobindo came to the conclusion that the defining ideal of the Indian culture is spirituality, which permeates and expresses itself through every aspect of life. The best known spiritual philosophy of the Hindu tradition is Vedanta, which is rooted in the experience of the rishis. If Vedanta were considered a science, it has many technological applications in life. One of these applications is Yoga; the other is Ayurveda. David Frawley considers the aim of yoga to be self-realization, while self-healing is that of ayurveda. The two aims are closely interrelated. Without realizing, or at least being aware of, the true nature of 'self', self-

healing is difficult. On the other hand, the long journey of self-realization is impossible without a healthy body and mind, which in turn are dependent on self-healing.

### What is ayurveda?

Ayurveda is a truly holistic system of medicine in the sense that it takes into account the totality of the person as well as that of the environment in which the person lives. The totality of the individual consists of not just the body and the mind, with which there is a tendency to identify ourselves, but behind and above these all-too visible tools is the divine essence of the person, generally called the soul. It is the soul that is the source of the life-force that animates the body-mind complex, and confers on the tools their capacity for self-healing.

Ayurveda has an underlying philosophy, which is internally consistent. The core of the philosophy is the recognition of the fact that individuals are physically and psychologically different. The [psychological differences](#) are based on the three gunas (modes of nature) as described in the Gita: *sattva, rajas and tamas*. The *psychological constitution of a person can change*, and in yoga, the aim is to move from tamas to rajas, from rajas to sattva, and from sattva to the consciousness that is beyond the three gunas. The aim is the same in ayurveda, because self-healing is also facilitated by the same type of change as aimed at in yoga. Since the movement towards sattva and beyond makes the person's life more meaningful, ayurveda adds not only years to life, but also life to years. The [physical constitution](#), or 'prakriti' is unique to ayurveda. It is based on three 'doshas' (humors): *vata, pitta and kapha*. Based on the three doshas, there are individuals with seven types



of 'prakriti' depending on the dosha or doshas that are dominant in the individual: vata, pitta, kapha, vata-pitta, pitta-kapha, vata-kapha, and the seventh, vata-pitta-kapha, in which none of the doshas is clearly dominant (sama-dosha prakriti). *The physical constitution of a person is determined at birth and stays the same throughout life: it cannot be changed.* Further, there is no quality or value associated with it. No physical constitution is good or bad. Like the genes, it is just a given that one has to live with. The practical implication of physical constitution is that it makes a person more prone to certain diseases. In general, immunity, or resistance to disease, is low in those with vata prakriti, moderate in those with pitta prakriti, and high in those with kapha prakriti. Those with vata dominance are more prone to diseases of the nervous system, those with pitta dominance are more likely to get skin diseases, and kapha dominance increases the susceptibility to diabetes and heart disease.

Not only individuals have a dosha that is dominant, different foods may have a tendency to specifically aggravate or pacify a particular dosha. Further, there is also a seasonal variation in the dominant dosha. The implications of these facts for health and disease are that a person should avoid foods that aggravate his dominant dosha, and should take more of the foods that pacify it. Paradoxically, what it translates into is that a person should avoid the foods that he likes, and take the foods that he dislikes! This precaution would be more important in the season during which the dominant dosha is the same as the dominant dosha of the person. For example, a person with pitta dominance who has a tendency to get skin diseases, should avoid pitta aggravating foods

(hot and spicy foods, horsegram, curd, sesame, etc.), take more of pitta pacifying foods (sweet, bitter and pungent foods, rice, fenugreek, bitter gourd, coriander, turmeric, fennel, etc.), and should be particularly careful with these precautions during the months of July through October – the very months in which he is likely to get an aggravation of his skin problems.

The philosophy underlying ayurveda does not make sense to modern science. But the fact is that although its terminology belongs to a bygone era, the philosophy is coherent and internally consistent. Secondly, modern medicine is also moving in the direction of recognizing the role of individual differences in health and disease. Genetic profiling to predict disease predilection, and pharmacogenetics are expressions of this movement. The studies on correlations between the genetic profile and the prakriti of individuals have been encouraging. Finally, prevention and treatment of disease based on considerations of the doshas is reasonably successful. If something works, it should not be rejected just because we do not understand its terminology.

### **Attitude to ayurveda**

Some of the popular responses to ayurveda in India, specially among the urban educated elite, vary from outright rejection to blind acceptance.

