

The Call Beyond





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SRI AUROBINDO ASHRAM - DELHI BRANCH

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Supremely Mobile Assets

... death, and not life, is the illusion.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 40)

When we say that we arrive empty-handed in the world, and leave empty-handed, we are talking of something superficial, something visible, but not of something that is not debatable. Rebirth is not just a truth seen by the seers. According to Sri Aurobindo, if the ultimate destiny of every individual is union with the Divine, and this merger is a distant goal which very few reach in a lifetime, rebirth becomes a logical necessity. Thus, if the journey of the soul continues from life to life, and the recurrence is designed to take the soul towards its ultimate destiny, the individual arrives in this world each time with considerable baggage of karma from the past, and leaves this world with a renewed baggage. Isn't that what happens when we travel on earth? We start the journey with some baggage; during the journey we get rid of some items and acquire some new ones; and then we come back home with renewed baggage. Life on earth is one long journey that the soul makes. Like our travels on earth, it can be enjoyed. How much we enjoy it depends on what karmas we exhaust, and the quality of the karmas we add to our baggage before we return home, the home to which we truly belong. Karmas are our supremely mobile assets that travel with us.

For more on 'Karma' and 'Rebirth', please see the articles on pages 5 and 9

We are indeterminate in our lines, we accommodate ourselves to circumstance and environment. Even when we would fain be militant and intransigent, we are really fluid and opportunist.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 48)



Karma: the Price of Freewill

Each being reaps what he sows; from what he does he profits, for what he does he suffers.

Sri Aurobindo ('The Life Divine', p. 806)

“All the world’s a stage, and all the men and women merely players”, wrote Shakespeare. With millions of actors participating for millions of years, the complexity of the play going on in the world is indeed beyond human imagination, leave alone understanding. However, seers and mystics down the ages have been able to give us a glimpse of what the play is about, and what the rules of the game are. For each individual alive today, Act I, Scene I began long ago, and the concluding scene will be: ‘lived happily ever after’. Between the beginning and the end, there may be thousands of lives. The play in each life begins with a pre-conceived plot, but there is no pre-determined script. How the play proceeds is at least partly in our hands. The part that is in our hands is known as karma. Karma consists of not just our actions but also our thoughts and words. Each soul accumulates a lot of positive as well as negative karma over thousands of lives. Every time the soul is enshrined in a body-mind complex on earth, it carries a fraction of the accumulated karma for being exhausted during this life. Exhausting the karma means entertaining the type of thoughts, words and actions that would let the soul evolve in the right direction. That is not exactly the same as neutralizing bad deeds of the past lives in the present life, either by good deeds or by suffering. What it means is somewhat as follows. There are two extremes in the evolution of the human soul – ‘not at all evolved’, and ‘fully evolved’. We are generally born somewhere between these two ends of a very broad spectrum. The purpose of human life on earth is to take a few steps towards the ‘fully evolved’ end. Positive karma enables us to take those few steps in the right direction. Each step in the right direction exhausts part of the baggage of karma that we brought with us when we are born. Whether we are able to exhaust the entire baggage



depends on how many steps we take in the right direction. We can, however, do better than merely exhausting the baggage of the past. We can, through positive karma, go beyond the promise with which we started on this life. A few rare individuals are even able to reach the 'fully evolved' end of the spectrum by the end of the present life. These are individuals who have perhaps done a lot of homework in their previous lives, and need only a few finishing touches in this life. Since it is humanly impossible to complete the journey from 'not at all evolved' to 'fully evolved' in one lifetime, and completing the journey is every human being's destiny, rebirth becomes a rational necessity.

In contrast with positive karma, negative karma takes us a few steps towards the 'not at all evolved' end of the spectrum. Thus there is a possibility of finishing at a level lower than the one at which we are born. That is a terrible waste of the opportunity we have as a human being on earth. Where we are at the end of life is the net result of our positive and negative karma. The soul carries the essence of the experiences of this life to its resting abode, and returns to earth again for further evolution. When returning to earth, the soul may be able to choose the circumstances, such as the country, family, etc., as well as the unique blessings, such as physical strength, intelligence, talent for music, etc. that determine the vehicle that a person gets for spiritual growth on earth. The tendency is to choose the conditions that are best suited for further evolution of the soul.

