

THE CALL BEYOND

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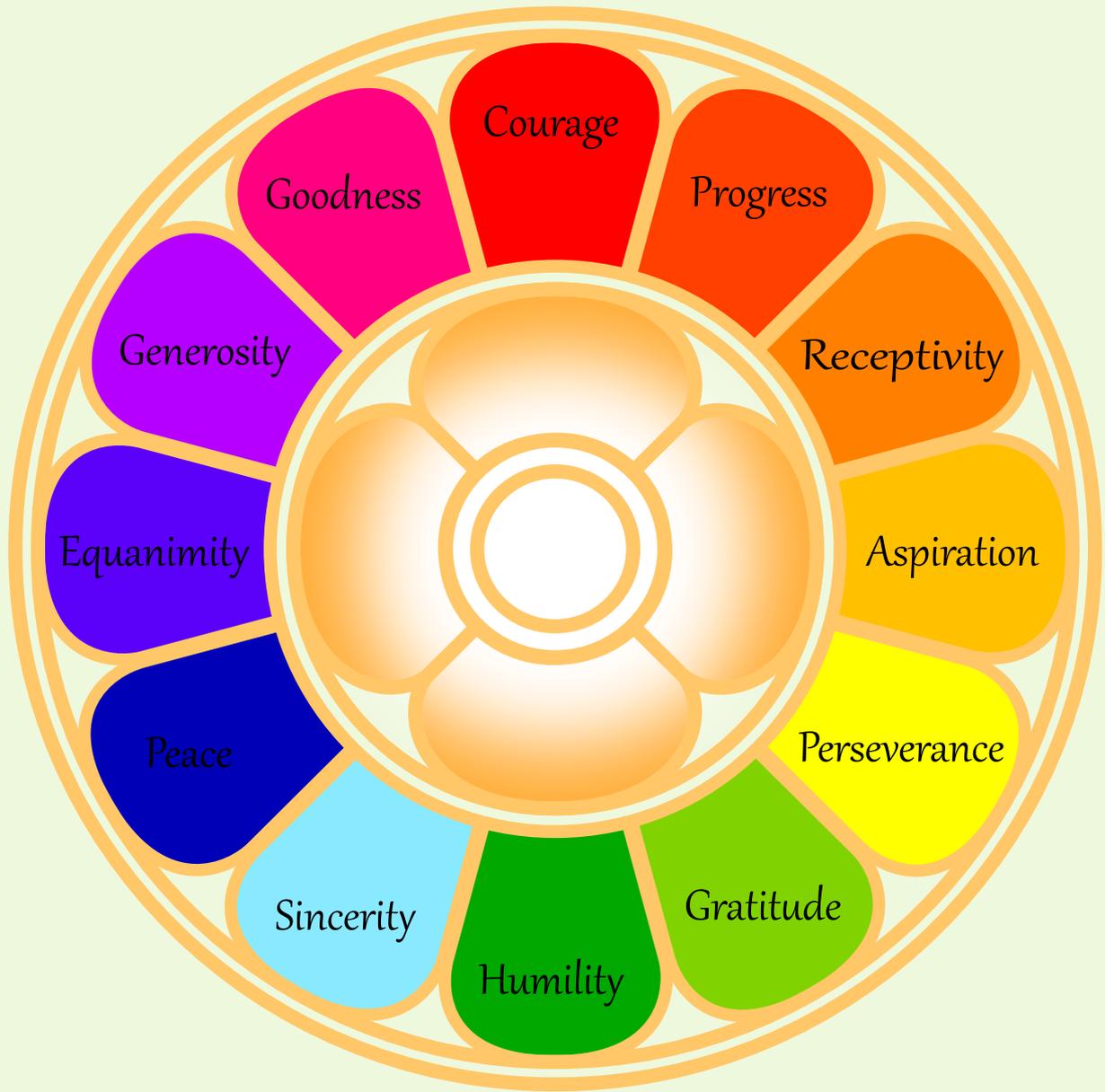
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SRI AUROBINDO ASHRAM - DELHI BRANCH



The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

The twelve petals represent the twelve powers of the Mother manifested for Her work.

A handwritten signature or flourish consisting of a series of connected loops and lines, ending in a horizontal stroke.

