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THE CALL BEYOND

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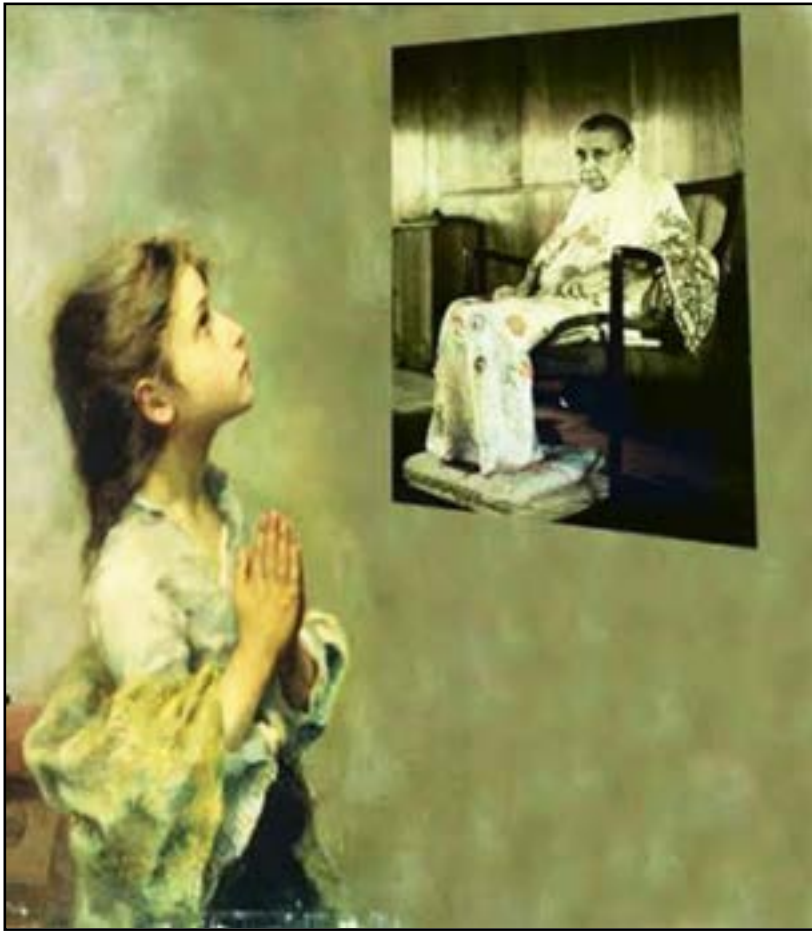
*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air... ..*

Sri Aurobindo

Savitri, Book 11, Canto 1, p. 689

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Belief in an all-knowing, all-powerful supernatural agency, and attempts to communicate with it through prayer are almost universal. Even those who lack such a belief, have a tendency to try prayer when they find themselves in a helpless situation.

Prayers generally have one or more out of four components. The first, which has come to be the literal meaning of prayer, is a request. The request is, naturally, for something that the person feels is beyond the reach of only his own efforts, and yet the person wants it badly. It may be the request for a material object, or a non-material object like health or happiness. The prayer may be for something which the person himself wants, or the prayer may be on behalf of someone else. It may be specific, such as the

prayer for a specific person's recovery from disease, or it may be general, such as the prayer for all the victims of a flood or earthquake. It may also be universal, and with a very broad goal, such as the prayer for health, happiness and enlightenment of every human being in the world. Many people, as a matter of principle, do not ask God for anything, at least for themselves. They argue that since He knows everything, He also knows what is good for us better than we do. Further, since He also loves us, He will give us whatever is good for us without our asking for it. Strictly speaking, there is nothing wrong with asking God for something, provided we do not try to force Him to give it to us. We may ask Him for something which, with our limited intelligence, we think we should have. But we should be prepared for the prayer to be answered in His way and in His time, not ours. And, even if it seems as if the prayer has not been answered at all, it should not shake our faith in the existence and benevolence of God. It is sometimes asked that if God already has a plan, called destiny, will He change it in response to a prayer. According to Sri Aurobindo, destiny is not an irrevocable mechanical law. Sincere and intense human aspiration can also get incorporated into God's plans. Hence all sincere prayers are answered, although not necessarily the way we would like them to be. God does not always give us whatever we want, but He always gives us whatever we need for our spiritual growth. The important thing is not how a prayer is answered, but the fact that the prayer helps us build a relationship with the Divine. The initial stimulus for the prayer may be a request that we wish to make, but the prayer should not end there. It should proceed towards the establishment of a personal association with



