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THE CALL BEYOND

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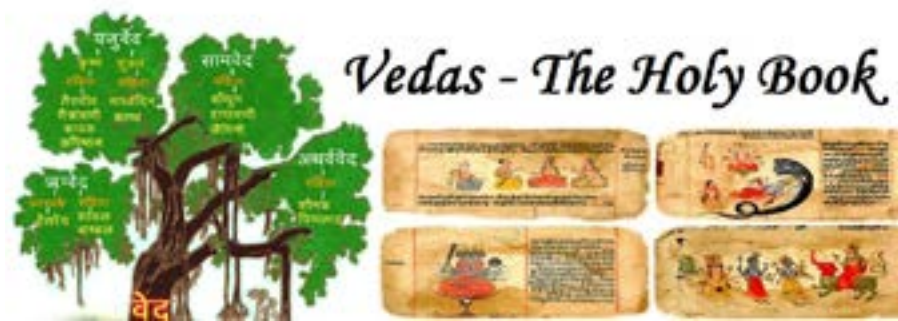
*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air... ..*

Sri Aurobindo

Savitri, Book 11, Canto 1, p. 689

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Vedas are probably the most ancient record of spiritual consciousness. As inheritors of the oldest available contribution to the spiritual literature of the world, Indians are rightly proud of the Vedas, and consider them to be the highest scripture of the Hindu tradition. However, the fact is that this pride is often unaccompanied by a study of the Vedas. There are also westernized Indians, however, who feel that being the oldest does not necessarily also make Vedas the best and the highest. In fact, sometimes they are apologetic about the fact that Vedas are the source of meaningless rituals that we continue to have on special occasions such as birth, marriage and death. This impression has its origin in some of the relatively recent literal translations and intellectual commentaries by some Western scholars. While these are laudable efforts, no amount of mental work can do justice to the creations that have tried to give a symbolic expression in finite words to an experience of the Infinite. That is the reason it is not for the first time in history that the Vedas have been misunderstood; it has happened even in India much earlier too. The age of the Vedas was followed by that of the Upanishads; and since the Upanishads have no rituals, and use rather direct, although highly encapsulated, expressions to describe peak spiritual experiences, learned Indians came to the conclusion that Vedas were for the priests whereas Upanishads were for the pundits. In recent times, Sri Aurobindo was among the foremost who put the whole matter in the right perspective. He unravelled the symbolism underlying the Vedas the way nobody else has done, and restored to the Vedas the place of honour that they deserve. However, since the masses will probably read neither the Vedas nor Sri Aurobindo's *The Secret of the Veda*, Udhav Sureka has done a very good job by trying to put a summary of his understanding of *The Secret of the Veda* in simple language. His summary has been broken up into short articles, and this issue of *The Call Beyond* carries his first contribution to the series.

Vedas are the creation of an age anterior to our intellectual philosophies. In that original epoch thought proceeded by other methods than those of our logical reasoning and speech accepted modes of expression which in our modern habits would be inadmissible. The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, not logical conviction, their ideal the inspired seer, not the accurate reasoner.

SRI AUROBINDO (*The Secret of the Veda*, p. 8)

Are the Vedas merely Ritualistic?

The article is first in a series based on Sri Aurobindo's 'The Secret of the Veda'



Living in India, one is never too far from the Vedas, whether one realizes this or not. Vedas are the very foundation of the Hindu culture. Deities such as Vishnu, Saraswati, Ganapati, and Lakshmi were first mentioned in the Vedas. Yajñas too have their origin in the Vedas. A yajña today is still performed the way it was performed thousands of years ago because the tradition has been preserved so carefully over the centuries. We also get to hear Vedic mantras –at ceremonies, functions, as well as, at important life-events, such as birth, death and marriage. So, in a way, the Vedic culture is still quite alive and around us. But while the outer symbols, rituals, and mantras are still part of our daily lives, their inner meaning and significance is not fully known to us. The result of this, sadly, is that a lot of us have come to believe that the Vedas are merely ritualistic. At best, we think

