

# THE CALL BEYOND

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*Heaven's call is rare, rarer the heart that heeds;  
The doors of light are sealed to common mind,  
And earth's needs nail to earth the human mass,  
Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by some strong hand to breathe heaven-air...*

*-Sri Aurobindo  
(Savitri, Book 11, Canto 1, p. 689)*



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# Contents

## *editorial*

- *What is Prana?* . . . . . 4

## *article*

- *Desires: Companions for Life* . . . . . 9

## *words of the Mother*

- *One Needs Education* . . . . . 15

## *hundred years ago*

- *The Synthesis of Yoga* . . . . . 16

## *twenty five years ago*

- *Time For Everything* . . . . . 19
- *Dog Behind* . . . . . 19

## *poetry*

- *My Dying Conscience* . . . . . 21

## *inspiration*

- *Spirituality in Action* . . . . . 23

## *may i help you*

- *Am I Really Stupid?* . . . . . 25

## *appreciations*

- *Feedback & Encouraging Words* . . . . . 28

## *notice board*

- *Contact us* . . . . . 31

## What is Prana?



As the result of an extreme degree of self-limitation the Supreme Consciousness manifested as matter. Then started the process of evolution, whereby the Consciousness dormant in matter started revealing itself step by step. The first leap of evolution was the appearance of life. **Creatures** which had life were made of matter, but in this matter had woken up a spark of the Life Force, or **Prana**. Prana made 'dead matter' unfold qualities that we identify as life. Matter was no longer a static object; it was now a dynamic machine. Let us see what amazing feats this machine could do because it was now charged with Prana.

Prana initiated in matter self-propelled give and take with the environment in order to kick off a series of amazingly well orchestrated events. Prana enabled a collection of matter engage in a process that involved tapping some energy from the environment, using this energy to run millions of chemical reactions which kept ticking in auto-pilot mode. These reactions ran on their own, and the machine went on harnessing energy from the environment, and it kept throwing into the environment the waste that it generated.

Plants and animals helped recycling of resources by mopping up each other's waste, the ultimate source of energy for both being the Sun.

It is prana that makes just the right juices appear in the gut at the right time to digest our food. It is because of prana that a molecule of adrenaline or insulin in the body behaves far more 'intelligently' than the same molecule in a test tube. Although the Mind evolved after Prana, It is Prana that enables the brain to tap the universal consciousness and serve as a channel for 'our' thoughts. If challenges, external or internal, require a change in the tempo of the processes of life to keep the machine running, the machine has the capacity to respond in just the right way to just the right extent. If in spite of these regulatory mechanisms, it is damaged, it can repair itself back to health.

Prana not only enabled 'dead matter' to uncover the processes of life, it also gave the living lump of matter a strong urge to live. Once charged with prana, this organized collection of matter wanted to live. It is the strong urge to live that makes an amoeba move towards food and away from danger; it is the same urge that makes a plant spread its roots in search of nourishment and turn its shoots towards sunlight; and it is the same urge that makes an animal search for food. In higher animals, the urge was coupled with feelings. Hunger makes the animal miserable; food makes it happy. To escape from misery, and in anticipation of happiness, the animal looks for food, and that ensures its survival.

However, there was a limit up to which this extremely well-designed self-propelled, self-regulating, self-healing, self-motivated machine could keep ticking. Before anything went seriously wrong with it, the machine also made sure that it would leave behind descendents who could continue the show. Hence, although the life of individual machines was limited, their recurrence made the presence of these machines almost eternal. As in case of food, strong feelings were linked also to the process of self-perpetuation to ensure this continuity.

## **Pranayama**

In short, it is prana that transforms a lump of 'clay' into a self-propelled, self-regulating, self-healing, self-motivated, self-perpetuating machine. Our conscious will, our fumbling and flawed will, of which we are so proud, is not required for any of these marvelous and mysterious attributes of life. Our will-power cannot control the operations of prana. On the other hand, prana is essential for the expression of will-power. In the course of evolution, prana appeared much before will-power, and may endure longer. Prana is the bridge between the body and the mind.