#### *Rejection*

Many intellectuals, who are enamoured of modern science and rationality reject ayurveda as glorified quackery. Most of them do so without caring to learn anything about ayurveda. Sri Aurobindo has said something very

important: if we accept something, it should be because we understand it; if we reject something, that should also be because we understand it. Those who reject it do know that ayurveda is an ancient system of medicine that originated in India. Neither its antiquity nor its land of origin make it irrational or unscientific. Rejecting something without knowing what one is rejecting is due to prejudice. Prejudice, on the other hand is both irrational and unscientific. Yet, those who reject ayurveda without understanding it are the ones who swear by rationality and science.

### *Acceptance*

Those who accept ayurveda also do not necessarily understand it. They accept it either because of patriotic zeal, or their 'belief' in ayurveda; generally because of both. They and their near and dear ones benefit from ayurveda, and they may also help promote ayurveda. But neither their patriotism nor their 'belief' are enough to influence those who reject ayurveda as unscientific or irrational.

### *Conditional acceptance*

These are the intellectuals who may be called, to use an expression of Sri Aurobindo, 'sympathetic critics'. Their stand, again often without knowing much about ayurveda, is that we (i.e. Indians) should do research studies on ayurvedic formulations using the methods of modern science. Formulations, the efficacy of which is established by such studies, would then be acceptable to the modern world.

While this expectation seems reasonable, and it is also true that the enthusiasm of those who want to promote ayurveda is not matched by their ability and willingness to do really



good research studies, this issue needs a deeper discussion. In modern medicine, the gold standard for testing new drugs is the placebo-controlled double blind randomized controlled trial. What it briefly means is that two groups of patients, which are as alike as possible, are treated in two different ways. One group (experimental) is treated with the drug to be tested, and the other group (control) is given a pill or capsule that looks like the drug being tested, but contains not a drug but something inert like sugar. Neither the patients nor those who interact with the patients as the treating physicians know which patient is getting what. In other words, both the patients and their doctors are 'blind' about the treatment being given to a specific patient; hence the expression 'double-blind'. The code is broken and the outcomes analysed after a predetermined period. With this protocol, it is logical to assume that any differences in the outcomes in the two groups are due to the drug given to one of the groups.

Now let us see what the implications of using a similar protocol for testing ayurvedic formulations are. First, to make the two groups alike from the ayurvedic point of view would mean that the representation of the seven types of prakriti should be similar in the two groups, which means the groups would have to be much bigger. Secondly, drug treatment is only part of the ayurvedic treatment. While it may be possible to have a placebo for the drug, there can be no placebo for dietary changes, yogic postures, massage, mantra chanting or counseling, which are often a part of the prescription. That means, 'blinding' is almost impossible if the whole range of therapeutic modalities used by ayurveda have to be administered. Thirdly, the drugs tested in modern

medicine generally have just one chemical. In contrast, the drug formulations in ayurveda generally have a dozen or more components, which have to be used in a specific proportion and processed in a proper manner. Those who have been trained in modern medicine generally have a bias against multiple components and using a whole leaf or seed; they are much more comfortable with the 'active principle'. They would much rather test only the 'active principle' in an ayurvedic formulation. This bias is not based on logic; in fact, bias and logic are incompatible partners. How do we know that the components other than the 'active principle' in the whole plant product are entirely useless? It is quite possible that some of the other components have synergistic effects and therefore potentiate the effects; and some other components might serve to neutralize the side effects. For example, the 'active principle' of amla may be considered to be vitamin C. But there is no reason to reject the other constituents of amla as 'useless'. How does one know whether or not the additional constituents of amla are not contributing to the efficacy of amla in prevention or treatment of common cold? That means, if we have to answer this question, studies are required on the comparison between amla and vitamin C, and not just between amla and a placebo. But rarely would amla be used alone in treatment. For example, even a simple formulation like triphala has two other plant products besides amla. To test whether these two make it more effective in some situations would need additional comparisons. Imagine the number of comparisons required to test whether all the constituents in a formulation having more than a dozen ingredients are really necessary. And, if we add to this the contribution to the treatment made by the

ingredients being present in a specific proportion, and the contribution made by the specified way of processing the ingredients the number of comparisons required would reach mind-boggling proportions. Add to that the seasonal changes in treatment, and mid-course changes that the ayurvedic physician may like to make after assessing the response of each patient instead of using the 'one-size fits all' approach still largely characteristic of modern medicine. Finally, we would also need a comparison between the drug formulation with and without the modalities such as dietary changes, mantra and massage. Not only that would add to the number of studies required, the effect of some of these additions may be difficult to prove or disprove because the effects may be slow, subtle and long-term. Even if we ignore the aspects of ayurveda other than drug treatment, testing just one preparation can keep a team of scientists busy for a lifetime. The idea behind this discussion is not to say that research has no place in ayurveda. But those who say, "Let research validate ayurvedic formulations, and then we will accept ayurveda", do not understand what they are asking for. Like all research, research in ayurveda should ask appropriate questions and address them with methodology that suits the way ayurveda is, or at least should be, practiced. For example, the research may explore to what extent the ayurvedic approach can help in health promotion and disease prevention, in treating diseases without having to suffer the side effects of drugs, and in bringing down the cost of healthcare. Research may also assess the acceptability of ayurveda among different sections of the society, and the extent to which acceptability can be improved through appropriate health education.