that the performance of the ritual itself is the sole aim and purpose of the ritual. This view has been perpetrated by early Western interpretations of the Vedas, which dismissed them as “sacrificial compositions of a primitive and barbarous race”. They did not see the Vedas as capable of a deeper spiritual thought. However, this couldn't be farthest from the truth. The Vedas are compositions based on profound spiritual experiences of ancient Rishis who had developed an inner discipline which enabled them to clearly view knowledge from a higher plane of consciousness. The Vedas are the verbal expression of this knowledge based on the experiences of the Rishis.

Sri Aurobindo is foremost among the scholars to recognize and explain this. He wrote extensively on the inner meaning of the Vedas. He found the Vedas to be the repository of profound ideas based on spiritual experiences. He explained that the Vedic ritual of yajña represents an inner spiritual progress towards the Divine Nature of man. It symbolized an inner devotion of one's highest mental capacities towards the realization of our Truth.

“The sacrifice is the giving by man of what he possesses in his being to the higher or divine nature and its fruit is the farther enrichment of his manhood by the lavish bounty of the gods”(1).

Sri Aurobindo explained that the reason this inner meaning got lost is that such profound and intuitive spiritual experiences require consistent inner effort and development. The generations after the Vedic Rishis found it difficult to achieve this high ideal of self-culture. As a result, only the outer ritual could be preserved and the inner meaning got lost. Therefore, if one truly wishes to understand the foundational wisdom of Hindu culture, one needs to look beyond the outer ritual and delve deep into its spiritual meaning. The rituals were, as Sri Aurobindo writes, “*the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race*” (2). Hence we need to look deeper into the meaning of the Vedas before labelling them as descriptions of irrational rituals.

REFERENCES

1. Sri Aurobindo, *The Secret of the Veda*, p. 242, line 26.
2. Sri Aurobindo, *The Secret of the Veda*, p. 8, line 20.

One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers.

SRI AUROBINDO (*The Secret of the Veda*, p. 6)

hundred years ago

The Felicity of a Dynamic Spiritual Experience*



The entire consciousness immersed in divine contemplation, the whole being enjoyed a supreme and vast felicity.

Then was the physical body seized, first in its lower members and next the whole of it, by a sacred trembling which made all personal limits fall away little by little even in the most material sensation. The being grew in greatness progressively, methodically, breaking down every barrier, shattering every obstacle, that it might contain and manifest a force and a power which increased ceaselessly in immensity and intensity. It was as a progressive dilatation of the cells until there was a complete identification with the earth: the body of the awakened consciousness was the terrestrial globe moving harmoniously in ethereal space.

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

And the consciousness knew that its global body was thus moving in the arms of the universal Being, and it gave itself, it abandoned itself to It in an ecstasy of peaceful bliss. Then it felt that its body was absorbed in the body of the universe and one with it; the consciousness became the consciousness of the universe, immobile in its totality, moving infinitely in its internal complexity. The consciousness of the universe sprang towards the Divine in an ardent aspiration, a perfect surrender, and it saw in the splendour of the immaculate Light the radiant Being standing on a many-headed serpent whose body coiled infinitely around the universe. The Being in an eternal gesture of triumph mastered and created at one and at the same time the serpent and the universe that issued from

him; erect on the serpent he dominated it with all his victorious might, and the same gesture that crushed the hydra enveloping the universe gave it eternal birth. Then the consciousness became this Being and perceived that its form was changing once more; it was absorbed into something which was no longer a form and yet contained all forms, something which, immutable, sees,-- the Eye, the Witness. And what It sees, is. Then this last vestige of form disappeared and the consciousness itself was absorbed into the Unutterable, the Ineffable.

The return towards the consciousness of the individual body took place very slowly in a constant and invariable splendour of Light and Power and Felicity and Adoration, by successive gradations, but directly, without passing again through the universal and terrestrial forms. And it was as if the modest corporeal form had become the direct and immediate vesture, without any intermediary, of the supreme and eternal Witness.

