

The Call Beyond



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Everybody is a Relative

The inner loneliness can only be cured by the inner experience of union with the Divine; no human association can fill the void.

Sri Aurobindo ('The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice', p. 341)

We are all products of a relationship, the relationship that our mother had with our father. Their relationship by marriage led to our blood relationship with them. Relationships by blood or marriage are commonly considered the only real relationships. These relationships can be extended to second cousins and beyond, or restricted to parents, progeny and siblings. In practice, these relationships may be intimate, indifferent, or incompatible, but they remain undeniable, and we may be forced to accept them on the basis of a DNA test, if we try to deny them! Conventionally, in the Indian society, relationships based on blood or created by marriage have been considered sacrosanct and permanent, with well-defined duties, expectations and hierarchy, depending on the relationship. The reminders regarding the commitments based on these relationships keep returning with a vengeance in spite of the all-too-common family feuds and disputes. However, in today's world, in which materialism and utilitarianism are the new gods, the intimacy in these relationships is often guided by the suitability of the relative – suitability in terms of status and utility, which means what the relative can do for us.

In contrast with relationships by blood or marriage are friendships. Friendships are generally based on having a lot in common, such as age, opinions, language, hobbies, interests, level of education, socioeconomic status, etc. Depending on some of these factors, we choose friends, and over time grow closer to them or start distancing ourselves from them. Distancing may be forced by geographical separation, preoccupation with the family or personal problems; or may



be voluntary because the friends have taken to different paths and therefore do not have much in common any more. One of them might have sunk deeper in material comforts, and the other might have floated to the blissful world of spirituality. It is the freedom to deepen or dilute the relationship at will at any stage that makes many of us, especially young people, favour friendships over relationships based on blood or marriage. The enormous choice and flexibility makes compatibility the very basis of the friendships that survive the test of time. But true friendships are rare. **Your true friend is always available, is willing to share with you even if he has very little, and is willing to suffer for your sake.** It is difficult to have many such friends. Having even one such friend is indeed a luxury. Far more common are 'friendships' that flourish in the comfort zone but fade in a crisis.

There are many relationships, which are the result of simply dealing with each other, such as business or professional relationships, the doctor-patient relationship, the teacher-student relationship, etc. Or, there are relationships based on sharing or having something in common. For example, neighbours sharing a neighbourhood; or colleagues working in the same organization also have a relationship. Or members of an association may all be in the same profession, or might have gone to the same school or college, or have the same disease, or have a passion for fighting for the same cause. These are functional relationships imposed by circumstances for a limited purpose. But one may discover some real friends through these relationships.

But the deepest and the most undeniable relationship is the spiritual relationship. Each of us is the embodiment of a soul, and all souls are individual condensations in an infinite pool of the universal Spirit of the Creator. In simple words, all individuals are leaves of the same tree. In that sense, not only everything is relative, everybody is a relative. However,



this fundamental uniting and equalizing relationship is too invisible to our ignorant mental consciousness. But within this basic relationship that we have with everybody and everything, animate and inanimate, there is a subset of relationships which Gary Zukav calls spiritual partnerships. Spiritual partnerships are based on a similar level of consciousness. They cannot be created by persuading others to become spiritual partners. They cannot be created by asking others to change. The important thing to do is to change ourselves. As we grow and evolve spiritually, our relationship with our friends will change. With some of them, we will become closer. With some others, just the opposite will happen because the relationship will become less interesting. Further, we will attract new friends who will be at a similar stage of spiritual evolution. As Gary Zukav says, “When a flower blooms, bees find it”. We will stumble upon new friends sometimes in totally unexpected ways. And, with these new friends sometimes such an intimacy will develop in less than an hour that it would seem as if we have known each other for ages. In fact, perhaps we have. Gary Zukav compares individuals with actors who travel as part of the same troupe. They have played by now several roles in relation to one another as father, mother, child, sister, brother, friend, enemy, ruler, ruled, oppressor, oppressed, etc. Now they have an intimate relationship simply because they are members of the same troupe. Their current intimacy is completely independent of the role they are currently playing. Similarly, the people whom we become close to very easily and quickly are the ones with whom we have been related in many different ways in our previous lives (on earth, and perhaps also elsewhere), and in the current life we meet apparently accidentally and we happen to be at a similar level of consciousness. That is how people on the spiritual path end up having through many such discoveries a spiritual family, which is quite apart from their biological family. It is within the spiritual family that