*How did they find it?*

If just testing ayurvedic treatment can be so difficult, how did the ancients discover it? Any discussion about the method used for acquisition of knowledge that is at least 5,000 years old, there is ample room for speculation. However, there are at least three plausible answers to this question.

### Trial and error

It is possible that a natural experiment went on for millennia through consuming various herbs to stay healthy or to treat illnesses. What worked was retained and passed on from generation to generation, whereas what did not work was forgotten. Thus, it might have been through trial and error that the ayurvedic wisdom was accumulated over a very long period of time. And, some astute observers might have tried to fit the wisdom into a coherent philosophy. While rational, acquiring such complex knowledge solely through trial and error seems unlikely.

### Experimentation

The ayurvedic wisdom might be the result of systematic experimental research similar to that used by modern medicine. Just because testing ayurvedic treatment through these methods appears mind-boggling to us does not mean that it is impossible. The wisdom might be the accumulated, crystallized and distilled product of the work of thousands of intellectual geniuses who worked over thousands of years. Again, while rational, this method also seems unlikely no matter how brilliant the investigators were and how much time they had at their disposal.

### Revealed knowledge

Once a Western scientist told Prof. Manoj Das, the well-known Indian writer, that the beneficial properties of neem described in ayurveda are now being confirmed by modern science. Then he asked Prof. Das what type of laboratories they had in ancient times in India. Prof. Das replied, "The laboratory of consciousness." To elaborate on this answer, there are levels of consciousness at which one has access to knowledge ordinarily beyond reach. It is from these higher planes that rishis and mystics have experienced the deeper truths of existence. Some of them have even left behind descriptions of these experiences in scriptures, such as the Upanishads. It is quite likely that, like the deeper truths of existence, ayurvedic wisdom was also revealed to them. In support of this hypothesis, the primary source of Ayurveda is as an upa-veda (a supplement to the Veda) of Atharva Veda.

If complex metaphysical truths about the origin of the universe, the relationship between the Creator and the creation, the purpose of human existence, and the journey of the soul could be revealed to the rishis and mystics, it is quite reasonable to assume that the far less complex truths enjoined in ayurveda could also be revealed to them. If the secrets of creation were revealed to these spiritual beings, the Creator could have chosen to reveal to them also the knowledge that would help its creation live a longer and happier life. It is the Creator that has given its creation the capacity for self-healing, it is the Creator that has incorporated in the plant kingdom chemicals that can assist self-healing, and the same Creator revealed the secrets of longevity and self-healing to those who unified their bodies and minds around their divine essence. Then



these rishis, as faithful scribes of the Creator, put down in writing the secrets revealed to them – the secrets of existence, and the secrets of self-healing, all in the same sets of scriptures.

Some basic ayurvedic wisdom having been received as a divine dispensation, other instruments of the Divine, probably supplemented it through more easily understood means, and compiled it in the form of textbooks such as the Charaka Samhita and Susruta Samhita. In ancient times, there was no clear division between rishis (seers), munis (thinkers) and physicians (vaidyas). This historical interdisciplinary overlap forms the basis of a commonly recited shloka attributed to Siva Rama:

*Yogena chittasya padena vachaam,  
malam sharirasya cha vaidyakena  
Yopaakarottam pravaram muninaam  
Patanjalim praanjaliranatosmi*

(He cleansed our mind through yoga, our language through grammar, and our body through medicine. To the one who did all this for us, to that among the noblest of thinkers, Patanjali, I salute with folded hands.)

### **For Further Reading**

1. David Frawley. Ayurveda and the Mind: the Healing of Consciousness. Delhi: Motilal Banarsidass, 1998.
2. David Frawley. Yoga and Ayurveda: Self-healing and Self-realization. Delhi: Motilal Banarsidass, 2000.
3. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4012357/>

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*The Mother's Integral Health Centre, Sri Aurobindo Ashram – Delhi Branch,  
has decided to adopt 2019 as the 'Year of Ayurveda'.*

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## We Love to Hear From You

You have beautifully captured Indudidi's life. I have tears reading it....the article brings her to life!

