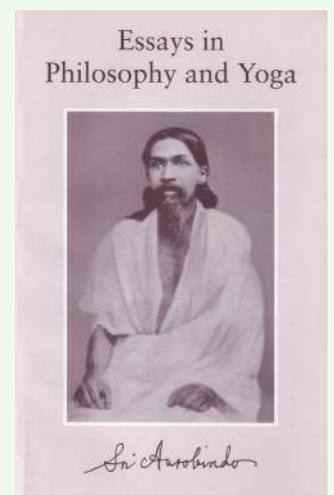
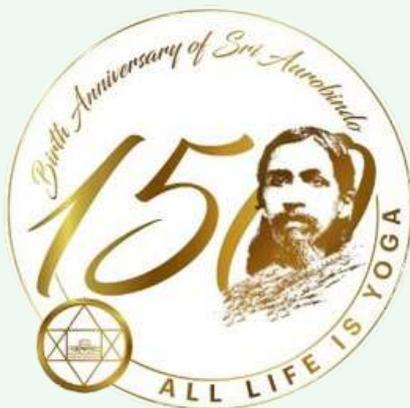




# The Call Beyond





## *Highlights*

*Book of the Month ... Page 5*

*Cults and Creeds, Debates and Deeds ... Page 18*



An Online Publication of  
SRI AUROBINDO ASHRAM - DELHI BRANCH

# Contents

## *Editorial*

- *Celebrating 150 Years of Sri Aurobindo. . . . . 4*

## *Book of the Month*

- *Essays in Philosophy and Yoga . . . . . 5*

## *Words of the Master*

- *Selections from Essays in Philosophy and Yoga . . . . . 11*

## *Words of the Mother*

- *Spiritual Life . . . . . 17*

## *Article*

- *Cults and Creeds, Debates and Deeds . . . . . 18*

## *Twenty Five Years Ago*

- *Living without Love . . . . . 20*

## *Appreciations*

- *Feedback and Encouraging Words . . . . . 21*

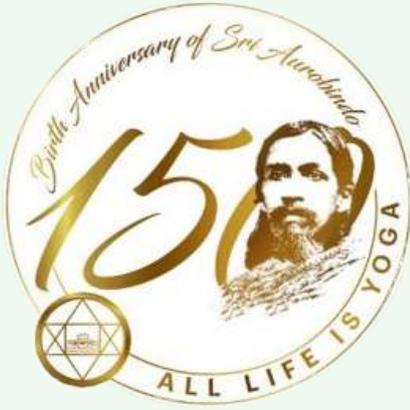
## *Notice Board*

- *Contact us . . . . . 22*





## 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

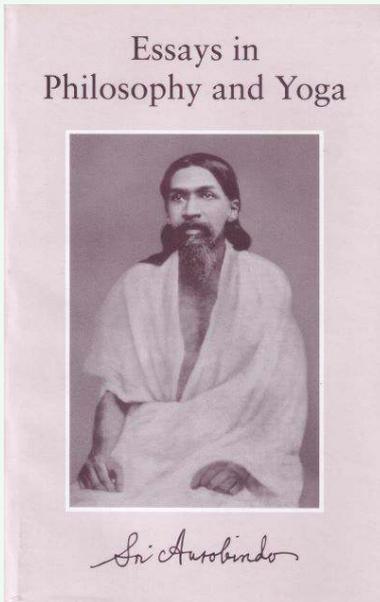
language to that of Sanskrit, and deciphered the symbolism of the Veda? A yogi, who gave the world Integral Yoga, a powerful synthesis that incorporated the major traditional systems of yoga, and went beyond all of them? A rishi (a seer) and a muni (a thinker) rolled in one? Or, a spiritual master, radical, 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.