THE MOTHER (In Prayers and Meditations, prayer dated 26 November 1915)

Sri Aurobindo told the Mother in a letter that the above experience was "Vedic in the real sense".

**Title given by the Editor*



hundred years ago

The Synthesis of Yoga

THE OBJECT OF KNOWLEDGE

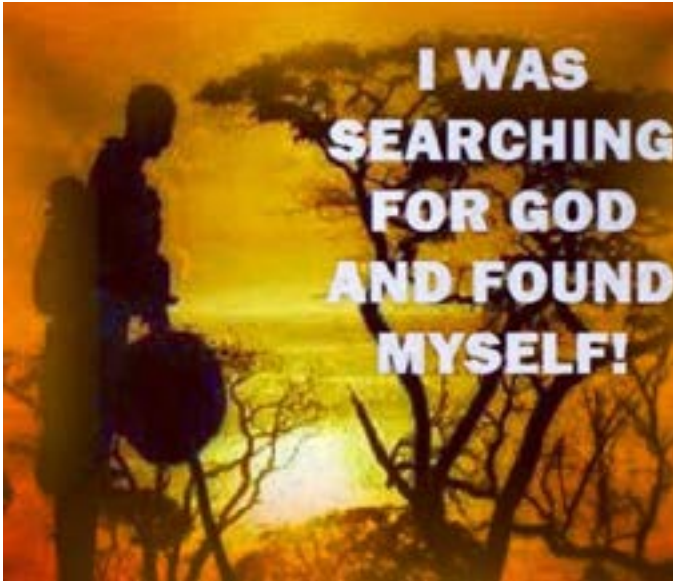


We have chosen the Karmayoga as our starting-point because for the great majority of men at the present day this is the direction in which the awakening soul most naturally turns. Action and life are nearer to human aspiration today and occupy a larger part in the mentality of the race than either abstract thought or absorbing religious faith. Nevertheless, knowledge and devotion are the real dominant strain in the nature of many even of those who are led by their ideals or



the atmosphere in which they live to place the highest value on work done for God or humanity; and for these knowledge or devotion and not works is the true starting-point.
... ..

The state of knowledge to be attained is Nirvana, an extinction of ego, an extinction of mental, vital and physical activity and a supreme illumined quiescence and pure bliss of impersonal tranquility. The means is meditation, concentration, loss of the mind in its object. Action is permissible in the first stages in order to purify the seeker, to make him morally and temperamentally a fit vessel for the knowledge, and this action must either be confined to the performance of the rites of worship and the prescribed duties of life rigorously ordained by the Hindu Shastra or, as in Buddhistic discipline, must be guided along the eightfold path to the supreme practice of the works of compassion which lead towards the practical annihilation of self in the good of others. But in the end, in the severe and pure Jnanayoga, action must be abandoned for quiescence; it may prepare, but it cannot give salvation; continued adherence to it is incompatible with, may be an insuperable obstacle to the attainment of the goal. For it would seem obvious that the state of supreme quiescence, being the very opposite of action, cannot be attained by those who persist in works. Similarly devotion, love, worship are disciplines for the unripe soul, are the methods of ignorance. For they are offered to something other, higher and greater than ourselves; but in supreme knowledge there is no such thing, there being only one self or no self at all and therefore either no one to do the worship and offer the love and devotion or no one to receive it. Thought alone remains, thought that finally through its own quiescence in knowledge brings about the quiescence of the whole being.....



