

# The Call Beyond



**Volume 49 No.3**

**15 March 2024**



### *Highlights*

*Vigilance ... Page 9*

*The Question of Questions ... Page 10*

*Musings of an Aurobindonian ... Page 12*

*Divine Grace Is Not Pledge-bound to Serve ... Page 18*

### *Cover Picture*

*The 'golden turtles' in the Ashram lawns, specially displayed under the guidance of Naval Bhaiya, on 29 February 2024, the 'Golden Day'.*

*The tortoise is the symbol of terrestrial immortality, that is, the immortality of the physical body on this earth.*

*The Mother, 'On Education', CWM Vol. 12, p. 267*



An Online Publication of  
SRI AUROBINDO ASHRAM - DELHI BRANCH

# Contents

## Editorial

- *Compassion: A Step Towards God* . . . . . 4

## Article

- *True mental education*. . . . . 6

## Words of the Mother

- *Vigilance*. . . . . 9

## Words of the Master

- *The Question of Questions*. . . . . 10

## Twenty-five years ago

- *Musings of an Aurobindonian* . . . . . 12

## Poetry

- *Divine Grace Is Not Pledge-bound to Serve* . . . . . 18

## Inspiration

- *The End of a Career; The Beginning of a New Life*. . . . . 20

## Appreciations

- *Feedback and Encouraging Words* . . . . . 22

## Notice Board

- *Forthcoming Events* . . . . . 24

- *Contact us* . . . . . 24



## Compassion: A Step Towards God

*A deep of compassion, a hushed sanctuary,  
Her inward help unbarred a gate in heaven:  
Love in her was wider than the universe,  
The whole world could take refuge in her single heart.*

*Sri Aurobindo ('Savitri', Book 1, Canto 2, p. 15)*

From the spiritual point of view, our existence as separate individuals is only a partial, and superficial, reality. At a deeper level, we are all interrelated; in fact, we are all one. Oneness translates into a feeling of intimacy with our fellow beings. If 'someone else' is miserable, we also feel sad. The shared feeling may translate into an action aimed at reducing the misery. When the Mother was about thirteen, soon after she went to bed, she had an experience, which recurred night after night for about a year. She saw herself floating up, rising high, well above the city. She saw herself in a long, oversize golden robe, which spread out over the city like an umbrella. Suffering men, women and children took shelter under the robe, narrated their tales of misery, and asked for help. In response, the robe moved towards each of them, and they touched it. Touching the robe made their miseries vanish, and nothing made her happier than seeing that happen. This vision was an indication of the role she was destined to play later, dedicating her life to the mission of raising the consciousness of the planet, which is the ultimate solution to all evil, injustice and suffering in the world.

A compassionate action may cost us physical comfort, money, or may delay the realization of a personal worldly goal. That is why, Mother Teresa said that true love hurts. It hurts our material interests, but it does not hurt us – in spite of the difficulty or hardship, we are happier. Compassionate action involves giving. We give when we realize that something, which



we have, could be put to better use when it is given away. When we are determining the best use to which something that we possess may be put, we have pooled our needs and interests with those of somebody else. The wall which divides us has been demolished. The only consideration is what the need is, not whose need it is. Compassion, literally, means to suffer with someone else. Compassion results from love and intimacy. It sweetens the world around us. It also makes us grow spiritually. As Swami Vivekananda said, every time we think of somebody else with compassion, we take a step towards God.

*If you are in pain, I should weep as well;*

*Your moments of joy should make my heart swell.*

*Posted as a blog on Speaking Tree on 27 December 2013. The link: <https://www.speakingtree.in/blog/compassion-a-step-towards-god>*

*Also printed in 'Spiritual Wisdom in Small Doses' by Ramesh Bijlani, published by Sri Aurobindo Ashram – Delhi Branch in 2023*

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*Please see also the related article, 'The End of a Career; The Beginning of a New Life', page 20*

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*The world is a movement of God in His own being; we are the centres and knots of divine consciousness which sum up and support the processes of His movement.*

*Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p. 97)*



## True mental education

Ranjit Bhushan

*A true mental education will prepare man for a higher life.*

*– The Mother*

“Of all lines of education, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete, and in the end quite insufficient,” said the Mother, often hailed as the Saint of Pondicherry. Her 146th birth anniversary on 21st February was commemorated throughout the world. Women’s Day, March 8, is an opportunity to acknowledge the contribution of the Mother, who was born Mirra Alfassa in Paris, and spent over five decades nourishing and nurturing her adopted land, India.