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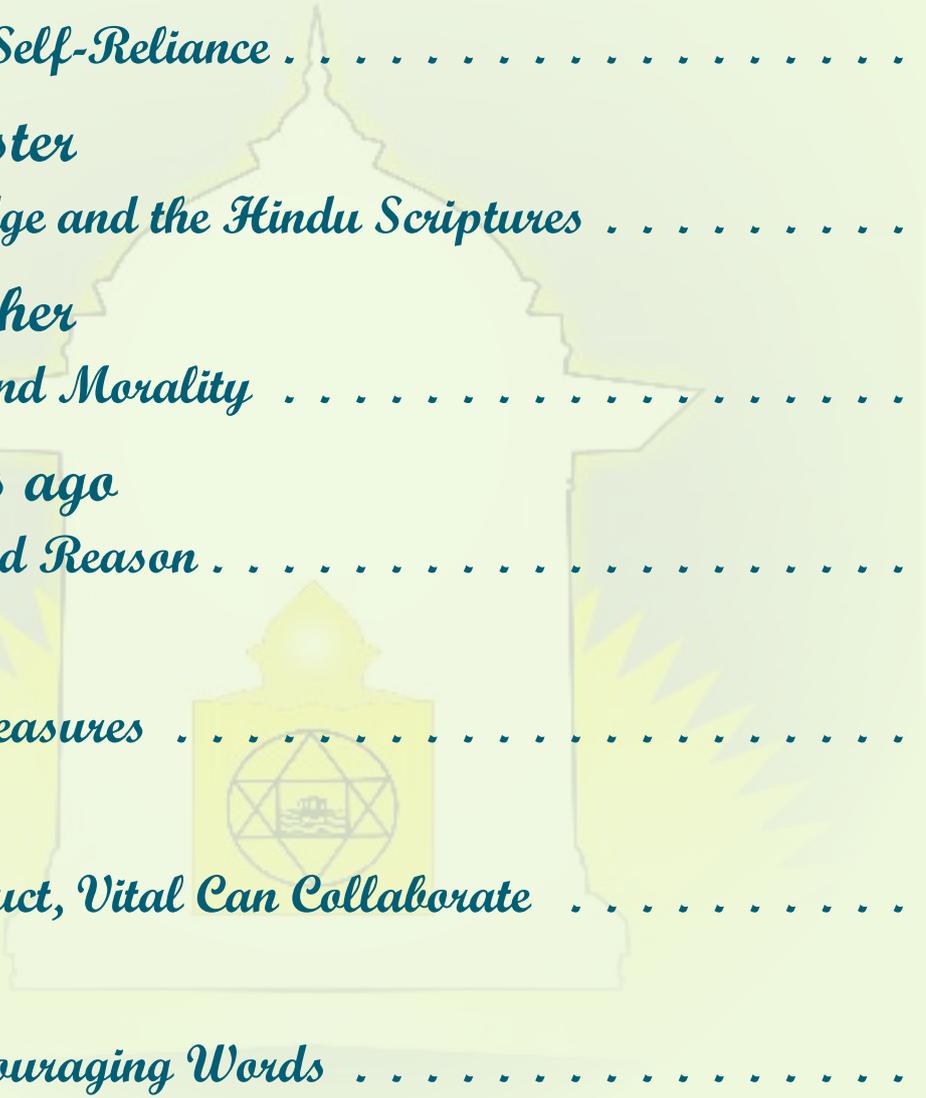
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A Legend Turns Ninety

There is a rhythm in everything unheard by the physical ear and by that rhythm things exist.

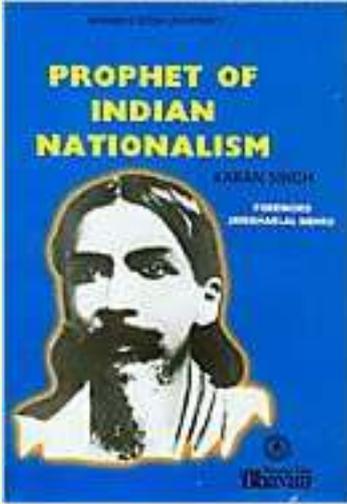
Sri Aurobindo



On behalf of the Ashram, Shri Vivek Jhunjunwala presenting a card to Dr. Karan Singh on his ninetieth birthday. The card, which has ninety golden flowers on the front, was made by the vocational trainees of the Ashram under the guidance of Shri Naval Singh.

Dr. Karan Singh, who stands equally tall among politicians and among scholars, is well-known, but not many may know that he reached the milestone of ninety years on March 9 this year. Based on his PhD thesis on the political thought of Sri Aurobindo, his book 'Prophet of Indian Nationalism' published by Bharatiya Vidya Bhavan in 1967 has become a classic. Following that he has written many more books, including 'A Treasury of Indian Wisdom', 'The Sterling Book of Hinduism', 'Essays on Hinduism', 'The Mountain of Shiva' and 'Mundaka Upanishad: The Bridge to Immortality'. His most recent book is 'Examined Life', in which he has condensed seventy years of his public and personal life.

From being the Head of the State of Jammu and Kashmir at age 21, India's Ambassador to the US, and a Cabinet Minister at the Centre holding portfolios such as Education, Health and Tourism, till recently he was a Member of the Rajya Sabha and Chancellor of the Banaras Hindu University.



Dr. Karan Singh is a scholar, equally at home with Sanskrit, English and French. That nice turn of phrase, “Punctuality is the politeness of kings,” attributed to Louis XVIII, King of France, applies to Dr Karan Singh two hundred percent, because he is both punctual and polite. His humility and spontaneity leave as lasting an impression on anyone he comes in contact with him as his scholarship and wisdom. Being in politics, and yet staying above politics is the tightrope he has walked to perfection all his life.

As a relentless admirer of Sri Aurobindo who also understands him as few others do, he has always been a dependable friend of the Ashram since its inception. *The Call Beyond* is happy to add to the zillion birthday wishes that Dr. Karan Singh would have received on reaching the milestone of nine decades of a highly productive, meaningful and illustrious life. We pray that, by the Grace of Sri Aurobindo and The Mother, he may complete a century, and continue enjoying good health and vitality: the world needs him; wish there were many more like him.