The whole question is whether we are to proceed to self-knowledge by a process of elimination, whether we are to reject successively the body, the life, the senses, the heart, the thought in order to merge into the quiescent Self or whether we are intended to arrive by whatever means at an integral self-fulfillment, the only thing eliminated being the ignorance itself, the falsity of the being which figures as the ego, the falsity of the life which figures as mere corporeal existence and vital craving, the falsity of the senses with their subjection to material shows and to dual sensations, the falsity of the heart with its desires and its dual emotions, the falsity of the thought with its exclusions of the Truth of

things and its limited and exclusive concentrations. If an integral self-fulfillment is intended, then there must be some culmination for the experiences of the heart which will justify its instinct of love, joy, devotion and worship, for the senses which will justify their pursuit of divine beauty and good in the form of things, for the life which will justify its pursuit of works, no less than for the thought in its tendency towards abstract knowledge. There is something supreme in which all these transcend themselves and meet and find their own absolutes, not something utterly other than themselves from which they are all cast away....



The object of the Yoga of knowledge can therefore be nothing else than this eternal Reality, Self, Brahman and Transcendent that dwells over and in all, manifest in the individual and in the universe. It matters not what knowledge we pursue, self-knowledge or knowledge of the universe, to this, unless we choose to stop short on the path, we must come at last. The one question that remains is what will be the practical result of pursuing the path of knowledge to the end. Three obvious possibilities present themselves; either to lose all individuality and all world-existence in the unknown and unknowable, which seems to be what is meant by the extreme Buddhist conception of Nirvana, or to lose personality in the quiescent impersonal Self and equally to desist from world-existence, or to accept world-existence even as Brahman, as the Self, as the Transcendent accepts world-existence, with the same divine Will in us made

conscious and put in possession of itself so that it may embrace with freedom and help with mastery the divine upward movement in the individual and the universe. This third possibility is the consummation we have throughout accepted as the one appropriate object of an Integral Yoga.

SRI AUROBINDO (In the Arya, Vol. 2, No. 5, 15 December 1915)

twenty-five years ago

The Truth I am Seeking

SHRI MURARI LAL PARASHAR

(DIARY OF FEBRUARY 1983)



Long back I surrendered myself to thee and have ever aspired to place my strength and weaknesses at your disposal. Make use of every atom and cell of my body, life and mind for thy work. Is not this aspiration that you put in my being when it took this present birth? Through what chequered and complex environment you have brought me to the present stage of my development. I am entirely in your hands, push me anywhere, to death or glory. I shall be ever thy child, O my sweet, loving, sometimes terrible Mother. Thou art in my heart, in my head, and thou movest every step of my journey.....

Ordinary human consciousness is a consciousness of dualities. All his thinking and acting is based on that consciousness. He cannot think of one thing without thinking of its opposite. This, however, is a superficial view of things. In the sphere of thinking and feeling we can convince ourselves that what we once considered as wrong was really right and vice versa.....

To the extent to which one possesses oneself, one possesses the world. To possess oneself means to rely entirely upon the Divine because his wisdom rules all the activities of the world in any detail. By relying upon the Divine we become conscious of the detailed working of that wisdom and thus take everything good or bad, profit or loss, in our stride and walk in the world like the Lord himself.....

The art of living is the greatest of all the arts. The quality of life should be judged not by what one possesses but by how one uses what one possesses. Life is a movement and the greater the rhythm one can bring in this movement, the more fulfilled we would feel. We are more interested in the arrangement of our outward circumstances, but we must remember that outside is the reflection of the inside.

Transcending and rejection are two ways of getting rid of a shortcoming. Nature uses both ways in her evolutionary process. Being all knowing, Nature knows the cause and the purpose of the characteristics she endows a human being with. When our so called weaknesses have served their purpose they automatically become redundant and give place to other qualities that are needed to our future progress.....

This world is the result of the development of processes. Man's identification with the Divine is also growing, sometimes slowly and sometimes fast. What we call miracles are happening at all times around but we are struck by their presence when they come in our view all of a sudden. As the identification grows we experience the universe as the unfolding of a wisdom that is far above the human understanding.

Nature: Man's nature finds a hundred excuses to do or not to do something. Our unregenerated mind has two sides to every question and therefore complete satisfaction from taking any step in our life is difficult. But a day must come when this conflict ceases to inflict its shadow on our life. We have to patiently wait for that moment.....