It is quite common to talk in terms of good karma leading to rewards, and bad karma leading to punishment, without going into the controversial idea of rebirth. However, unless we go into rebirth, the simple relationship between karma and its consequences in this life defies many common observations. As Sri Aurobindo has said, "... the meaning and necessity of what happens in a particular life cannot be understood except in the light of the whole course of many lives". For example, the middle chapter of a long novel may make no sense if we do not



know the previous and the following chapters. Let us see how adding the complexity of rebirth helps explain many apparent discrepancies. Why does an infant die? It could not have committed any sins to deserve the 'punishment'. One explanation for such an event is that the infant embodied a highly evolved soul that did not have to suffer for long in this world. The brief appearance that it makes in the world is to help the spiritual growth of the parents. The fact is that many parents who 'suffer' such a tragedy unwittingly use the 'opportunity' provided by the departure of the 'guest', and evolve more through this single event than in several decades of their normal lives. Why do bad things happen to good people? One explanation is that the 'bad things' are their opportunities for spiritual growth. We do not always get what we want, but we get what we need for spiritual growth. Why do good things happen to bad people? Good things can also be opportunities for spiritual growth. Wealth, success and fame lead to spiritual growth if used for helping others. But those who do not use their good fortune in this way may not necessarily face failures in the world. This apparent paradox is possibly because their soul has given up on them in this life, and lets them work towards their downfall through excess of worldly success. Because of finishing at a spiritual level much lower than the one with which they started at birth, the souls of such evil people have to start all over again in their subsequent lives. Further, the conditions that they get in the intervening period between death and the next life, and the circumstances of their next life, may be of the most degrading variety. Thus, they might have to pay for their bad karma in three ways: one, by prolongation of their spiritual journey by several hundred lives; two, by facing misery in some other world after death; and three, by getting in their next life sorrow and suffering as the vehicles for spiritual growth.

Do we have to postulate rebirth only to explain discrepancies in 'as you sow, so shall you reap', or is there any evidence for it?



While rebirth is impossible to prove, there are enough hints to make it plausible. First, some stray individuals have memories of a previous life, and when attempts have been made to verify the details, they have turned out to be consistent with the memories far more often than is possible by mere chance. Secondly, some individuals with psychic abilities, such as Edgar Cayce, and psychiatrists, such as Brian Weiss, have been able to discover rather convincing details of the past lives of many individuals. Ian Stevenson has documented twenty cases suggestive of rebirth.

If a person does not want to believe in rebirth, how does it matter? Not much, if he is not disturbed by seeing the good suffer, and the evil enjoy life. What is important is that one should not turn a cynic, or turn evil, because of such discrepancies. Fortunately, it is possible to stay on the right path by discovering the secret of true happiness. No worldly achievement guarantees happiness. On the other hand, doing the right thing brings lasting mental peace in spite of the suffering that may be involved in doing so. That is the reason why people do extraordinary things, even apparently foolish things, such as Raj Kumar Mehta putting his hands in a burning car to rescue the passengers¹, Narayanan Krishnan quitting a lucrative job to feed the homeless and destitute², or Karl Rabedar giving away wealth accumulated over a lifetime³. Good karma does not guarantee comfort or worldly success, but it is sure to bring peace, joy and fulfillment that surpass what is generally called happiness.

¹ Naji Sudarsan: *Roadside inferno*. 'Reader's Digest' (India) May 2010, pp. 41-44.

² CNN picks up Indian chef for its 'Hero of the Year' award. <http://timesofindia.indiatimes.com/world/indians-abroad/articleshow/6833917.c>, 29 Oct 2010

³ E. Jane Dickson: *Nothing but joy*. 'Reader's Digest' (India) Nov 2010, pp. 126-130

Posted earlier as a blog on 'Speaking Tree' on 14 June 2012.

