

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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Only Half Knowledge is Dangerous

The Mother's prayer dated 25 March 1914 ends with the lines: "O Lord, an ardent thanksgiving mounts from me towards Thee expressing the gratitude of this sorrowing humanity which Thou illuminest, transformest and glorifiest and givest to it the peace of Knowledge." We are familiar with the bliss of ignorance; we also understand the danger of half knowledge. What then is the *peace of Knowledge*? The Knowledge that brings peace consists of the deepest truths of existence. *These truths are basically three. First*, that the world is not an accident. It was designed with a purpose and a goal by the Divine. *Second*, that the Divine has an all-pervasive presence in the world. *Finally*, that the unseen hand of the Divine continues to eventually prevail in the affairs of the world, the freewill that the Divine Itself has given us notwithstanding. Let us see how these truths generate peace.

By breaking the ego barrier

These truths either diminish the individual to the level of a cog in a giant wheel created by the Divine, or elevate the individual to the level of the Divine by looking upon the individual as a manifestation of the Divine. *The former humbles the ego; the latter breaks the ego barrier.* If we are all manifestations of the Divine, we are all one. We are all one also in being imperfect manifestations of the Divine; that we are all differently imperfect is merely a minor detail. Our souls, which are our lasting Reality, are the same, although our perishable instruments (the body and the mind) are different. In short, at the deepest level,

we are all one. Oneness breeds love. *Love is the antidote to ego.* Ego divides, love unites. Love is expressed by giving what we have to those who need it. Giving brings us the joy of giving and lasting mental *peace*.

By seeing through the appearances

Deeper truths help us see behind appearances. *Pain leads to suffering, if seen merely as pain.* But if pain is seen as a necessity for spiritual growth, which is the very purpose of human existence, the pain continues but the suffering disappears. An analogy helps us understand this. The result of a cricket match may be deeply disturbing for us. But if we learn that the match was 'fixed', we understand the stupidity of our self-torture. The result of the match remains the same, but our suffering disappears.

*Pain is the hand of nature sculpturing men
To greatness: an inspired labour chisels
With heavenly cruelty an unwilling mould.*

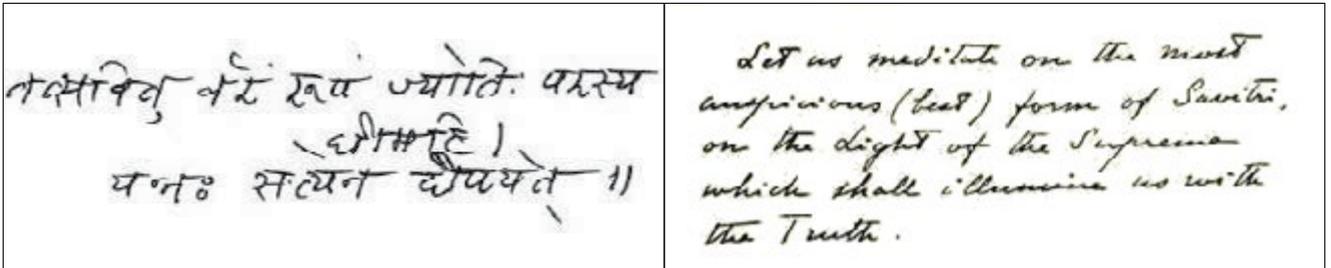
Sri Aurobindo ('Savitri', Book 6, Canto 2, p. 444, SABCL edition)

By showing the big picture

We may be deeply disturbed by the unforeseen results of our actions, or the result of what others are doing or not doing. That is a narrow picture. The larger picture may be the way human beings are working towards their own extinction. That is even more disturbing. But the largest picture is that *the Divine has a design for the world, and that the Divine knows how to work out that design in spite of clashing human wills.* Now the entire disturbance is gone.