there is scope for spiritual partnerships. Spiritual partnerships are quite independent of age and gender. A person who is my grandmother today might have been my granddaughter in a previous life. Thus, her chronological age today might be 80, and mine only 20, but how does it matter if her 'true' age is 1000 lives plus 80, and mine 1200 lives plus 20. Looked at in this way, the difference of 60 years in this life becomes meaningless. Further, in this life we may have no biological relationship at all, and may just stumble upon each other. But the older relationships because of being part of 'the same drama company' are enough to create remarkable spiritual affinity that leads to a spiritual partnership at amazing speed. How should the relationship between spiritual partners be? It should be, according to Sri Aurobindo, subordinated to relationship with the Divine, and should be free from "sexual impurity, jealousy, anger and egoistic demand".

How does spiritual partnership differ from a friendship? Even under the best of circumstances, what I can expect from a friend is that when I am in trouble, my friend will understand my difficulty, feel my sorrow, will try to do something concrete to help me, and will try to provide me the best guidance that he is capable of. A spiritual partner will also do all these things, but in addition will also act as the trigger that ensures that I see in the present difficulty an opportunity for spiritual growth. **As Gary Zukav says, "Friends bond to ease the journey. Spiritual partners bond to grow spiritually Spiritual partners travel beyond the boundaries of their comfort zones."** Spiritual partners are not afraid of saying something that is right and will help the partner grow spiritually. At the same time, spiritual partners do not say something just to please the partner if it is not true, and will not help the partner grow spiritually. For example, if my spiritual partner is not getting along well with his wife, I will not unthinkingly join him in justifying his behaviour and condemning his wife. Even at the risk of annoying him,



I will be neutral, show him his wife's point of view, and will encourage him to grow spiritually by treating his wife as a manifestation of the Divine in spite of everything. I would show him that although he need not like his wife, he can still love her, and would explain to him how his *loving* her is in the interest of his own *peace of mind* and *spiritual growth*, because the three invariably go together. Thus, as spiritual partners we will make sure that our partners make the best use of all the opportunities that they get for spiritual growth, which is the very purpose of life. Hence, these partnerships make each individual grow spiritually more than he would if left entirely to himself. In short, spiritual partnerships are mutually uplifting relationships.

What is the fate of friendships and biological relationships when a person starts walking seriously on the spiritual path? Some of the older friendships may survive and move towards spiritual partnerships, many of the older friendships fade away, and new spiritual partnerships develop creating for this person a spiritual family. But how about the biological family? It is these relationships that pose a fundamental conflict to the spiritual seeker. While his path demands love without attachment, in his biological relationships he finds plenty of attachment without an avenue for expressing love.*

**The person on the spiritual path should have universal love, and therefore his love for the biological family cannot disappear. As very simply put by Bernie Siegel, it is not necessary to like everybody, but it is possible to love everybody. But expression of love needs giving what one has to those who need it. Because of different interests and goals, the expression may become difficult. For example, the biological family might express its love for this person by giving him a new dress which he does not need. On the other hand, he might express his love for the biological family by trying to show them how they can grow spiritually through a difficulty that the family is going through – this is something they do not need; what they need is money, psychiatric consultation or legal advice. The result is that love may be there, but there is no avenue for expressing it. But the undeniable biological relationship leads to an attachment due to conditioning created by a long-standing relationship and the conventionally expected behaviour.*



Therefore, biological relationships, sooner or later, become an obstacle on the spiritual path. One solution to this dilemma has been a clean surgical cut. The spiritual seeker declares his intention to deviate from the conventional path, moves out of the house, and requests that he be considered dead to his old self because now he has a new life. But Sri Aurobindo's and the Mother's spiritual path is a highly life-affirming path, which emphasizes an inner change without insisting on an outer change. Every difficulty is treated as an opportunity for inner work, not as a call to escape from life. This approach is not easy for the seeker to follow, and very difficult for his biological relatives to understand or accept. That is what makes integral yoga a razor's edge. **The Mother advises us that all relationships should be replaced by "a whole-hearted, unchanging, constant and egoless kindness and goodwill" and that all attachment should be rejected.** But the difficulty arises from the biological family seeing lack of attachment (read, indifference) written clearly on the seeker's face and resent it, but they do not see the 'kindness and goodwill' and therefore do not appreciate it. However, what is enough for the seeker is to know within how sincere his love still is for the family, although he cannot easily find a suitable avenue for expressing it. Further, the absence of understanding, or even presence of resentment within his family should not prevent him from continuing his own spiritual journey. As Sri Aurobindo says, "Relations after taking up yoga should be less based on a physical origin or the habits of the physical consciousness and more and more on the basis of sadhana – of sadhak with sadhaks, of others as souls travelling the same path or children of the Mother than in the ordinary way or with the old viewpoint." Moreover, all biological families are not alike. In some cases, there may be scope for spiritual partnerships within the biological family. In some other cases, the biological family may be transformed by its uplifting contact with the spiritual seeker. In still other cases, there