## Essays in Philosophy and Yoga



*Essays in Philosophy and Yoga* is not among the best known works of Sri Aurobindo, but like all his works, it is packed with gems. It is a compilation of essays written between 1909 and 1950. However, about two-thirds of the collection has been culled out from the *Arya*, which was published from August 1914 through January 1921 and is the source of the better known major works of Sri Aurobindo, most of which were focused upon in the previous issues of *The Call Beyond*, starting January 2022. The other major sources of the

chapters in *Essays in Philosophy and Yoga* are the *Karmayogin*, the magazine that Sri Aurobindo started publishing soon after his release from prison in 1909; and the *Bulletin of Physical Education*, to which he contributed in 1949 and 1950. Thus, *Essays in Philosophy and Yoga* is a historically significant collection because it includes several essays that were written before publication of the *Arya* began but after Sri Aurobindo's spiritual experience of Sri Krishna in everyone and everything in prison; at the same time, the collection has the essays that Sri Aurobindo wrote shortly before he left his body in 1950.

Although all the essays in *Essays in Philosophy and Yoga* are about yoga, spirituality and related subjects, they are a somewhat heterogenous collection. Among the editor's favourites are two contiguous essays, 'Conservation and Progress' and 'The Conservative Mind and Eastern Progress'. These essays start with the generalization that the human tendency is to think in terms of extremes and stick to the stand one has taken, or to take pride in moderation and attempt a compromise. None of these three approaches is able to arrive at the truth because extremes are seldom true and a compromise is a concession or



a pretension, not a synthesis. “The human mind is strong and swift in analysis; it synthesises with labour and imperfectly and does not feel at home in its syntheses.” (1). Then Sri Aurobindo goes on to discuss in this light the two extremes, conservation and progress. The one who sides with conservation forgets that change, on the whole change for the better, is the law of life. The one who sides with progress forgets that the present would not have been possible without the past, and that the essence of the past will not disappear because of progress. What will disappear are only the forms of the past. “If we consider carefully we shall see that the past is indeed a huge force of conservation, but of conservation that is not immobile, but on the contrary offers itself as material for change and new realisation; that the present is the constant change and new actual realisation which the past desires and compels; and that the future is that force of new realisation not yet actual towards which the past was moving and for the sake of which it lived. Then we perceive that there is no real opposition between these three; we see that they are parts of a single movement, a sort of Trinity of Vishnu-Brahma-Maheshwara fulfilling by an inseparable action the one Deity. **Yet the human mind in its mania of division and opposition seeks to set them at strife and ranges humanity into various camps, the partisans of the past, the partisans of the present, the partisans of the future, the partisans of all sorts of compromises between the three forces.** Nature makes good use of the struggle between these partisans and her method is necessary in our present state of passionate ignorance and egoistic obstinacy; but none the less is it from the point of view of a higher knowledge a pitiably ignorant struggle.” (2).

“The partisans of the future call themselves the party of progress, the children of light and denounce the past as ignorant, evil, a mass of errors and abuses ... The partisans of the present look with horror upon all progress as an impious and abominable plunge into error and evil and degeneration and ruin; for them



the present is the culmination of humanity ... The partisans of the past are of two kinds. The first admit the defects of the present but support it in so far as it still cherishes the principles of the high, perfect, faultless, adorable past, that golden age of the race or community ... A second kind condemn the present root and branch as degenerate, hateful, horrible, vicious, accursed; they erect a past form as the hope of a humanity returning to the wisdom of its forefathers." (3).

The true thinker will support none of the three partisans. "... he knows that forms must change and only the formless endures and that the past can never be repeated, but only its essence preserved, ... he will accept the actual realisations of the present as a stage and nothing more, keenly appreciating its defects, self-satisfied errors, presumptuous pretensions because these are the chief enemies of progress, but not ignoring the truth and good that it has gained; and he will sound the future to understand what the Divine in it is seeking to realise, not only at the present moment, not only in the next generation, but beyond ... Therefore he will act without presumption and egoism, knowing that his own errors and those which he combats are alike necessary forces in that labour and movement of human life towards the growing Truth and Good by which there increases shadowily the figure of a far-off divine Ideal." (4).