Education was integral to the teachings and practices of both Sri Aurobindo and the Mother. In the ‘Bulletin’ of November 1951, she explained, “Generally speaking, schooling is considered to be all the mental education that is necessary. And when a child has been made to undergo, for a number of years, methodical training which is more like cramming than true schooling, it is considered that whatever is necessary for his mental development has been done. Nothing of the kind.”

The Mother felt the training given in education “cannot impart to the human mind the faculties it needs to become a good and useful instrument.” She described it as a system of gymnastics to increase the suppleness of the brain. “From this standpoint, each branch of human learning represents a special kind of mental gymnastics, and the verbal formulations given to these various branches each constitute a special and well-defined language,” she said.

“A true mental education, which will prepare man for a higher life, has five principal phases,” the Mother said, enumerating the phases which follow one after another: “These five phases,



in brief, are (1) Development of the power of concentration, the capacity of attention. (2) Development of the capacities of expansion, widening, complexity and richness. (3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life. (4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants. (5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being."

The article in the 'Bulletin' detailed the Mother's thoughts, and in the post-pandemic world where mental health issues have become widespread, her words hold meaning for not just children or young adults but every living being. "Undeniably, what most impedes mental progress in children is the constant dispersion of their thoughts. Their thoughts flutter hither and thither like butterflies and they have to make a great effort to fix them," she said. "Yet this capacity is latent in them, for when you succeed in arousing their interest, they are capable of a good deal of attention. By his ingenuity, therefore, the educator will gradually help the child to become capable of a sustained effort of attention and a faculty of more and more complete absorption in the work in hand. All methods that can develop this faculty of attention from games to rewards are good and can all be utilised according to the need and the circumstances. But it is the psychological action that is most important, and the sovereign method is to arouse in the child an interest in what you want to teach him, a liking for work, a will to progress. **To love to learn is the most precious gift that one can give to a child: to love to learn always and everywhere, so that all circumstances, all happenings in life may be constantly renewed opportunities for learning more and always more.**"

To enrich and widen the mind is a recurring theme in the Mother's writing. For children, she wanted to show "that



everything can become an interesting subject for study if it is approached in the right way. The life of every day, of every moment, is the best school of all, varied, complex, full of unexpected experiences, problems to be solved, clear and striking examples and obvious consequences. It is so easy to arouse healthy curiosity in children, if you answer with intelligence and clarity the numerous questions they ask.”

When the Mother penned her thoughts on the ‘higher idea’, the central idea, her focus was on providing clarity and removing contradictions that arise in minds that have been ripened and become more capable of forming general ideas: “With them almost always comes a need for certitude, for a knowledge that is stable enough to form the basis of a mental construction which will permit all the diverse and scattered and often contradictory ideas accumulated in his brain to be organised and put in order.”

She explained, “This ordering is indeed very necessary if one is to avoid chaos in one’s thoughts. All contradictions can be transformed into complements, but for that one must discover the higher idea that will have the power to bring them harmoniously together. And if you want to make the totality of your thoughts into a dynamic and constructive force, you must also take great care as to the choice of the central idea of your mental synthesis; for upon that will depend the value of this synthesis. The higher and larger the central idea and the more universal it is, rising above time and space, the more numerous and the more complex will be the ideas, notions, and thoughts which it will be able to organise and harmonise.”

Source:

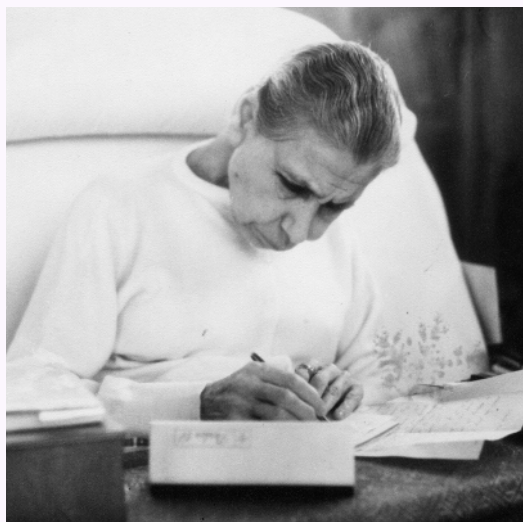
*The Hindustan Times*, 8 March 2024. Available on the internet. The link: <https://www.hindustantimes.com/india-news/a-true-mental-education-will-prepare-man-for-a-higher-life-saint-of-pondicherry-101709897836491.html>