may be a gradual disruption in family ties. In Sri Aurobindo's and the Mother's yoga, there can be, in general, no single rule applicable to all. In the context of family ties, a change in orientation will be inevitable; a transformed relationship where feasible, and a severance where necessary.

We are living in a world that is fast evolving to assume a character that will be radically different from the one to which mankind has got accustomed over thousands of years. In this new world, spiritual relationship will replace family and friendship as the basis of loving interactions. At present we can only imagine what the new world will be like. But this is one situation where reality might outstrip imagination. We are truly in for a future shock.

Reproduced from 'What is Spiritual About Being Punctual?' by Ramesh Bijlani. New Delhi: Rupa Publications, 2022, pp. 158-166.

Please see also the related article 'Self-Discovery Through Intimate Relationships', p.11



The idea of helping others is a subtle form of the ego. It is only the Divine Force that can help. One can be its instrument, but you should first learn to be a fit and egoless instrument

-Sri Aurobindo (CWSA Vol 31, 'Letters on Yoga - IV', p 318)

The cessation of thought is the one thing which the believer in intellect as the highest term of our evolution cannot contemplate with equanimity.

-Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 23)



Self-Discovery Through Intimate Relationships

Rahul Sharma

Ever wondered how relationships can be like a spicy masala mix? Let's dive into this Bollywood-worthy drama of how relationships are our own personal mirror. Just imagine, you and your partner sharing secrets, fears, and laughter. She has seen you rocking your messy bun in the morning and even heard your craziest confessions. It's like she has got an all-access pass to the rollercoaster of your emotions, from the playful to the "I-need-a-tub-of-ice-cream" despair.

And guess what, amidst this emotional circus, the truth about yourself starts emerging like the ultimate item number! Your partner becomes your backstage crew, spotlighting your charm and your quirks. Think about it like the lessons of Sri Krishna in The Geeta – discovering your true Self amidst the chaos of life.

Hold on, there's more to this spicy curry! Your partner helps you navigate the fine line between adorable and downright perplexing. She might lovingly point out your "three-time repeated" anecdotes or break the news that "purple ain't your colour." Plus, she is your emotional GPS, guiding you away from meltdowns at work and from 'friends' who bring out your worst side.

But here's the twist, despite this personal growth potential, our egos act like the ultimate Bollywood villain. **We'd rather dance in the rain than admit our flaws.** We're like those dramatic heroes, who'd rather believe they're perfect than face the music. Instead of using these love-induced reality checks for self-improvement, we end up doing the "insulted and blocking ears" dance. It's like a spicy plot – drama, emotions, and misunderstandings galore!

Here's where Sri Aurobindo's wisdom comes in, guiding us towards evolution. Just as Sri Krishna guided Arjuna towards



righteousness, partners can lead each other towards self-awareness. As self-awareness grows, we evolve spiritually. Spiritual evolution is the purpose of the terrestrial journey of the embodied soul. So, let's give our partners a gentle nudge, like teaching dance steps for that perfect Bollywood number. The partnership in which each evolves spiritually more than he or she would individually is what Gary Zukav has called spiritual partnership.

Imagine this: words like 'maybe' and 'perhaps' become the suave heroes of our conversations, just like the slow-motion scenes in our movies. And when the past sneaks in, like a surprise twist, let's remember that we're not in a Bollywood flashback, and our partner isn't an estranged twin. And there you have it, the grand finale! Most relationships go awry because we're all stars who sometimes forget our lines. But the plot twist is that, deep down, we all want to evolve. So, let's rewrite the script – **true love means guiding each other towards a sequel where we're our best versions.** So, whether it's with a touch of humour, a sprinkle of intimacy, or a dollop of love, let's rock the relationship drama!