It is this prana that the yogi seeks to control through his will-power. Obviously, for being able to do so, his will-power needs to align itself with a Higher Power. It is the union of the personal will of the yogi with a Higher Power that enables him to control prana; and it is this union that takes him towards total unification of

all parts of his being with the Higher Power, which in turn is the goal of yoga, as well as the true goal of human life. **Conscious control of prana is called pranayama.**

### *Breathing: the key to pranayama*

Breathing is a unique process. It is a visible manifestation of prana, unlike its other marvels that work silently and remain essentially hidden from sight. Like other manifestations of prana, breathing also continues on its own, without needing the intervention of will-power. While breathing does not need our will-power, it can be controlled by will-power. We can use will-power to control the rate and pattern of breathing whenever we like. Breathing is the only function of prana that can be controlled by the mind even in an ordinary person. That is why breathing can be used also as the key to develop extraordinary control over other pranic functions. The breathing exercises commonly called pranayamas are only the beginning of a long process. The culmination of the process is conscious control over prana so that pranic functions other than breathing can also be controlled at will.

### *Why control prana?*

Why does a person on the path of yoga want to control prana? If the Divine has kept prana outside the control of will-power, why should we try to interfere with the natural order? Controlling prana is *not the purpose* of yoga. The purpose of yoga is to work towards the union of our surface (the body and the mind) with our deepest Self (the soul, which is our divine essence) so that life

can be organized around our inherent divinity. Control over prana is *a by-product* of this process.

Now let us see what control over prana enables us to do. The ability to control prana enables the person to control the function of his heart and other internal organs which are ordinarily not amenable to such control. The ability of yogis to stop their heart from beating at least for short periods of time is documented in scientific literature (1). Since it is the pranic 'wisdom' that also repairs and heals, *control over prana enables the yogi to direct prana towards an ailing part of the body to facilitate and accelerate healing*. Since it is prana that keeps the body and soul together, **the ultimate control of prana is the ability to make prana leave the body** so that the soul can be released from the body. That is what is called *ichha mrityu* (dying when one wants to). Thus, control over prana can be used for prolonging life, and also for terminating life. When a yogi uses the capacity to control prana, for which purpose and why, only the yogi knows. That is why, when Sri Aurobindo was asked during his last illness why he was not using his yogic powers to get well, he simply said, "You will not understand".

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Article available on <https://www.ahajournals.org/doi/abs/10.1161/circ.24.6.1319>

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## Desires: Companions for Life

Vivek Rathore

*There is a kind of inner communion with the psychic being which takes place when one willingly gives up a desire, and because of this one feels a much greater joy than if he had satisfied his desire.*

*The Mother* ('The Great Adventure', p. 18)

Desire derives from the Latin *desiderare*, 'to long or wish for', which itself derives from *de sidere*, 'from the stars', suggesting that the original sense of the word is 'to await what the stars will bring'. According to Rig Veda, the universe began, not with light, but with desire, 'the primal seed and germ of Spirit'.

Desires are a constant companion, one set of desires only getting replaced by another. Without this continuous stream of desires, there would no longer be any reason to do anything: life would grind to a halt, as it does for people who lose the ability to desire. An acute crisis of desire leads to boredom, and a chronic crisis to depression. It is desire that moves us, and, in moving us, gives our life direction and meaning—perhaps not always the best meaning, but at least some meaning.

### **The paradox of desire**

We were born from desire, and cannot remember a time when we were without it. So habituated are we to desiring that we are not conscious of our desires. For example, we are not conscious of our unending desire

for air or food. Desires register in our conscious mind only if they are intense, or if they come into conflict with other desires.

Try for just a moment to stem your stream of desires. **Even the desire to stop desiring is a desire.** To get around this paradox, many spiritual masters speak of the cessation of desire, not as the culmination of an intentional process, but as the by-product of enlightenment.

### **The problem of desire**

If desire is life, why should we desire to control desire? For the simple reason that we desire to control life, or, at least, our own life. Vedanta may club desire with the life force (prana, or the vital), but it also calls it the 'great symbol of sin' and 'destroyer of knowledge and self-realization'. Similarly, the second of the Four Noble Truths of Buddhism states that the cause of all suffering is 'lust' in the broad sense of 'coveting' or 'craving'. The Old Testament opens with the cautionary tale of Adam and Eve: had these earliest of our ancestors not desired to eat from the forbidden tree, they would not have been banished from the Garden of Eden into our world of woe. In Christianity, four of the seven deadly sins (envy, gluttony, greed, and lust) directly involve desire, and the remaining three (pride, sloth, and wrath) involve it indirectly. Rituals such as prayer, fasting, and confession all aim, at least in part, at curbing desire, as does humility and self-abasement, conformity, communal living, and the promise of life-after-death.