Sanghamitra Ghosh

(in an e-mail dated 22 Dec 2018)

The editorial "Death Is Not The Opposite Of Life " and the homage by The Call Beyond paid to Ms. Indu Bala Pillay are heart touching.

My heartfelt tributes to Ms. Indu Bala ji.

*"Not in annihilation lost, nor given  
To darkness art thou fled from us and light..."*

-Sri Aurobindo

Giti Tyagi

(in an e-mail dated 23 December 2018)

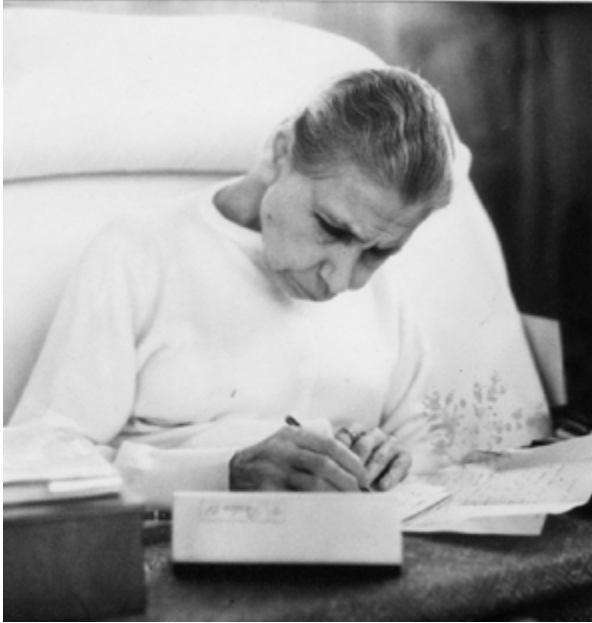
It is such a beautiful gift to get this magazine.  
It is like a helping hand in troubled times.

Poonam Gambhir

(in an e-mail dated 25 December 2018)



## Control Your Impulses



From the time you are quite young, the work of your educators is to teach you to control your impulses and obey only those which are in conformity with the laws under which you live or with the ideal you wish to follow or the customs of the environment in which you are. The value of this mental

construction which will govern your impulses depends a great deal on the surroundings in which you live and the character of the parents or people who educate you. But whether it be good or bad, mediocre or excellent, it is always the result of a mental control over the impulses. When your parents tell you, “You should not do this”, or when they say, “You have to do that”, this is a beginning of education for the mind’s control over the impulses.

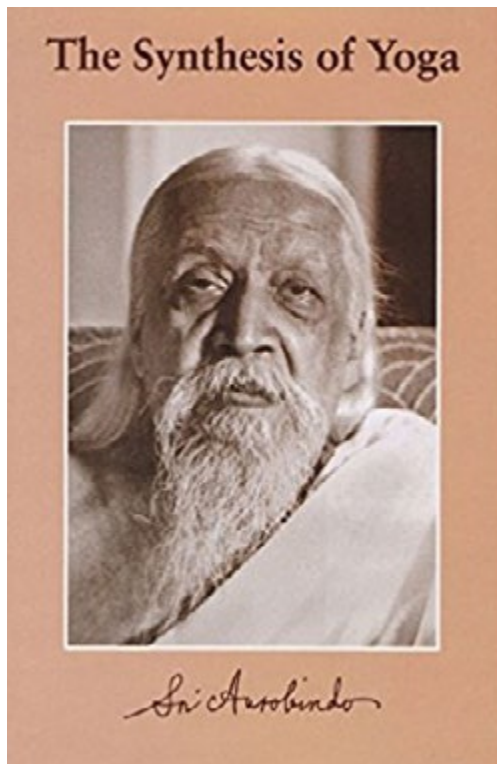
*The Mother* (‘Great Adventure’, p. 12)

*Education is certainly one of the best means of preparing the consciousness for a higher development.*

**The Mother**

## The Synthesis of Yoga

### *The Integral Perfection*



A divine perfection of the human being is our aim and it can be achieved through the perfection of the inner individual and the perfection of the outer living.

All life is a secret Yoga, an obscure of Nature towards the discovery and fulfilment of the divine principle hidden in her which becomes progressively less obscure, more self-conscious and luminous, more self-possessed of the human being

by the opening of all his instruments of knowledge, will, action, life to the Spirit within him in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them which is the key of his completeness and brings a light which discovers to him the whole high and large reality of his being.

To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression, – a living of man in the Divine and the divine living of the Spirit in humanity, – will therefore be the principle and the whole object of an integral Yoga of self-perfection.