We enter relationships with most of our delusions intact. Some of our problems boil down to pride. We cannot find it in our hearts to forgive our lovers for catching sight of material that fails to accord with what we want to be true of ourselves, but isn't. We come to love hoping to be admired; they note that we aren't always very funny, that we are prone to self-pity, that we lose our temper too fast, that we have disappointing household habits or cannot properly communicate our feelings. Far from using these bits of difficult news as goads for self-improvement, we find it substantially easier to feel insulted, to say that the partner is being 'mean' or 'inconsiderate', and to block our ears. We fall back on a noxious but highly prevalent idea about love: that, in a good relationship, one should not try to 'change' the other person – accept the person as he or



she is. We assume that we are perfect enough already; or less imperfect than the other person; or we are both differently imperfect, and that my imperfection is better than somebody else's imperfection! Or else, that all our faults should be forgiven, as they were when we were infants. Yet given how monstrously imperfect we all are, true kindness should never mean leaving a person we love to his or her own devices. It should mean helping the other person see more sincerely what he is and what he can one day become.

The fault doesn't always lie with us as the recipients of feedback; we tend to usher our partners towards self-knowledge with unhelpful brusqueness and anger. Whereas the fragile human ego demands reassurance and patience, we allow irritation and fear to cloud the important truths we are trying to convey. We attempt to instruct our partners in vital facts about themselves last thing at night or the moment they get home in a rain storm. We are so eager to reveal to them what they don't know of themselves that we destroy any chance they might have of understanding themselves or our motives. **We grow too angry to remember that we are trying to help someone to evolve, not punishing them for having fallen short of our expectations.** At worst, despite good and well-rehearsed intentions, we give up after only a few minutes of measured conversation, lose our temper, slam the door and shout that they are 'just like their mother or father'. A good deal of what we say in anger may-ironically-be entirely true. It's just that no one has ever learnt anything about themselves in conditions of belittlement and humiliation.

In order to capitalise on the potential of relationships, we should follow some ground rules:

1. We should unlearn the dictum that one cannot and should not change anybody else. True love is entirely compatible with changing under the influence of the partner. **The only**



people whom we don't want to change are those we don't care about. We should re-imagine love as a privileged arena in which two people will, with immense kindness and tact, try to hold a mirror to each other's impurities because each of them is interested in facilitating the spiritual growth of the other.

2. At the same time, huge attention should be paid to the way we share our insights. We must become the most willing of students and the kindest of teachers.
3. We should acknowledge our own errors of judgment by taking recourse to expressions like 'perhaps you already know what I am saying' and 'maybe, I am wrong'. We are far from the experts we think we are. Further, emotional truths can only be learnt in an atmosphere of intimacy and safety.

Most relationships collapse because people don't want to know more about themselves; even less do they want to know it from somebody else. Given how much of precious data of great value for our spiritual evolution every relationship throws up, we should do ourselves the honour of using relationships intelligently and wisely, with the healthy curiosity of a good seeker, and the well-meaning courage of a true friend – and above all, with trust.

The author would like to acknowledge the valuable editorial help received from 'Grammarly', the free Automated AI-based Tool To Eliminate Grammatical Errors & Other Writing Issues, and to Improve Word Choice.

Please see also the related editorial, 'Everybody is a Relative', page 4.

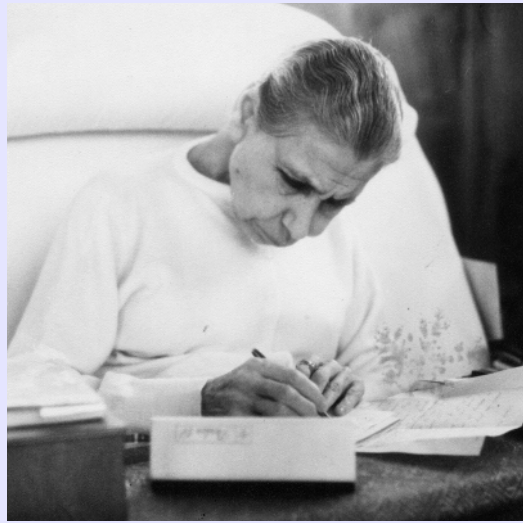


... even to the animals who think sensationally only, God has given revelations and inspirations which we call instincts.

-Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 31)



Pay Attention to Your Contradictions



Sometimes the whole day through one is good and suddenly one becomes wicked, for a minute very wicked, all the more wicked as one was good! Only, one does not observe it, thoughts cross one's mind, violent, bad, hateful things, like that ... Usually one pays no attention to it. But this is what must be caught! As soon as it manifests, you must catch it like this (The Mother makes a movement) with a very firm grip, and then hold it, hold it up to the light and say, "No, I do not want you! I-do-not-want-you! I have nothing to do with this! You are going to get out of here, and you will not return!" ...

One is quite accustomed to contradictions; one does not pay attention to this and that is why all these things live comfortably together as neighbours. One must first discover them and prevent them from intermingling in one's consciousness: decide between them, separate the shadow from the light. Later one can get rid of the shadow.

The Mother ('The Great Adventure', pp. 70)

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 playlist is: <https://www.youtube.com/playlist?list=PLbJ59iL6vu-UXeufBeKQlUTwGf3GhZ9LJ>



Infinite Potentiality and Variation of the Infinite*



The root of the difficulty is this that at the very basis of all our life and existence, internal and external, there is something on which the intellect can never lay a controlling hold, the Absolute, the Infinite. **Behind everything in life there is an Absolute, which that thing is seeking after in its own way; everything finite is striving to express an infinite which it feels to be its real truth.** Moreover, it is not only each class, each type, each tendency in Nature that is thus impelled to strive after its own secret truth in its own way, but each individual brings in his own variations. Thus there is not only an Absolute, an Infinite in itself which governs its own expression in many forms and tendencies, but there is also a principle of infinite potentiality and variation quite baffling to the reasoning intelligence; for the reason deals successfully only with the settled and the finite. In man this difficulty reaches its acme. For not only is mankind unlimited in potentiality; not only is each of its powers and tendencies seeking after its own absolute in its own way and therefore naturally restless under any rigid control by the reason; but in each man their degrees, methods, combinations vary, each man belongs not only to the common humanity,



but to the Infinite in himself and is therefore unique. It is because this is the reality of our existence that the intellectual reason and the intelligent will cannot deal with life as its sovereign, even though they may be at present our supreme instruments and may have been in our evolution supremely important and helpful. **The reason can govern, but only as a minister, imperfectly, or as a general arbiter and giver of suggestions which are not really supreme commands, or as one channel of the sovereign authority, because that hidden Power acts at present not directly but through many agents and messengers. The real sovereign is another than the reasoning intelligence.** Man's impulse to be free, master of Nature in himself and his environment cannot be really fulfilled until his self-consciousness has grown beyond the rational mentality, become aware of the true sovereign and either identified itself with him or entered into constant communion with his supreme will and knowledge.

Sri Aurobindo, CWSA Vol. 25, 'The Human Cycle', pp. 112-113)

**Title added by the editor*



To understand Scripture, it is not enough to be a scholar, one must be a soul. To know what the drashta saw one must oneself have drishti, sight, and be a student if not a master of the knowledge.

-Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 37)

Opinions are not knowledge, they are only sidelights of knowledge. Most often they are illegitimate extensions of an imperfect knowledge.

-Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 35)



Are You Ready for Immortality

Michael Virat

Sometimes God's plan is better served by failure than by success. This is because His goal is to make you fit for immortality. The goals of the little self relate to comfort, happiness and good fortune. In order to be fit for immortality, the disciple must be balanced in pleasure and pain, success and failure, good fortune and tragedy.

This world is only a bridge, an opportunity to grow into divinity, not a place to get comfort and security. Time is running out, the opportunity is fleeting, but the little self only wants a comfortable home and money in the bank.

The paradox is that once you remain in balance and are no longer pulled by desire this way or that, God gives you everything. When things don't go according to the desires of the little self, cultivate detachment and dispassion. You can't graduate unless you pass the test.

Reproduced from 'The Call Beyond', Vol. 24, No. 1, 1999, p. 7



The attitude of mankind towards originality of opinion is marked by a natural hesitation and inconsistency. Admired for its rarity, brilliancy and potency, yet in practice and for the same qualities it is more generally dreaded, ridiculed or feared.

-Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 38)



All poetry is an inspiration, a thing breathed into the thinking organ from above; it is recorded in the mind, but is born in the higher principle of direct knowledge or ideal vision which surpasses mind.

Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p 28)

The Essence of True Worship

Dilip Kumar Roy

*For though, from the stars on high
Down to wan dew all He pervades*
And all belongs to Him,
He comes to teach us how,
In wakefulness and dream,
To convey to Him all all we have,
Demanding no return.*

*Begin we must from little things
Till, in the end, we yearn
To surrender all we have and are
To Him, our All-in-all:
For the essence of true worship is
To answer His call
To be his own by owning nothing:
For every little thing
Offered to him must draw the attendant
Closer to the King.*

*The Divine disdains not human presents
Even when they are small:
A flower, a fruit, a leaf, an incense –
Our Lord welcomes all.*

(‘The Immortals of the Bhagavat’, p. 150)

**Wan, here means, feeble.*



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

Why Not Work for Both Progress and Prosperity?

N wants to know:

On the idea of work, I have read that one must do things with feelings of perfection and progress (with which I agree), and not seeking vanity, fame, and material gain. I am trying to make sense why all these needs cannot co-exist in harmony, but would appreciate an answer.

Answer:

That is a very good question. One brief answer would be that when one seeks a higher goal, lower goals become meaningless. One does not give up the lower goals under the impression 'no pain, no gain.' The lower goals vanish because the person does not care for them anymore. The gain is without the pain of giving up. Now follows a longer answer!

Work outwardly remaining the same, on the spiritual path the motive behind the work changes. **The work is enlightened by knowledge and lubricated by devotion.** The knowledge that we are not the doers but mere instruments of the Divine. The knowledge that the capacity and circumstances that enable us to do the work have been given by the Divine. The devotion is rooted in the realisation that it is a privilege to be an instrument of the Divine because the Divine has no shortage of instruments, and is not in a hurry. The devotion is rooted in the sense of gratitude because the work has been entrusted to us so that we can use the work as a



vehicle for walking a few meaningful steps towards fulfilling the purpose of human life. Hence, the work is offered to the Divine, without attachment to the outcome of the work. **Working under the spell of devotion rooted in knowledge is a joy that cannot coexist with vanity which is rooted in ignorance that believes that 'I am the doer.'** Name and fame and material gain might still come, but are incidental, not the goals. Name and fame and material gain are by-products which "can co-exist" but the person does not care for them; her motivation comes from higher goals.

The work is done with a sense of perfection because the work is a privilege, it has been entrusted to us, and it has to be offered to the Divine. Hence, the work should honour the privilege, should come up to the trust, and should be fit to be offered. The progress resulting from the work is not material progress, but progress towards fulfilling the purpose of life, which is spiritual growth. Since spiritual growth is not an event but a process, the process itself brings the joy of pursuit as well as progress. That joy surpasses the fleeting pleasures of name and fame and material gain.

Our tasks are given, we are but instruments;

Nothing is all our own that we create:

The Power that acts in us is not our force.

The genius too receives from some high fount

Concealed in a supernal secrecy

The work that gives him an immortal name.

Sri Aurobindo ('Savitri', Book 7, Canto 6, p. 542, lines 363-368)

Thy servitudes on earth are greater, King,

Than all the glorious liberties of heaven.

Sri Aurobindo ('Savitri', Book 11, p. 686, lines 540-541)



Feedback and Encouraging Words

Feedback on the Yoga Retreat (22-30 Dec 2023)

Thank you so much for sharing so much of wisdom and knowledge with all of us. It was a great experience attending the Yoga Retreat.

Ruchi Mohan

(in a WhatsApp message dated 2 January 2024)



Dear Dr. Bijlani,

Expressing my gratitude for the books you had shared during the retreat. I have found your writings very practice oriented. Your book 'What is Spiritual about being Punctual', where it talks about work, business, family, relationships, DINKS and more seem so relevant to the contemporary world and people like me. Thank you for putting them together.

Neetu Rana

(in an e-mail dated 15 January 2024)



Namaste, Prof. Bijlani,

I had a chance now to have a look at the USB memory stick you gave us. Thank you so much for preparing all that for us.

Ellie

(Eleonora Petkova)

(in an e-mail dated 16 Jan 2024)





Feedback from a Guest

Dear Tara Didi,

Happy 2024. I got home yesterday after an amazing pilgrimage around India.

The stay at Aurobindo Ashram brought me so much peace and stillness. I loved the seva in the kitchen chopping veggies, learning to make north Indian samosas and serving food. Meditation came easily in the room. Thank you for everything.

Wishing you good health and a long life.