If we want to be helpful to the world, we should not allow ourselves to be carried away by the surface reactions of our mind. The vaster our outlook, the better will be our insight.

Excerpts from The Call Beyond, Vol. 15, No.4, 1990, pp. 30-32.

may i help you?

'V' wants to know

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

(Continued from the previous issue)

What should I do if the practice of my 'right' is in conflict with that of someone else?

If the conflict is doing harm to somebody, my 'right' is not right. If my 'right' does not interfere with the other person's 'right', and is doing him no harm, then the conflict does not matter. In that case, I should do what I think is 'right' for me without interfering with, or passing a judgment on what the other person is doing.

What should I do if the practice of my 'right' is in conflict with law or social norms?

These are warning signs. Think deeper and more sincerely whether what you think is 'right' is really right. In most cases you will find that you were missing something.

But my definition of right and wrong keeps changing...

That is another warning sign. Consistency is not important, because one should keep evolving. But evolution is that of the mind. The soul is consistent, because it knows for sure what is right. Lack of consistency means that the person has not yet learnt to reliably tune his will to the divine will.

What should I do if I realize that I was not totally honest in judging right and wrong earlier, and now feel guilty?

Tears of guilt are a sign of progress, but up to a point. Resolve to be totally honest in future, and move on.

What keeps me from being totally honest and sincere?

The well-known family of evils: *kama* (desires), *krodha* (anger), *lobha* (greed), *moha* (attachment), *ahamkara* (ego) and *matsarya* (jealousy). These evils can often be justified at the mental level in terms of compulsions ('facts of the real world'), obligations, responsibilities, social norms, etc., and that is why the evils continue without much sense of guilt. Who decides if I am being sincere?

Are belief in God and reading the scriptures enough to walk the path of spirituality?

These can be a beginning, but are neither necessary nor sufficient. Many Self-realized souls started as astheists, and did not read scriptures. What matters are honest, intense and concentrated inquiry, and total sincerity in self-purification.

P.S. Inquiry is the questioning that goes on inside. Enquiry is a question that we ask outside, e.g. what time will the train arrive? Easy to remember: I for internal; E for external.

But why is honest inquiry the primal principle?

Because there is no short-cut to personal experience. Nobody else can give us the experience, and nobody else's experience can convince us sufficiently to organize our life completely around it.

But then if we all have to discover the Truth ourselves, why do we have common laws and rules?

Discovering the Truth, or the Absolute or the Ultimate Reality has so far been the privilege of a few, not the norm. Till a person reaches that rarely-reached level, laws, rules and ethical codes help as good guides to right and wrong. Besides helping the individual, they also help in preventing outright chaos, evil and injustice in society.

Shouldn't the laws, rules and ethical codes be the final authority?

They cannot be the last word because they are essentially mental constructs. Mind cannot ordinarily access the highest Truth.

Are the laws, rules and ethical codes like 'research literature'?

That is an interesting question, which can be answered in both yes and no. Yes, because much of research is also a mental construct. No, because the process of finding the highest Truth also uses a process similar to research. It starts with questions such as 'what is the origin of the universe? what is the relationship between the Creator, if any, and the creation? what is the purpose behind the creation? what is the purpose of human life?' Like a research worker, the spiritual seeker goes about finding answers to these questions using the 'methodology' of intense concentration and extreme degrees of self-purification. He may be rewarded with answers in the form of an experience. He may decide to report his 'observations' and 'interpretation' in writing. He is okay with others accepting or rejecting his report. To those who reject his report, he says, "If you do not believe me, repeat the experiment, using the same methods that I did". All the Upanishads are reports of such 'experiments' by individual rishis of the Hindu tradition. Similar reports have also come from the mystics and sufis in other traditions. In that sense, Sri Aurobindo's *Savitri* is a modern Upanishad in the English language.

What is the role of logic, then, in deciding right and wrong?

Laws, rules and ethical codes are based on logic. Logic is not against spirituality, because the reasoning mind is also a manifestation of the Divine. But, being an imperfect manifestation, it has limitations. To transcend these limitations, one needs to access a level of consciousness higher than that of the mind.