A couplet by Iqbal says, “hazaaroN saal nargis apnee be-nooree pe rotee hai, badee mushkil se hotaa hai chaman mein deedar paidaa.” (For thousands of years the narcissus flower [which looks like eyes] has been lamenting its blindness; So rarely is the one with true vision born in the garden). To tweak it a little, it is after a very long wait that one like Dr. Karan Singh is born.



I Am Blessed

Preeti Bhardwaj

My encounter with Yoga started when I was mentally tired, spiritually confused and had back pain. With no will and little faith I happened to visit SABDA (the bookshop at Sri Aurobindo Ashram – Delhi Branch) to look for some quick fixes: what I had in mind were an aromatic oil and some incense sticks for the times when I prayed for guidance. In retrospect, I could have purchased these from any grocery store but it was as if the Divine had other plans for me.

At SABDA I found a book titled ‘Back to Health through Yoga’ by Ramesh Bijlani, with a chapter ‘The Poor Back’, which said that more than 80 percent of us experience back pain at least once in life. That I was not alone, itself gave me instant relief. I bought the book. It also explained the management of various lifestyle disorders and how one can restore health through yogasanas to be done for as little as 30 minutes a day, and a yogic way of life to be lived 24x7 for the rest of one’s life. The uplifting energy of the Ashram made me feel like I was in a temple and as if the Divine was looking out for me. I felt as if someone just answered my questions and my prayers.

I feel blessed for my first spark of love for yoga to have started through this book, which led me to do three courses on Teaching Yoga at the Ashram – one basic course, one on yoga for children, and one advanced course. These were not just any Yoga Teaching Training course but courses on Integral Yoga – a yoga not just done on a mat but one that focuses on perfecting everyday life, that is, living one’s life with a yogic attitude of acceptance, compassion, and an aspiration for improvement and progress.

Through these courses, I got introduced to the true essence of yoga, which is union with oneself, reconnecting in the



true sense with oneself and with the entire creation in a new way. Because of integral yoga, my yoga practice grew in the right direction; it became strong and selfless.

From the minute I joined the first course, it felt like a second home. The campus was a warm, safe space brimming with beauty, serenity, quietude and deep learning for seekers at any level. Everything left a strong impression on my mind – the simple serene beautiful campus, uplifting talks, the exhilarating yoga sessions, herbal tea breaks, the vegetarian dining experience, the all-pervading spiritual atmosphere of the Ashram, the diverse student groups, and the camaraderie that grew amongst us as the weeks went by. For me, the entire campus became an open classroom for connecting and learning through nature with fellow seekers. I felt I had a family I did not know about; the connection was instant and deep. That is why I went on doing one course after another.

The courses were the best learning experience of my life – truly life-transforming experiences. The courses inspired me to treat my body like a temple. So, I made many life-changing habits that changed the quality of my life forever, such as the right attitude towards food, rest, exercise and work. I learned that it is the small changes that allow great effects to emerge. The right physical culture and the yogic attitude towards life created the right conditions to reverse the basic reasons for my confusion and ill health. The changes in my attitude created conditions of self-healing. I saw the amazing mind-body connection. The yogic attitude helped me view every stumble and fall as an opportunity for spiritual growth. Chanting sessions gave me the confidence to sing from the heart. The knowledge of self-acceptance and the confidence for self-exploration led to self-love and self-transformation. I took the time to focus internally. I felt safe, nurtured, held and free.



As soon as I completed my first course, I got an opportunity to teach yoga sessions at the Health Centre of the Ashram. Conducting yoga sessions gave me an opportunity to express and reinforce my learnings, and to serve. It is more than ten years now that I have been teaching yoga. I have cared for myself by doing the work that I love and by doing something that has a positive effect on people's lives. It is very satisfying when now I feel I can help others to uplift their energies, learn to rightly relax and release worries while learning to live with a yogic attitude both on and off the mat.

During these ten years, a lot more happened. I became a tree lover, a tree hugger, then a compost crusader, an urban farmer and a promoter of living a sustainable life. Basically, I became an environment lover and a minimalist. A learner for life.

Here I am, a yoga teacher with so many tools under my belt, who still experiences pain in some body part or an occasional emotional outburst, but yoga continues to humble me and help me evolve and mature further as a human being. I continue to practise, introspect, restore and find my way back into balance. I practise religiously, in moderation (that's the key), pursue my passion of passing on my skills and leanings to others, live a life with the purpose to keep learning and progressing, contributing to the community and living consciously and connecting in Spirit. Like I said, 'I am blessed'.

Preeti Bhardwaj did her first basic course on Teaching Yoga at the Ashram in 2009.



Yoga Has to Be Lived and Not Learnt: Random Reflections

Monica Chand

Yoga refers to the movement of the individual from an ordinary state of consciousness driven by personal desires and impulses towards a state of higher consciousness, which expresses as unity, love, power, bliss, all possibility and all knowledge. In that state of consciousness, our life is organised around our divine center or the psychic being.

Yoga also seeks to answer the questions such as why we are born, who we are we, what this world is, why this world was created, who created the world, and where we are headed.

Yoga also has tools such as asanas, pranayama, meditation, chanting, prayer, constant remembrance and offering, and dispassionate work.

Yoga eventually refers to a goal. The goal is the union of the individual soul with the divine. In order to effect this union, one part of the being like our mind, body, or emotions can be taken as the starting point to connect our individual self to the divine, or our entire being can be used to effect this link.