Four Components of Prayer



Confession



GRATITUDE



Adoration & Surrender



the Divine, and eventually reach a point where the bond is all that matters to us. It should finally become a relationship for the sake of the relationship. We should enjoy and value the relationship so much that we do not even think of what we are getting from it.

The second component of a prayer is confession. There are so many occasions in life when we are faced with choices, we know what the right choice is, but because of some considerations of gain and loss we end up making the wrong choice. When we make the wrong choice, we feel guilty about it, and may become uneasy about it off and on. The uneasiness may continue to haunt us long after the wrong deed was done. One way out of the self-inflicted mental torture is to confess the mistake to God, and ask for His forgiveness. It is assumed that we can always bank upon God's generosity to give us a second chance. Confession and asking for forgiveness go together, and in that sense, this part of prayer is also a request.

The third component of a prayer is gratitude. If we look around, it is easy to find countless reasons for being grateful to God. Gratitude incorporates a large number of other virtues. Only a person who is selfless, self-denying, sincere, humble and truthful can be grateful. There is great truth in the advice that the best prayer consists of just three words, 'Thank you God'.

The fourth component of a prayer consists of adoration and surrender. A devotee is so overwhelmed by the glory of God that his prayer may consist primarily of a verbal expression of adoration. The devotion makes it very natural for the devotee to place himself entirely in the hands of the Divine, leave everything to Him, and feel happy and privileged to do His bidding. Surrender of self-will to the divine will, and eventually merger of self-will with the divine will is the path by which the devotee reaches out to God (Bhakti marg).

The prayer may be based on a perceived dichotomy between man and God. But prayer is one of the best ways to bridge the dichotomy, and eventually to reach a point where the person becomes one with God in his feelings, thoughts and actions. The process culminates in the perceived dichotomy getting replaced by Knowledge of the One manifesting as the many, and we become one of those many manifestations.

Sri Bimal Mohanty

(1937-2015)



We would like to share with the readers that Sri Bimal Mohanty, who spoke at Sri Aurobindo Ashram – Delhi Branch in the Sunday Satsangs, left for his heavenly abode on 30 August 2015. A scholar who had gone into the depths of the ancient spiritual literature of India, he spoke on classics such as the Upanishads and Patanjali's Yoga Sutras, as well as on topics of concern to the common man under the broad title of Spiritual Approach to Life. He had also compiled his ideas on the Spiritual Approach to Life in the form of a book with the same title. He ran a website, www.ahwan.org, on which he has left behind a treasure of 158 articles on spiritual subjects. He also offered free counselling on the phone to those going through a difficult phase of life. A gem that I had collected from his lectures is: "We do not get everything we want, but we get everything we need for spiritual growth". Although he kept himself very busy, he was very well organized. I do not remember a single occasion on which he might have rescheduled or cancelled any of his Sunday Satsangs in the Ashram. Sri Bimal Mohanty is survived by his wife, two sons and daughters-in-law, and two grandchildren. May his highly evolved soul be at peace, and if and when it returns to earth, find conditions even more conducive to his spiritual growth and that of those around him.

-Editor

readers write

Dear Editor,

I was pleasantly surprised to see the first e-copy of *The Call Beyond* in my Inbox, and it did not take me long to go through most of the contents. This magazine has a special place in our hearts. May this old tradition continue. You have our prayers and best wishes.