All suffering can be framed in terms of desire. Unmet desire is in itself painful, but so are fear and anxiety, which can be understood in terms of desires about the future, and anger and sadness, which can be understood in terms of desires about the past. **The mid-life crisis is nothing if not a crisis of desire, when a middle-aged person comes to the realization that his reality does not live up to his youthful, some might say immature, desires.**

If desire is hurtful, so are its products. For instance, the accumulation of houses, cars, and other riches robs us of our time and tranquility, both in their acquiring and in their keeping—not to speak of their losing. An excess of desire is, of course, called greed and because greed is insatiable, it prevents us from enjoying all that we already have.

### **The origins of desire**

Desire is intimately connected to pleasure and pain. Human beings feel pleasure at the things that, in the course of their evolution, have tended to promote their survival and reproduction; they feel pain at the things that have tended to compromise their genes. The pleasurable things, such as sugar, sex, and social status, are wired to be desirable, whereas the painful things are wired to be undesirable.

Moreover, as soon as a desire is fulfilled, people stop taking pleasure in its fulfillment and instead formulate new desires, because, in the course of evolution,

contentedness and complacency did not tend to promote survival and reproduction.

The problem is just that: our desires evolved 'merely' to promote our survival and reproduction. They did not evolve to make us happy or satisfied, to ennoble us, or to give our life any meaning beyond them. Neither are they adapted to modern circumstances. Today, survival is no longer the most pressing issue, and, with more than seven billion people thronging our polluted planet, reproduction can seem almost irresponsible. Yet here we still are, chained to our desires like a slave to his master.

Our intellect, in which we place so much faith, evolved to assist us in our pursuit of the desirable and avoidance of the undesirable. It did not evolve to enable us to resist our desires, still less to transcend them. Although our intellect is subservient to our desires, it is good at fooling us that it is in control.

### **The genesis of desire**

It is not so much that we form desires, but that desires form in us. Our desires are hardly 'ours'. We merely work them out, if at all, once they are already fully formed. To work out my friend's desires, I observe my friend and infer her desires from her behaviour. And so it is also with myself: I infer my desires from my behaviour. If I am an interested party or a shrewd observer, I might well know more about my friend's desires than she does herself. Another reason I might know more about my friend's desires than

she does herself is that people tend to defend against their relatively unacceptable desires by repressing or denying them. If an unacceptable desire nonetheless succeeds in surfacing into their consciousness, still they may modify or disguise it, for example, by elaborate rationalizing that camouflages lust as love.

Only a few of our desires surface into our consciousness, and those that do, we adopt as our own. But before a desire surfaces into our conscious mind, it competes with a number of conflicting desires. The desire that eventually prevails is often the one that is at the limit of our understanding. We often don't know what we desire or fear. For years we can have a desire without admitting it to ourselves because the intellect does not allow it, since the good opinion we have of ourselves would inevitably suffer thereby. But if the wish is fulfilled, we get to know from our joy, not without a feeling of shame, that this is what we desired.

### **Types of desire**

Most of our desires are simply a means to satisfying another, more important, desire. For instance, if I feel thirsty and desire a drink in the middle of the night, I also desire to turn the light on, to get out of bed, to find my slippers, and so on. My desire for a drink is a terminal desire, because it relieves me of thirst, whereas all the other desires in the chain are instrumental desires because they are instrumental in fulfilling my terminal desire. In general, terminal desires are generated by our emotions, whereas instrumental

desires are generated by our intellect. In some cases, a desire can be both terminal and instrumental, as when we work for a living, and also enjoy the work that we do.

### **In closing...**

We need to master desire, because, paradoxically, it is only by mastering our desires that we can live life to its fullest. And it is only by mastering our desires that we might at last find some measure of peace. Mastering our desires means sublimating them to an intense, sincere, persistent, all-consuming aspiration for the Divine.