Again, an analogy helps in understanding this. Suppose an adult is playing 'Snakes and Ladders' with a child. The child is ecstatic every time it reaches a ladder, and down in the dumps when it reaches a snake. The adult is not affected by these events because he knows the larger picture. The game will soon be over. Neither the snakes nor the ladders would eventually matter.

That is why The Mother is thanking the Divine for being the source of the Knowledge that brings peace to the sorrowing humanity. **Knowledge is Power. Total Knowledge has the Power to generate Peace.** And, Sri Aurobindo asks us to meditate on the Light that shows the Truth, which in turn leads to the Knowledge that generates peace: *Om! Tat savitur varam roopam, Jyotih parasya dheemahee, Yannah satyena deepayet.*



References

The Mother: *Prayers and Meditations*. Sri Aurobindo Ashram, Pondicherry. Second Edition, 2003, p. 110.

<https://www.auro-ebooks.com/gayatri-mantra/>

Acknowledgement

The analogies of 'match-fixing' and 'snakes and ladders' were picked up by the editor in Acharya Navneet's discourses delivered in Sunday Satsangs at Sri Aurobindo Ashram – Delhi Branch

Love Thy Work

Sanjeev Gupta

Why do I have to work? Simple: not working is not a choice we have. Work we have to: the only choice is to do it willingly or unwillingly, happily or grudgingly, passionately or perfunctorily. That work is a must, Lord Krishna tells Arjuna in the Gita (3:4-5). Then he tells him how to work – without attachment, and also that the reward of working without attachment is attaining the highest (3:19).

Work does not just give us resources to meet our practical needs; work prepares the foundation for a happy life. It gives us social identity, appreciation and validation. It is the key to self confidence, self respect, and respect from others. It fills our time constructively. Without work, a person become depressed, a nervous wreck, almost insane. It gives us opportunities to learn and to grow. If it gives so much, work deserves to be embraced with “LOVE”.

The Mother has said, “Learn to take pleasure in whatever you do.” There is an old saying, “If you want happiness for a life time, learn to love what you do for a living.” What I am trying to do is to point out the mistaken mindset that we develop about work because of misguided conditioning. Work is a burden, holidays are fun, is what the society conditions us to think. And if I carry the burden, I should get something from it, is the second thing we learn from our environment. The result is that we treat work as a **transaction**, something undesirable to be done to gain something enjoyable, thereby belittling the idea of work.

Work becomes an unpleasant means to a pleasant end. The pleasant end is commonly equated with material success and physical comforts. But the fact is, we need very little to live. We need very little even to be truly happy. It is the mind that acts like a “hole” keeping us away from the “whole.” Without the fusion with the “whole,” one cannot achieve fulfilment. All pleasure from material gain is temporary in nature and leaves a void. *Illusionary desires and their fulfilment only give more of what we already have – the illusion of happiness.*

The Gita teaches us that we should do our duty, that we are entitled to do the work but not to the fruit or a particular outcome as a result of our work. Secondly the Gita teaches that I am not the doer; the Divine works through me. So, there are two big mistakes in our understanding. First, ‘I’ the doer, and second, expectation of control over the result. These are the two major causes of disappointment and pain associated with work. Working with the attitude advocated by the Gita makes work an opportunity for exploring oneself. Through sincere work we can strive towards perfection, purify the mind, and be ready for higher knowledge and for pursuing our true goal of life.

Work is something to love passionately, feel responsible for. The inner space needs to grow. The aim of work should move beyond material gain. *With higher aims, working for the Divine unleashes your full potential.* You will find yourself immersed in the work, with unwavering focus and inexhaustible energy in timeless zones. Time will flow, you will do the best you can, and the rest will

not matter. No more will you seek approval, validation or appreciation. Your inner joy will fill you with all that is needed, an energy will rise that will consume you in your work, and you will start feeling fulfilled. A sense of well being and silence will dawn on you. Slowly divine grace will take over and steer you towards perfection.