If our individual personality is driven by knowledge and learning, then we can start with seeking answers to the eternal questions through reading, inquiry and deliberation. These eternal questions have been asked since millennia, more intensely in India than elsewhere, and there are numerous texts such as the Vedas and the Upanishads that answer these questions. Some exceptional beings who



realised these truths, noted down their experiences in words for all of humanity to benefit from them. However, even though this knowledge has been available to us since millennia, humanity as a whole has not evolved or gone through a transformation.

This tells us that for realizing the higher realities, mental knowledge can be only a starting point. It can be the magnet that pulls us to the object of our knowledge. But if we stay content with just the mental knowledge, nothing real is attained by us and our nature continues to be what we were before getting the new knowledge. For example, we can understand and learn the concept of One in all, that the Divine is one and from Himself He created many. Therefore, we are all one. But till we get a true experience of unity with everything and everyone, we can only operate from a limited place within us, our Mind. We continue to feel isolated from others, we continue to divide people into categories such as friends, family, enemy, self and non-self. We continue to work primarily with the intention of self-gain. The knowledge of our oneness does lend to us a compassionate leaning and an empathetic approach to our relations, but it is not complete and hence marred with imperfections.

Mentally, most people know that we are not the body or the mind, but the Soul. But how many truly live their life making this the central feature? Almost all of us organise our life around the ego, and the world is a reflection of this today. This means that until we get a real experience of ourselves as the Soul, we are not able to translate the mental knowledge into our everyday life.

Does this mean we should not seek or try to learn anything mentally?



Here we might need to look at the individual nature of a person. Some people must know and understand something clearly. Some people have faith and devotion, and don't care for mental knowledge. Yet others believe in working, and through work, finding answers. Hence it is not wrong to try to learn yoga, to seek to know what it implies, its methods, its various turns, paths, its powers, the peace and joy it can bring. But until we translate what we know mentally into action and everyday living, it stays at the level of the mind and doesn't take us closer to the object of our learning – the Divine. Unless we make the voice of the psychic the central unifying principle of our life and follow its dictates, we are still not practicing yoga. When the knowledge we gain mentally is also put into practice by making the right choices every minute of our life and following that choice, then we can say that we are practicing yoga. Hence, to progress on the spiritual path, we must make yoga not just a mental seeking but the most important pursuit in our life where every thought, every feeling, every action must be offered to the divine. That is why, yoga is not simply something to be learnt, it is something to be lived.

This essay was submitted by Monica Chand as part of the requirements for the Course on Teaching Yoga conducted by Sri Aurobindo Ashram – Delhi Branch in 2019



Many a bud never bloom for want of care. The country is full of budding young people handicapped by the environment in which they grow up, which prevents them from realizing their full potential. Sri Aurobindo Ashram – Delhi Branch has had the privilege of nurturing thousands of such boys and girls, and also the joy of seeing them bloom. In this column, we shall bring you stories of the difference that the Ashram made to their lives.

My Journey to Self-Reliance



Hasyamayee, in her office at Heritage School

Here is the story of Hasyamayee in her own words:

I was lucky to get inspired by The Mother and Sri Aurobindo in my childhood under the influence of my teachers at the Sri Aurobindo Integral Education Center in my village. The school had been started by one of my teachers, who had the background of having trained and worked at the Mirambika Free Progress School. After finishing school, I worked in the same school as a teacher for one year and also attended many study circles in Orissa.

After that, in 2005 I went to Van Niwas, the Nainital centre of Sri Aurobindo Ashram – Delhi Branch, to attend a National Integration camp. From the camp I came straight to Sri Aurobindo Ashram – Delhi Branch to join Vocational Training in Library Science. As soon as this training was over, I got a chance to work in the Ashram with Tara Didi as her Office Assistant. This opportunity was a great blessing. Tara Didi inspired me through her perfection and dedication to work. I also learnt many new skills. Before that I only knew typing. Tara Didi's guidance and encouragement made



me learn about the Internet, Email and fax. I learnt scanning and photocopying. While working in the office, I also started spending some time at the Ashram Reception. There I had to interact with guests, Indian as well as foreign. I enjoyed it because it forced me to speak in English, and I wanted to improve my English. What was happening gradually was that I was getting equipped for a career, although I did not realise it at that time. The Ashram not only helped me build a career but also nurtured my other talents through participation in sports, dance, etc.



*Sweet memories of
the Ashram*



In 2008, I got an opportunity to work in Shikshantar School, Gurugram, as an Administrative Assistant. This was my first paid job. I worked there for 5 years. As leaning never ends in life, I felt like moving on and joined another organization to learn more. In 2013, I joined The Heritage School in Gurugram as an Executive Assistant to The Director/Principal Ms. Kaye Jacob from South Dakota, U.S.A. Now a days, I am working there with the Academic Director Ms. Ezette Grauf (from Australia). In Odisha we study a little English as a subject but are unable to speak in English. It was my time at the Ashram Reception that gave me a boost in that direction. I feel blessed and express my heartfelt gratitude to the Ashram where I learnt both spoken and written English. It is only because of that that I am today interacting with so many people in English



and even working with foreigners at the Heritage School, which is one of the best schools in India.

The Ashram has played an important role in my professional life as well as in my personal life. I got married in 2013. I got married to a person who had also been associated with the Ashram since a very young age. He is working in The Mother's International School (MIS) as an IT/ERP Manager. In 2015, we got a son, incidentally on the first World Yoga Day in 2015. Therefore, we named him Yograj. Yograj is now studying in MIS.