For more than 250 essays such as this one, you may download free the PDF of an e-book, 'Spiritual Wisdom in Small Doses' from <https://yepirituality.wordpress.com/books/>



Rebirth: A Second Chance, Again and Again

It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 764)

One often wonders that if all of us have a soul, which is a spark of the Divine, why there is such a wide range of human character, from the cruel to the compassionate, from the miserly to the generous, and from the selfish to the selfless. The range may be explained in terms of the extent to which the inherent divinity in each one of us expresses itself. Further, Vedanta teaches us that each individual is on a similar journey while living a human life in this world, the purpose of the journey being to express more of her hidden divinity. Every step that a person takes towards the fulfillment of the purpose of life takes her nearer the goal, which is to express the divinity fully. Getting nearer the goal is also called growing spiritually, or rising in consciousness. Vedanta also reassures us that the journey may not be, and generally cannot be, completed in a single lifetime, but eventually everyone will complete it in some subsequent life.

When a soul gets embodied as a human being for the first time, this human being behaves hardly different from an animal; sometimes even worse than an animal. At this stage the person is not capable of pursuing the true purpose of life. For him the purpose of life is to eat, drink and be merry. His life consists of random acts done without any conscious consideration of their implication for his level of consciousness. But still the net result may be that at the end of life his consciousness is at a level slightly higher than the level at which he arrived in the world. It is only after several lives that he arrives in the world at a level of consciousness that is capable of visualizing the true purpose of life. Now he has evolved enough to listen to the call of heaven.

Imagine a tree to which a person is tied with a long rope. There is someone kind and loving and powerful hiding behind the



tree, **constantly pulling the rope slowly** so that the person will eventually join the tree. But the rope is so long that the person can run around freely without being able to see the tree, or feeling the pull towards it. His movements are without any sense of direction. He just runs where he finds a tempting object or where he feels wanted. He can spend the whole life like that, **but because the rope is being pulled slowly**, at the end of life the rope gets a little shorter. This may go on for several lives. Every time that he is reborn, he is tied to the rope which is just as long as it was at the end of his previous life. This goes on till in some subsequent life, the rope is so short that he can see the tree and feel the pull. The tree is laden with fruit. He feels drawn to the tree and starts walking towards the tree. Using his freewill to run away from the tree creates strain, whereas walking towards the tree relieves the strain on one hand and brings joy on the other. Therefore, he no longer uses his freewill to pursue frivolous aims. He now aspires to merge with the tree. He starts using his freewill to walk towards the tree. He starts collaborating consciously with the Being who has been pulling him towards the tree for several lives. Finally, he is so close to the tree that he can see the one who has been pulling him. Now he forgets everything, **even the fruit on the tree**, and loses himself in the ecstasy of the powerful embrace of this kind and loving Being. That is union with the Divine. Union with the Divine is not only the goal of life, it is also the goal of yoga.

While pursuing the true goal of life comes naturally to everybody after evolving to a certain level through multiple lives, it often needs a trigger. The trigger may be a crisis in life, a prolonged period of intense stress, a sudden and unexpected traumatic event, or an uplifting “strong hand.” The “strong hand” may show up through a ‘chance’ meeting with an inspiring person or discovering a life-changing book (like this one!). The sooner the trigger comes, the better. But the trigger is only an opportunity. Everybody does not use the trigger as an opportunity for giving the life a new direction. The person receptive to a trigger is one



who has arrived in the world at a high level of consciousness. In the life of such a person the best time for getting the trigger would be childhood. An inspiring parent, relative or teacher may turn out to be that trigger whose finger a receptive child takes hold of enthusiastically.

It is commonly believed that 'good karmas' lead to 'good consequences', and therefore, a person who has spent this life doing good deeds will be more comfortable in this life as well as subsequent lives. Yes, karmas have consequences, and good karmas have good consequences. But 'good consequences' may not necessarily be good in terms of human logic. In spiritual terms, 'good consequences' are those that are more conducive to further spiritual growth. For a given person, physically comfortable conditions may not be the most conducive to further spiritual growth. The value of conditions for spiritual growth depends on the type of experiences they are likely to provide. **All round spiritual growth needs a variety of experiences.** The type of experiences available to a rich person are different from those available to a poor person. Suppose a rich person has used this life well by sharing his wealth generously with the poor. This person has used his experience of being rich properly for spiritual growth. In order to get another type of experiences, he might be born poor in the next life.