Warm Regards,

Lalita Eswaran

(in an e-mail dated 1 Jan 2024)



Feedback on the Youth Day (12 Jan 2024)

Dear Sir,

I would like to express my sincere gratitude for providing the 'Shalinis' with the opportunity to attend the Youth Day Program. The program was truly remarkable, as it encompassed elements of spirituality, knowledge, inspiration, and thoughtfulness, leaving a profound impact on our hearts.

The melodious voices of all the singers, including Aditya's whistle song and Devansh's performance, were truly captivating. Moreover, the opportunity to learn the meaning behind each song added an extra layer of significance to the experience. The 'Shalinis' thoroughly enjoyed the program and were delighted by the thoughtful gift they received.



Once again, thank you for allowing the 'Shalinis' to be a part of such a memorable event. We truly appreciate your generosity and the positive impact it has had on their lives.

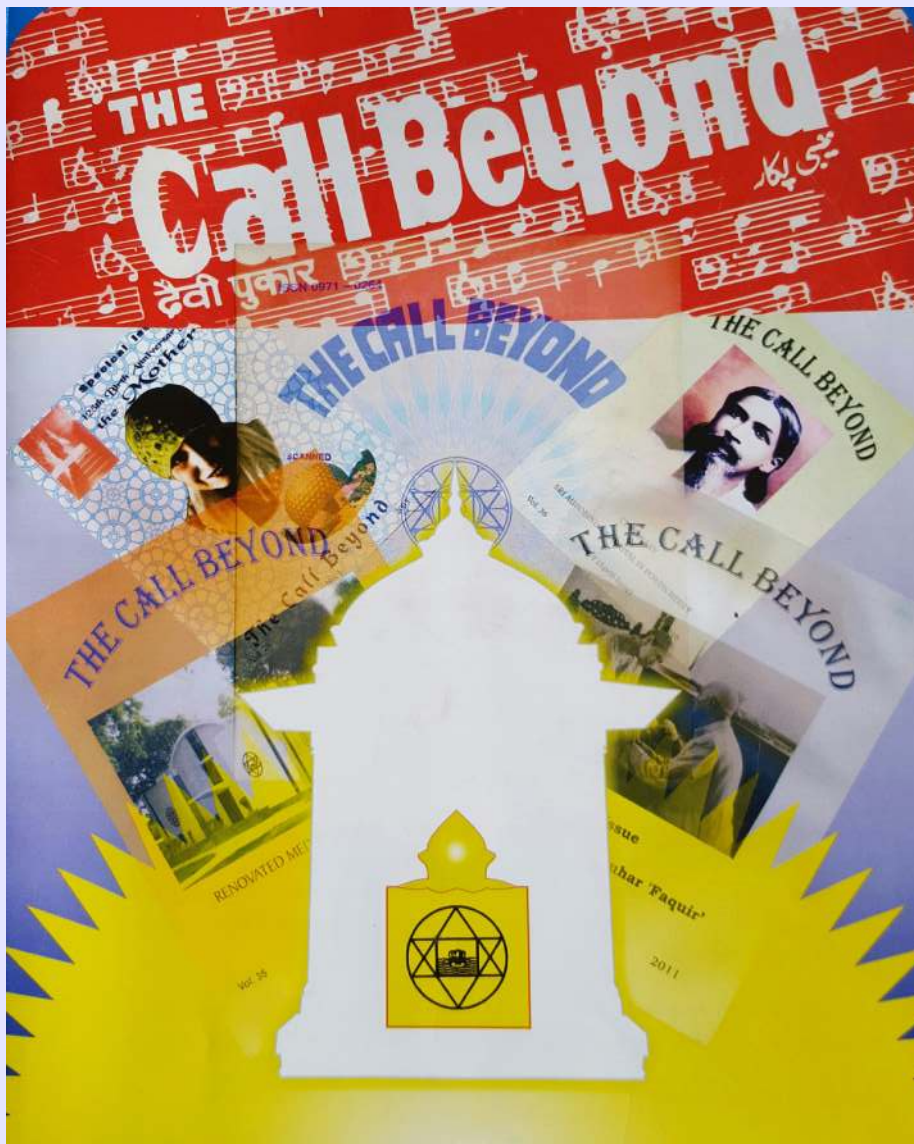
Thanking You

Priyanka Jauhari

Program Coordinator

USF South Delhi Chapter

(in an e-mail dated 15 January 2024)





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



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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