Arun Naik

Sri Aurobindo Society, NOIDA

(Received by e-mail on 10 Aug 2015)

article

By UDHAV SUREKA

Doing the Right Thing is Not Enough

It is a common misconception that it is enough to do the right thing. But yoga goes beyond doing the right thing. It stresses also the motive behind the work, the attitude to the work, and acceptance of all outcomes with equal delight.

We all feel that we should try and do what is right. Whenever we have to make a decision in life, we go over the various choices that we have and try to pick the one which is right as per our understanding. This is a very good habit and worth appreciating but is it enough?

In the Srimadbhagavadgita, Sri Krishna tells Arjuna that he should fight the Kauravas, that it is the right thing for him to do. But, he also adds:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

sukha-duhkhe same krtvā lābhālābhau jayājayau

tato yuddhāya yujyasva naivam pāpamavāpsyasi (2:38)

(Be the same towards happiness and sorrow, profit and loss, victory and defeat, and then turn to the battle; thus you shall not incur sin).

Why does one want to do the right thing? We do it so that we do not incur sin. But, as Krishna points out, just doing the right thing may not ensure this. The right thing should be done also in the right way. That right way of doing a thing has been given at length in the *Gita* and we will take a look at some of its apparently intriguing aspects.



First, what Krishna is saying is that we must become equal-minded towards what may come. Arjuna was going to enter a tough battle. He was bound to face both extremes of emotions – joy as well as sorrow. He could either win the battle or lose it. But Krishna's advice to him was that his focus should not be on these inevitable dualities of life. His focus must be only on the work at hand and the intention behind it. The same applies to the struggles of our lives. Success and failure are not in our hands. So, we should not be gripped by the thought of what may happen. There will be moments of disappointment and moments to celebrate. These highs and lows are part of life. Both are temporary, and we should not get carried away by either. This approach is especially important if we are trying

to do the right thing because doing the right thing is generally not easy. There are obstacles, sometimes so strong that they tend to push us off the right path. In such moments, we must retain unwavering faith and focus on our intentions.

In the face of difficulties, we tend to lose our faith, we become disheartened and sometimes give up. In such times, we must rise to our highest Self and find our inner strength there. The knowledge of the *Gita* gives us an understanding of our Self to help us do this. It tells us that the obstacles are only for the body and mind, and 'I' am not limited by my body and mind, 'I'

am much more than these surface manifestations. We are capable of rising up to this higher view, and we do so, sometimes unknowingly, in our day-to-day lives. For instance, you step out of your home to go to work on a really hot day. While your body and mind would want you to return to the comfort of your home, you would keep walking, knowing that you must reach your office because it is important. What you essentially did was that you overcame the limitations of your body and mind.

We can extend the process to all the struggles of our lives. Just as heat and cold are brought to us by the laws of nature, the obstacles in life too are brought to us by the Laws – the Laws of *Ishvara*. We cannot control the weather, we must accept it and keep moving. Similarly, we cannot control all situations and outcomes in life, we must be open to accepting them gratefully and gracefully. This is called *praśāda-buddhi*. When we go to the temple, we offer our prayers and we get something sweet as *praśāda*. Similarly, when we do anything in life, it is an offering to *Ishvara*, and when we receive the results, it is as per the laws of *Ishvara*. If we perform our actions in this spirit, our mind will be at peace. Then, no matter what the result is – seemingly favourable or unfavourable – it will be sweet to us like the *praśāda*. We should not merely accept the outcome unemotionally; we should accept the outcome with delight. The delight should be based on the knowledge that although the outcome seems to be favourable or unfavourable to our limited mind, the outcome has been designed by *Ishvara* such that it will be for us an opportunity for spiritual growth.

This brings us to another important aspect of Krishna's advice. You should not do the right thing because you expect it would bring you name and fame. You should do it only because it is the right thing to do.