Change is the law of life, and the conservatives who refuse to see this fact are woken up to it by a revolution. What makes the conservatives blind to historical evidence is the rarity of revolutions. Several such revolutions have rocked the world. But the revolutions of the West have been different in character from those of the East, particularly India, which is only to be expected because of a fundamental difference in the soul of these two regions of the world. In Europe, "... we can recognise two great cycles of change, one of the ancient races leading from the primitive ages to the cultured society of the Graeco-Roman



world, the other from the semi-barbarism of feudal Christendom to the intellectual, materialistic and civilised society of modern times. In the East, on the contrary, the great revolutions have been spiritual and cultural; the political and social changes, although they have been real and striking, if less profound than in Europe, fall into the shade and are apt to be overlooked; besides, this unobtrusiveness is increased by their want of relief, the slow subtlety of their process and the instinctive persistence and reverence with which old names and formulas have been preserved while the thing itself was profoundly modified until its original sense remained only as a pious fiction." (5).

Sri Aurobindo then takes a dispassionate and impartial view of the inevitable Western influence sweeping the world today. "The present era of the world is a stage of immense transformations. Not one but many radical ideas are at work in the mind of humanity and agitate its life with a vehement seeking and effort at change; and although the centre of the agitation is in progressive Europe, yet the East is being rapidly drawn into this churning of the sea of thought and this breaking up of old ideas and old institutions. No nation or community can any longer remain psychologically cloistered and apart in the unity of the modern world." (6).

In light of his exceptionally insightful, prudent and penetrating view of history and an unmatched optimistic vision of the future, and his faith in India's role in constructing that future for the world, Sri Aurobindo has some profound pieces of advice for Indians. **"India, the heart of the Orient, has to change as the whole West and the whole East are changing, and it cannot avoid changing in the sense of the problems forced upon it by Europe.** The new Orient must necessarily be the result either of some balance and fusion or of some ardent struggle between progressive and conservative ideals and tendencies. **If therefore the conservative mind in this country opens itself sufficiently to**



the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification in the future civilisation of the world. But if it remains shut up in dead fictions, ... will turn us all into halting apes of the West. Or else, and that perhaps is the best thing that can happen, a new spiritual awakening must arise from the depths of this vast life that shall this time more successfully include in its scope the great problems of earthly life as well as those of the soul ... This third and as yet unknown quantity is indeed the force needed throughout the East. For at present we have only two extremes of a conservative immobility and incompetence imprisoned in the shell of past conventions and a progressive force hardly less blind and ineffectual because secondhand and merely imitative of nineteenth-century Europe, with a vague floating mass of uncertainty between. The result is a continual fiasco and inability to evolve anything large, powerful, sure and vital, a drifting in the stream of circumstance, a constant grasping at details and unessentials and failure to reach the heart of the great problems of life which the age is bringing to our doors. Something is needed which tries to be born; but as yet, in the phrase of the Veda, the Mother holds herself compressed in smallness, keeps the Birth concealed within her being and will not give it forth to the Father. When she becomes great in impulse and conception, then we shall see it born." (7).

If these two contiguous essays, 'Conservation and Progress' and 'The Conservative Mind and Eastern Progress' (8) are translated into Hindi and all the major regional languages, and included in the language textbooks of Classes XI and XII in all schools across the country, and the original essays written by Sri Aurobindo in the English language are included in the textbooks that students of English literature read in all the Universities in India, many of our major national debates would find enlightened resolutions and solutions, which in turn would facilitate evolution of the human race.



## REFERENCES

1. *Essays in Philosophy and Yoga*, p. 127.
2. *Essays in Philosophy and Yoga*, p. 130.
3. *Essays in Philosophy and Yoga*, pp. 130-131.
4. *Essays in Philosophy and Yoga*, pp. 131-132.
5. *Essays in Philosophy and Yoga*, p. 134.
6. *Essays in Philosophy and Yoga*, p. 137.
7. *Essays in Philosophy and Yoga*, pp. 138-139.
8. *Essays in Philosophy and Yoga*, pp. 127-139.