When work can be the gateway to the Divine, there is no point becoming a football, letting human opinions from all around control us consciously or unconsciously, filling life with avoidable stress, futile comparisons, envy, and jealousy. *That is selling oneself too cheap.* We just have to take the first few steps in the right direction. The rest will be taken care of by the Divine. Divine Grace will take charge of our life. We just have to surrender and enjoy the freedom that comes from leaving the result to the Divine.

This article was submitted as an assignment by Sanjeev Gupta to fulfil one of the requirements for a course on Teaching Yoga, which he did at Sri Aurobindo Ashram – Delhi Branch in 2017.

Same Work, But No Stress

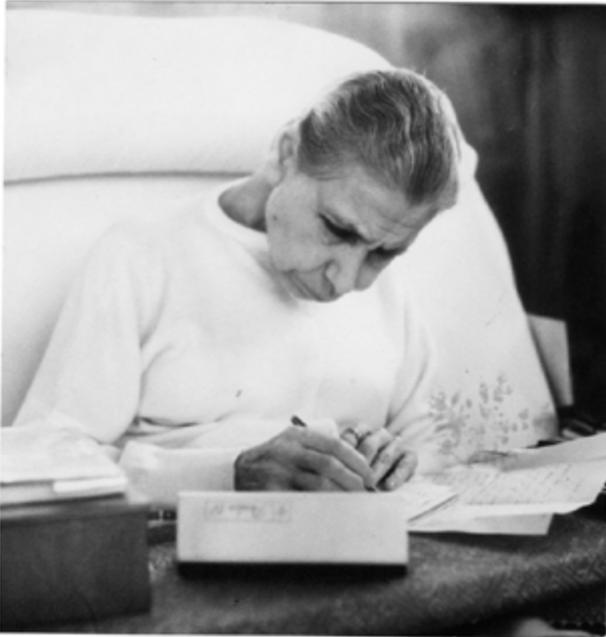
Here is a story that shows how all stress associated with work disappears when one gives up the idea of being the doer, and works instead as a mere instrument of the Divine. There was a king who was under great stress because of the heavy responsibilities of state. Finally he reached a point where he wanted to give it all up, but was unable to see anyone competent enough to take over from him. One day he shared his dilemma with his Guru. The Guru said, “That is not a problem. I am willing to take over the responsibility

of the state from you.” The king was nonplussed, and naturally he agreed at once. Then the Guru asked the king, who was no longer the king, “What will you do now for a living?” The ex-king said, “I will look for a job.” The Guru said, “If I give you a job, will you accept it?” Again, the instantaneous reply was naturally ‘yes’. Then the Guru said, “The position of the king is vacant in my kingdom. Please accept that job.” Now the king, and yet not the king, was doing the same work, but was no longer under stress.

(Narrated by Ms. Aparna Roy in one of her Sunday Satsangs in Sri Aurobindo Ashram – Delhi Branch)



The Greatest Obstacle: Hypocrisy



Now I am addressing parents and teachers, for it is very important to teach children that it is absolutely useless to “look” as if they were good, to “look” as if they were obedient, to “look” as if they were studying well, etc. Very often, the course parents and teachers adopt with their children is to encourage them to “look as if”. It often

happens that if a child spontaneously confesses his mistake, he is given a scolding. This is one of the great mistakes of parents. You must have sufficient control over yourself never to scold a child, even if he has broken a very valuable and cherished object. You should simply ask him, “How did you do that?” “What happened?” For the child ought to see why it happened, so that he can be more careful next time. But that is all. In this way you will get the child to be sincere with you instead of trying to deceive you.