*(Received by ‘The Call Beyond’ through the courtesy of Mr. Raju Mansukhani)*





## Vigilance



Vigilance means to be awake, to be on one's guard, to be sincere – never to be taken by surprise. When you want to do sadhana, at each moment of your life, there is a choice between taking a step that leads to the goal and falling asleep or sometimes even going backwards, telling yourself, “Oh, later on, not immediately” – sitting down on the way.

To be vigilant is not merely to resist what pulls you downward, but above all to be alert in order not to lose any opportunity to progress, any opportunity to overcome a weakness, to resist a temptation, any opportunity to learn something, to correct something, to master something. If you are vigilant, you can do in a few days what would otherwise take years. If you are vigilant, you change each circumstance of your life, each action, each movement into an occasion for coming nearer the goal.

*The Mother ('The Great Adventure', pp. 72)*

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

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## The Question of Questions



Nietzsche's idea that to develop the superman out of our present very unsatisfactory manhood is our real business, is in itself an absolutely sound teaching. His formulation of our aim, "to become ourselves", "to exceed ourselves", implying, as it does, that man has not yet found all his true self, his true nature by which he can successfully and spontaneously live, could not be bettered. **But then the question of questions is there, what is our self, and what is our real nature?** What is that which is growing in us, but into which we have not yet grown? It is something divine, is the answer, a divinity Olympian, Apollonian, Dionysiac, which the reasoning and consciously willing animal, man, is labouring more or less obscurely to become. Certainly, it is all that; but in what shall we find the seed of that divinity and what is the poise in which the superman, once self-found, can abide and be secure from lapse into this lower and imperfect manhood? **Is it the intellect and will, the double aspected buddhi of the Indian psychological system?** But this is at present a thing so perplexed, so divided against itself, so uncertain of everything it gains, up to a certain point indeed magically creative and efficient but, when all has been said and done, in the end so splendidly futile, so at war with and yet so dependent upon and subservient to our lower nature, that even if in it there



lies concealed some seed of the entire divinity, it can hardly itself be the seed and at any rate gives us no such secure and divine poise as we are seeking. Therefore we say, not the intellect and will, but that supreme thing in us yet higher than the Reason, the spirit, here concealed behind the coatings of our lower nature, is the secret seed of the divinity and will be, when discovered and delivered, luminous above the mind, the wide ground upon which a divine life of the human being can be with security founded.

*Sri Aurobindo: The Human Cycle, CWSA Vol. 25, pp. 232-233.*



*The Vedanta, that solemn affirmation of the ultimate truths beyond which no human thinking has ever proceeded or can proceed, looking deep into the last recesses where existence takes refuge from the scrutiny of the Mind, affirms there as the beginning and the end of all possible description of the infinite Knowable-Unknowable three terms, Being, Comprehension and Delight.*

*Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p. 84)*

*Yoga has four powers and objects, purity, liberty, beatitude and perfection.*

*Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p. 93)*

*The object of our Yoga is self-perfection, not self-annulment.*

*Sri Aurobindo (CWSA Vol 12, 'Essays Divine and Human', p. 96)*



## Musings of an Aurobindonian

P. Raja talks to K. D. Sethna

*(whose life was changed by a newspaper sheet covering a shoe box, which had an article titled, "A visit to the ashram of Sri Aurobindo Ghose")*

Once when Sethna was busy in his study proof-reading the pages of a forthcoming issue of 'Mother India', a monthly review of culture, whose editor he has been for the last 47 years, his telephone screamed. Lifting the handset from its cradle, he said "Hello" and waited for a response. "Is it **Aurofood?**" came a voice from the other end. Sethna didn't howl "wrong number" and bang the handset against its cradle. Keeping his cool he replied in his characteristic tone: "No! **This is Amal Drink,**" and set the man at the other end roaring with laughter, for Sethna is 'Amal' to the ashramites.