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*Among the Complete Works of Sri Aurobindo (CWSA), Essays in Philosophy and Yoga is Volume 13. All the volumes of CWSA are available for free download on <https://www.sriaurobindoashram.org/sriaurobindo/writings.php>*

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*There is no passion so terrible as the passion of the altruist, no egoism so hard to shake as the fixed egoism of virtue, precisely because it is justified in its own eyes and justified in the sight of men and cannot see the necessity for yielding to a higher law.*

***Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga, p. 79)***

*Without the divine Will which knows best what to use and what to throw aside, no human work can come to the completion hoped for by our limited vision.*

***Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga, p. 102)***

*Fate and free-will are only two movements of one indivisible energy. My will is the first instrument of my Fate, Fate a Will that manifests itself in the irresistible subconscious intention of the world.*

***Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga, p. 158)***



## Selections from 'Essays in Philosophy and Yoga'\*

### ALL WORK DONE SKILLFULLY IS NOT YOGA

Yoga, says the Gita, is skill in works, and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed. Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of a Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Spirit in a nature liberated from the shackles of egoism and the limitations of the sense-mind.

Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shred off our present modes of being and rise to a new, a higher, a wider mode of consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness lifted towards or informed by the supra-cosmic, transcendent Unnameable who is the source and support of all things. Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended. In that ascent we find many levels and stages, plateau after plateau of the hill whose summit touches the Truth of things; but at every stage the saying of the Gita applies in an ever higher degree. Even a little of this new law and inner order delivers the soul out of the great peril by which it had been overtaken in its worldward descent, the peril of the ignorance by which the unillumined intellect, even when it is keenest or sagest, must ever be bound and limited, of the sorrow and



sin from which the unpurified heart, even when it wears the richest purple of aspiration and feeling, must ever suffer soil and wound and poverty, and of the vanity of its works to which the undivined will of man, even when it is most vehement and powerful or Olympian and victorious, must eternally be subject. It is the utility of Yoga that it opens to us a gate of escape out of the vicious circle of our ordinary human existence.

*(Sri Aurobindo: CWSA Vol. 13, Essays in Philosophy and Yoga, pp. 119-120)*

### CHANGE IS THE LAW OF NATURE

The arrival of a new radical idea in the minds of men is the sign of a great coming change in human life and society; it may be combated, the reaction of the old idea may triumph for a time, but the struggle never leaves either the thoughts and sentiments or the habits and institutions of the society as they were when it commenced. Whether it knows it or not, it has gone forward and the change is irretrievable. Either new forms replace the old institutions or the old while preserving the aspect of continuity have profoundly changed within, or else these have secured for themselves a period of greater rigidity, increasing corruption, progressive deterioration of spirit and waning of real force which only assures them in the future a more complete catastrophe and absolute disappearance. The past can arrive at the most at a partial survival or an euthanasia, provided it knows how to compromise liberally with the future.

The conservative mind is unwilling to recognise this law though it is observable throughout human history and we can easily cull examples with full hands from all ages and all climes; and it is protected in its refusal to see by the comparative rarity of rapid revolutions and great cataclysmal changes; it is blinded by the disguise which Nature so often throws over her processes of mutation.

*(Sri Aurobindo: CWSA Vol. 13, Essays in Philosophy and Yoga, p. 133)*



## STEP BY STEP

Reason is not the supreme light, but yet is it always a necessary light-bringer and until it has been given its rights and allowed to judge and purify our first infra-rational instincts, impulses, rash fervours, crude beliefs and blind prejudgments, we are not altogether ready for the full unveiling of a greater inner luminary. Science is a right knowledge, in the end only of processes, but still the knowledge of processes too is part of a total wisdom and essential to a wide and a clear approach towards the deeper Truth behind. If it has laboured mainly in the physical field, if it has limited itself and bordered or over-shadowed its light with a certain cloud of wilful ignorance, still one had to begin this method somewhere and the physical field is the first, the nearest, the easiest for the kind and manner of inquiry undertaken. Ignorance of one side of Truth or the choice of a partial ignorance or ignoring for better concentration on another side is often a necessity of our imperfect mental nature.

It is unfortunate if ignorance becomes dogmatic and denies what it has refused to examine, but still no permanent harm need have been done if this willed self-limitation is compelled to disappear when the occasion of its utility is exhausted. Now that we have founded rigorously our knowledge of the physical, we can go forward with a much firmer step to a more open, secure and luminous repossession of mental and psychic knowledge. Even spiritual truths are likely to gain from it, not a loftier or more penetrating, — that is with difficulty possible, — but an ampler light and fuller self-expression.

