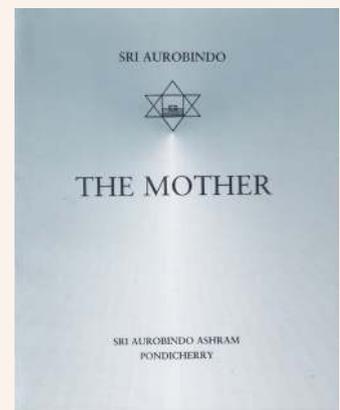
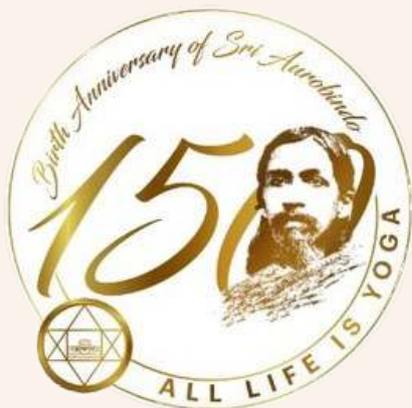


The Call Beyond





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An Online Publication of
SRI AUROBINDO ASHRAM - DELHI BRANCH

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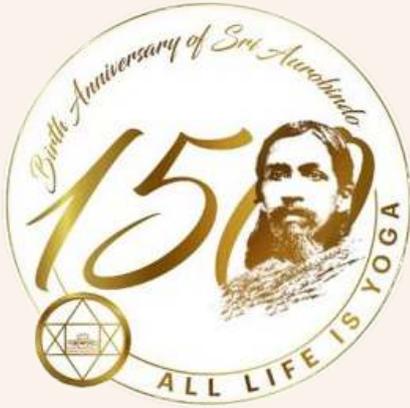
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Celebrating 150 Years of Sri Aurobindo (1872-2022)



Who was Sri Aurobindo? A freedom fighter, who shook the British Empire within five years? A poet, who could give poetic expression to whispers from the heavens? A writer, who would have honoured the Nobel Prize for Literature, if it had been conferred on him? A linguist, who raised the level of the English language to that of Sanskrit, and deciphered the symbolism of

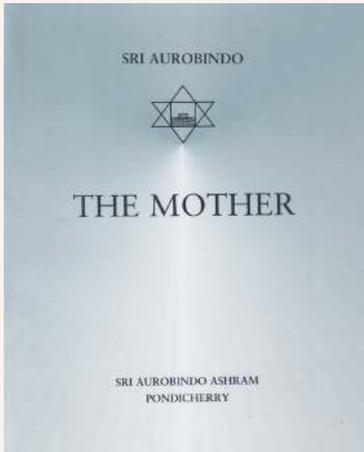
the Veda? A yogi, who gave the world Integral Yoga, a powerful synthesis that incorporated the major traditional systems of yoga, and went beyond all of them? A rishi (a seer) and a muni (a thinker) rolled in one? Or, a spiritual master, radical, rational and revolutionary, far ahead of his times, who is today the Guru to millions in the world?

Sri Aurobindo was all this, and more. Due to our limitations, *The Call Beyond*, however, will concentrate on Sri Aurobindo, the writer. In the category of spiritual literature rooted in the Indian tradition, the original of which was written in the English language, Sri Aurobindo's works belong to a class apart, both in quantity and quality. In his works, Sri Aurobindo has given nothing short of a prescription for sculpting humanity into a new shape that would be beyond recognition. Even through the works that have their origin in the *Arya*, which were written over a period of just six years (1914-1920), he has created enough homework for the world to stay busy with for several centuries.

The Complete Works of Sri Aurobindo (CWSA) run into 36 volumes. The humble offering of *The Call Beyond*, however, would be limited to bringing you every month just the glimpses of one of the works of Sri Aurobindo.



The Mother



The Mother is a 64-page pocket-size booklet, which is as powerful as it is small. It was first published in 1928, about 8 years after the monthly publication of the *Arya* stopped, about 2 years after Sri Aurobindo went into seclusion leaving the care of Sri Aurobindo Ashram, Pondicherry, to the Mother. Sri Aurobindo's aim in writing the booklet seems to be two-fold: one, to provide spiritual seekers the essentials of sadhana in integral yoga; and two, to reveal the true identity of The Mother.

