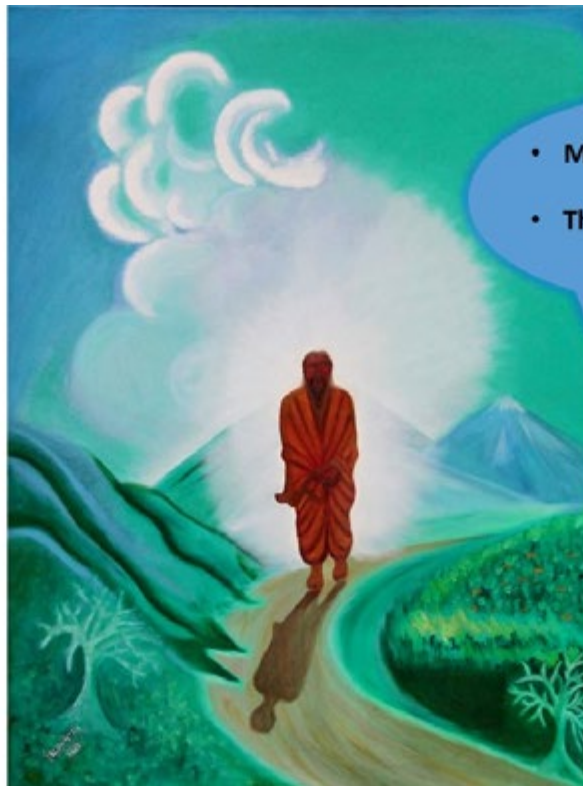


The Call Beyond

Volume 42 // No. 12 // 15 Dec 2017



- Money is Not Poisonous
PAGE 3
- Three Reasons for Fear
PAGE 19

*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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www.sriurobindoashram.net

The Call Beyond // December 2017

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Cover painting: Shri Hrishikesh Kumar

editorial

Money Is Not Poisonous

Money is a means, a force, a power, and not an end in itself. And like all forces and all powers, it is by movement and circulation that it grows and increases its power, not by accumulation and stagnation.

-THE MOTHER

Money is something funny. Everybody likes it, but nobody wants to be seen liking it. The hypocrisy associated with money explains many hackneyed phrases such as ‘It is not a question of money, it is a question of principle’, or ‘I am not working for money – I just want to stay busy doing something useful’. When a person says, “Money is nothing”, test him by asking him to lend you some.

Everybody needs money because money can get us some of the necessities of life. The difficulty is that there is no clear boundary where necessities end and luxuries begin. However, no matter how much money one has, that does not change the fundamental principle that happiness lies in reduction of desires, not in their fulfillment. Secondly, when one has the money, one may acquire some objects of desire, but one should neither become dependent on them nor get attached to them. Dependence and attachment may lead to much suffering if at some later stage in life one has to do without them. Finally, money can get us only some of the necessities of life; there are others that money cannot buy.

For example, money can buy a bed but not sleep; money can buy food but not appetite; money can buy sex but not love; money can buy drugs but not health.

Money also gives a sense of security. That is why, there is a tendency to spend less than what one earns, and save the rest for the rainy day. However, the security that money gives also needs some qualification. First, there has to be a point, of course arbitrary, at which a person has to say, 'enough, also for security'. Otherwise, fear and greed will ensure that the person is miserable all the time; he will not need an emergency to do that. Secondly, while money does help overcome many emergencies, it has limitations. There are many situations, such as incurable illnesses and disabling accidents, in which a person feels completely helpless in spite of good financial resources. Finally, the ultimate security resides in the Divine – that is only resource that never fails us.

Besides being the means to acquire some necessities, and to give us some sense of security, what else is money? **Money is also a spiritual test, both when we have too much of it, and when we have very little. If we have too much money,** it does not really belong to us because the talents that enable us to make money are God-given gifts. Being able to use those talents is a still greater gift because all those who are equally talented are not equally successful at making money. As Sri Aurobindo has said, "All wealth belongs to the Divine and those who hold it are trustees, not possessors."

If the Divine has trusted us with more than our share of the money, it is our sacred duty to use it for the welfare of those who have received less than their share. Performing this duty with the right attitude (i.e. without ego, without desire for name or fame, and with gratitude for the ability and for the opportunity to give) leads to spiritual growth and gives us a sense of fulfillment. On the other hand, **if we have very little money**, that is also a spiritual test. It tests whether we can still retain an attitude of contentment and gratitude. Further, if a poor person is generous towards those in need, even the little that he gives is worth more than a much bigger amount donated by a rich person to a charity.