The Ashram's support, encouragement and guidance have helped me grow professionally as well as personally. I would like to express my heartfelt gratitude to the Ashram community for everything. Although I now stay outside the Ashram, I never feel apart from the Ashram community.



We should never tell ourselves, openly or indirectly, "I want to be great, what vocation can I find for myself in order to become great?"

On the contrary we should tell ourselves, "There must certainly be something I can do better than anyone else, since each one of us is a special mode of manifestation of the divine power which, in its essence, is one in all. However humble and modest it may be, this is precisely the thing to which I should devote myself ..."

The Mother ('Words of Long Ago', p. 53)



Occult Knowledge and the Hindu Scriptures

Are any of the following queries touched in Sanatan Dharma books of philosophy?

- 1)The nature and formation of animal souls.
- 2)The shape, size, formations, nature and colour of subtle bodies.
- 3)The difference between the subtle bodies of saints and ordinary people and the process of developing one into the other.
- 4)The rationale of the reincarnation theory.
- 5)The nature, constituents and situation of invisible worlds.

The first three questions are of a curious interest, the last two cover a very wide field. All except the fourth belong more or less to a kind of knowledge pursued with eager interest by a growing number of inquirers, but still looked on askance by the human mind in general,—the occult sciences. The Hindu Scriptures and books of philosophy do not as a rule handle such questions very directly or in any systematic fashion. *They are concerned either with the great and central questions which have always occupied the human mind, the origin and nature of the universe, the why, whence and whither of life, the highest good and the means of attaining it, the nature of man and the destiny of the human soul and its relation with the Supreme, or else they deal with the regulation of ethics, society and the conduct of daily life.* Occult knowledge has been left to be acquired by occult teaching. Nevertheless it was possessed by the ancient sages and our correspondent will find a great deal of more or less scattered information on these and cognate questions in the Veda, Upanishads and Puranas. But it is doubtful whether he would obtain a satisfactory answer to his queries in the form in which he



has put them. He will find for instance a long description of invisible worlds,—invisible, that is to say, to our physical senses,—in the Vishnu Purana, but it is picturesque rather than precise. We do not think he will find much about the constituents of the worlds or the size of subtle bodies.

The form of the third question lends itself to misconception. Obviously the method for an ordinary man to develop his subtle body into that of a saint, is to cease to be an ordinary man and to become a saint. There can be no other means. The subtle body is the mental case and reflects the changes of the mentality which is housed in it or the influence exercised on it by the activities and experiences of our physical existence.

Reincarnation is much more prominent and the ideas about it more systematised in Buddhist than in Hindu books. But most of the Hindu philosophies took some kind of reincarnation for granted. It was part of the ancient teaching which had come down to them from the earliest times. They are more concerned with its causes and the method of escape from the obligation of rebirth; the thing itself was for them a fact beyond question. But the nature of reincarnation is not the same for all the old thinkers. The Upanishads, for instance, seem to teach that the physical self is dissolved at death into its principle, ether; it is the mental being that appears to be born and reborn, but in reality birth and death are merely semblances and operations of Nature,—of Aditi full of the gods, *Aditi devataamayee*; the spirit is really one in all bodies and is neither born nor dies. Nachiketas in the Katha Upanishad raises the question whether the man as we know and conceive him really survives death and this seems to be the sense of the answer that he receives.

Sri Aurobindo ('Essays in Philosophy and Yoga', pp. 451-452)



Spiritual Life and Morality



The spiritual life, the life of Yoga, has for its object to grow into the divine consciousness and for its result to purify, intensify, glorify and perfect what is in you. It makes you a power for manifesting the Divine; it raises the character of each personality to its full value and brings it to its maximum expression; for this is part of the divine plan. Morality proceeds by a mental construction and, with a few ideas of what is good and what is not, sets up an ideal type into which all must force themselves.... The spiritual life reveals the one essence in all, but reveals too its infinite diversity; it works for diversity in oneness and for perfection in that diversity. Morality lifts up one artificial standard contrary to the variety of life and the freedom of the spirit. Creating something mental, fixed and limited, it asks all to conform to it. All must labour to acquire the same qualities and the same ideal nature. Morality is not divine or of the Divine; it is of man and human. ...



Morality is something altogether artificial and arbitrary, and in most cases, among the best, it checks the true spiritual effort by a sort of moral satisfaction that one is on the right path....

What really helps, until one has found the inner light, is to make for oneself a certain number of rules which naturally should not be too rigid and fixed, but yet should be precise enough to prevent one from going completely out of the right path or making irreparable mistakes – mistakes the consequences of which one suffers all one's life.

To do that, it is good to set up a certain number of principles in oneself, which, however, should be for each one, in conformity with his own nature. If you adopt a social, collective rule, you immediately make yourself a slave to this social rule, and that prevents you almost radically from making any effort for transformation.

The Mother ('The Great Adventure', pp. 27-28)

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

I groped for the Mystery with the lantern, Thought.

Its glimmerings lighted with the abstract word

A half-visible ground and travelling yard by yard

It mapped a system of the Self and God.

I could not live the truth it spoke and thought.