*(Sri Aurobindo: CWSA Vol. 13, Essays in Philosophy and Yoga, pp. 186-187)*

## THE THREE-FOLD IMPLICATIONS OF OUR KARMA

The practical and the efficient base of Karma is all the relation of the soul to the energies of Nature, the use by Purusha of Prakriti. It is the soul's demand on, consent to or use of the energies of



Nature and the return and reflex of her energies on the soul that must determine the steps of our progress in our births, whether that progress be in a given direction or a long up and down or in a perpetual circle. There is another, a circumstantial aspect of the law of Karma and that hinges on the turn of our action not only to our self, but to others. The nature of the energies we put forth and even the return and reflex of their consequence upon us affects not only ourselves but all around us and we must account too for the direction of our acts upon others, its effect upon them and the return of the direction and rebound of consequence of the effect upon our own life and being. But the energy we put forth on others is ordinarily of a mixed character, physical, vital, moral, mental and spiritual, and the return and consequence too are of a mixed character. A physical action, a vital pressure thrown forth from ourselves carries in it a mental or moral as well as a physical and vital power and issues often quite beyond our conscious will and knowledge and the consequence to ourselves and to others is found to be different enough in character and measure from anything we intended or could have calculated and foreseen. The calculation escapes us because too complex by far is the universal energy acting through us and our conscious will intervenes in it simply as an instrument; our real acceptance is that of a more fundamental power within, a secret, a subliminal assent of our subconscious and superconscious spirit. And the return too, whatever the agents, is of the same complex universal energy and determined by some difficult correlation of the force acting and the force acted upon in her.

But there is another, an ultimate and essential sense of Karma, a relation in it between the soul in us and the Supreme or the All-Self; on that all is founded and to that all leads and must refer to it at every step. That relation too is not so simple a thing as is imagined by the religions. For it must answer to a very vast spiritual sense underlying the whole process of Karma and there must be a connection of each of our workings in the use



of the universal energy to that fundamental and perhaps infinite significance. These three things, the will of the soul in Nature and the action of Nature in and on the soul and through it and back to it, the effect of the intercrossing between the action of the soul on others and the return to it of the force of its action complicated by theirs, and the meaning of the soul's action in relation to its own highest Self and the All-Self, to God, make up between them all the bearings of Karma.

*(Sri Aurobindo: CWSA Vol. 13, Essays in Philosophy and Yoga, pp. 383-385)*

### SUPERMIND AND MIND OF LIGHT

The essential character of Supermind is a Truth consciousness which knows by its own inherent right of nature, by its own light: it has not to arrive at knowledge but possesses it. It may indeed, especially in its evolutionary action, keep knowledge behind its apparent consciousness and bring it forward as if from behind the veil; but even then this veil is only an appearance and does not really exist: the knowledge was always there, the consciousness its possessor and present revealer. This too is only in the evolutionary play and on the supramental plane itself the consciousness lives always in an immediacy of knowledge and acts by a direct immediacy of knowledge. In Mind as we see it here the action is very different; it starts from an apparent absence of knowledge, a seeming ignorance or nescience, even, in material Nature, from an inconscience in which any kind of knowing does not seem at all to exist. It reaches knowledge or the action of knowledge by steps which are not at all immediate but rather knowledge at first seems utterly impossible and foreign to the very substance of this Matter. Yet, in the blindness of Matter itself there are signs of a concealed consciousness which in its hidden fundamental being sees and has the power to act according to its vision and even by an infallible immediacy which is inherent in its nature. This is the same Truth that is apparent in Supermind but is here involved and seems not to



be. The Mind of Light is a subordinate action of Supermind, dependent upon it even when not apparently springing direct from it, in which the secret of this connection becomes evident and palpable.