If you do it for fame or any other similar worldly goal, your focus will always be on the results. You will be hanging on to each turn of events as if your life depends on the outcome. You will not be at peace, and if things do not go your way, you will be gripped by sorrow and disappointment and forget all about doing the right thing.

Even if we look at it from a worldly point of view, when our mind is free from worries, we are able to focus more clearly on the work at hand. We are able to put in our best and work more efficiently, and thereby increase our chances of succeeding.

And so, Krishna says in the famous verse of the *Gita* - *karmanyevādhikāraste mā phaleṣhu kadācana* (We cannot choose the results, we are entitled to choose only our actions, 2:47). We cannot choose the result of our actions, but we can choose our attitude to the results. And the attitude should be to accept all outcomes with equal delight. Krishna tells us again in the following verse:

योगस्थः कुरु कर्माणसिङ्गन्त्यक्त्वा धनंजय ।
सद्दियसद्दियोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

*yogasthaḥ kuru karmāṇisaṅgamyaktvā dhananjaya,
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga uchyate (2:48)*

(Established in Yoga, do thy actions without attachment (to results). Be equal-minded to failure and success, for it is equal-mindedness that is meant by Yoga).

The Yoga of the *Gita* is this high ideal of equal-mindedness and one must approach the right action firmly established in this Yoga. It is the knowledge of and faith in the fact that it is all in the hands of *Ishvara*. It is *Ishvara* to whom the actions are being offered and it is *Ishvara* who dispenses the results. Therefore, we must give up this vain fixation on results, on the external and the temporary, and embrace the Divine Will with delight and without any reservations or qualifications.

Wedding With a Difference

Difficult times are an opportunity for good deeds. The influx of refugees from Syria into the Turkish province of Kilis gave Fateullah an idea when his son, Ali, was about to get



married. He advised his son that instead of the usual feast with only the family and friends, they could invite also the Syrian refugees. Ali, and his bride, Esra readily agreed, and enjoyed starting their journey with an act that reached out to those going through a difficult phase of life. The groom stated, “Seeing the happiness in the eyes of the Syrian refugee children is just priceless. We started our journey to happiness with making others happy and that’s a great feeling.” The feeling is great, one gets lasting mental peace, the consciousness rises, and life becomes meaningful. This all-in-one package is what one gets from paying heed to the

guidance that emanates from the psychic being.

For more on this, please visit:

<http://www.firstpost.com/world/this-turkish-couple-decided-to-feed-4000-syrian-refugees-as-part-of-their-wedding-celebrations-2380110.html>

<http://www.collective-evolution.com/2015/08/05/watch-how-this-turkish-couple-brings-cool-back-to-weddings/>

hundred years ago

The Limitations of Language*



Should I, playing the role of a servant, an instrument, turn to Thee, O Lord, and address a hymn of adoration to Thee? Should I, identifying myself with Thee in the eternal Reality and infinite Bliss, speak to men of the peace and joy they do not know? ... The two attitudes are simultaneous, the two consciousnesses are parallel, and in this close and indissoluble union lies Plenitude. ...

What words will ever tell the splendour of Thy Law and the magnificence of Thy Glory? What words will express the perfection of Thy Consciousness and the infinite bliss of Thy Love?

What words will sing Thy Ineffable Peace and celebrate the majesty of Thy Silence and the grandeur of Thy all-powerful Truth?

The entire manifested universe cannot suffice to speak Thy splendour and tell Thy marvels, and in the eternity of time this is what it is trying to do more and more, better and better, eternally.