I turned to seize its form in visible things,

Hoping to fix its rule by mortal mind,

Imposed a narrow structure of world-law

Upon the freedom of the Infinite,

A hard firm skeleton of outward Truth,

A mental scheme of a mechanic Power.

-Sri Aurobindo ('Savitri', Book 5, Canto 3, p. 407)



Richness Beyond Reason

Ramesh Bijlani

*Everybody wants to grow rich,
And some really do.
But those who feel rich,
Are indeed very few.*

*The thrill of earning more,
Is to all so dear.
But the joy of needing less,
Is not so clear.*

*Earning more
Creates conflicts in the mind.
Needing less
Leaves desires behind.*

*Earning more may need
The conscience to be killed.
Needing less may leave
No desire to be fulfilled.*

*The needs are very few,
But unlimited is greed.
Greed gets its due
From ego, a wild weed.*

*Desire and ego:
A terrible breed.
The more you feed them,
The more they need.*

*No ego, no desire:
The path of sunshine
For all who aspire
To discover the Divine.*

*Yoga: a trying road,
Blocked by ego and desire.
Every step on the road,
Lifts a man from the mire.*

*The road is long,
The goal may be never seen.
But every step brings along
Joy in seasons good and lean.*

*Joy in every season
Has a rich feel.
Richness beyond reason,
Safety beyond a seal.*

Reproduced from The Call Beyond, Vol. 21, No. 1, p. 34, 1996



Paradoxical Pleasures

Oh, the tiger will love you. There is no love sincerer than the love of food.

George Bernard Shaw, in his play 'Man and Superman'

Sweet Children of the Sweet Mother,



Cows, monkeys and elephants live on plant foods, and so can man. But there are animals for whom it is natural to eat other animals. Interestingly, the relationship between the predator and its prey is one of mutual love. There may be some necessary aggression

on one side, and some inevitable fear on the other, but the element of love is not altogether missing. The Mother has illustrated this by narrating at some length two true stories. One is about a man who was almost eaten up by a tiger, and the other about the interaction between a python and its victim, a rabbit.

Once a group of friends were walking through a forest. One of them was lagging behind a bit. When the others noticed that he had been missing for some time, they retraced their steps to find him. Horror of horrors, he was there, but was being dragged by a tiger. They managed to save him, but how did he narrate his experience! He said that when he reconciled to being eaten by the tiger, there was more than a sense of surrender. He felt love for the tiger, and was happy to provide him a meal. He said, "No, just imagine, I don't know what happened to me, as soon as the tiger caught me and while it was dragging me along, I felt an intense love for it and a great desire to be eaten by it!"



Source: [sciencenews.org/](https://www.sciencenews.org/)Google images

The Mother had seen in a public park in Paris a little rabbit being placed in the enclosure of a huge snake, a python. The rabbit had been placed there intentionally to serve as food for the python. The rabbit seemed to know that. Initially, it went and sat in a corner. It was trembling with fear. The python, who also noticed the rabbit, initially lifted its neck and head, and started looking at the rabbit. There was no sign of aggression in the snake; perhaps it sent loving vibrations to the rabbit. The rabbit reciprocated. It stopped trembling. It lifted its head up, and with eyes wide open, it looked at the snake. Then, a very interesting thing happened. The rabbit started walking slowly towards the python, and stopped at just the right distance to be caught by the python. In one swift motion, the python caught the rabbit, and then slowly went about the job of crushing it in order to make it suitable for being eaten.



Source: [YouTube/](https://www.youtube.com/)Google images

Food and emotions are closely linked. When an animal is hungry, it is miserable. When it finds food, not only the misery is relieved, the animal is happy too. Human beings are not very different from animals. By linking emotions to food, nature has ensured survival of the animal. It is because the animal knows that hunger will make it miserable, and that food will make it happy, that the animal makes the effort to find food. It is natural to love anything that relieves misery and brings happiness. Hence, everybody loves food. Food is put into the mouth and swallowed. Therefore, the acts of putting something into the mouth and swallowing are also



pleasurable. These pleasures are in-built; we do not have to learn them. That is why, the baby enjoys putting the mother's breast into its mouth. Since the mother also loves her baby, she enjoys offering the breast to the baby. It goes on and on. A toddler's passionate kiss doesn't stop with kissing the parent's cheek; the toddler may pretend to devour the parent's cheek and offer its own cheek to be devoured by the parent. These instincts find their way into our language. When we visit an exciting place for the first time, the type of place we have never seen before, we try to 'take every bit of the scenery in'; we try to 'devour every bit that we see'. If you reflect a bit, you will find many more related examples. But while animal instincts have a way of persisting, only a higher life which finds joy in activities that go beyond basic instincts can bring fulfillment to a human being.

We shall continue this dialogue month after month. In the meantime, do two things. *First*, keep your ears open to the whispers of the intelligence hidden in the animals in your surroundings. *Secondly*, if you have any questions, please send an e-mail to callbeyond@aurobindoonline.in.

With love, CB

(Based on *Whispers of Nature*. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp. 47-48)

To see a 3-minute video showing a python eating a rabbit, you may go to: https://www.youtube.com/watch?v=cXeqNL_bmN8



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.

Vital Can Obstruct, Vital Can Collaborate

T wants to know:

Why is the transformation of the mind most important? What about the body?