*(Sri Aurobindo: CWSA Vol. 13, Essays in Philosophy and Yoga, p. 588)*

*\*Titles added by the editor*



*When we have passed beyond knowings, then we shall have Knowledge. Reason was the helper; Reason is the bar.*

*When we have passed beyond willings, then we shall have Power. Effort was the helper; Effort is the bar.*

*When we have passed beyond enjoyings, then we shall have Bliss. Desire was the helper; Desire is the bar.*

*When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.*

*When we have passed beyond humanity, then we shall be the Man. The Animal was the helper; the Animal is the bar.*

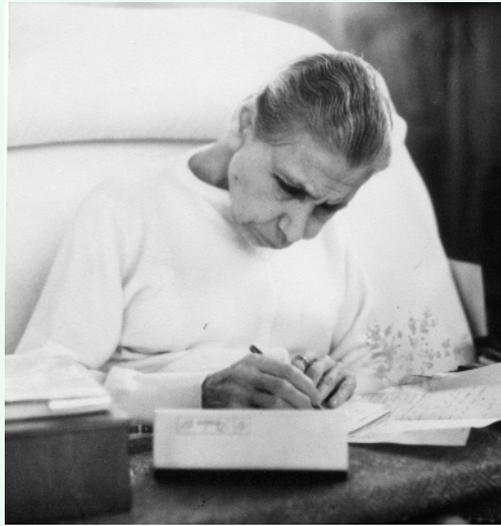
*Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga, p. 199)*

*The Western idea of evolution is the statement of a process of formation, not an explanation of our being. Limited to the physical and biological data of Nature, it does not attempt except in a summary or a superficial fashion to discover its own meaning, but is content to announce itself as the general law of a quite mysterious and inexplicable energy.*

*Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga, p. 317)*



## Spiritual Life



There is no “spiritual life”! It is still the old idea, still the old idea of the sage, the sannyasin, the ... who represents spiritual life, while all the others represent ordinary life – and it is not true, it is not true, it is not true at all.

... What is most important is to eliminate these divisions. And every one of them, all of them have it in their minds: the division between leading a spiritual life and leading an ordinary life, having a spiritual consciousness and having an ordinary consciousness – there is only one consciousness.

In most people it is three-quarters asleep and distorted; in many it is still completely distorted. But what is needed, very simply, is not to leap from one consciousness into another, but to open one’s consciousness (upward gesture) and to fill it with vibrations of Truth, to bring it in harmony with what must be here – there it exists from all eternity – but here, what it must be here: the “tomorrow” of the earth.

*The Mother ('The Great Adventure', p. 50)*

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*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>*

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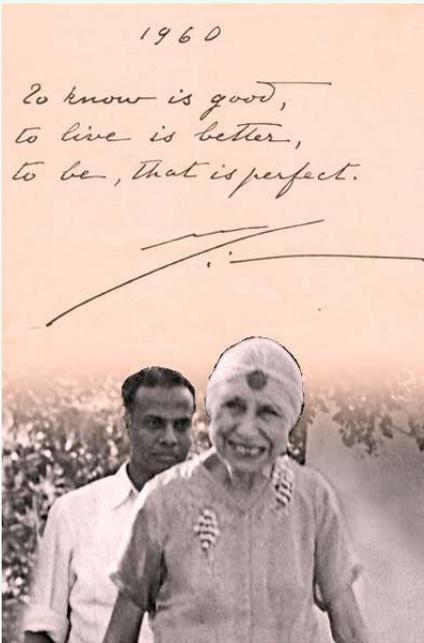


## Cults and Creeds, Debates and Deeds

Padyatri

*It is one of the gifts of great spiritual teachers to make things simple.  
It is one of the gifts of their followers to complicate them again.*

— Julia Cameron, 'God is No Laughing Matter', p. 28



The much-maligned ego is one of those realities that is denounced and denied but refuses to die. It not only refuses to die; it may acquire deadly forms that are more dangerous than the individual ego. One of the disguises that the ego dons is the collective ego, one expression of which are the cults that build around religious sects and spiritual masters. As a spiritual master, Sri Aurobindo was very emphatic that he did not want any such development around him. For example,

writing in third person, which he often did while writing about himself, he said, "It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion, for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the one Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinise human nature." (*Autobiographical Notes*, CWSA Vol. 36, pp. 549-550)

But such utterances by the Gurus have not stopped the disciples from finding ways of wriggling out of the demands made by their Guru. The slow and almost imperceptible way in which it happens facilitates the emergence of the cult feeling, and eventually the crystallization of a cult. The spontaneity with which the process takes place suggests that developing a group



identity is a human need; if the potential for a creating a cult exists, sooner or later it will be created.