The Mother

Prayers and Meditations 31 July 1915

* Title given by the editor

The collection *Prayers and Meditations* consists of extracts from the Mother's spiritual diaries. Most of them are from the period 1912 to 1917

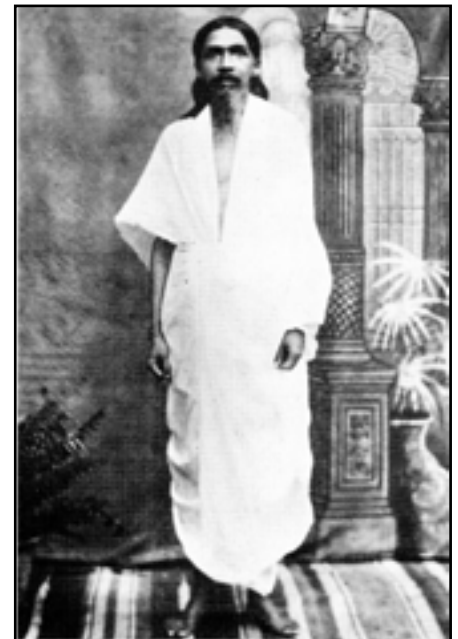
Some give their soul to the Divine, some their life, some offer their work, some their money. A few consecrate all of themselves and all they have - soul, life, work, wealth; these are the true children of God. Others give nothing. These whatever their position, power and riches are for the Divine purpose valueless cyphers.

This book is meant for those who aspire for an utter consecration to the Divine

1941 - 1948.



The idea of the three essential modes is a creation of the ancient Indian thinkers and was the result of a long and profound psychological experience. Without experience and self-observation it is difficult to grasp accurately; but certain broad indications can be given which may help the sadhaka of the Way of Works to understand and analyse practically the combinations of his own nature. The names given to these modes in the Indian books are, respectively, sattwaguna, rajoguna and tamoguna, the quality of good and



light, the quality of passion and action, the quality of inertia and darkness. Though ordinarily used for psychological analysis these distinctions are valid also in physical nature; for all things in Nature are said to contain them and to be in process and form the result of their interaction.

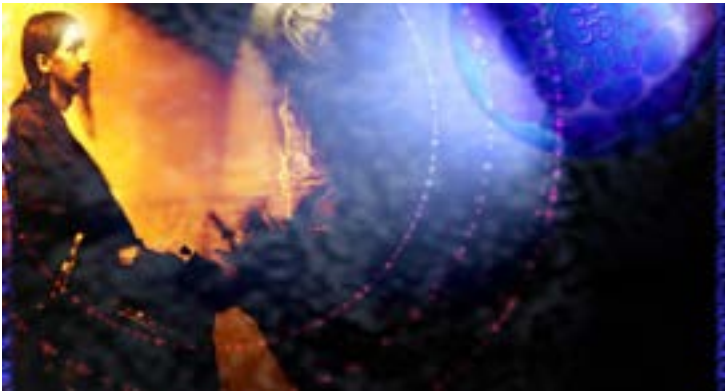
Matter or body is in its nature predominantly tamasic, life and nervous force predominantly rajasic, mind predominantly sattwic. The mixture and uneven operation of the three modes in these three instruments acting upon each other leads to a confused, troubled and improper action which is now the normal condition of man. But there is another action possible, more truly right, normal and natural to the deepest relations of Purusha and Prakriti although supernatural to our present imperfect nature. Body should be a passive field and instrument; but capable of responding to every demand of force and of holding and supporting every variety and intensity of experience. The nervous and emotional being should be capable of tireless action and enjoyment of experience and relation, but self-possessed and self-poised, neither harried by desire and importunate impulses nor dulled by indolence and incapacity. Mind should be full of an essential light and peace, not a knowledge made up by mental constructions nor an ease that is dependent on release from the strenuousness of creative and active energy. All three should be the harmonised instruments of a higher force, bliss and knowledge possessing them from a source beyond themselves.