Answer:

Manmanaa bhava (be My-minded), Sri Krishna told Arjuna, in the Gita. To change from being human-minded to being God-minded is a long journey – that is the journey of transformation. Fortunately, the change is a journey, not a one-time event. And, the journey is enjoyable!

The different parts of the being are the body, the mind, and the soul. The body and the mind are our tools, and the soul is our divine essence. Soul is the Krishna within. Although the soul is the best guide available to the tools, this guidance is not always acted upon because we do have a freewill. We may use the freewill to pursue a temptation or a material benefit. The object of transformation of different parts of the being is to reduce, and eventually abolish, this disharmony between the mind and the soul. How about the body? The body is a docile instrument. It does what the mind tells it to do.

Coming back to the mind, it is the mind that revolts against the voice of the soul. Therefore, if the mind is transformed, both the body and the mind get unified around the soul. The mind has two aspects: feelings and thoughts; emotions and



the intellect. The emotional part of the being has been called by Sri Aurobindo and the Mother the vital; and the intellect they have called the mental. Of the two, it is the vital that is more difficult to deal with. It is obstinate and dominant. The vital exploits even the intellect and makes it invent reasons for justifying an emotional decision. However, the compelling character of the vital is a double edged weapon. One can be just as passionate about love, compassion, or charity as about greed or revenge. Therefore, although transformation of the vital is the most difficult, once on the path of transformation, vital can be a great collaborator on the spiritual path. Once the vital has been transformed, the mental is no problem because it is always very easy to find reasons to support any positive action. In short, what takes maximum inner work is the vital; once the vital becomes open to the Divine, the mental is not far behind; and once the vital and the mental speak in the same language as the soul, the body just does what it is told to do by the vital-mental-soul complex without a murmur. The vital-mental-soul complex is what is loosely called the mind. When the vital-mental-soul speak without any disharmony between them, the mind is God-minded. This happens to all of us sporadically. If it happens all the time, transformation is complete.

A comment on the transformation of the body is, however, in order. While the body offers no resistance to translating into action the intentions of the transformed mind, strictly speaking, that is not transformation of the body. The body is still a docile instrument, as it always was. Transformation of the body refers to the body transcending the limitations of matter, such as aging and decay. In that sense the body, being gross, offers maximum resistance to transformation. The mind, being subtle, has plasticity. That is why, the mind is far easier to transform than the body. From the transformation of the mind, the body also benefits by becoming more healthy.



The transformed mind no longer makes the body eat junk food, take the lift instead of climbing the stairs, or shelter the negativities that eat up the body from within!

By its very nature it (the body) is a docile and faithful servant. Unfortunately it has not often the capacity of discernment with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. ...

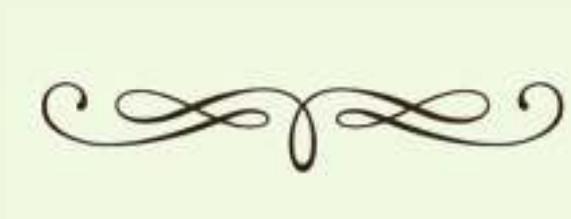
It is the vital being that is always grumbling and uneasy. ...

Of all education, the education of the vital is perhaps the most important and the most indispensable. Indeed the vital in man's nature is a despotic and exacting tyrant. Moreover, since it holds within itself power, energy, enthusiasm, effective dynamism, many have a feeling of timorous respect for it and try always to please it. ...

With the collaboration of the vital no realisation seems impossible, no transformation impracticable. ...

The force which, when absorbed in the Ignorance, takes the form of vital desires is the same which, in its pure form, constitutes the push, the dynamis towards transformation.

The Mother (in: 'The Science of Living' and 'Conversations 1929-1931')



*There was an ardour in the gaze of Life
That saw heaven blue in the grey air of Night:
The impulses godward soared on passion's wings.*

-Sri Aurobindo ('Savitri', Book 7, Canto 3, p. 493)