Why was it essential to talk about the personal effort required on the path of integral yoga, when so much had already been written over more than six years in the *Arya*? The essentials still remain the same as in *The Synthesis of Yoga* and other works that emerged from the *Arya*. But in monumental works such as *The Synthesis of Yoga* the guidelines for sadhana are hidden in the midst of elaborate philosophical excursions into the highest aspirations of man. Added to the intellectually challenging presentation is the enigmatic freedom that there is no set method in integral yoga, and that each seeker has to carve out her own path. The result is that even to many sincere seekers, integral yoga may seem puzzling, intimidating and unapproachable. It is in *The Mother* that one discovers at one place the three oft-quoted pillars of sadhana in integral yoga: **aspiration, rejection and surrender**, as well as the indispensable role of Divine Grace in reaching the goal of "our endeavour", as Sri Aurobindo calls "Integral Yoga" in the very first sentence of **the first chapter** of the booklet. The guidelines are precise and concise, but there is no dilution of the standards demanded of the seeker. There is a strict and unambiguous warning against "Falsehood", by which Sri Aurobindo probably means "Insincerity," in the second and the third sentence. After preparing the background, in **the second**



chapter comes in Sri Aurobindo's inimitable style a systematic description of the three pillars of sadhana in just about 150 words. Packing so much in so few words is a remarkable feat in brevity, while sacrificing neither clarity nor beauty. After this succinct summary of the personal effort expected from the seeker comes the assurance of Divine Grace, which would eventually replace all sense of personal effort. In **the third chapter** comes **another triad of sadhana – faith, sincerity and surrender** – along with the tempting statement that this triad, together with the Divine Grace that it would earn, is the 'simple' combination that equips us with the spiritual armour which can enable us to walk through the difficult, dangerous, erratic and unpredictable world, and yet remain free of all fear, peril and disaster. In **the fourth chapter**, which seems to be a little out of place but actually is not, is an elaborate treatment of money. Since integral yoga is not about ascetic life but about engagement with the world without getting entangled in it, dealing with money is inevitable, and the consciousness with which money is handled becomes an important part of sadhana. Sri Aurobindo considers money to be one of the three forces – the other two being power and sex – “that have the strongest attraction for the human ego.” While power, presumably political power, and sex have been dismissed after a mere mention, money and “money power” receive a three hundred and sixty degree look. First, Sri Aurobindo considers erroneous the notion that spirituality thrives on poverty. But at the same time, one should beware of attachment to money and what it can buy. Secondly, those who have money are its trustees, not its owners. Thirdly, there is very clear advice about using the money that a seeker receives from the Mother: “use it for the purposes for which it is given to you. Be entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee”, says Sri Aurobindo. Fourthly, there is a caution against looking up to men “because of their riches.” Finally comes the test whether one has been able to live up to what is expected of a spiritual seeker. The test is that the seeker can live poorly, if required, and also



richly, if required, without developing any attachment to money, material objects, or even to “the habits that possession of riches creates.” The last bit is very perceptive; if one has got into the habit of going on an annual vacation, one should be able to give it up without a murmur within or without. **The fifth chapter** is about work. Work is the major visible part of sadhana in integral yoga. Sadhana through work is easy and safe, but ideally work needs to be enlightened by knowledge and lubricated by devotion. As one makes progress, the way one looks at work changes. Sri Aurobindo divides this transition into three stages. After looking upon oneself as the worker, one looks upon oneself as a mere instrument of the Divine Mother, and finally the seeker is “completely identified with the Divine Mother.” Now he no longer looks upon himself as “another separate being, instrument, servant or worker, but truly a child and eternal portion of her consciousness and force.”