Here is an example of the type of experiences available only to a poor person. In Dominique Lapierre's novel 'The City of Joy', a poor family from Bihar travels to Kolkata in search of work. The man hopes to find work as a rickshaw puller. When this man, his wife and children reach Kolkata, they start looking for a place to stay. For them taking a house on rent is out of the question; so, they start looking for a spot on a pavement. On every pavement that they go to, there are many families already staying. When the people already occupying the pavement see this new family coming, they go into a defensive mode: "We are already too many on this pavement. There is no room for another family."



Please look for a place on some other pavement.” Finally, these newcomers reach a pavement where they discover somebody more considerate. He persuades his companions to move a little bit each to create space for this new family. By taking the lead in creating space for this new family, this person used the experience for his spiritual growth. Many others before him had got the same opportunity but did not use it. The type of experience that provided this opportunity is available only to a poor person. Therefore, a rich person who has made good spiritual progress through good karmas may be a poor person in the next life so that he can get another type of experiences. A king whose karmas have been good is not necessarily born an emperor in the next life; he may be born a pauper.

However, after a certain degree of spiritual progress, ‘good’ conditions are also assured in the next life. In the Gita, Arjuna asks Krishna about the fate of the person on the path of yoga who has not been able to finish the spiritual journey. Won’t he miss both the bliss of spirituality as well as the thrill of sensory pleasures, asks Arjuna (The Gita, 6:37-39). Krishna gives a very reassuring reply, telling him that no steps taken on the path of yoga are ever a waste. A good person who has not completed the journey of yoga is born again in the family of the pure, the prosperous, or yogis. By virtue of the practices and progress of past lives, this person is born with certain inclinations and tendencies. Therefore, he takes to the path of yoga once again as a fish takes to water, and completes the journey of life.

Like the rest of Vedanta, the idea of rebirth is also based on the experiences of the rishis. We find it difficult to believe in rebirth because most of us have a mental consciousness, which is ignorant of the past lives that we have lived. The idea of rebirth becomes even more acceptable because there are some rare individuals born with psychic abilities who know something about some of their previous lives, and the details that they have given have been verified. Why the Divine has given the knowledge of



previous lives to a few of us is perhaps to convince the rest of us that rebirth is a reality. Why the Divine has not given this knowledge to all of us is perhaps good for us. A child who starts from scratch will find it easier to progress in school than one who comes with the baggage of a lot of irrelevant and unwanted knowledge. The Earth is like a school, where we are meant to grow spiritually through experiences in this life. Therefore, arriving with the unnecessary knowledge of previous lives will make learning from this life even more difficult.

Closing thoughts

Living life consciously, keeping the purpose of life always in mind, helps in this life by giving us health, happiness and fulfillment, and also helps us in the next life by giving us a head start. The sages who are able to reach the goal of life in one lifetime are those who have put in a lot of homework in previous lives, and need only a few finishing touches in this life.

Whether or not a person believes in rebirth does not make much difference. The most important thing in either case is to make the most of this life, which is not a matter of belief but a reality for all of us. The belief in rebirth should not make us complacent because 'there are plenty of lives available'. With that attitude, it is possible to waste every life that we get. All that we may allow the belief in rebirth to do is to relieve us of the anxiety about the ultimate goal because the idea of rebirth reassures us that this life is not the end. We will get a second chance, again and again. However, the more of the journey we cover in this life, the happier we are in this life, the nearer we are to the goal when we start the next life on earth, and the happier we are wherever we are between the two lives on earth.

For more than 250 essays such as this one, you may download free the PDF of an e-book, 'Spiritual Wisdom in Small Doses' from <https://yesspirituality.wordpress.com/books/>



I Asked God

R. Hemamalini

Lately, I have been rather aware of my thoughts. I am aware when I have a question 'thought' and an answer 'thought'. I am aware that both emanate from my deeper consciousness. I like to call it my dialogues with God. I am sharing one such dialogue below.