*(Vivek Rathore was a student in the course on Teaching Yoga conducted by the Ashram in 2017. This article was an assignment submitted by him as a part of the requirements for the course.)*

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*See also the related Editorial, 'What is Prana?' on page 4*

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Desires dictate our priorities,  
priorities shape our choices,  
and choices determine our actions.  
The desires we act on  
determine our changing,  
our achieving,  
and our becoming.

~ Dallin H. Oaks

## One Needs Education



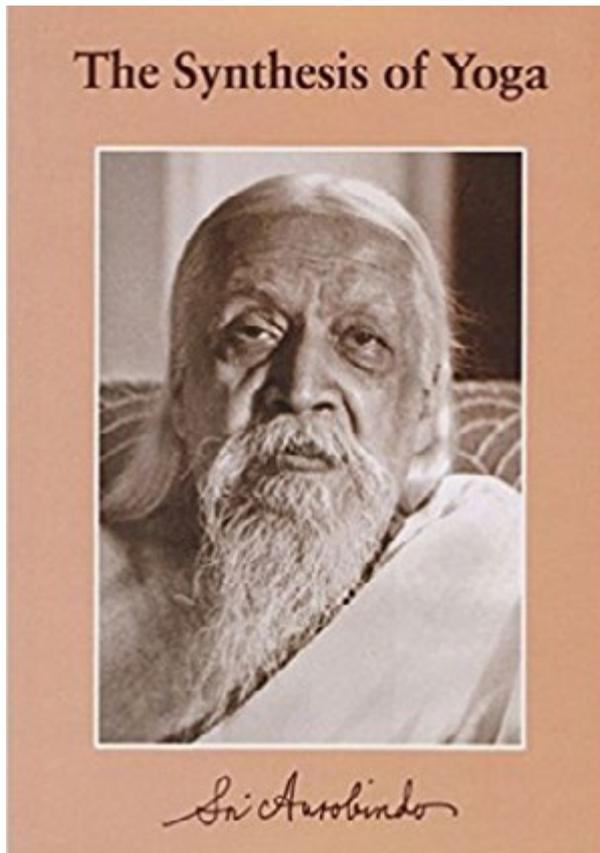
If a child were not taught how to live, he could not live, he wouldn't know how to do anything, anything.... Even the most elementary things he would not do properly if he were not taught how to do them.... If anyone had to go through the whole experience needed for the formation of an individuality, he would be long dead before having begun to live! This is the advantage of those – accumulated through centuries – who have had the experience and tell you, “Well, if you want to go quickly, to know in a few years what has been learnt through centuries, do this!” Read, learn, study and then, in the material field, you will be taught to do this in this way, that in that way, this again in this way (gestures). Once you know a little, you can find your own method, if you have the genius for it! But first one must stand on one's own feet and know how to walk. It is very difficult to learn it all alone. It's like that for everyone. One must form oneself. Therefore one needs education.

*The Mother*

*Reproduced from 'The Great Adventure: A Diary for All Times', 2009 edition, p. 8*

## The Synthesis of Yoga

### *The Delight of the Divine*



The aim of integral Yoga is union with the being, consciousness and delight of the Divine, through every part of our human nature separately or simultaneously, but all in the long end harmonised and unified, so that the whole may be transformed into a divine nature of being. Nothing less than this can satisfy the integral seer, because what he sees must be that

which he strives to possess spiritually and, so far as may be, become. Not with the knower in him alone, nor with the will alone, but with all these equally and also with the whole mental and vital being in him he aspires to the Godhead and labours to convert their nature into its divine equivalents.

*By knowledge* we seek unity with the Divine in his being: *by works* we seek also unity with the Divine in his conscious being, *but by love* we seek unity in him in all the delight of his being. **For that reason the way**

of love, however narrow it may seem in some of its first movements, is in the end more imperatively all-embracing than any other motive of Yoga. ...A perfect and complete delight in the Divine, perfect because pure and self-existent, complete because all-embracing as well as all-absorbing, is the meaning of the way of Bhakti for the seeker of the integral Yoga.

Once it is active in us, all other ways of Yoga convert themselves, as it were, to its law and find by it their own richest significance. This integral devotion of our being does not turn away from knowledge; the bhakta of this path is the God-lover who is also the God-knower, because by knowledge of his being comes the whole delight of his being; but it is in delight that knowledge fulfils itself, the knowledge of the transcendent in the delight of the Transcendent, the knowledge of the universal in the delight of the universal Godhead, the knowledge of the individual manifestation in the delight of God in the individual, the knowledge of the impersonal in the pure delight of his impersonal being, the knowledge of the personal in the full delight of his personality, the knowledge of his qualities and their play in the delight of the manifestation, the knowledge of the quality-less in the delight of his colourless existence and non-manifestation.