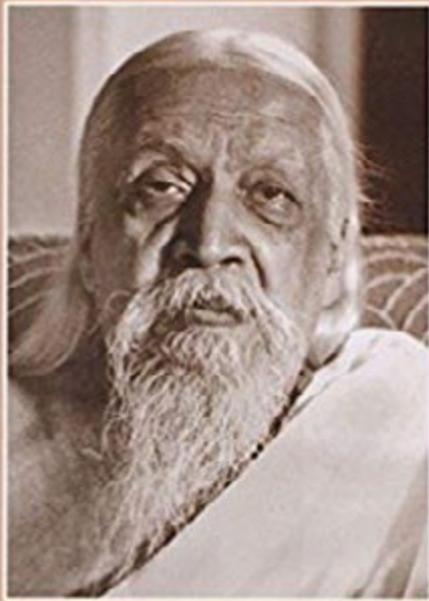
The greatest obstacle to the transformation of one’s own character is hypocrisy. If you always keep this in mind when dealing with a child, you can do him a lot of good.

The Mother (‘Great Adventure’, p. 14)

The Synthesis of Yoga

The Perfection of the Mental Being

The Synthesis of Yoga



Sri Aurobindo

The fundamental idea of a Yoga of self-perfection must be a reversal of the present relations of the soul of man to his mental, vital and physical nature. Man is at present a partly self-conscious soul subject to and limited by mind, life and body, who has to become an entirely self-conscious soul master of his mind, life and body.

In order to be possessor of his being with any complete reality of freedom and mastery, man must find out his highest self, the real man or highest Purusha in him, which is free and master in its own inalienable power. He must cease to be the mental, vital and physical ego. This ego is not his real self, but an instrumentation of Nature by which it has developed a sense of limited and separate individual being in mind, life and body. By this instrumentation he acts as if he were a separate existence in the material universe. For this reason an essential movement of the Yoga is to drawback from the outward ego sense by which we are identified with the action of mind, life and body and live inwardly in the soul. The liberation from an externalised ego sense is the first step towards the soul's freedom and mastery.

When we thus drawback into the soul, we find ourselves to be not the mind, but a mental being who stands behind the action of the embodied mind, not a mental and vital personality, but a mental Person, *manomaya purusha*. This sense of difference from the vital actions and the physical being is very marked; for although the Purusha feels his mind to be involved in life and body, yet he is aware that even if the physical life and body were to cease or be dissolved, he would still go on existing in his mental being. It is characterised by any or all of three intuitions in which the mental Purusha lives and becomes by them aware of his own greater existence.

First, he has the intuition of himself as someone observing the action of the mind. This self-awareness is the intuitive sense of the witness Purusha, *sakshi*. But also there is an intuition in the mental Purusha of something larger and greater than this present action in which he lives, a range of experience of which it is only a frontal scheme or a narrow superficial selection. By this intuition he stands upon the threshold of a subliminal self with a more extended possibility than this superficial mentality opens to his self-knowledge. A last and greatest intuition is an inner awareness of something which he more essentially is, something as high above mind as mind is above the physical life and body. This inner awareness is his intuition of his supramental and spiritual being.

The mental Purusha can at any time involve himself again in the superficial action from which he has drawn back, live for a while entirely identified with the mechanism of mind, life and body and absorbedly repeat its recurrent

normal action. It may be noted that the Purusha by drawing back from the normal action of this outward consciousness which has created for him his present natural form of self-experience, is able to take two other poises. He can have an intuition of himself as a soul in body, body is the physical conscious being, *annamaya purusha*, which uses life and mind characteristically for physical experience, – does not look beyond the life of the body and, so far as it feels anything beyond its physical individuality, is aware only of the physical universe and at most its oneness with the soul of physical Nature. But he can have too an intuition of himself as a soul of life, self-identified with the great movement of becoming in Time, which puts forth body as a form or basic sense-image and mind as a conscious activity of life-experience. This soul and life is the vital conscious being, *pranamaya purusha*, which is capable of looking beyond the duration and limits of the physical body, of feeling an eternity of life behind and in front, an identity with a universal Life-being, but does not look beyond a constant vital becoming in Time. These three Purushas are soul-forms of the Spirit by which it identifies its conscious existence with and founds its action upon any of these three planes or principles of its universal being.