In the process of this change there must be by the very necessity of the effort *two stages of its working*. **First**, there will be the personal endeavour of the human being, as soon as he becomes aware of his soul, mind, heart of this divine possibility and turns towards it as the true object of life, to prepare himself for it and to get rid of all in him that belongs to a lower working, of all that stands in the way of his opening to the spiritual truth and its power so as to possess by this liberation his spiritual being and turn all his natural movements into free means of its self-expression. The **second** stage of this Yoga will be a persistent giving up of all the action of the nature into the hands of this greater Power, a substitution of its influence, possession and working for the personal effort, until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.

A **Yoga of integral perfection** regards man as a divine spiritual being involved in mind, life and body; it aims therefore at a liberation and a perfection of his divine nature. **It seeks to make an inner living in the perfectly developed spiritual being his constant intrinsic living and the spiritualised action of mind, life and body only its outward human expression.** In order that this spiritual being may not be something vague and indefinable or else but imperfectly realised and dependent on the mental support and the mental limitations, it seeks to go beyond mind to the supramental knowledge, will, sense, feeling, intuition, dynamic initiation of vital and physical action, all that makes the native working of the spiritual being. It accepts human life, but takes account of the large supra-



terrestrial action behind the earthy material living, and it joins itself to the divine Being from whom the supreme origination of all these partial and lower states proceeds so that the whole of life may become aware of its divine source and feel in each action of knowledge, of will, of feeling, sense and body the divine originating impulse. It rejects nothing that is essential in the mundane aim, but enlarges it, finds and lives in its greater and its truest meaning now hidden from it, transfigures it from a limited, earthy and mortal thing to a figure of infinite, divine and immortal values.

To open oneself to the supracosmic Divine is an essential condition of this integral perfection; to unite oneself with the universal Divine is another essential condition. Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for it is impossible to change the human nature into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with supreme Being, Consciousness and Bliss and a unity with its universal Self in all things and beings. A wholly separative possession of the divine nature by the human individual, as distinct from a self-withdrawn absorption in it, is not possible. *These three elements, a union with the supreme Divine, unity with universal Self, and a supramental life action from this transcendent origin and through this universality, but still with the individual as the soul-channel and natural instrument, constitute the essence of the integral divine perfection of the human being.*

*Sri Aurobindo (In the Arya, Vol. 5, No.6, 15 Jan 1919)*

## The Calf Path

Samuel Foss, 1898

*One day through the primeval wood  
A calf walked home as good calves should;  
But made a trail all bent askew,  
A crooked trail as all calves do.*

*Since then three hundred years have fled,  
And I infer the calf is dead.  
But still he left behind this trail,  
And thereby hangs my moral tale.*

*The trail was taken up the next day  
By a lone dog that passed that way;  
And then wise bellwether sheep  
Pursued the trail o'er vale and steep.*

*And drew the flock behind too  
As good bellwethers always do.  
And from that day, o'er hill and glade,  
Through these old woods a Path was made.*

*And many men wound in and out,  
And dodged and turned and bent about,  
And uttered words of righteous wrath,  
Because 'twas such a crooked Path.*

*But still they followed... do not laugh,  
The first migrations of that calf.  
This forest path became a lane,  
That bent and turned and turned again.*

*This crooked lane became a road,  
Where many a poor horse with his load*

*Toiled on beneath the burning sun  
And travelled some three miles in one.*

*And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swiftness fleet;  
The road became a village street;*

*And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.*

*And men two centuries and a half  
Trod in the footsteps of that calf.  
A hundred thousand men were led.  
By one calf near three centuries dead.*

*For men are prone to go it blind,  
Along the calf paths of the mind  
And work away from sun to sun  
To do what other men have done.*

*They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue  
To keep the paths that others do.*

*They keep the path a sacred groove  
Along which all their lives they move,  
But how the wise old Wood Gods laugh  
Who saw that first primeval calf!*

*(Reproduced from 'The Call Beyond', Vol. 19, No.1, p. 23, 1994)*

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*This poem, written about 120 years ago, explains through a tale laced with subtle humour, why so many find it so difficult to get tuned to the revolutionary spiritual path shown by Sri Aurobindo and The Mother.*