This supreme harmony comes by the cessation of egoistic choice and action. The individual ego ceases to strive, to select its aims and means or to initiate any act. In its place the real Master of all our activities from the security of His divine will and knowledge gives the sanction to a purified and exalted nature and the individual centre of personality becomes only a servant, reflector and luminous participator in His light, joy and power. Acting it acts not, nor is bound by any reaction. This is the culmination of the Way of Works towards which the transcendence of the three modes of Nature is a preparation and an important aid and condition.

twenty-five years ago

Sri Aurobindo and Man's Future

A report on the seminar held on 17th & 18th Feb 1990



On the eve of the auspicious occasion of the Mother's 113th Birth Anniversary a Seminar on "Sri Aurobindo and Man's Future" was held at Sri Aurobindo Ashram – Delhi Branch on the 17th and 18th February, 1990. The Seminar was organised by Sri Aurobindo Education Society in collaboration with the National Council for Educational Research and Training (NCERT), New Delhi. On the 17th February (Saturday), the Seminar was held

at the Audio Visual Room of The Mother's International School and on the concluding day, i.e. 18th February, 1990 (Sunday), the Seminar was held at the main Prayer Hall-cum-Auditorium of The Mother's International School. The Seminar was inaugurated by Dr. D.S.Kothari, eminent physicist and educationist of India, after a soul-stirring recital of the invocation song by Sushree Karunamayee. In all there were five sessions including the valedictory session; and each session had its own charm because of the lively presentation by the esteemed speakers, followed by animated discussion on various aspects of Sri Aurobindo's vision and the future of mankind.

The Call Beyond, Vol. 15, No. 1, 1990, p. 57.

This is the new adventure to which Sri Aurobindo calls us, an adventure into man's unknown. Whether we like it or not the whole earth is passing into a new groove, but why shouldn't we like it? Why shouldn't we collaborate in this great, unprecedented adventure? Why shouldn't we collaborate in our own evolution instead of repeating the same old story a thousand times, instead of chasing hallucinatory heavens which will never quench our thirst or otherworldly paradises which leave the earth to rot along with our bodies? "Why should life have begun at all if it is only to be climbed out of?" exclaims the Mother, She who continues Sri Aurobindo's work. "What is the use of having struggled so much, suffered so much, of having created something which, in its outer appearance at least is so tragic, so dramatic, if it is only to learn how to climb out of it - it would have been better if it had not been started at all ... Evolution is not a tortuous path which brings us back, somewhat battered, to the starting-point. It exists", says the Mother, "quite on the contrary, in order to teach the whole of creation the joy of being, the beauty of being, the grandeur of being, the majesty of a sublime life and the perpetual development, perpetually progressive, of this joy, this beauty, this grandeur. Then everything has a meaning." [Talks/Questions and Answers 1958: 12.11.58]

Satprem

(This paragraph is taken from a article which was written by Satprem for All India Radio, broadcast on 1st February 1972, on the occasion of Sri Aurobindo's Birth centenary.)

may i help you?

In this column, we shall 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 will be kept confidential. The questions may be sent to

callbeyond@aurobindoonline.in

P.S.

Please see also the editorial on **Prayer** in this issue

Questions on Prayer, sent by 'P'

Before going into the questions, the difference between belief and faith may be clarified. Belief is mental, and is based on reason. It leaves scope for doubts. It can be altered by observations or arguments. On the other hand, faith originates at a level of consciousness higher than the mental. It does not doubt. It is unconditional. Therefore, it is, or at least should be, unshakeable. But it is blind. Only a person with faith can realize the Divine. After Realization, blind faith is replaced by vision that has the Knowledge.

In a prayer, am I not deluding myself that I am talking to God ?

If a person decides to pray, it is assumed that he believes in God, and believes that it is possible to talk to God. The sense of 'deluding oneself' arises when doubt corrupt belief.

Are not the assurances that I get from "God", assurances given by myself to me, that somehow things will get better?

The faith that all is well, and all will be well, should precede the prayer. Then the 'assurances' merely reiterate the faith.

So, is not prayer an escape from facing the harsh reality of life, from the inability to deal with it?