Chapter Six, which constitutes sixty percent of the booklet, reveals the true identity of the Mother. “The One whom we adore as the Mother is the divine Conscious Force that dominates all existence The Mother is the consciousness and force of the Supreme,” says Sri Aurobindo right at the beginning of the chapter. Then comes the powerful description of the three ways of being of the Mother as the Transcendent, the Universal, and the Individual. She is the Power, the Shakti, through which the Supreme Consciousness, Sachchidananda, manifests. In these pages, there is an interesting expression, “... the Mother is the supramental Mahashakti, a Power of divine omniscient Will and omnipotent Knowledge ...” One may ordinarily think in terms of the ‘potency’ of will and ‘science’ of knowledge, but here it is just the opposite, which actually makes far greater sense. Knowledge is power. Total Knowledge possessed by the Divine makes It omnipotent; and therefore behind the all-powerful Will of the Divine is omniscience. Finally comes perhaps the best known section of the book, which is devoted to the four Aspects of the Mother: Maheshwari, Mahakali,



Mahalakshmi and Mahasaraswati. Sri Aurobindo calls these four “her leading Powers and Personalities.” Maheshwari, the presiding Power, has wideness, wisdom, compassion, majesty and all-ruling greatness. Mahakali has unlimited strength and an overwhelming will, and is ruthless. Mahalakshmi is sweet and attractive, harbours beauty and harmony, and is generous with grace. Mahasaraswati is the Power behind quiet and careful perfection in work.

If we consider the Divine Mother to be the Supreme Manager of the Universe, it is easy to see the significance, necessity and complementary character of each of the four Aspects of her Powers and Personalities. Just consider the multiple personalities that the highest-ranking manager, the CEO, of any big organization has to assume. The top boss should be wise, impartial, compassionate, and carry himself with the dignity that befits his position. But when dealing with some of the people some of the time, he has to reveal his power and use it ruthlessly in the interest of the organization. In contrast, much of the time, he has to bring forth his charm and generosity to motivate people to do their best, and to keep the atmosphere cheerful and harmonious. Finally, he also has to oversee the work that is going on, pay attention to detail, insist on perfection, and get corrections done till the work is flawless. These are the four basic personalities that the CEO has to bring to the forefront, one at a time, as and when required. And, these are the four Personalities that the CEO of the Universe, the Divine Mother, also manifests whenever and wherever required.

After the mesmerizing description of the four Aspects of the Mother, comes advice for the spiritual seeker in the form of yet another triad: **consciousness, plasticity and surrender.** The key is surrender to the Divine Mother without any reservation and resistance, which would bring the seeker the right consciousness as well the plasticity required for transformation of all parts of the being. The two major pitfalls that might hinder unreserved



surrender are the tendency of the mind to understand and judge the Divine Mother, and the demand the mind makes on the Divine Power to conform to our mental notions of the Divine. Such tendencies and demands, tempting and innocent although they may be, should be nipped in the bud.

The booklet ends with a clear statement on the indispensable role of the Mother in bringing down the Supramental consciousness to this world of ignorance and suffering. The Supramental change needs the human call from below, and the sanction of the Supreme from above. “The power that mediates between the sanction and the call is the presence and power of the Divine Mother.” The Mother’s power alone, not any human effort, can transform our planet and make life divine on earth a reality.

The Three Triads of Sadhana

Aspiration	Faith	Consciousness
Rejection	Sincerity	Plasticity
Surrender	Surrender	Surrender

Editor’s Note:

Please note that SURRENDER is common to each of the three triads of sadhana. Therefore, if there is a fourth triad, it is ‘surrender, surrender and surrender.’



We Love to Hear From You

This little e-magazine, The Call Beyond, is really very insightful and worth reading for spiritual growth.

*Akshay Kumar Mohapatra
(in an email dated 25 June 2022)*



Selections from The Mother*

THE TWO ESSENTIALS

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.

(The Mother, p. 1; CWSA Vol. 32, p. 3)

ENLIGHTENED SURRENDER

Do not imagine that truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation must be integral, and integral therefore the rejection of all that withstands it.

Reject the false notion that the divine Power will do and is bound to do everything for you at your demand and even though you do not satisfy the conditions laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.

Reject too the false and indolent expectation that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it: you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence. Your surrender must be self-made and free; it must be the surrender of a living being, not of an inert automaton or mechanical tool.