Now 91 years young, Sethna is always found bubbling with gaiety and making everyone around him chuckle.

Named Amal Kiran (meaning 'A Clear Ray') by Sri Aurobindo, K. D. Sethna, a Bombay-ite Parsi, read an article and took a decision: "Looks like a divine call. Sri Aurobindo Ashram at Pondicherry is the place for me." And when he came to 'picturesque Pondicherry', he was still in his early twenties.

True to the aim of the Integral Yoga practised in the Sri Aurobindo Ashram, "Everything possible in you is sought to be brought out and geared to a divine purpose," as Sethna himself has said – he has lavished his talents on writing on a wide variety of subjects.

Sethna has a little more than forty published books, at least half-a-dozen of his books are in the press and God knows how many are on the anvil.

It's not always we get a nonagenarian talking to us. But being his "bon ami", a privileged one at that, I had talks with him



on a wide variety of subjects for a little more than ten days, 30 minutes a day.

The following is an excerpt from “Talks With K. D. Sethna”, about his life with the yogi’s yogi, Sri Aurobindo:

*What were your first impressions of Sri Aurobindo?*

My first impressions were not something really worth talking about. When I went to him my physical mind came to the fore, and I began examining how he looked. What sort of beard he had? What sort of nose he had?... He had longish hair. And I found that he had an interesting face and I said to myself, “It is a guru worth choosing.”

*Can you narrate the most unforgettable incident in your life with Sri Aurobindo?*

It could be his showing me ‘SAVITRI’. ‘Savitri’ was a great secret. When I came here the air was ringing with the news that Sri Aurobindo was busy with this masterpiece of spiritual poetry which nobody had seen. And when Sri Aurobindo somehow sent me the opening 12 or 15 lines of ‘Savitri’, it was absolutely overwhelming.

*Why did Sri Aurobindo choose you to read his Savitri?*

You see, I was trying to write what Sri Aurobindo had called ‘Overhead Poetry’. That is poetry coming from planes or levels of consciousness beyond the thinking mind; not only behind the thinking mind as most poetry is, but beyond it. I asked Sri Aurobindo to give me samples of that kind of poetry. “Please write for me just four lines,” I said. Then he said, “How can I give you any line on order? It is impossible. What I can do is to give you some lines of my own poetry in which you may find something Overmindish if you are lucky.” And so he sent me the opening lines of the 1936 version. Instalment after instalment came to me from him, day after day.



*Did you make any suggestions about Sri Aurobindo's poetry?*

Yes... Yes. I had occasionally the temerity to do it.

*Was Sri Aurobindo happy with you as his disciple?*

I don't know about that very much (laughs) but both of us seemed to enjoy ourselves a great deal in our literary correspondence.

*Did Sri Aurobindo help you in your literary career?*

Yes. A great deal. My poetry for instance. **He taught me how to concentrate on poetic effect, exclude all sorts of expressions which were not in tune with the central theme or the kind of spiritual poetry I aimed at.** The prose writings as well as the poetry were meant to bring out the best in me on the new line I had struck and so I have become more self-critical than before. **In that sense, the amount of writing diminished at first. But it gained in quality.**

*Did you always say 'yes' to the suggestions made by Sri Aurobindo concerning your poems?*

Mostly 'yes'. And where it seemed a little vague, I would ask him questions and get a precise guidance from him.

*Were there moments when you thought of skipping his suggestions?*

**I don't remember any such moments. But Sri Aurobindo never intended his suggestions always to be accepted. He left us quite free.** For instance, in a certain poem of mine, he suggested two lines which differed from my own. But I felt that what I had tried to express did not come through them. So I told him that I would like to use my own lines, with of course a little trimming here and there, and held back his suggestions.

*Was he ever unhappy with your counter-suggestions?*

Oh, no. **He never expected his things to be accepted without any question as if they were infallible dogma.**



*What is Sri Aurobindo's contribution to World Literature?*

First of all, the proper illumination of the meaning of Indian culture and civilization. Secondly, the goal of all historical processes. Thirdly, a new vision which is that spirituality's ultimate aim is to establish a new consciousness operative in life, and not a consciousness which shrinks away from the world's questions. Fourthly, the language appropriate for expressing the higher truths. His language, both in poetry and in prose, is meant to forge an expression adequate to the truth which lies somewhat at least beyond the mind's grasp.