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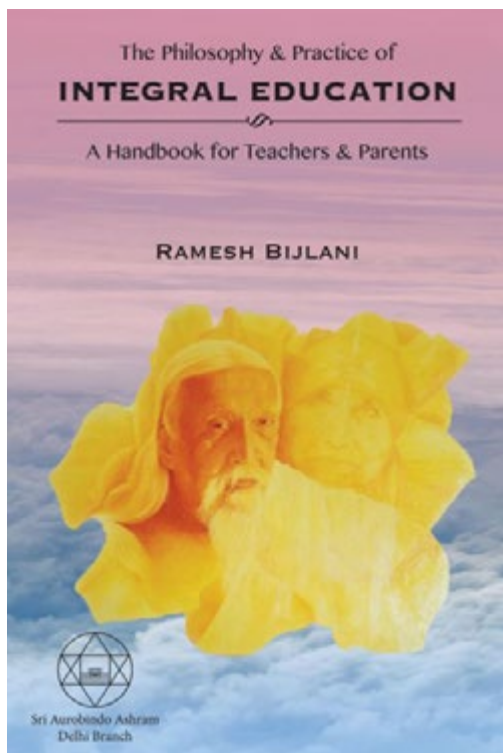
## A Handy Book on Education

The Philosophy & Practice of INTEGRAL EDUCATION:  
A Handbook for Teachers & Parents.

By Ramesh Bijlani.

Published by Sri Aurobindo Ashram–Delhi Branch, New Delhi,  
2018, 175 pages. ISBN 978-81-937314-5-1. Price Rs. 125.

Also available as an e-book on amazon.



Many writers have attempted to characterize Sri Aurobindo's Integral Education and "Free Progress System." But since Sri Aurobindo and the Mother never wrote a systematic or thorough treatise on education it's really very difficult to approach the subject, especially in offering practical guidance for teachers in everyday classroom curricula. Dr. Bijlani has succeeded masterfully in elucidating the

principles of Integral Education. He has outlined the levels of human consciousness (physical, vital, mental and psychic) and how it is crucial for teachers to understand this integral knowledge when educating children. Most importantly, however, he includes what has been missing in previous books on the subject: practical lessons! In every chapter, whether it's on the feeling life or levels of thinking, Dr. Bijlani offers

practical advice to the teacher and even detailed lesson plans. Dr. Bijlani's curriculum advice works integrally with the growing child at different stages of his inner development.

His insights into exactly what a child needs at various stages of development, also apply to the teacher's inner growth as well. Furthermore, his educational insights can aid a spiritual student on his own "education" through Integral Yoga. As Dr. Bijlani says in his conclusion: integral education is crucial today to help incarnating children evolve toward the coming New Humanity. It can be said as well that these principle can be helpful for the evolution of the teacher's consciousness too. I only wish I had had this book when I set out on my teaching career in California 45 years ago!

James W. Peterson  
Retired educationist, California, USA  
Author of 'The Secret Life of Kids'

*Thus shall the earth open to divinity  
And common natures feel the wide uplift,  
Illumine common acts with the Spirit's ray  
And meet the deity in common things.  
Nature shall live to manifest secret God,  
The Spirit shall take up the human play,  
This earthly life become the life divine.*

**Sri Aurobindo**  
(In 'Savitri', Book 11, Canto 1, pp. 710-711)



## Handy Tools for the Seeker

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

### A Simple Reminder

*A sadhak:*

Mother, what is it that will help me always remember that I am living a spiritual life?

*The Mother's answer:*

The awareness of the Divine Presence in all things and always.

*... the best friend one can have – isn't he the Divine, to whom one can say everything, reveal everything? For there indeed is the source of all compassion, of all power to efface every error when it is not repeated, to open the road to true realisation; it is he who can understand all, heal all, and always help on the path, help you not to fail, not to falter, not to fall, but to walk straight to the goal. He is the true friend, the friend of good and bad days, the one who can understand, can heal, and who is always there when you need him. When you call him sincerely, he is always there to guide and uphold you – and to love you in the true way.*

**The Mother**

## Politics & Spirituality

*What is the similarity between politics and spirituality?*

In politics, there are no permanent friends and enemies; there are only permanent interests.

In spirituality also, there are no permanent friends and enemies; there is only one permanent interest: the Divine.