An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of physical Nature that leaves it at the mercy of every obscure or undivine influence. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

(The Mother, pp. 5-7; CWSA Vol. 32, pp. 4-5)

THE TRIAD IS THE SEEKER'S TOOL

The personal effort required is a triple labour of aspiration, rejection and surrender,—**an aspiration vigilant, constant, unceasing**—the mind's will, the heart's seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature; rejection of the movements of the lower nature—rejection of the mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent mind,—**rejection of the vital nature's desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth**, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being,—rejection of the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, *tamas*, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine; **surrender** of oneself and all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti.

(The Mother, pp. 9-10; CWSA Vol. 32, p. 6)

THE SPIRITUAL ARMOUR: SO SIMPLE, AND YET SO DIFFICULT

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together—the



Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.

(The Mother, p. 12-13; CWSA Vol. 32, p. 8)

MONEY IS NOT POISONOUS

Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose. **This is indeed one of the three forces—power, wealth, sex—that have the strongest attraction for the human ego and the Asura and are most generally misheld and misused by those who retain them.** The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting



influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

(The Mother, pp. 15-17; CWSA Vol. 32, p. 10)

THE FOUR ASPECTS OF THE MOTHER

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this universe and in her dealings with the terrestrial play. *One* is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. *Another* embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. *A third* is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling



attraction and captivating grace. *The fourth* is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. *Wisdom, Strength, Harmony, Perfection* are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhutis and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. **To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.**

(The Mother, pp. 37-39; CWSA Vol. 32, pp. 17-18)

BEWARE OF MENTAL TRAPS

Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her. **All your nature must be plastic to her touch,**—not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and *tamas* as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber. The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above. Even



the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.

But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti. The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alternation of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, it will not recognise the way of the Supreme Power when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic visions that alone make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.

Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to our crude surface notions of omniscience and omnipotence. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the ignorance in the fields of the Ignorance; she has descended there and is not



all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Rakshasa hold this evolving earthly nature and have to be met and conquered on their own terms in their own long conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it. The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour, take always the step that is decreed and shape in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures. **If you follow your mind, it will not recognise the Mother even when she is manifest before you.** Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.

(The Mother, pp. 57-63; CWSA Vol. 32, pp. 24-26)

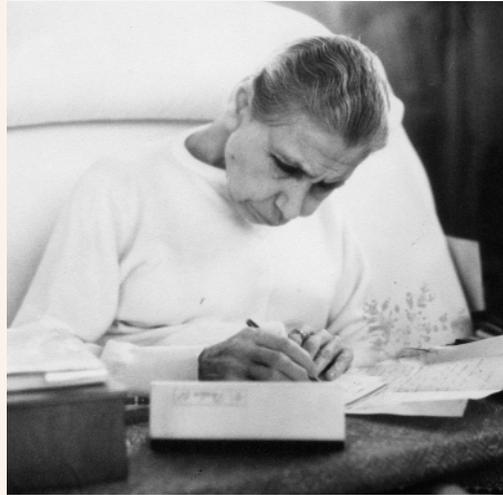
**Titles given by the Editor*

Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.

The Mother, p. 19; CWSA Vol 32, p. 11.



Renunciation



There is in books a lot of talk about renunciation – that you must renounce possessions, renounce attachments, renounce desires. But I have come to the conclusion that so long as you have to renounce anything, you are not on this path; for, so long as you are not thoroughly disgusted with things as they are, and have to make an effort to reject them, you are not ready for the supramental realisation... To renounce means that you are to give up what you value, that you have to discard what you think is worth keeping. What, on the contrary, you must feel is that this world is ugly, stupid, brutal and full of intolerable suffering; and once you feel in this way, all the physical, all the material consciousness which does not want it to be that, will want to change, crying, “I will have something else – something that is true, beautiful, full of delight and knowledge and consciousness!”

The Mother ('The Great Adventure', p. 48)

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>



Courtroom Bloopers

Disorder in the court: a Collection of 'Transquips'

Richard Lederer

Most language is spoken language, and most words, once they are uttered, vanish forever into the air. But such is not the case with language spoken during courtroom trials, for there exists an army of courtroom reporters whose job it is to take down and preserve every statement made during the proceedings.