*In what sense is Sri Aurobindo's Savitri a great epic?*

It is an epic which is not concerned only with action. Of course, all action in an epic is expressive of some state of consciousness. But here the state of consciousness is of greater importance than incidents and interplay of characters. This is so especially because this state is an unusual one – revelatory of more than human consciousness. It is somewhat comparable to Lucretius's 'On the Nature of Things', but there is no story in that work. Here in 'Savitri' there is a story which touches on the world of human affairs, and points to a future for mankind.

*You have discussed Sri Aurobindo's poetry in several of your volumes. But what have you to say about his plays and short stories?*

His short stories are very few. I've written briefly about his plays in my books 'Sri Aurobindo – The Poet'. As regards his competence as a playwright, I would say that he does bring to life his characters, through both their speech and their action, which is the aim of a true dramatist. In that not only action is important, but the revelation of the consciousness at play through that action is important. And that comes by speech, dramatic speech.

*On what should Sri Aurobindo's fame as a writer rest?*



His fame as a writer should rest on his masterly capacity to express subtle and complex ideas which are based on his own experience. There is nobody to match him in the way he has developed great thoughts, and applied them to various sides of human living. His yogic knowledge goes beyond all that we have found so far in important spiritual figures. He has said that he had known far more things than he had expressed. He kept quiet because there was no call to express them under present human conditions and human questionings.

*In what sense is Sri Aurobindo unique?*

First of all, for his vision which goes beyond all thought structures of other writers. Secondly, for his power of expression to make that vision living to us in the form of words. The range of his knowledge and interest goes beyond the range of any other Indian figure, somewhat of comparable stature.

*Sri Aurobindo discouraged his biographers by saying "There is nothing on the surface to see." But there is a whole volume 'Sri Aurobindo On Himself'. What would you like to say about it?*

Sri Aurobindo did not talk a great deal about himself, but still he was good enough to answer the queries of his correspondents. In this sense, I would consider that book an authentic biography of part of his inner development.

*What is your opinion of Sri Aurobindo as a man?*

**Man? The man and the superman were so intermixed that it is difficult to disentangle the mere man.** If by 'man' we mean somebody who responds to us, who tries to understand us, and not merely from a height but also by some kind of sympathy with our own level, he is superb. **The human side of him is quite evident.** The way he dealt with all my questions, yogic as well as literary, shows a great compassion. And the way he always encouraged me in spite of my doubts as to my capacity to do yoga, is remarkable.





And he has helped, for instance, my friend Nirodbaran, by a long-sustained correspondence full of both light and humour.

Without that correspondence, Nirodbaran would have found it difficult to persist in his stay here. He used to get easily depressed and Sri Aurobindo would pick him out of the slough of despondency again and again. Sri Aurobindo continued to write to Nirod throughout the years, until perhaps something in Nirodbaran bound him here. You dip into Nirodbaran's 'Correspondence with Sri Aurobindo' to know more on Sri Aurobindo.