If creating a cult gives expression to a basic human need, so be it. Why fight this inherent human tendency? The reasons are that it supports the tendency to treat the Guru's word as the last word, something that the Guru did not claim or even intend; promotes a mechanical and blind adherence to exactly what the Guru said, ignoring the context in which the Guru said it; and encourages intolerance of other similar cults. Above all, crystallizing into a cult may lead to the disciples engaging in avoidable debates on what exactly the Guru meant by what he said!

The infructuous activities such as creation of cults and needless debates take a toll on what is more important than the words of the Guru. As the Mother has said, "To know is good, to live is better, to be, that is perfect." Better than knowing what the Guru has said is to put it into practice; and the best is to 'become' that knowledge. 'Becoming' the knowledge means a basic change in nature such that putting the knowledge into practice becomes more and more spontaneous and effortless; the person eventually cannot do otherwise. A cult does not favour 'becoming' the knowledge; what it favours is becoming a 'parrot' who can repeat exactly what the Guru said and practicing the least important of the teachings in letter, not in spirit, and ignoring the more important teachings which are not amenable to mechanical or ritualistic adherence. The downfall of the spiritual masters have often been their disciples. In case of Sri Aurobindo and the Mother, forming a cult, and the rest that follows, has not yet happened. But it does not mean that the risk does not exist. If anyone can prevent it from happening, it is again the disciples.

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*Published also in The Times of India, 11 September 2022, Speaking Tree column. E-version available on: <https://timesofindia.indiatimes.com/blogs/toi-edit-page/cults-and-creeds-debates-and-deeds/>*

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## Living without Love

Nandita, IX-B  
The Mother's International School

*The small kitten made its way,  
through the big, brutish world.  
It had no mother, no father,  
no sister, nor a brother,  
to provide it with love and care.*

*The little boys pulled its tail,  
the girls shooed it away.  
The mothers said, "Save us  
from this dumb creature.  
What can it do, except catch a mouse?"  
There was no one to love the kitten.*

*A young lass come by,  
picked up the dying kitten and said,  
"Come, kitty, I'll take you home."  
The kitten survived.  
Why?  
Because someone cared for it,  
loved it,  
and gave it a home.*

*Without love, we all are  
fishes out of water,  
flowers without bloom or fragrance,  
diamonds without sparkle,  
mirrors without reflection.*

*Life without love  
is completely useless.  
Come, let's try to fill  
everyone's heart  
with something really crucial — Love*

*Reproduced from The Call Beyond, Vol. 22, No. 3, 1997, p. 51*



## Feedback and Encouraging Words

### Feedback on Madhuban from the NGO Bhagta Bharat

I would like to thank you all from the bottom of my heart for the opportunity being given to Saurabh. His stay and training at Madhuban will be life-changing. It is such a delight to get his regular updates on all that he is imbibing. Most important, the love and warmth from the teachers and fellow students.

Warmest regards,

*Deepa Khanna  
for Bhagta Bharat*

### Feedback on Books

I have been reading your (Dr. Bijlani's) books. I am truly grateful to you that I am able to learn so many beautiful things, lessons, and the wisdom you shared through your experiences.

*Shubhangi Ghosh  
Sri Aurobindo Knowledge and Yoga Foundation*



*Pain and pleasure govern our primary being and in that primary scale pain is Nature's advertisement of things we should avoid, pleasure her lure to things she would tempt us to pursue. These devices are first empirical tests for limited objects; but as I grow, I pass beyond their narrower uses. I have continually to disregard Nature's original warnings and lures in order to get to a higher nature. I have to develop a nobler spiritual law of Karma.*

*Sri Aurobindo (CWSA Vol 13, Essays in Philosophy and Yoga,  
pp. 373-374)*



## 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](http://www.sriarobindoashram.net).

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

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## Note

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



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