*So too this God-lover will be the divine worker, not for the sake of works or for a self-regarding pleasure in action, but because in this way God expends the power of his being and in his powers and their signs we find him, because the divine Will in works is*

the outflowing of the Godhead in the delight of its power, of divine Being in the delight divine Force. *He will feel perfect joy in the works and acts of the Beloved,* and as that joy expands in him, soul, mind and life too expand naturally into their Godhead. At the same time, because he feels the Divine in all, perfect within every limiting experience, he will not have the sorrow of his imperfection.

The general power of Delight is love and the special mould which the joy of love takes is the vision of beauty. The God-lover is the universal lover and he embraces the All-blissful and All-beautiful. *When universal love has seized on his heart, it is the decisive sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of his embrace, that is the decisive sign that he has taken possession of the Divine.* Union is the consummation of love, but it is this mutual possession that gives it at once the acme and the largest reach of its intensity. It is the foundation of oneness in ecstasy.

*Sri Aurobindo (In the Arya, Vol. 5, No.2, 15 Sept 1918)*



## Time For Everything

Take time to Work,  
it is the price of success.  
Take time to Think,  
it is the source of power.  
Take time to Play,  
it is the secret of perpetual youth.  
Take time to Read,  
it is the foundation of wisdom.  
Take time to be Friendly,  
it is the road to happiness.  
Take time to Dream,  
it is hitching your wagon to a star.  
Take time to Love,  
it is the privilege of the gods.  
Take time to Serve,  
it is too short a life to be selfish.  
Take time to Laugh,  
it is the music of the soul.

*An Old English Prayer*

## Dog Behind

No playground, no gymnasium, no uniform, no equipment;  
No visitors, no spectators, no anxiety, no excitement;  
No blueprints, no charts, no plans, no preparation;  
No boundaries, no borders, no lines, no demarcation.

No director, no dictator, no instructor, no instructions;  
No captain, no guide, no advice, no suggestions;  
No practice, no stamina, no pressure, no exertions;  
No charges, no fees, no results, no assertions.

No referee, no umpire, no rules, no regulations;  
No orders, no points, no scores, no tabulation;  
No fair, no foul, no doubt, no discipline;  
No obedience, no fears, no conflicts, no confusions.

No competitor, no competition, no rival, no rivalry;  
No efforts, no attempts, no courage, no chivalry;  
No flags, no trophies, no victory, no defeat;  
No fumbling, no grumbling, no remorse, no retreat.

No set-backs, no heart-breaks, no humbling, no humiliations;  
No plumes, no buntings, no jostling, no jubilations;  
No jealousy, no envy, no grudge, no growling;  
No skirmishes, no shrieks, no decrying, no howling;

Shoes or no shoes –  
This is Walking,  
The exercise par excellence.

However, if you like you can have a stick in hand, a dog behind and calm within.

*Surendra Nath Jauhar*

*(Reproduced from 'The Call Beyond', Vol. 18, No. 2, 1993, p. 32)*

## My Dying Conscience

Rashmi Trivedi

(Author of *Woman everything will be fine!*)

Sometimes in the dark of the night  
I visit my conscience  
To see if it is still breathing,  
For it's dying a slow death every day.

When I pay for a meal in a fancy place  
An amount which is perhaps the monthly income  
Of the guard who holds the door open  
And quickly I shrug away that thought,  
It dies a little.

When I buy vegetables from the vendor  
And his son "chhotu" smilingly weighs the potatoes  
Chhotu, a small child, who should be studying at school  
I look the other way,  
It dies a little.

When I am decked up in a designer dress  
A dress that cost a bomb  
And I see a woman at the crossing  
In tatters, trying unsuccessfully to save her dignity  
And I immediately roll up my window,  
It dies a little.

When my sick maid sends her daughter to work  
Making her bunk school

I know I should tell her to go back  
But I look at the loaded sink and dirty dishes  
And I tell myself that is just for a couple of days,  
It dies a little.