*It is particularly noticeable that all the digestive functions are extremely sensitive to an attitude that is critical, bitter, full of ill-will, to a sour judgment. Nothing disturbs the functioning of the digestion more than that. And it is a vicious circle: the more the digestive function is disturbed, the more unkind you become, critical, dissatisfied with life and things and people. So you can't find any way out. And there is only one cure: to deliberately drop this attitude, to absolutely forbid yourself to have it and to impose upon yourself, by constant self-control, a deliberate attitude of all-comprehending kindness. Just try and you will see that you feel much better.*

**The Mother**

## Feedback & Encouraging Words

### Thank you for the Sports Equipment and Books

05946-260647, 9359815670



[woodlandssschool@gmail.com](mailto:woodlandssschool@gmail.com)

## WOODLANDS SR. SEC. SCHOOL

Himmatpur Talla Unchapul Road, Haldwani

Date: 01.12.18

To,  
The Incharge  
Sri Aurobindo Ashram Delhi Branch  
Sri Aurobindo Marg, New Delhi-16

Subject: Acknowledgment of sports equipments and books for our school library

Dear Didi,

Thank you very much for the sports items given by you for our school. This contribution has increased the quantity of sports equipments in our school and maximum number of students are getting benefit of it.

Also, the books given by you have increased our library's resource and are very useful the children.

We appreciate your support for our organization.

Many thanks and regards,

Ranjana Dhoni

Manager



## Feedback on Workshop on Integral Education

*B.El.Ed. Students, 45 from SPM College and 5 from Jesus and Mary College attended a one-day workshop on Integral Education on 15 December 2018*



The session was very interesting as it is based on a very unique topic. We get to know about not only how to become better teachers but also how we can change our life through small steps every day.

Anamika

The session was amazing. We got to know about so many aspects of the journey of life. We also understood the concept of Integral Education. Some of the insights about education and life goals were amazing and I would like to implement them in my life later.

Ekta Tiwari

It was a really inspiring day today. Psychic education is something that I've never been acquainted with before. To see how it can be applied in the classroom and move beyond traditional methods of passive learning, was really amazing. Moving beyond value education and focusing on what our soul says is something that needs implementation in our classrooms. It was an amazing experience.

Sanjana Mittal

We learn so much about Education, how it should be and its aspects, but the Psychic Education – this aspect is something that I realized only today, how much it is important.

Deepti Kaushik

I liked the session as it was quite different from other workshops and activities. It was interesting to have some activities like songs in the intervals. Psychic education is a very vast and interesting topic which we discussed today.

Laxmi

It was a very experiential and interesting session. A workshop with interactive talk as well as interesting PPTs and perfect videos.

Isha Sharma

The session was very nice and interesting and changed my thought process. I should be proud to be a future teacher.

Unnati

The session was very informative. I like the breaks which were provided in between the workshop to re-energize our reflexes. Also, the stories were very interesting and sir was conducting the seminar very well. Looking forward to come here again!

Nikita Yadav

I think attending this session was very good, I came to know how the soul is an important factor in making choices and how important it is for students to receive psychic education through stories and examples.

Soundarya Rawat

I learnt more things about life, or I can say my view about purpose of life changed. It was really an inspiring session for me.

Nitu Poonia

The most attractive feature of today's session that I felt was the discussion on the "Psychic Education". It gave me a clear concept of what it is.

Apoorva Chand

It was good and was directed at developing a good human being first and a good teacher later.

Kirti Grover



It was an opportunity to listen about some views about life which are different what we have read or understood. It was relatable clearly because the examples were taken from real life incidents. I got to know about how to achieve the true goal. We need to cross so many phases in life and they are emotions, intellect and inner voice, which I never thought about earlier. Sitting and listening to these thoughts was a good experience. The videos I watched were joyful and the lunch here was different. I felt like full of peace here.

Divya

The session was quite a new experience for me. We have talked about the psychic being, which we usually neglect in daily life. We also have spent some joy time singing, and my favourite was “tan ho sundar, man ho sundar, prabhu mera jeevan ho sundar”.

Ritika Yadav

The very idea of “Inner Voice” was merely a thought for me. But now i could relate it to my experiences and their result.

Varsha

Today’s session at Sri Aurobindo Ashram was very inspiring. It was not even a bit exhausting as we got regular breaks.

Pallavi Shukla

Sir is quite interactive and we all enjoyed a lot. Thank you!

Deeksha

It was a very interesting experience for me. All the videos, slide shows, songs we saw and heard were aptly used.

Sir was very kind with us and the way he explained things were very innovative and good.

Garima Bhardwaj

It was a first-time experience for me. Today, I learnt many things, and a new way to look at life. The lunch was very tasty. I learnt how important all aspects of education are.

Swati Yadav

Ashram's infrastructure is very attractive. There is greenery which I like the most. Its dining hall, lunch, everything was nice.

Gauri Dwivedi

### **Feedback from a Visitor from New Zealand**

Dear Dr Bijlani,

I am very grateful for having met you at the Ashram in New Delhi. You may not remember me, as we spoke earlier in 2018 on one of my visits where we walked in the garden. My name is Jemma and I am from New Zealand.