But man is characteristically a mental being. Moreover, mentality is his highest present status in which he is nearest to his real self, most easily and largely aware of spirit. His way to perfection is not to involve himself in the outward or superficial existence, nor is it to place himself in the soul of life or the soul of body, but to insist on the three mental intuitions by which he can lift himself eventually

above the physical, vital and mental levels. He may try to live more and more as the witness Purusha, regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action, withdrawing into pure conscious existence. This is the *Sankhya* liberation.

He is the Purusha witness of mental and physical Nature, *sakshi*, but not a complete knower of self and Nature, *jnatri*. Knowledge in the mentality is enlightened by his consciousness; he is the mental knower; but he finds that this is not a real knowledge, but only a partial seeking and partial finding, a derivative uncertain reflection and narrow utilisation from action from a greater light beyond which is the real knowledge. This light is the self-awareness and all-awareness of Spirit. To be lord of his being, he must be knower of self and Nature, *jnata iswarah*. Partially this may be done on a higher level of mind where it responds directly to supermind, but really and completely this perfection belongs not to the mental being, but to the ideal or knowledge Soul *vijnanamaya purusha*. To draw up the mental into the greater knowledge being and that into the Bliss-Self of the spirit, *anandamaya purusha*, is the uttermost way of this perfection.

The first difficulty the Purusha has to deal with, a mixed and confused action of Nature, – an action without clear self-knowledge, distinct motive, firm instrumentation, only an attempt at these things and a general relative success of effectuality, – a surprising effect of adaptation in some directions, but also much distress of inadequacy. That mixed and confused action has to be mended; **purification is an essential means towards self-perfection**. All these impurities

and inadequacies result in various kinds of limitation and bondage: but there are two or three primary knots of the bondage, – ego is the principle knot, – from which the others derive. These bonds must be got rid of; **purification is not complete till it brings about liberation.** Besides, after a certain purification and liberation has been effected, there is still the conversion of the purified instrument to the law of a higher object and utility, a large, real and perfect order of action. **By the conversion man can arrive at a certain perfection** of fullness of being, calm, power and knowledge, even a greater vital action and more physical existence. **One result of this perfection is a large and perfected delight of being, Ananda.** Thus purification, liberation, perfection, delight of being are four constituent elements of the Yoga, – *suddhi, mukti, siddhi, bhukti.*

The witness Purusha in the mind observes that the inadequacy of his effort, all the inadequacy in fact of man's life and nature arises from the separation and the consequent struggle, want of knowledge, want of harmony, want of oneness. **It is essential for him to grow out of separative individuality, to universalise himself, to make himself one with the universe.** This unification can be done only through the soul by making our soul of mind one with the universal Mind, our soul of life one with the universal Life-soul, our soul of body one with the universal soul of physical Nature. When this can be done, in proportion to the power, intensity, depth, completeness, permanence with which it can be done, great effects are produced upon the natural action. He is *swarat*, self-knower, self-ruler, but he begins to be also through the spiritual oneness

and transcendence *samarat*, a knower and master of his enviroing world of being.

In this self-development the soul finds that it has accomplished on this line the object of the whole integral Yoga, union with the Supreme in its self and in its universalised individuality. So long as he remains in the world-existence, this perfection must radiate out from him, – for that is the necessity of his oneness with the universe and its beings, – in an influence and action which help all around who are capable of it to rise to or advance towards the same perfection, and for the rest in an influence and action which help, as only the self-ruler and master can help, in leading the human race forward spiritually towards this consummation and towards some image of a greater divine truth in their personal and communal existence. He becomes a light and power of the Truth to which he has climbed and a means for others' ascension.