When I hear about a rape or a murder of a child,  
I feel sad, yet a little thankful that it's not my child  
I cannot look at myself in the mirror,  
It dies a little.

When people fight over caste creed and religion  
I feel hurt and helpless  
I tell myself that my country is going to the dogs  
I blame the corrupt politicians  
Absolving myself of all responsibilities,  
It dies a little.

When my city is choked  
Breathing is dangerous in the smog ridden city  
I take my car to work daily  
Not taking the metro, not trying car pool  
One car won't make a difference, I think,  
It dies a little.

So when in the dark of the night  
I visit my conscience  
And find it still breathing  
I am surprised  
For, with my own hands  
Daily, bit by bit, I bury it.

Source: <https://www.siasat.com/news/my-dying-conscience-1270400/>

## Spirituality in Action



Meet Rekha Mishra, a sub-inspector with the Railway Protection Force at the Chhatrapati Shivaji Terminus, Mumbai. She joined the police force in 2014, and has by now rescued more than 953 children. These are children, mostly in the age group of 13 to 16, who run away from home either because they have been physically or sexually abused, or to meet their Facebook friends, or to meet their favourite film stars in Mumbai, or occasionally to become a film star! They get into a train, have a tendency to get down at the last stop, and then suddenly realize that they are alone and vulnerable amidst the crowd at the Railway Station. They look scared, and it is obvious that they are looking for help. Rekha Mishra has an eye for spotting such children. She talks affectionately to them, wins their trust, and then goes about trying to reunite them with their parents. She has to be cautious, because some

children do not want to go back home. In some cases, she has had to stay on duty for 48 hours continuously to sort out the case of a child, and has also spent money from her pocket to ensure return of the child with the parent by train. The daughter of an Army man and the granddaughter of a freedom fighter, she has been taught since childhood to be particularly helpful to the children and the elderly. Decorated with a prize by the President of India, her story has found a place in a textbook for class X students in Maharashtra. Dedication to duty is the first step in karma yoga. This is spirituality in action.

Sources:

<https://www.amarujala.com/india-news/mumbai-rpf-sub-inspector-rekha-mishra-become-a-lesson-in-maharashtra-textbook>

<https://www.indiatimes.com/news/india/meet-rekha-mishra-the-railway-cop-who-saved-434-runaway-children-in-one-year-275701.html>

Rekha Mishra's picture: *The Hindu*

*In this column, we try to answer three types of questions from the readers: 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 sending the question is kept confidential if the question is about a sensitive issue. The questions may be sent to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in).*

## **Am I Really Stupid?**

A says, "My relatives compare me with my cousins and friends, and call me a failure, call me stupid."

B says, "My children tell me that those who follow your values do not succeed in life".

C says, "My parents, husband and in-laws often do not agree with me when I make a choice based on the voice of my psychic being. If I still act on the voice of the psychic being, generally I turn out to be wrong."

There is a lot in common with the dilemmas faced by A, B and C. These are dilemmas faced not just by these three persons, but by all sincere seekers on the spiritual path. What is common to all the three statements above is the negative judgment passed by near and dear ones. All these relatives are well-meaning, and they want to see A, B and C more successful, more happy, and less at risk of dangers and difficulties. But these judgments are based on the calculations of the mental part of the being, not the Light of the psychic being. That is the

average person's way of judging success and failure, good and bad. And, the majority is near the average, and there is a tendency to consider the majority to be right. When A's relatives consider A to be a failure, they are looking at the wealth, position and prestige enjoyed by his contemporaries with comparable education and abilities. When B's children tell her that those who have the values that she is trying to inculcate in them "do not succeed", they are again measuring success in terms of wealth, position and prestige. When C thinks that her choice eventually turns out "to be wrong", she is again thinking of what she loses by making that choice in terms of wealth, position or prestige.

However, there is a plane of consciousness higher than the mental. This is the plane of the psychic being. The judgment from this plane is not based on calculation or measurement of concrete and visible entities such as wealth, position and prestige. The choices given by the psychic being are driven by love. Love is expressed by giving, and therefore the choices given by the psychic being lead to loss of money or time, or may carry the risk of injury or even death (for example, when a fireman chooses to enter a burning building to save those trapped inside). These losses are concrete, visible and measurable. Therefore, the choice that leads to these losses may be wrong in terms of the "considered opinion" of the well-wishers of A, B and C. What this judgment misses is that the person who made the "wrong" choice has not only grown spiritually and thereby fulfilled the purpose of life, but has also

achieved immense joy, lasting mental peace and fulfillment. Spiritual growth, joy, peace and fulfillment cannot be measured in kilometers or kilograms. These gains may be intangible, but to the person who made the choice, they are as real, and more dear, than gain in wealth, position or prestige are to the average person.