The harsh reality of life is not easy to face if we take a limited view of man as being just the body, mind and intellect. If we add to that all the wealth and friendships that a person might have, still all reality cannot be faced. It needs a much higher Power to handle life meaningfully with equanimity. If a person does not believe in such a Power, he is left to his own devices, and looks upon prayer as an escape. If he has faith that such a Power exists somewhere outside himself, as is the feeling till a certain level of spiritual evolution, he prays to this Power for protection, and does not look upon the prayer as an escape. If he has faith that the Power resides both within and without himself, he can have a more enlightened conversation with the Divine, and certainly does not look upon prayer as an escape.

If the prayer is for "something", then is it prayer at all? Or is it just desire taking a desperate pious form?

The prayer can be for something, although that is not its best form. When desire leads to a prayer, at least it is an acknowledgement of human limitations. Further, while asking for something in a prayer, it is also important to add that no matter what the outcome of the prayer, we shall accept it happily because God knows better than we do what is best for us.

Is prayer always limited – for my health, my wealth, my family, my problem or something for my friend?

No, prayer is not limited to asking for something. It may consist of gratitude, adoration and surrender.

And if a prayer is limited, can we call it sacred or other-worldly?

Since the prayer is not limited to asking for something, it is sacred. It is not necessarily other-worldly, because this world is also a manifestation of God.

inspirations

Visiting MBA students from MDI, Gurgaon, 2 Aug 2015, wrote back:



Dear Sir,

Aurobindo Ashram's Visit has indeed become a memory to be cherished forever. The prime reason for this was that I could never have imagined even the existence of such a place in the middle of our extremely congested and polluted capital. The first thing which I did while on my way back to MDI in the bus was to call up my mother and plan a family visit to this place. I believe in today's materialistic and monotonous life it becomes extremely important to take a break and reflect back and there couldn't have a better place than this.

Meditation, Eating habits, Cleanliness, Greenery, Gardening, Spiritual Talk, fun activities ... each one of these components had a great significance in the day's plan and were equally impactful. The practice of washing your

own utensils after eating about this place was heard of but the amount of satisfaction and the feeling of goodness and being responsible that it gave me as an individual was great.

I just cannot forget the face of Chandni, the girl who led us in all the gardening activities. She made me realize that the true meaning of a Team Leader is not bossing around but facilitating and comforting your team while still pushing them to bring out their best at work. I want to thank her whole-heartedly for being this sweet to us.

The speech/spiritual session was again something which made me ponder upon my responsibilities towards the society and towards 'fulfillment of life rather than just achievements'. The analogy of the driver, vehicle and destination to explain us the entire gist of life was commendable.

In a nutshell Sir, I would like to thank you from the core of my heart for having made all the efforts to arrange this visit despite your busy schedule and ill-health. I am sure each of us has something unique and worthy to take back from this visit.

Thanks & Regards

Vagisha Goindi

Respected Sir,

First of all, I would like to thank you for providing us this opportunity to take a day off from our routine and contribute towards the society and engage in an "Act of giving". It was an enriching and learning experience for all of us.

Apart from all the learning, one thing that gave me a sort of reality check happened during the lecture. The message was crystal clear that "we don't hurt the people we love the most, if we do that then we don't love them, we love ourselves".

At that moment I realize, being a part of this hyper-competitive environment, we become so selfish that we are least concerned about others including society. We keep on saying that we should contribute for the nature and the environment but do we really mean that? It seems there is barter involved. If we really love our environment, we should contribute to it with our whole heart, without having any vested interests. This feeling is diminishing in our generation, including me.

That message was actually a food for thought and I would like to ponder upon it.

Thanks and Regards,

Deepa Kaushik

inspirations

From a former student of The Mother's International School

Dear Sir / Ma'm,

I am an alumnus of The Mother's International School and a practicing Architect.

Last few weeks the shifting of Mirambika campus has been in news, and mostly because of people opposing the move. Firstly, I would like to assure you by saying it is a human tendency to oppose change, but knowing the standards that Sri Aurobindo Education Society adheres to, I am sure the engineering college will be a success and of great significance to the nation and the world.