Sri Aurobindo (In the Arya, Vol. 5, No.8, 15 Mar 1919)



The Problems of Human Unity

Prof. M.V. Nadkarni

In 'The Human Cycle' Sri Aurobindo has given a most illuminating critique of what is generally understood by the term **religion**, and has shown why it cannot be expected to be the guide to our life today. He points out that humanity got rid of much that was cruel, evil, ignorant, dark and odious, not by the power of religion, but by the power of the awakened intelligence and of human idealism and sympathy. Very often the accredited religions have opposed progress and sided with the forces of obscurity and oppression, and **this is why the modern mind has revolted against religion**. The second important reason why religion has failed is that it has confused the essential with the adventitious. **True religion is in its inner nature a seeking after God, the opening of the deepest life of the soul to the Supreme Consciousness**. True religion is spiritual religion, that which seeks to live in spirit, in what is beyond the intellect, and to govern one's ethical, aesthetic and practical life by the light and law of the spirit. **What is generally understood by the term religion is a set of intellectual dogmas, a pietistic exaltation of our lower being, some fixed moral code and some religio-political or religio-social system**. Not that these things are totally unnecessary and that we need disdain the aid of forms, ceremonies, creed and systems. They may be needed in different degrees at different stages before our entire life can be spiritualized. But these things are aids and supports, not the essence. A blind insistence

on them may even defeat the whole purpose of religion. Tolerance and freedom to be different is the first rule to be observed. The spiritual essence of religion is the one thing supremely needful.

Reproduced from *The Call Beyond*, Vol. 19, No. 2, p. 22, 1994



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

The Seekers' Dilemmas

S has two doubts:

1. *Certain things in my current practice which has previously helped me move towards higher consciousness in the past now seem to be mundane and is making me feel guilty.*

Probably implied in your question is whether you can deviate from a path that has helped you move towards higher consciousness. You do not find that path as suitable for you now as you once did, and at the same time you feel guilty abandoning it. This can happen. As you evolve, you may need a different path. That is why Sri Aurobindo and the Mother leave enough scope for the seeker to carve out his/her own path. To widen the scope of the answer, most of us start with the religion in which we are born. But, it was probably Swami Vivekananda who had said something to the effect that any religion is good enough to be born in; no religion is good enough to die in. What this means is that not only we may develop some intimacy with religions other than the one in which we are born, but eventually we should move away from all religions towards spirituality. Within spirituality also, there are many paths. But a real Guru, after showing the path, wants the disciple

to move on, and eventually become independent of the Guru. In short, if you have outgrown the practice that helped you at a certain stage of your spiritual evolution, you can move on to the practice that seems appropriate to your now. The Guru who designed the previous practice, or the guide who introduced that practice to you, should not mind, and you need not feel guilty.

2. How important is it to help people in our environment to enable ourselves achieve absolute joy? My current practice talks about interconnectedness of life, and members are encouraged to meet / encourage / pray for other people in the environment in order to transform our karma and become happy. On the other hand, you have mentioned [in your book] about moksha i.e freedom from dependence on external circumstances (which i am assuming includes the people around us).

What you are doing is not incompatible with what I have said. There are just a few riders.

First, we cannot help anybody. When we try to help somebody, or pray for somebody, we are merely making use of the opportunity (presented to us by the Divine) by doing something as instruments of the Divine. The result is our own spiritual growth – or as you put it, transformation of our karma. Therefore, we have not helped anybody. The ‘opportunity’ has helped us. So, you may continue to ‘help’ people and pray for people. The difference is only in the motive, the attitude and the terminology.

Second, the ‘help’ that we give, brings us joy. This is permissible joy. And, as you say, the joy of giving is the only way to experience ‘absolute joy’. That is because of at

least three reasons. First, the joy of giving feels better than the happiness of getting something. Secondly, only giving is always in our own hands, getting is not. Finally, what we get does not last, but giving never ends because we continue to get endless opportunities to give.