Mary Louise Gilman, the venerable editor of the National Shorthand Reporter, has collected many of the more hilarious courtroom bloopers in two books, *Humour in the Court* and *More Humour in the Court*. From Mrs. Gilman's two volumes, here are some transquips, all recorded by America's keepers of the word:

Q: What is your brother-in-law's name?

A: Borofkin.

Q: What's his first name?

A: I can't remember.

Q: He's been your brother-in-law for years, and you can't remember his first name?

A: No. I tell you I'm too excited. (*Rising from the witness chair and pointing to Mr. Borofkin.*) Nathan, for God's sake, tell them your first name!

*

Q: Now, Mrs. Johnson, how was your first marriage terminated?

A: By death.

Q: And by whose death was it terminated?

*



Q: Doctor, did you say he was shot in the wood?

A: No, I said he was shot in the lumbar region.

*

Q: Doctor, how many autopsies have you performed on dead people?

A: All my autopsies have been performed on dead people.

*

Q: Were you acquainted with the deceased?

A: Yes, sir. Q: Before or after he died?

*

Q: Mrs. Jones, is your appearance this morning pursuant to a deposition notice which I sent to your attorney?

A: No. This is how I dress when I go to work.

*

Q: Did he pick the dog up by the ears?

A: No.

Q: What was he doing with the dog's ears?

A: Picking them up in the air.

Q: Where was the dog at this time?

A: Attached to ears.

*

Q: And lastly, Gary, all your responses must be oral. O.K.? What school do you go to?

A: Oral.



Q: How old are you?

A: Oral.

*

Q: What is your relationship with the plaintiff?

A: She is my daughter.

Q: Was she your daughter on February 13, 1979?

*

Q: ...and what did he do then?

A: He came home, and next morning he was dead.

Q: So when he woke up the next morning he was dead?

*

Q: Could you see him from where you were standing?

A: I could see his head.

Q: And where was his head? A: Just above his shoulders.

*

Q: ...any suggestions as to what prevented this from being a murder trial instead of an attempted murder trial?

A: The victim lived.

*

Q: (Showing man a picture.) That's you?

A: Yes Sir.

Q: And you were present when the picture was taken, right?

Reproduced from The Call Beyond, Vol. 22, No. 3, p. 44, 1997



Whether it is the disciple who chooses the Guru, or it is the Guru who chooses the disciple may be debatable, but fascinating and often incredible are the stories behind their being brought together. This column brings you the circumstances under which some of the foremost disciples of Sri Aurobindo felt his unmistakable magnetic pull.

Rishabhchand – a self-effacing disciple

R. Hemamalini



*Rishabhchand
(1900-1970)*

A variety of experiences are necessary but not sufficient for spiritual progress. The key to progress is making good use of the experiences. If a person is blessed with a wide variety of experiences in life, and uses them all for spiritual progress, an example better than that of Rishabhchand Samsukha will be difficult to find. Rishabhchand was born in the year 1900 at Jiaganj, West Bengal, in a Jain family. His father was a scholar well versed in Jain philosophy. Rishabhchand was fond of reading, and studied English literature at the Presidency College, Kolkata. Soon after graduation, he joined the non-cooperation movement, which was a part of India's freedom movement.

His involvement in the non-cooperation movement, of which swadeshi was a part, gave him the idea of starting a business dealing with hand-woven Indian silk in 1926. He retained his sense of sincerity and integrity even in business. His business prospered, and survives to this day as the famed 'Indian Silk House'.

While participating in the freedom struggle and nurturing a business, he also found time and energy for taking good care of his wife and children. But apparently something was going on inside in this idealistic young man urging him to move on to subtler realms of exploration. Being born to a father who not only practised Jainism but also knew its underlying philosophy inside-out, and he himself being a literary buff, meant that Rishabhchand also dwelt deep into Jain philosophy. But his critical faculties ensured that he did not absorb the philosophy like a sponge, but asked questions too. His curiosity



was, however, not satisfied by what he had already learnt. His curiosity was destined to be fulfilled by Sri Aurobindo and the Mother. When the disciple is ready, the Guru appears in ways that follow no fixed rule. For Rishabhchand, the Guru appeared in the form of Sri Aurobindo's small booklet, *The Mother*. Once he came across this book and read it, he knew where he will find his answers.