My concern is the Architecture / design of the new college. I don't know the status of the project, but I would like to offer you my services. And of course, since MIS has given so much to me over the years, it is time I return the favour.

Manu Singh

From a Visitor to Madhuban

Respected Taradi

I have just returned from Madhuban a few days back and still feel like I am in heaven. Such a beautiful place and so full of sacred vibrations, truly it is a remarkable place. The Prabhu Sthal is truly remarkable and breath taking and so conducive to meditation. Even the new Samvit wing is very beautiful. All thanks to you and your team for making Madhuban such a memorable place.

I thank you for giving us permission to stay there and taking full benefit of our stay there, though we could only make paltry offerings.

Once again a big thanks for your kind permission and the co-operation given by all the people at Madhuban, specially Subhash, Angela and Anjali-di.

Anil Puri

From a Visitor to Ashram after meeting Taradidi



Respected Tara Didi,

Nice time spent with you at Delhi Ashram on 25th August. Your holy touch is still working deeply within me. Serene and peaceful, wholly enlightened atmosphere: your existence has been deeply engraved everywhere in the Ashram. Your motherly care and eyes even on very small things have added value to the Ashram. Only love is real- you have proven it by exercising it throughout your life.

Anju di has given me the book written by you. A beautiful journey is documented there very simply.

How can I reach that light/ silence/ infinity/ peace? How can I remove my clouds of ego? How can I get the ever smiling face like you? When can my heart get the touch of the Divine?

Please have some love and bliss for me. Please help me not to be afraid of any hurdle for the rest of my life. Transmit your ocean of energy and spirit within me.

With love and respect

Sincerely yours,

Prasanta Tarafdar

inspirations

Participants of the Orientation to Integral Yoga (22-23 AUGUST 2015)



This was definitely one of the best workshops I have attended in my short but eventful life till now. It was a whole new experience for me, as I had always thought of yoga as physical exercise rather than a subject, which turned out to be pretty interesting. Thanks for giving me an amazing opportunity at such a young age.

Ashma Pandya

A student of Class IX

A lovely experience. My first proper introduction to yogasanas; there was much to learn. The talks were absolutely wonderful. Learning under the Mother's protective, caring and loving eyes made the entire experience

delightful. I look forward to many more such workshops and sessions. Many thanks.

Ayan Madan

An M.A. (Psychology) student, University of Delhi (North Campus)

Respected Dr. Bijlani,

It has always been a source of peace and true happiness listening to you. My first session was when I joined as a teacher in MIS. ... I intend coming back more often and take further steps in the direction of my goal of life.

Thank you for your guidance, Regards,

R. Hemamalini

Respected Debi Prasad ji,

A few years back I attended your morning yoga sessions and ever since I have intended to thank you for the transformation it caused in my life. ... You set higher standards for us than what we set for ourselves at home. I hope and wish you continue to reach out to many others and help them transform their lives as well.

Thank you, Best regards,

R. Hemamalini

notice board

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Bhajan Sandhya 26 September 2015

An evening of devotional songs

Singer: Shubham Modi

Tabla: Anubhav Singh

Flute: Sujit Mondal

Date: Saturday, 26 September 2015

Time: 6.30 pm - 7.30 pm

Place: Meditation Hall, SRI AUROBINDO
ASHRAM -- DELHI BRANCH
(Entry through Gate No. 6, Opposite
Sarvodaya Enclave)

Eighth International Yoga Conference 27-30 December 2015

Kaivalyadhama Yoga Institute, Lonavala
410413 (Maharashtra, India) will be holding
its Eighth International Yoga Conference
from 27-30 December 2015.

The theme of the conference is 'Yoga and
Education'.

For Registration and Submission of Abstracts,
please contact

kdhamconference@gmail.com.

For more details, please visit

www.kdham.com and

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