Everybody wants to be happy, including the person on the spiritual path. But what makes one set of people happy is different from what makes another set happy. Their yardsticks of gain and loss are different; and that is why they do not understand each other's happiness. Since the majority has a material yardstick that looks at what is measurable, there is a tendency to consider that yardstick to be the measure of success and failure. The minority with a different yardstick that looks at what is beyond measurement is considered a failure and stupid by the majority. And, since the majority is considered right, even the person on the spiritual path sometimes starts having doubts about the validity of her own choices, and may conclude, like C, that "generally I turn out to be wrong." However, the time-tested verdict of spiritual wisdom as well as that of seasoned spiritual seekers is that the joys that come from being driven by love are much sweeter and last longer than the pleasures of worldly success.

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*This issue was discussed at much greater length in the December 2016 issue of 'The Call Beyond'. Readers interested in getting that issue may send an e-mail to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)*

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## Feedback & Encouraging Words

Feedback on a camp on 'Savitri', conducted from 1-8  
August 2018



I really enjoy your classes, they are very interesting. You live like you teach and this is the best example we can follow.

Daniela Mayobre

Clear and deep exposition of Savitri, yet like a summary. It awoke in me interest in the depth of this book. A lot of pieces of this book take me to compare sometimes the life nowadays. With your humble and self-giving in each class, I felt grateful for this.

Rosana Edith Santillan

The classes were very useful, interesting, positive and for our knowledge of the study of yoga. Infinitely grateful to have the blessing of having you as teacher in Auroville.

Claudia Beatriz Rodriguez

After these days of intense study, I understood a step forward in yoga. Savitri reading indicated the way and thanks to the visit to the Matri Mandir, I could glimpse a bit of what you want to transmit, Sri Aurobindo.

Luciana Lanchares

I was really moved by the wisdom in the huge masterpiece of Savitri. I think I couldn't have understood all the true meaning of this poem without your passion and deep knowledge of it. Your kindness and your humanity were the key in order to achieve this.

Gonzelo Minos

This study camp on Sri Aurobindo's Savitri was an invaluable treasure for us. The clarity about the spiritual thought of Sri Aurobindo and the beauty of his poem was one unique thing in your humble teachings. This is just the beginning. The lectures on Savitri open a new door to the knowledge, like the ascending fire before dawn.

Thanks for everything, a hug in yoga!

Matias Lisandro Rincon

### **Feedback from a Visitor**

Didi,

It is gratitude that I am filled with for being a part of your family, this Ashram. And I find it more beautiful, greener, cleaner, better every time I come here. Thank you ever so much.

With love and best wishes,

Tulsi (Bhandari)

(in a card to Tara Didi dated 15 August 2018)

## Feedback on the Story: The Puzzle Kavita Could Not Solve



This is such a beautiful illustration for the kids. So interesting and easy to read out to little ones. I will certainly read it out to Miraya, my daughter. Please keep coming up with such stories help us enlighten our kids in a great way.

Megha Nagpal  
(in an e-mail dated 24 August 2018)

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*Editor's note: 'The Puzzle Kavita Could Not Solve' is a children's story on the stunting of growth due to intestinal worms. Readers interested in getting the story may send a mail to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)*

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## Feedback from a Volunteer

My Dear Tara Didi,

Reading Chacha ji's biography is a pilgrimage for me – a pilgrimage I undertake again and again and again... It is an uplifting, joyous and exhilarating experience.

Ira Pandit  
(in a card to Tara Didi dated 18 August 2018)

## 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)

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

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Ashram's YouTube channel: <https://www.youtube.com/channel/UCNXTB5B7Ed6cE8-MFnkz34w>

For information about Auro-Mira Service Society and the Kechla project, please visit the website [www.auromira.in](http://www.auromira.in)

## Feedback

Please send your feedback to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)

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