Third, while giving is the only way to experience 'absolute joy', one has to be careful to give only what one has, and even more importantly, only to someone who needs what we can give. Let me clarify 'what one has'. A person who has money but not much knowledge is better off giving money to those who need it; let him not start preaching. The other part, 'to someone who needs it' is also important. For example if somebody is starving, he needs food, not a lecture on spirituality. It all seems simple, but many good intentions are frustrated because giving in itself is considered good, and the person gives without realizing that the recipient does not need what is being given.

Fourth, when I have said [in my book] that moksha is freedom from dependence on external circumstances, you have missed one part. 'Freedom from dependence on external circumstances' for what? For our happiness. **Our happiness should not depend on external circumstances, including the people around us.** That does not mean we should not help people. It only means we should not be attached to the people whom we are helping. Moksha needs love without attachment. Love is expressed by giving. We give not because we are attached to the people whom we give, but because an opportunity to give has presented itself.

Hope these answers are some help. Please do not hesitate to write again.

Why God Never Got a Faculty Position

- He had very few publications.
- They were in obscure languages such as Sanskrit, Hebrew and Greek, not in English.
- His publications had no references.
- They weren't published in refereed by journals.
- Some even doubt He wrote them by Himself.
- It may be true that He created the world, but what has He done since then?
- His cooperative efforts have been quite limited.
- The scientific community has never been able to reproduce His results.
- He never applied to the ethics committee for permission to use human subjects.
- When an experiment went awry He tried to cover it by exterminating his subjects through earthquakes or floods.
- When subjects didn't behave as predicted, He deleted them from the sample.
- He rarely came to class; just told His students to read His books.
- Some say He had His son or messengers teach the class.
- He punished His first two students for their curiosity.
- Although there were only ten requirements, all of His students failed.
- His office was in difficult spots such as mountains, caves and forests, and He kept odd office hours.

Feedback & Encouraging Words

Feedback from a Visiting Artiste



Ms. Anjali Bagal and her troupe from Pune presented a 'dance-drama' based on Sri Aurobindo's Sanskrit poem 'Bhavani Bharati' on the Ashram Foundation Day, 12 February 2019

Dear Taradi,

I am writing this mail to thank you for giving us the wonderful opportunity to perform in the Delhi Ashram and also The Mother's International School.

All the arrangements were perfect. We all enjoyed staying in Tapasya. A special thanks to Rangammaji also for coordinating everything.

It was a very different experience for each one of us to participate in the Ashram's Foundation Day celebrations.

Anjali Bagal
(in an e-mail dated 3 March 2019)

Feedback from School Students from the UK



Fourteen school students from Lycee Francais Charles de Gaulle, London, led by Dr Robert Carr, spent two days in the Ashram (14-15 February 2019)

A very spiritual experience which I am very thankful for.

Anabelle Wilson Smith

Thank you very much for the inspiring presentation.

Annabel

Very eye-opening and interesting. Thank you very much Dr. Bijlani

Katya Saichin

Thank you very much for these speeches as they were mind-opening. I will definitely think about them.

Eliza

I enjoyed the yoga session and found the experience very eye-opening. Thank you very much.

Darcy Duncan

The songs were very relaxing, and the speeches were well-spoken and interesting, with accurate analogies.

Charles

Thank you for everything. It was a very educational and thought provoking experience. I enjoyed it very much.

Teddy Skinner

Dear Ramesh-ji,

Thank you so much for all your time and hospitality. I found some of your children's stories in the gift shop which I am now sharing with my son.

The ashram experience, talks and yoga were a fantastic experience for the students.

Robert (Carr)

(Teacher)

(in an e-mail dated 22 February 2019)

Feedback from Visitors from the USA



A group of 15 Visitors from the USA spent a few hours in the Ashram on 18 February 2019

Thank you for the opportunity to learn more about the practice of yoga. I enjoyed the lecture and watching the short films.

I hope to continue practicing yoga when I return home.

Ruth Barrasso

Liked the program very much. Thank you!

Kerry Swecker

Thank you for such an insightful morning. This is definitely something I will be bringing home and practicing.