I asked God, "When 'You' are the One that manifests in our thoughts and our actions, why is there so much chaos in the world?"

God answered, "Maya. I am behind the thoughts and actions of all creation. But I have also given human beings a 'will' that Maya makes them call their personal will or freewill. They are distracted by Maya and get entangled in her mesh. They stray from the path that I can show them. They cease to realize that I am them. Maya overpowers their thoughts and actions."

I said, "So you too are helpless." I stated.

God smiled but did not answer.

I asked, "Why are people not happy doing what they are doing?"

God answered, "The human consciousness has evolved; it has reached high levels. However, human society is stuck in unbreakable cycles. Every day you pick up your bag and go to work. Do you think you are utilizing your energies optimally? You never stop to think. You merely go on and on without a pause for a thought until one day you no longer can. When resources and abilities are not utilized to their optimum, there will be dissatisfaction, leading to frustration, jealousy, disharmony, and war.

There is no dearth of My Grace for which all of you pray. But with all that Grace, what are you doing? The asuras performed many penances and received boons from gods. But what did they



do with them? For the immense destruction they wreaked, an avatar had to redeem the world.”

My Footnote:

The Mother and Sri Aurobindo, who were around in the physical in the relatively recent past, visualized a world in which the human consciousness would soon attain significantly higher levels. When we look around and see one human inflicting suffering on another, we instantly dismiss the act as being that of a lesser human standing at the lower end of the evolutionary ladder. What if we were wrong? Is it possible that the human consciousness has attained a higher level, accompanied by higher energies, but we are merely stuck in our cycles, directionless, clueless on how to utilize these energies? Frustrated people at workplaces, irritated family members, countries going to war. What if these are tell-tale signs of a consciousness that is incapable of finding food for its level of hunger? With great gifts come great responsibilities. Is it possible that Divine Grace is all around us but we are unaware of it? Maybe we need to take a step back and take a deeper look at ourselves. The machinery bestowed upon us is far greater and grander than merely a body with four limbs and a head to ensure maintenance. Can we this time redeem ourselves by putting our capacities to optimum use, instead of waiting for yet one more Avatar!

Editor's note: The ideas and opinions in the article are the author's own.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is the most powerful means of renovation and new-creation.

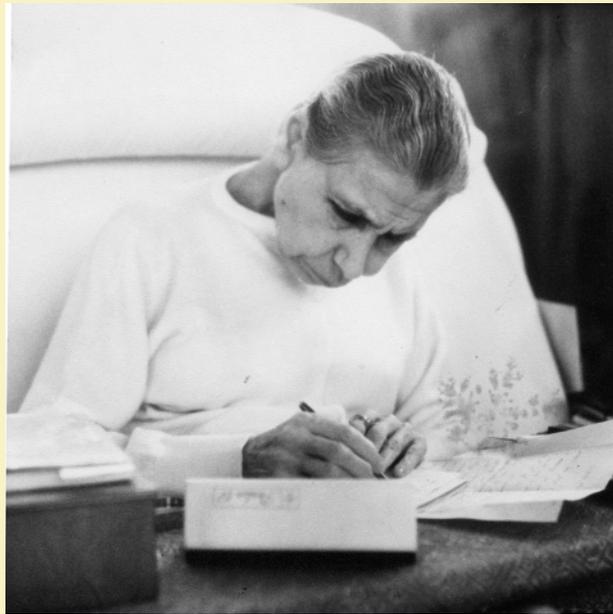
Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 50)

The landmarks of the past fall one by one and none rise in their place.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 67)



Vanity Crowds Divinity Out*



For the sage or the saint who is quite infatuated with his own importance and his own worth, and full of pride and vanity, there is not much chance that the Divine will manifest in him, for there is no place for the expression of the Divine! There is no place except for the important personality of the wise man and his moral worth.