In short, money is not poisonous, and making money is not a sin. If one has money, it should be used for transcending selfishness. **Accumulating money beyond a point is pointless.** Money, by itself, is of no use unless used and circulated. Throwing away money to satisfy one's own vulgar and extravagant desires is a terrible waste of an opportunity given to us for gaining peace and fulfillment the easy way. The ancient Indian ideal says it all: pursuing worldly desires (*kama*) and the means to fulfill them (*artha*) are legitimate if the pursuit stays within the limits of righteousness (*dharma*) because the ultimate goal of life is liberation (*moksha*).

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

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

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

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

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

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

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

*Yoga: a trying road,
Blocked by ego and desire.*



*Every step on the road,
Lifts a man from the mire.*

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

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



Posted earlier as a blog on The Speaking Tree website on 27 September 2012.

Link: <https://www.speakingtree.in/blog/money-is-not-poisonous>

readers write

I continue to appreciate receiving 'The Call Beyond'... It provides me continuing insight into Sri Aurobindo and the Way pioneered by him and the Mother.

Thanks for keeping me on the list...

Professor M. Darrol Bryant

Centre for Dialogue & Spirituality in the World Religions
University of Waterloo, Ontario, Canada

(in an e-mail dated 13 Nov 2017)

*article***The Gospel of Materialism****VIVEK PRASAD**

I believe in materialism. I believe in all the proceeds of a healthy materialism – good cooking, dry houses, dry feet, sewers, drain pipes, hot water, baths, electric lights, automobiles, good roads, bright streets, long vacations away from the village pumps, new ideas, fast horses, swift conversations, theaters, opera, orchestras, bands – I believe in them all for everybody. The man who dies without knowing these things may be as exquisite as a saint, and as rich as a poet; but it is in spite of, not because of, his deprivation.

*-Francis Hackett**

The writer in the quotation says that he believes into materialism and believes in all the proceeds and fruits of healthy materialism for everyone. Further on he says that one who has not experienced and known it can be as exquisite as a saint, and as rich as a poet but that is not simply because of being deprived of these things. Simply being deprived of material benefits does not make one a saint or poet. You can be one in spite of your deprivation. Here it seems that the writer is implying that material deprivation does not have an important role in the making of a saint or a poet.

Materialism, on the other hand, as it has evolved in the modern world has brought nothing but unhappiness, rising dissatisfaction and problems of grave concern that threaten the very existence of the human race.

We have been so blinded by materialistic pursuit that we haven't stopped even once and questioned its validity. From the most material to the psychological level we are worse off. If we see the state of services provided, be it healthcare or education or administration, we are in a terrible condition. The service sector is plagued by an utter utilitarian spirit that does not have any regard for the quality of service being provided. The same is the case in the goods sector – rising degradation in the quality is what is prevalent everywhere. In all the fields, everywhere this utilitarian spirit is leeching away whatever possibility of good is there.

The consequences of materialism are because at its center is a core of selfishness. As Sri Aurobindo eloquently points it out, *“This economic barbarism is essentially that of the vital man who mistakes the vital being for the self and accepts its satisfaction as the first aim of life. The characteristic of Life is desire and the instinct of possession. Just as the physical barbarian makes the excellence of the body and the development of physical force, health and prowess his standard and aim, so the vitalistic or economic barbarian makes the satisfaction of wants and desires and the accumulation of possessions his standard and aim. His ideal man is not the cultured or noble or thoughtful or moral or religious, but the successful man. To arrive, to succeed, to produce, to accumulate, to possess is his existence. The accumulation of wealth and more wealth, the adding of possessions to possessions, opulence, show, pleasure, a cumbrous inartistic luxury, a plethora of conveniences, life devoid of beauty and nobility, religion vulgarised or coldly*

formalised, politics and government turned into a trade and profession, enjoyment itself made a business, this is commercialism. ... his idea of religion is at best a pietistic formalism or the satisfaction of certain vitalistic emotions. He values education for its utility in fitting a man for success in a competitive or, it may be, a socialised industrial existence, science for the useful inventions and knowledge, the comforts, conveniences, machinery of production with which it arms him, its power for organisation, regulation, stimulus to production. The opulent plutocrat and the successful mammoth capitalist and organiser of industry are the supermen of the commercial age and the true, if often occult rulers of its society.