Feedback & Encouraging Words

Encouraging Words on the Ashram Foundation Day, Feb 12

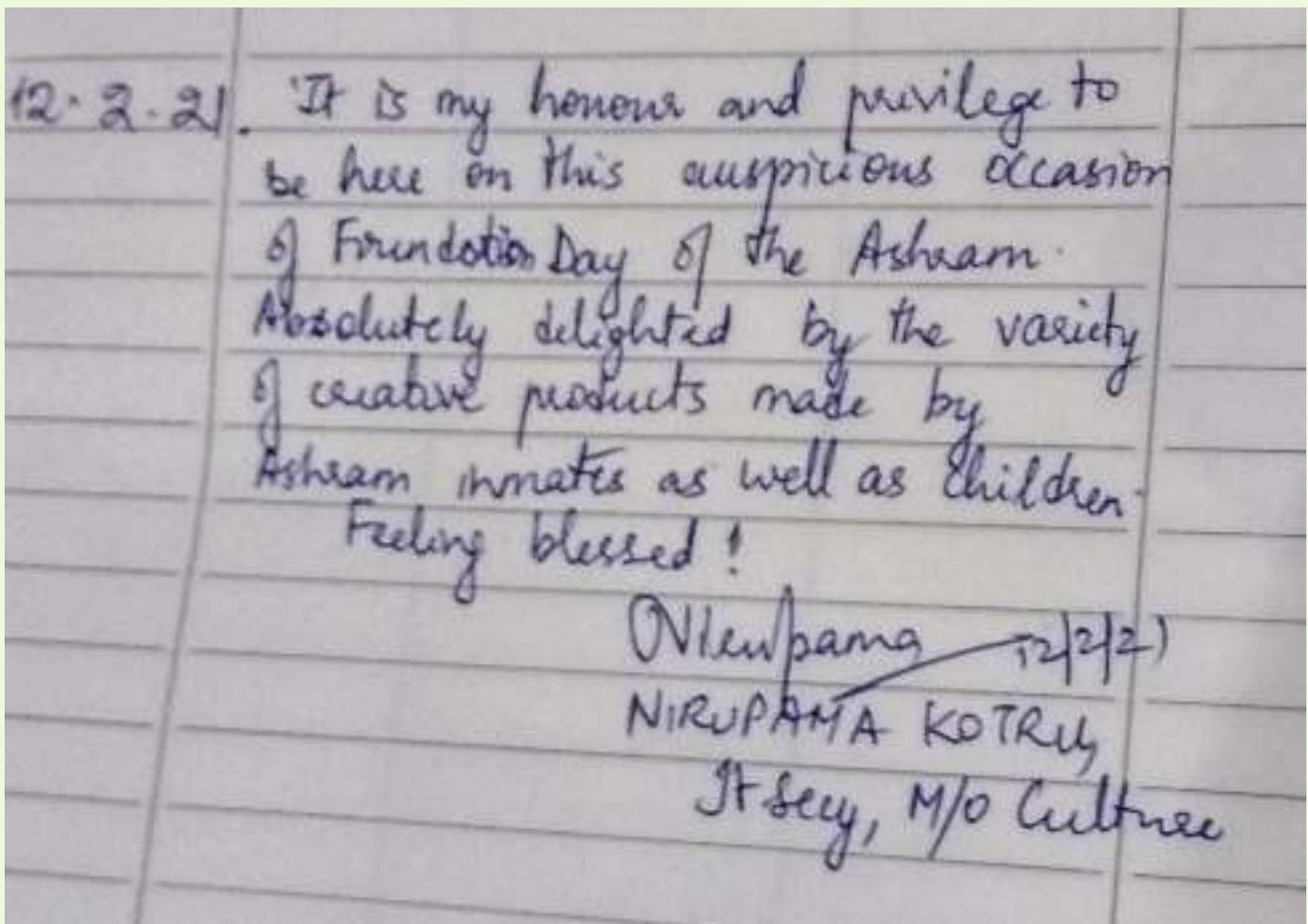
Blessed to be part of the Foundation Day celebrations of Sri Aurobindo Ashram – Delhi Branch. Spending some time in those peaceful environs was the perfect way to begin the day. Carried blessings home in the form of offerings from the kitchen and some stationery.

Nirupama Kotru

Joint Secretary

Ministry of Culture

(on twitter, 12 February 2021)



Ms. Nirupama Kotru's remarks in the Visitors' Book at the exhibition 'The Divine Signature', which she inaugurated on 12 February 2021. The exhibition shall remain open to public till 29 March 2021 from 9 am – 12 noon (Timings may be restricted on Sundays).



Dear Tara didi,

We are very glad to wish you and all Ashram Family a Happy Birthday Anniversary. Wishing you to continue the magnificent and blessed work you are doing for all Sri Aurobindo and the Mother's devotees, and we are honoured to continue to collaborate with you.

In the Mother and Sri Aurobindo's service

Sabina and all at the Italian Centre

Centro Sri Aurobindo e Mère APS

(in an e-mail dated 12 Feb 2021)

Remembrance by an Old Friend of the Ashram

Hi Tara,

It was so lovely to talk with you on the phone and hear your voice! I felt flooded with warm feelings of my treasured days of living in the Delhi Ashram. I really can't tell you how much I loved being there. It changed my life and is one experience I am forever grateful for. I always remember our meditations with Chachaji and Karunaji. I still sing one of the songs in the shower. Is Karunaji singing the one she always started with in the meditation hall on YouTube? I only remember a line or two and I would love to hear it again.

I also listened to you on the YouTube when you were being interviewed in Nainital. To hear you laugh and tell stories from your younger days being so close to the Mother was wonderful. Sending much Metta & Love.

Cathy

(Cathleen O'Neill)

(in an e-mail dated 14 February 2021)

[Cathleen spent a long time in the Ashram around 1980]



Contact

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

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

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

If you subscribe either to *Realization*, or to *The Call Beyond*, you will start receiving, month after month, both the magazines.

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

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

Our website: www.sriurobindoashram.net

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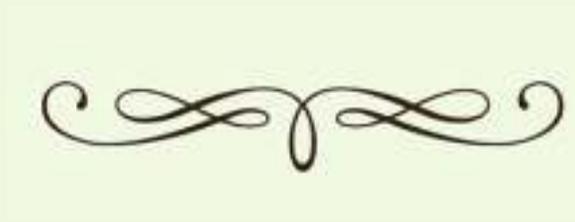
Instagram: <https://www.instagram.com/sriurobindoashramdelhibranch>

Twitter: <https://twitter.com/saadelhibranch>



Note

In view of two major events coming: the Hundredth Anniversary of the Mother's Final Arrival in Pondicherry on 24 April 2020, and 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.



Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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