*Courtesy: 'Deccan Herald', 19 May 1996*

*Reproduced from 'The Call Beyond', Vol. 24, No. 1, p. 43, 1999*



*Krishna we hymn not to increase*

*His glory by our minstrelsy:*

*We sing that we may answer His*

*Deep love's Flute calling sleeplessly.*

*Nor do we pray because we dread*

*Hell-fires or paradise desire:*

*We pray because our prayers lead*

*Our soul sparks back to the Parent fire.*

*Dilip Kumar Roy*



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

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

## **Divine Grace Is Not Pledge-bound to Serve\***

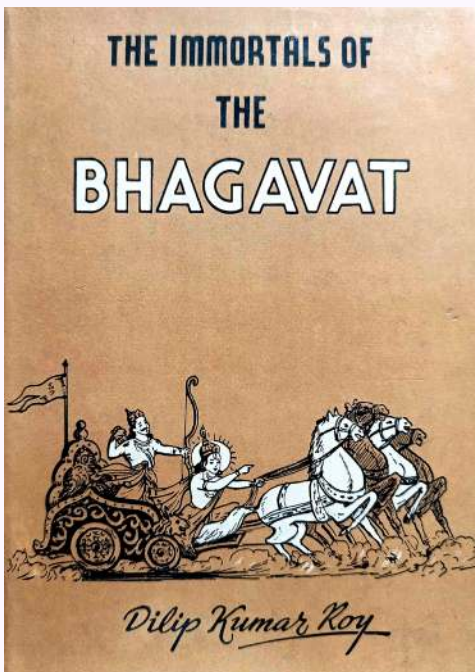
**Dilip Kumar Roy**

*"A strange conception have men's half-lit minds  
Of Divinity whose picture they still limn  
With sentimental daubs. Thus misled, they  
See in my moves but arbitrary awards  
Of Godhead against those of Destiny ... .."*

*"A logic infantine:  
Into the self-same snares they, eager dupes,  
Will rush for interludes of nervous thrills,  
Impelled by gusts of dangerous desire,  
And when they discover – they have lost their way,  
They reprimand my Grace. They will sow seeds  
Of dire disharmony and hate and feud,  
And when these grow up into grisly forests,  
Harbouring hordes inimical to life,  
They will reproach my Power for standing still.  
They will campaign for dark infernal glory,  
And then, when Heaven closes her golden portals,  
They will, self-righteously indict my Grace  
As though she were pledge-bound to hold her candle  
At every bend of the devious paths they trod!"*



*“And yet my Grace they need even when they vaunt  
 They are life’s last almighty architects;  
 For deep down in their souls is audible still  
 A voice no rebel din can ever stifle  
 That sings of a brooding Love absolving all  
 Their criminal follies – burning with its sparks  
 Blind dusks of centuries. They leap in frenzy  
 Down into blind abysses and often find  
 A tender ledge of moss breaking the fall.  
 In fool conceit they still will summon Grace  
 To serve them faithfully on their own terms,  
 Approved of the intellect: they never can see –  
 Grace would her status forfeit if she undersigned  
 The legislation of the human mind. ... ..”*



[The context: The Divine has finally appeared to rescue Prahlad from the cruelties of his father, Hiranyakashipu. The above lines are being spoken by the Divine to describe the paradoxical behaviour of the likes of Hiranyakashipu. They indulge in evil, and yet when they run into trouble, they expect Divine Grace “to serve them on their own terms.”]

*\*Title coined by the editor*

*Excerpted from ‘The Immortals of the Bhagavat’ by Dilip Kumar Roy,  
 pp. 91-92.*



## The End of a Career; The Beginning of a New Life



(Source: main-qimg-45343ed223dbb7d260f45ada66104808)

This iconic photograph marks the end of the career of matador (bullfighter) Álvaro Munero. In the midst of the battle, he suddenly repented and sat down at the edge of the field. Subsequently, in an interview, Alvaro told: “Suddenly I saw not horns, but the eyes of a bull. He stood in front of me and started looking at me. Just stood and watched, making no attempt to attack. The innocence that is in the eyes of all animals looks towards me with a plea for help. It was like a cry for justice and somewhere deep inside me, I suddenly realized that he was addressing me in the same way we address God in prayer: ‘I don’t want to fight you, please leave me, Because I have done nothing wrong to you. You can kill me if you want, kill me if you want, but I do not want to fight you.’ And I, reading it in his eyes, felt like the worst creature on earth and stopped the war. After that I became a vegetarian and stopped bullfights. “ After this story was published in 2012, millions of people learned about the matador Álvaro Munero, and saw the Truth in what he had felt and shared.

-Angad

Source: quora.com



*[Editor's note: Bullfighting is a sport in Spain and Portugal, and several South American countries influenced by Spanish and Portuguese culture. Besides being a sport, it has also been a means for poor, able-bodied men to escape poverty and achieve fame and fortune, similar to the role of boxing in other countries. Despite the long history of repeated attempts to ban the cruel sport, it refuses to become extinct. Like other practices rooted in the lower vital, this practice will also disappear with the imminent rise in the average level of human consciousness visualised by Sri Aurobindo and The Mother.]*

*Whether Munero's career was terminated by a dramatic wave of compassion, or by his getting confined to a wheelchair due to an injury sustained in a bullfight is controversial. But that is immaterial so long as the story inspires.]*