Naturally, there is a state in which one may be perfectly pure, perfectly wise, and be in contact with the Divine! But then, that means that one has reached a certain degree of perfection and lost the sense of one's personal importance and personal worth. I believe that is most important. **The greatest obstacle to the contact with the Divine is pride and the sense of one's personal worth, one's personal capacities, personal power – the person becomes very big, so big that there is no place for the Divine.**

There is nothing that closes you up more than vanity. When you are self-satisfied, you have that kind of vanity of not wanting to admit that you lack something, that you make mistakes, that you are incomplete, that you are imperfect, that you are ... There is something in the nature, you know, which grows stiff in this



way, which does not want to admit – it is this which prevents you from receiving. You have, however, only to try it out and get the experience. If, by an effort of will you manage to make even a very tiny part of the being admit that “Ah, well, yes, I am mistaken, I should not be like that, and I should not do that, and should not feel that, yes, it is a fault,” if you manage to make it admit this, at first, as I said just now, it begins by hurting you very much, but when you hold on firmly, until this is admitted, immediately it is open – it is open and strangely a flood of light enters, and then you feel so glad afterwards, so happy that you ask yourself, “Why from what foolishness did I resist so long?”

The Mother ('The Great Adventure', pp. 56-57)

All the pages of The Mother's work, 'The Great Adventure', in Tara Didi's voice, have been uploaded on the YouTube channel of Sri Aurobindo Ashram – Delhi Branch. The link to the channel is: <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

**Title given by the Editor*



An education at once more subtle and more massive, a greater originality, force and range of intellectual activity, an insatiable thirst for knowledge, the glut of a giant for work and action, mighty qualities of soul, a superhuman courage, self-abnegation and power to embrace and practise almost impossible ideals, these are the virtues and gifts India demands from the greatest among her sons in the future so that they may be sufficient to her work and her destinies.

Sri Aurobindo ('Bankim-Tilak-Dayananda', pp. 71-72)



The Two Things India Demands from Indians*



Two things India demands for her future, the freedom of soul, life and action needed for the work she has to do for mankind; and the understanding by her children of that work and of her own true spirit that the future India may be indeed India. The first seems still the main sense and need of the present moment, but the second is also involved in it – a yet greater issue. On the spirit of our decisions now and in the next few years depends the truth, vitality and greatness of our future national existence. It is the beginning of a great self-determination not only in the external but in the spiritual. These two thoughts should govern our action.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 42)

**Title added by the editor*

There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 63)



Chachaji's Reminiscences

Sense of Duty

Although Chachaji entrusted the care of the hostel children to the warden, he himself kept a watchful eye on the hostel affairs.

Once, a certain warden who otherwise took good care of the children, took to leaving the hostel premises once in a while to see a film at a hall nearby. He would go after having put the children to bed and making sure that Chachaji had retired for the night.

One night Chachaji sensed from the noises coming from the hostel that the children had no supervisor. So, he went to the hostel to check and found the warden absent. He put the children to bed, got someone to pack the warden's belongings and himself lay down to sleep in his room. When the warden returned to the room and switched on the light, he got the shock of his life!

As Chachaji woke up he said, "Is this the way to look after children? Pick up your baggage and leave the Ashram immediately."

That was the quintessential Chachaji who would brook no neglect of duty nor pardon anyone for neglect of duty.

Hari Singh

(As told to Nalin Dholakia)

A Guest at the House of God

At Van Niwas in Nainital Chachaji had enclosed a portion of the front verandah and converted it into his office. Sitting there he could keep an eye on all activities going on there.

Once a Forest Department peon came to deliver an invitation to him to the Van Mahotsava festival. Despite being a local man he needed to catch his breath after a climb of over 2000 feet to Van Niwas! So he sat down to rest while I went in to do some work.

Chachaji had seen the peon from his distant office and wanted to



know from me who the visitor was. I spoke dismissively of him as a mere peon who would leave after taking a short rest.

Chachaji became agitated: “He has come to the Ashram and should he go away after a rest only? Is this way to treat a guest? Go and offer him some tea and snacks. If he goes away unattended how will he ever realize that he came to the house of God and not to the bungalow of his boss?”

I ordered refreshment for him from the kitchen and came back to Chahaji, who said, “He is sitting alone. Go and entertain him. After all he is our guest.”

So I went and made small talk with the peon and bade him farewell when it was time. As I watched him go, it seemed to me that the man who came and the man who left were not the same person. One came with dragging feet and the other left on wings! After all, he had made an acquaintance with God today. And so had I.