After having been a freedom fighter and householder for seven years, and a businessman for five years, he suddenly left all this to settle down in Sri Aurobindo Ashram, Pondicherry, in 1931. After that, he never looked back, and did whatever work the Mother assigned him.

In view of his background, and his organizational skills, and his gift for dealing with workers, he was asked to take charge of the House Maintenance Service and the Furniture Department. His level of consciousness along with his mastery over the English language meant that he also understood Sri Aurobindo's works rather well. He became an informal resource whom disciples could approach with their questions. Seeing the type of questions they asked most frequently, he wrote a book, *The Integral Yoga of Sri Aurobindo*, which was published in 1953. Since the book was a sort of culmination of the frequent dialogues he had with the other disciples while explaining the nuances Sri Aurobindo's teachings to them, it addressed the real needs of intellectually oriented disciples. The book continues to be an excellent preparation for understanding the major works of Sri Aurobindo and for guiding the practice of integral yoga.

In 1960, at the Mother's insistence, Rishabhchand started writing a biography of Sri Aurobindo, which was serialised in the *Bulletin of the Sri Aurobindo International Centre of Education*. The Mother seems to have entrusted this work to him for a variety of reasons. First, he had a good command over the English language. Secondly, when Sri Aurobindo arrived in Pondicherry in 1910, Rishabhchand was a ten-year old boy. It was after another ten years that he joined the freedom



movement. But Rishabhchand had experienced first-hand Sri Aurobindo's enormous motivating influence that continued to inspire, mobilize and unite the youth of the country even in the 1920s. Thirdly, the Mother knew that Rishabhchand had the discretion to write only what is relevant as an uplifting influence, and would not get tempted to digress into irrelevant details of Sri Aurobindo's personal life. Fourthly, the Mother wanted an effective statement on the misunderstanding that Sri Aurobindo found in spirituality a peaceful escape from the difficulties of the freedom struggle. Finally, the Mother wanted a good record of Sri Aurobindo's enormous contribution to the freedom struggle, which the historians might minimize because of the short duration of his involvement. And, Rishabhchand did a marvellous job on all these counts, fully coming up to the trust of the Mother. The series went on till February 1971. All the articles published between 1960 and 1971 were published as the book, *Sri Aurobindo: His Life Unique* in 1981, full eleven years after Rishabhchand left his body.

Although he was extremely committed to writing the biography, Rishabhchand did not give up on his other duties at the Ashram. He continued to be in the Furniture Department during the day, and sat down to write in the evenings. While his mornings were spent in the midst of nails and screws, his evenings were spent with paper and pen.

Rishabhchand's life was exemplary in that he processed in parallel a wide variety of worldly experiences as a freedom fighter, businessman and householder, and grew through each of these experiences. When the time had arrived for him to get out of worldly life, Sri Aurobindo's powerful booklet, *The Mother*, was virtually placed in his hands, and that was enough. After that, he spent almost forty years as one of the most sincere servitors of the Mother.

Sri Aurobindo's powerful booklet, The Mother, which proved to be the turning point in Rishabhchand's life, is the 'Book of the Month' in this issue of The Call Beyond.



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.

Revolutionary or Evolutionary

A wants to know:

The Mother had said that there will be no marriages in Auroville, and that children born in Auroville will have no family name? Please elaborate on these revolutionary ideas.

Answer:

These ideas are more evolutionary than revolutionary. The Mother had the vision of a world in which the level of human consciousness would be distinctly higher than at present, and to Her Auroville was the nucleus of such a world. 'No marriages' may be seen as one of the expressions of the consciousness that would make it unnecessary and inappropriate to bind two persons into a life-long relationship sanctified by the society and formalized by law. Instead, it is likely to be replaced by a free and voluntary soul-to-soul mutually uplifting connection, which has been called 'spiritual partnership' by Gary Zukav. Children born under these circumstances would also not get labeled in terms of their family names, which tend to give away narrow identities such as caste and creed. Instead, children would be seen as belonging to one large family of highly evolved humans, in which love inspired by oneness replaces categorization.