The essential barbarism of all this is its pursuit of vital success, satisfaction, productiveness, accumulation, possession, enjoyment, comfort, convenience for their own sake. The vital part of the being is an element in the integral human existence as much as the physical part; it has its place but must not exceed its place. A full and well-appointed life is desirable for man living in society, but on condition that it is also a true and beautiful life. Neither the life nor the body exist for their own sake, but as vehicle and instrument of a good higher than their own. They must be subordinated to the superior needs of the mental being, chastened and purified by a greater law of truth, good and beauty before they can take their proper place in the integrality of human perfection. Therefore in a commercial age with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while for certain gains and experiences, but cannot permanently rest.

If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass ..."
(CWSA 25: 80-81)

Francis Hackett clearly sees a human being as just this surface body with a vitalistic emotional being behind. His sight and ken do not go beyond this surface appearance of the human being. And hence he stresses on its wholesale satisfaction and believes that every person should have this. But in reality a human being is not just his physical and vital and mental parts. He is infinitely more than that. He is the soul behind, the divine in him. And the satisfaction and joy that the inner part, the soul brings is boundless and infinite and not like the enjoyment that comes upon satisfaction of the lower vital, which is tepid, shallow and momentary. Even the satisfaction of a part little deeper in us brings infinitely more joy than all the materialistic fruits put together. Maharana Pratap rather than making a deal with Moghuls, which would have given him a materially comfortable life in a palace, chose to stay in the jungle and fight. The revolutionaries and idealists lay down their lives for a cause. What drives them? What makes them leave behind all that the "materialistic pursuit" brings. It is that greater joy, that Ananda which is impossible to experience if we are limited and concentrated on this physical body and its satisfaction. This joy, this satisfaction is the result of following after a deeper part of the being.

As Sri Aurobindo says, *“If mankind could but see though in a glimpse of fleeting experience what infinite enjoyments, what perfect forces, what luminous reaches of spontaneous knowledge, what wide calms of our being lie waiting for us in the tracts which our animal evolution has not yet conquered, they would leave all & never rest till they had gained these treasures. But the way is narrow, the doors are hard to force, and fear, distrust & scepticism are there, sentinels of Nature, to forbid the turning away of our feet from her ordinary pastures.”* (CWSA 12: 423)

Now here we can find the greatest fallacy in the argument of Hackett. When we are engrossed in materialistic pursuits how can we hope to experience the joy that our higher parts bring us. Following after it bars us from following those higher pursuits and satisfactions. Both these things are not, if we can use the word, “compatible” with each other. Following after it will only add to the economic barbarism that is rampant everywhere, which is responsible for all the degradation around. The corrosion of moral and deeper values, naked barbaric selfishness has been the cost of such an endeavor. And such a system is ultimately bound to collapse. Even the materialistic fruits that the writer wishes for everyone is an impossibility now. Neither healthy goods nor services are possible now. If anything, they have become tools to deprive you of your well-being and happiness, even the happiness of the physical part of the being. It is only in the higher consciousness that one can have the capacity to properly handle material things. When the soul is in the front, material objects become simply instruments for its play and manifestation.

The Tyranny of Fulfilled Desires

BHAVNA DEWAN BHATIA

He soon felt that the fulfillment of his desires gave him only one grain of the mountain of happiness he had expected. This fulfillment showed him the eternal error men make in imagining that their happiness depends on the realization of their desires.

— LEO TOLSTOY, In: 'Anna Karenina'

Desires stem from the vital part of the being and are easily validated by the mental. Desires feed the ego. The fulfilment of desires does give one some happiness but this is short lived, only till the next desire takes root. Experiencing fulfillment of desires for some time makes one realize that it does not bring lasting mental peace or lasting joy. It also puts the person firmly in the cycle of running behind one desire or the other, like scratching an itch doesn't make it stop. After a while one realizes that this is an endless process. Then as soon as the desire arises, the knowledge that the fulfillment of this desire will not bring anything more than fleeting happiness makes one stop instead of running to fulfil this desire. This is the beginning of actions that originate in planes higher than the vital and mental.