On my first stay at the Ashram in 2017 I have heard you speak, and I continue to enjoy your teaching so much each time I visit. It is a great source of learning for me.

This most recent visit, in December 2018, during Sunday morning Satsang I took great guidance from your discussion on the Mother's words, "seek the path of doing in the best way you can, the best thing for you to do". It was very valuable to be reminded of the lesson to look for the opportunity best suited to my own journey, as everyone's spiritual journey is different.

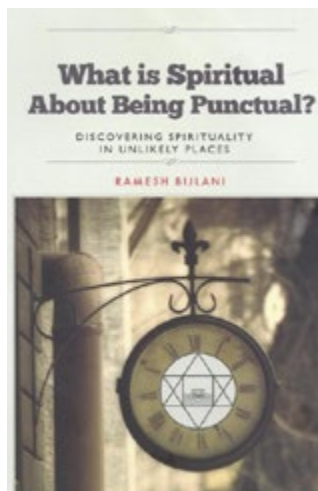
I very much enjoyed your book on marriage, 'The School Called Marriage'. I really enjoy your clear and practical writing style in all your books that I have read. To me, it is great wisdom and intellect to write so clearly and simply on complicated ideas such as spirituality. It is easy to write in a complicated style, but requires far more capacity to write in a way that explains in language for everyone. So I have great admiration and respect for your writing.

I have bought your latest book also, and I will read it soon.

Jemma Penelope

(in an e-mail dated 30 December 2018)

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



'What is Spiritual About Being Punctual' is a compassionate work of wisdom, which invites to reflection, bringing the life of Spirit to topics which are considered 'unspiritual' or avoided in spiritual conversations. Thus, it certainly facilitates the integration of the reality of the world and Divine awareness.

Isaac Portilla

Author of 'The Possibilities of Spiritual Experience'

(in an e-mail dated 15 December 2018)

## Feedback on the story What is Wrong with Kavita's Maths?

*'What is Wrong With Kavita's Maths' is a children's story by Dr. Ramesh Bijlani on eyecare, with special emphasis on prevention and possibilities of correction of myopia. Those interested in getting the story may send an e-mail to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)*



Thank you so much for sharing such a wonderful story .... with a lovely message! And thank you for making us aware of taking care of our eyes! Hope I am able to practice the eye exercises and help my daughter learn them too!

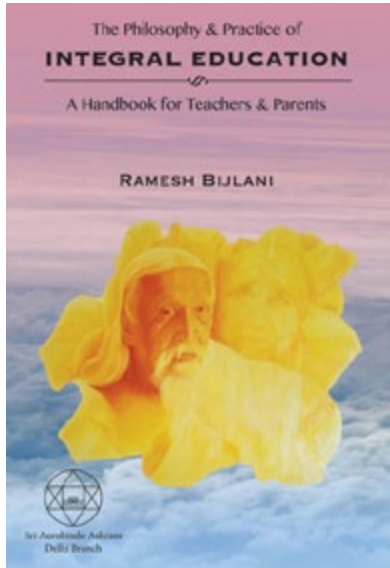
Look forward to more such stories!

Regards,

Dr Sipu

(in an e-mail dated 20 December 2018)

## Feedback on the book 'The Philosophy & Practice of Integral Education'



Receiving the book 'The Philosophy & Practice of Integral Education' was really a nice surprise! I had a look at it and liked the approach of looking at education from the point of view of the parts of the being guided by the soul. I hope it will get many readers that will apply the content.

Neeltje (Huppes)

Author of 'Psychic Education'

(in an e-mail dated 7 December 2018)

*Dhyana moolam gurormurtih,  
Pooja moolam guroh padam  
Mantra moolam gurorvakyam,  
Moksha moolam guroh kripa*

*The focal point of meditation is the Guru's image,  
the core of worship are the Guru's feet;  
the origin of mantra is the Guru's utterance,  
the source of liberation is the Guru's grace.*

SKANDA PURANA, Sri Guru Gita, Verse 76

## Forthcoming Events

### Shri Anil Jauhar's 89th Birthday

Sunday, 20 January 2019

**Bhoomipoojan, Kitchen Block, Venue: Kitchen Block (Prasad)**

9.00 am            Havan, Mantra chanting, Digging  
with Bhoomimangalam

9.40 am            Prasad

**Sunday Satsang, Venue: Meditation Hall (Hall Of Gratitude)**

10 am              Musical Offering: Premsheela

The Cosmic Dance (Based on a  
Sonnet by Sri Aurobindo):  
Shri Prashant Khanna





## 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)

Ashram's YouTube channel: <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

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)

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