Feedback and Encouraging Words

Feedback from a Departing Mirambika Teacher

Dear Tara Didi,

Tomorrow will be my last day at the Ashram before I leave for Pondicherry. So, I wanted to extend my sincere thanks for your support and guidance during my time here.

I have had a wonderful experience working with you in your office over the past few months and have experienced tremendous personal and professional growth. I have learned to work with sincerity and discipline and find the joy of learning at each step.

Thank you for allowing me to be a part of Mirambika, my dream school, even though I could commit only for a short period. It has been a painful decision to leave. In Mirambika, I had learnt to connect with my inner being and tried to understand who I truly am. I was amidst some of the most beautiful and intellectual people who became my friends, my own Didis and Bhaiyas. Mirambika gave me what I always aspired for – peace, love and connection. I will always carry Mirambika and its values in my heart.

Thank you for everything!

I wish you and the entire Ashram family good health and prosperity. I would like to pay a visit to the Ashram whenever possible and I hope the doors will always remain open for me.

Wish you a very HAPPY BIRTHDAY in advance. May you grow young with love, peace, joy and prosperity with each passing day. Lots of Love and Best Wishes to you, dear Tara Didi.

Regards,

Bratati

(in an email dated 3 July 2022)



Felicitating Tara Didi on her Birthday

Dearest Tara Didi,

Today is a special day for all of us associated with the Delhi Ashram and I should have been there with you to celebrate your special day. However, circumstances did not allow me that privilege! I am still not quite fit and therefore, did not venture out. However, you have been in my thoughts all day.

Here's wishing you many more productive and fulfilling years. May the Mother bless you with good health so that you can continue to lead us the way you have been doing all these years. You are truly an inspiration and driving force in our lives.

May I take this opportunity to thank you for being a guiding light in my life and showering me with your love and affection. I feel truly blessed.

Lots and lots of love,

Sanghamitra (Ghosh)

(in an email dated 5 July 2022)

*The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. **The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.***

The Mother, pp. 33-34; CWSA Vol 32, p. 26.



Upcoming Events

Next month is the 150th Birthday of Sri Aurobindo, and the 75th Anniversary of India's Independence, both coinciding to a day on the 15 of August, 2022. Please look out for the celebrations, about which you would be informed in the August issue of *Realization*.

CHANGE OF SPEAKER

Sunday Satsang, 24 July 2022, 10 am

Venue: Meditation Hall

Topic: Vedic Psychology: the Hidden Chamber of the Mystic Truth

Speaker: Dr. Anuradha Choudry

The speaker studied at the Ashram School at Pondicherry, and learnt Sanskrit so that she could study the Vedas in their original. She is the Co-ordinator of the Indian Knowledge Systems Division of the AICTE, Government of India; and is on the Faculty of the Department of Humanities and Social Sciences, IIT-Kharagpur. For more about Dr. Anuradha Choudry, you may watch a 9-minute video on YouTube. The link is: https://www.youtube.com/watch?v=pb_42NB1h-k

BHAJAN SANDHYA

(An evening of Devotional Music)

Friday, 29 July 2022, 7 pm

Venue: Meditation Hall

The music will be offered by

Ms. Sapna Mukherjee

A gifted singer, Sapna qualified in music from the University of Lucknow, and is a disciple of Padmashree Ustad Wasifuddin Dagar



Contact us

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

For a free subscription to '*Sri Aravind Karmadhara*', please send an e-mail to sakarmdhara@gmail.com

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

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

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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.



Get in touch with Sri Aurobindo Ashram – Delhi Branch on:

Our website: www.sriaurobindoashram.net

YouTube: <https://youtube.com/sriaurobindoashramdelhibranch>

Facebook: <http://facebook.com/sriaurobindoashramdelhibranch>

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Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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