What is the role of religion in deciding right and wrong?

The answer is summed up in a quotable quote: Religion is the kindergarten of spirituality. Religion, through its ethical code, helps us in deciding the issues of right and wrong. It also helps us on the first steps towards the inquiry that can take us beyond religion, and beyond ethical codes.

Is the situation like a father helping and teaching a child as he grows up, but eventually leaving him/her to be independent?

Exactly. One can start with laws, rules and ethical codes. But when we are grown up, we are left free to make our own inquiry. At this stage, usually the person needs, and finds, a Guru. If the inquiry is successful, the person will know it, and will feel confident to depend entirely on his/her Inner Guide.

inspirations

Feedback from B.Ed. Students from Amity Institute of Education

(About 100 students doing B.Ed. at the Amity Institute of Education, Saket, and a few of their teachers spent a day at the Ashram on 16 October 2015. Here is a sample from the feedback that they provided at the end of their visit.)

The session was amazing. What I really liked is the concept of the school 'Mirambika'. I like the fact that no exams are conducted and children are taught more practical things. In the Indian Education System, everything is just theoretical. I have studied Economics (H), and trust me, all that I learnt in college was theoretical. I just used to mug up things and not understand them.
Swaniib Kaur

It was a soothing, meditative session at Sri Aurobindo Ashram. Bijlani Sir's wisdom and talk helped us to rediscover the latent, shy voice of conscience or the inner voice, which had somewhere been subdued because of the hustle and bustle of mental and emotional energies running haywire. Sir, I would be interested if you can enlighten us on some other day as well; any weekend would do. Thank you for your enlightening words and a wonderful session.
Jayanthi Madam's experience as a teacher enabled us to see the vast possibilities that a teacher needs to explore for becoming a holistic facilitator for the child. We were able to feel the calmness and tranquility in these six hours spent at the Ashram.
MitishaTandon

I really liked the Ashram. The silence and simplicity of the place was the main point which I noticed as soon as I entered the place. The lecture was enlightening and it has changed my vision of being a teacher, after listening to Sir and Didi. I want to become a teacher who will not only give knowledge but also my love and care to all my students. I have understood a new perspective of life and would progress towards it. The music, the silence, the food, the simplicity all have definitely taught me many things in a positive way.
Shikha Ahuja

Sir, first of all I would like to thank you for such a great effort for all of us. Whatever you spoke today is really good and effective for us. As we are going to become teachers, so all these things are important for us to know. In the morning session, when you told us the facts of life, I was relating all along with my life. You have covered many topics of our syllabus also. After listening to you and gaining so much information, now it is easy to grasp all those things. I would like to meet you again and thanks for that tasty food, it was really nice.

Swati Chauhan

Feedback from Yoga Enthusiasts from Austin TX, USA

(Eight yoga enthusiasts from Austin, Texas, USA, many of them counsellors and therapists, led by Mr. Jogi Bhagat, stayed a few days in the Ashram. On 10 and 11 November 2015, they had sessions on what yoga is, the spiritual worldview, the purpose of life, stress management, and the mind-body connection in relation to health and disease. Here is a sample from the feedback that they provided at the end of their visit.)

I found your talks to be full of wisdom, your style of presentation perfectly clear, leavened with gentle humour and your personality so kind! Thank you for all that you shared including the wonderful books.

Joanne Bruce

The sessions with Dr. Bijlani have been engaging and informative. His storytelling style is low key; however, it is so rich and memorable. He is amazing at compressing long lectures and complex information into digestible bites. Worth sitting still for a day, or two, or three with him. He is a treasured teacher who makes his students feel valued as they learn, listen and grow. Sample lessons included the basic trends of yoga, understanding the collective paths of the soul, intellect and emotion.