Bryna McEntee

Very interesting concepts that opened my thinking about negativity.
Very enjoyable.

Janet Sasson

I enjoyed the lecture on the soul, mind and body. The yoga session was very helpful with stretching and relaxing.

Mary Fisher

Thank you for an interesting and thought provoking introduction to yoga. The Ashram is an oasis in a busy city.

Wendy Shiff

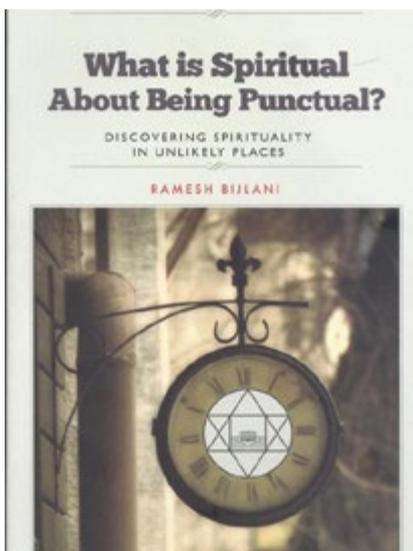
Very interesting. Have not done yoga before, but now want to try a class when I get home.

Roxane Mauren

Wonderful use of limited time whilst in India. Great pleasure.

Tondja

Feedback on the Book 'What is Spiritual About Being Punctual?'



Dear Dr. Bijlani,

Your book titled 'What is spiritual about being punctual' has not only further clarified and reinforced some things that I had learnt through the practice of Nichiren Daishonin's Buddhism, but also throws light on some very important aspects of life which I have missed so far. Regards

Saurabh Seshan

(in an e-mail dated 15 Feb 2019)

I have been enjoying your books especially 'What is Spiritual About Being Punctual?' Nice to know morals being explained in a logical way in this new age. It reminds me of Swami Satyananda's

description of the nirvikalpa samadhi being preceded by Dharmamegha.

Shaloo Dogra
(in an e-mail dated 7 March 2019)

Feedback on the Story 'Dabboo Turns a New Leaf'



'Dabboo Turns a New Leaf' is a children's story on overweight. To get the story by e-mail, you may write to callbeyond@aurobindoonline.in

Dear Dr Bijlani

Thanks a lot for the story 'Dabboo Turns A New Leaf'. My children loved the story. It is not only interesting but also very informative and inspiring.

The writing style touches the readers' hearts as it is written in a simple and understandable language suitable for the age group that it is meant for. The problem of wastage of food

by most of us is very aptly portrayed in the story. Another huge problem apparent in the younger generation – overeating and overweight – has also been taken up and dealt with quite diligently. The obvious solutions to both the problems are also explained in such an easily comprehensible way that any child would not only understand but also follow them as a part of his/her daily routine.

The children learn a lot from your stories and they love the hand-drawn colourful and beautiful illustrations by Atvinder Kaur which enliven the stories.

Giti Tyagi
(in an e-mail dated 28 February 2019)

Forthcoming Events

Karuna Didi's Birthday



Karuna Didi, who was synonymous with music in the Ashram for more than 50 years, left the body on 26 January 2017. Her birthday will be celebrated with a special musical offering by her students.

Sunday, 24 March 2019

- 9.30 am Musical offering: Ashram choir
- 10.15 am In the Beginning Was the Word: Acharya Navneet
- 11 am Musical offering, including ode to Karuna Didi:
Dr Mithu Pal
- 11:30 am Sri Aurobindo's Sonnets: Mr Prashant Khanna

**Venue: Meditation Hall, Sri Aurobindo Ashram –
Delhi Branch**

(Entry through Gate no. 6, Opposite Sarvodaya Enclave)

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.

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@arobindoonline.in

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

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1. Subject: Subscribe
2. Click on Send

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Please visit the website www.sriarobindoashram.net

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

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

Feedback

Please send your feedback to
callbeyond@arobindoonline.in

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