Nalin Dholakia

Reproduced from The Call Beyond, Vol. 23, No. 1, 1998, pp. 41-42

Editor’s Note: Chacha-ji (Uncle) is how the Founder of Sri Aurobindo Ashram – Delhi Branch is popularly called. Sri Aurobindo Ashram – Delhi Branch was formally established on 12 February 1956.



Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation; but so also has it denied many things which a more modern thought is very busy reaffirming.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 63)



Triple Elements of the Gate to Fulfillment*

Nolini Kanta Gupta

*Forward to the Farthest!
Upward to the Highest!
Downward into the Deepest!*

*At the farthest awaits a humanity fulfilled and realised,
At the highest broods the Divinity that propels and forges,
At the deepest dwells the Instrument – the Individuality – that
obeys and executes.*

*Be aware of these triple elements, house their triple movements;
Find your one and total self in the dynamic union of the Three:
This is the gate to fulfillment and harmony and the Spirit's
delight in life.*

Source: <https://motherandsriaurobindo.in/disciples/nolini-kanta-gupta/books/towards-the-light/#of-love-and-aspiration>

**Title coined from the poem by the editor*



*We cannot demand of a great mind that it shall make itself a
slave of vulgarly received opinion or the transient dogmas of
the hour; the very essence of its greatness is this, that it looks
beyond, that it looks deeper.*

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 63)

*Originality and deep thought are not required of a journalist,
nor delicacy, nor subtlety; his success would be limited rather
than assisted by such qualities.*

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 70)



Feedback and Encouraging Words

Feedback from 'The Call Beyond' (Spanish Edition)

I hope this email finds you and the Ashram family sound and well.

First of All, we want to continue sharing with the Ashram Family our work related to 'The Call Beyond' (Spanish edition). Personally, I love doing it. I wish I had more time to do it and do many more things of this kind even though it is done totally for free as a humble service to The Masters. We are now starting with the fourth Year of 'The Call Beyond' (Spanish edition). Deep gratitude to all of you for giving us the opportunity to partially fulfill the purpose of life through this activity. We want to share this joy with all of you.

Secondly, as I told you in a previous email, we are planning a spiritual trip to India in Feb-March 2024. Somehow, connecting people with the perennial wisdom of India as the 'Vishwa Guru' has to do with my mission here. Even if I do nothing about it, people come and ask me to do it. Many years back, I received a strong feeling (like a kind of revelation) that I had to do it. It was not a choice. It was to be done. After that, I stopped doubting and started to do these spiritual trips.

Marcelo

(from Argentina)

(in an e-mail dated 8 Feb 2023)



The ancient civilizations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 61)



Feedback From a Guest

I was very impressed with the article, it was very good, I said what I was feeling at that moment.

My days at the Ashram were very valuable, I enjoyed everything and everyone, and I feel very grateful to have known a place like Sri Aurobindo Ashram – Delhi Branch.

Yes, I'm coming back at the end of this month, just a few days to go. I also want to improve my English and continue studying the YES course.

Tara Didi and many other people I met at the Ashram are an inspiration to me. The work you do at the Ashram is fantastic. Only enlightened people are capable of doing such beautiful work as at the Sri Aurobindo Ashram – Delhi Branch.

Fábio Dreux

(from Brazil)

(in an e-mail dated 13 Feb 2023)



To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 51)

The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it; it does purport to give us the law of the cosmos.

Sri Aurobindo ('Bankim-Tilak-Dayananda', p. 63)



Contact us

Our quarterly magazine in Hindi, '**Sri Aravind Karmadhara**', is also available on-line now, and may be viewed on our website www.sriaurobindoashram.net.

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Note

In view of the Hundred and Fiftieth Birth Anniversary of Sri Aurobindo on 15 August 2022, the Ashram is expanding its mailing list to reach out to more and more who may benefit from the teachings of the Master and the Mother. To get included in the Mailing List, please go to <http://erp.saaonline.net.in/addcontacts.cfm> to fill in a form, which will take you only a few minutes.



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