Simone Monifique Barnes

This was wonderful and inspiring. I have learned a lot and I appreciate your generosity. I came with no or low expectations and you far exceeded that. Your understanding of east and west and bringing them together has been very helpful to understanding humanity. You are a great disciple of Sri Aurobindo and The Mother. Your books are heavy and they are flying to America with me. I will use them with love and compassion.

Namaste

Tom Zimmerm

Feedback about Madhuban

From: Acharya Navneet

To: Aurocamps (In an e-mail dated 13 November 2015)

Namaste.

My stay at Madhuban was extremely fulfilling. It was a spiritual retreat in the real sense.

Generally, I am a guest speaker at various camps. I can assure you that whenever I decide to take a spiritual camp, Madhuban will be at the top of my list.

Regards,

Acharya Navneet

Appreciation for the play, Jungle Book, by the children from Auromira Vidya Mandir, Kechla, Odisha

From: Sanjay Prakash

To: Pranjal Jauhar (in an e-mail dated 22 November 2015)

Dear Pranjal,

We saw The Jungle Book to the end but we are sorry we couldn't stay after the end to congratulate the diya and students of the school. It goes without saying that this was a touching, lavishly mounted performance that at least for me re-kindled memories of having seen the original animation film as a child.

Regards,

Sanjay Prakash

From: Aditya Ahluwalia

To: Pranjal Jauhar (in an e-mail dated 23 November 2015)

Dear Pranjal,

It was a pleasure and a privilege to watch the play 'Jungle Book' put up by the children of Auro Mira School, Kechla on Saturday evening. The backdrop, costumes, language and acting were all par excellence. Please convey my congratulations to all the students and teachers. Credit for the transformation of these children and the tremendous amount of self-confidence they displayed goes to you and your team. All I can say is 'Well Done' and may Her grace continue to shower Her blessings upon you.

Warm regards,

Aditya Ahluwalia

Publisher & Managing Trustee, Life Positive

Thank you, MIS

Sarang Nath

To: Sanghamitra Ghosh (in an e-mail dated 28 November 2015)

Dear Ma'am,

I am a student who passed out from MIS in 2011 and went on to pursue a Bachelors of Technology in Chemical Engineering at IIT Delhi. I just wanted to convey to you the good news that I've been awarded the highest academic award of IIT Delhi, the President's Gold Medal, for obtaining the highest CGPA among all outgoing students.

At this point, I would like to express my humble thanks to my school for preparing me to take on any challenge in life. You enabled me to excel in academics as also discover myself in diverse areas such as debating, dramatics, music, sports, etc. You also helped me gain an understanding as to how to lead from the front, as well as be a team man in various activities. I consider myself privileged to have been a student at MIS and fondly cherish the memories of my schooldays, often looking back with joy and nostalgia. Thank you to all the teachers and staff for their dedication and hard work through all these years.

I am presently pursuing my PhD in Chemical Engineering at Stanford University and am sure that the education I received at my school will continue to inspire me and drive me to ever loftier heights.

Warm regards,

Sarang S. Nath

notice board

CONTACT US

FORTHCOMING EVENTS

To get *The Call Beyond* online

To get The Call Beyond online regularly,
month after month,
please send an e-mail to:
callbeyond@aurobindoonline.in

To get the Ashram's e-magazine, *Realization*

To learn about the recent and forthcoming
activities through the Ashram's e-magazine,
Realization,
please send an email to
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after filling-in two fields as follows:
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About AMSS - Kechla Project

Please visit the website
www.auromira.in

Feedback

Please send your feedback to:
callbeyond@aurobindoonline.in

Sri Aurobindo Ashram- Delhi Branch

Orientation to Integral Yoga, 19 & 20 December 2015

This popular ultra-short orientation to the
Integral Yoga of Sri Aurobindo and the
Mother will be held from 19-20 December
2015, from 8 am – 12.30 pm each
day. The program is free, but advance
registration at the Ashram Reception, or
by sending contact information by e-mail
to Dr. Ramesh Bijlani (rambij@gmail.com)
is desirable to avoid disappointment.