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*See also the related Editorial, 'Compassion: A Step Towards God', p. 4*

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*My aim in writing or in encouraging others to write is not personal glory but to arrive at the expression of spiritual truth and experience of all kinds in poetry.*

*Sri Aurobindo*

*Who fears to lose and cries*

*Forfeits the little he has,*

*Who stakes his all wins the prize:*

*The prudent stay paupers, alas!*

*Dilip Kumar Roy*



## Feedback and Encouraging Words

### Feedback from a Guest

During a recent visit to Delhi, a one-night stay at the TAPASYA Guest house in Sri Aurobindo Ashram – Delhi Branch was a serene experience. This visit, after a gap of more than 20 years, was a delight, particularly because I saw the exponential growth in Ashram activities in a serene environment.

What continues are the sustaining Core Values imbibed from the holistic approach of Integral Yoga for all-round development of individuals and also the Ashram community as a whole. I could notice many resemblances in the way of life of Ashramites in the Pondicherry Ashram and in the Delhi Ashram. This is probably due to the legacy of Sri Surendra Nath Jauhar “Chachaji”, an ardent devotee of Sri Aurobindo and The Mother, further nurtured by Sushri Tara Didi. My last visit to the Ashram was in 1996 with my father, Dr. Devaki Nandan Srivastava, as my father was also closely connected with the Ashram.

Though I have been in touch with activities of the Ashram through reading about its events and listening to experiences of sadhaks on their spiritual journey following Sri Aurobindo’s teachings on Integral Yoga, this was my first stay in the Ashram guest house.

Some of the practices which I found inspirational were:

Naming of each room having Divine significance such as True Worship, Chastity ...

Concept of involvement of guests in their chosen area of service as a volunteer

Nicely kept gardens and a variety of trees Peacocks singing in their language. Creatively done gardens with Divine touch

Having inscriptions of Thoughts of Sri Aurobindo and The Mother along a zig-zag path designed for walking meditation named “Labyrinth”



Large number of volunteers from different age groups contributing to the activities

This makes the Delhi Ashram one of the examples of a living entity which has practiced Perseverance in a Peaceful journey of Growth, with Humility and Sincerity driven by The Mother's symbol. This could be a good place for seekers on the spiritual journey to spend quality time in a sublime environment of Nature and feeling the Divine presence of Sri Aurobindo and The Mother and actively contributing as a volunteer.

*Pranav Srivastava*

*Published as a blog on 14 March 2024. The link:*

<https://integralnetwork150.blogspot.com/2024/03/a-spiritual-retreat-and-seekers-delight.html>

### **Feedback from a Volunteer**

I joined the Ashram for Volunteering. For some time I remained in the campus at Health Centre, and wrote an article on the Black Rock Workshop recently.

I found a permanent teaching assignment in Bangalore, due to which I had to shift from Delhi.

I did not get the chance to visit the Ashram, but through this mail I really want to thank Baweja Sir who completely changed my perspective towards life.

I am so grateful to Tara Didi and Vijaya Didi for accommodating me even though I came for a short period of time.

I have now become a member of Sri Aurobindo Society, Bangalore, and visit the centre here every day for meditation.

I from the depth of my heart thank you for everything you have given me. Thank you for showing me the path of Truth. I pray to God to always remain on this path.

*Neha Tripathi*

*(in an email dated 24 February 2024)*



## Forthcoming Events

### Swaranjali – 94th Birth Anniversary Celebrations of Karuna Didi

Musical offerings by leading artists on 20, 21, 22, 23 and 25 March 2024

Time: 6.45-7.30 pm

Venue: Meditation Hall, Sri Aurobindo Ashram – Delhi Branch

## Contact us

*Our quarterly magazine in Hindi, 'Sri Aravind Karmadhara', is also available on-line now, and may be viewed on our website [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net).*

*For a free subscription to 'Sri Aravind Karmadhara', please send an e-mail to [sakarmdhara@gmail.com](mailto:sakarmdhara@gmail.com)*

*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)*

*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](http://www.auromira.in)*





## Note

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



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

**Our website:** [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)

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

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

**Instagram:** <https://www.instagram.com/sriaurobindoashramdelhibranch>

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



## Feedback

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

*The Call Beyond* is a publication of  
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