Bhavna Dewan Bhatia is enrolled in the on-going course on Teaching Yoga being conducted in Sri Aurobindo Ashram – Delhi Branch. This article is an answer that she wrote in response to a question asked in a test conducted during the course.

hundred years ago

The Synthesis of Yoga

THE HIGHER AND THE LOWER KNOWLEDGE



The path of knowledge leads to possession of God in all ways: oneness, infinite diversity, all levels of being, universal and absolute. It is to possess God and be possessed by him through consciousness, through identification, through reflection of the divine Reality. It also leads to taking on of the divine nature, which shall transform all our nature.

In the system of an integral Yoga the principle must be that all life is a part of the Yoga. There are two kinds of knowledge, that which seeks to understand the apparent phenomenon of existence externally, by an approach from outside, through the intellect, – this the lower knowledge, the knowledge of the apparent world; secondly, the knowledge which seeks to know the truth of existence from within, in its source and reality, by spiritual realisation.

Science, art, philosophy, ethics, psychology, the knowledge of man and his past, action itself are means by which we arrive at the knowledge of the workings of God through Nature and through life. At first it is the workings of life and forms of Nature which occupy us, but as we go deeper and deeper and get a completer view and experience, each of these lines brings us face to face with God.

The method of Yoga in knowledge must always be a turning of the eye inward and, so far as it looks upon outer things, a penetrating of the surface appearances to get at one eternal reality within them. The lower knowledge is preoccupied with the appearances and workings; **it is the first necessity** of the higher to get away from them to the Reality of which they are the appearances and the Being and Power of conscious existence of which they are the workings. It does this by **three movements** each necessary to each other, by each of which the others become complete, - **purification, concentration, identification**. The object of **purification** is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilized stuff which the divine nature can take possession of, new-shape and use to divine issues.

Concentration is necessary in order to break down the veil which is erected by our ordinary mentality between ourselves and the truth; for outer knowledge can be picked up by the way, by ordinary attention and reception, but the inner, hidden and higher truth can only be seized by an absolute concentration of the mind on its object, an absolute concentration of the will to attain it and, once attained, to hold it habitually and securely unite oneself with it.

Identification is the condition of complete knowledge and possession; it is the intense result of a habitual purified reflecting of the reality and an entire concentration on it; and it is necessary in order to break down entirely that division and separation of ourselves from the divine being and the eternal reality which is the normal condition of our unregenerated ignorant mentality.

The action of Yoga takes up our growth into the Divine and finds the means to complete it. All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, subtilize, to purify the being. In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth, more inward influences.

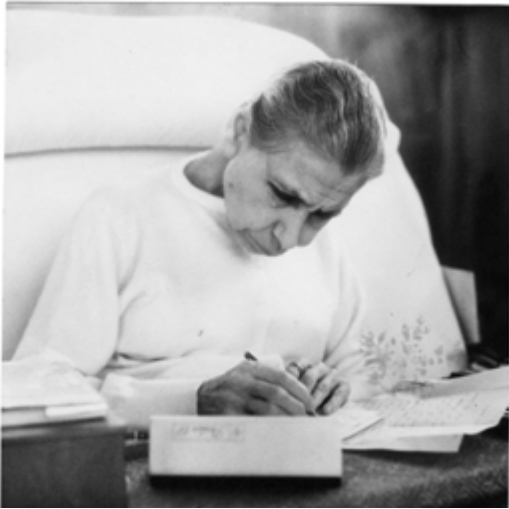
Contemplation of God in Nature, contemplation of service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realisation of God in all things. The Yogin continues to know and see God in the finite and be a channel of God-consciousness and God-action in the world. In all he sees God, sees the supreme reality, and his motive of work is to help mankind towards the knowledge of God and the possession of the supreme reality. He sees God through the data of science, God through the conclusions of philosophy, God through the forms of Beauty and the forms of Good, God in all the activities of life, God in the past of the world and its effects, in the present and its tendencies, in the future and its great progression. Into any or all of these he can bring his illumined vision and his liberated power of the spirit. The lower knowledge has been the step from which he has risen to the higher; the higher illumines from him the lower and makes it a part of itself, even if only its lower fringe and most external radiation.

SRI AUROBINDO (In the *Arya*, Vol. 4, No.5, 15 Dec 1917)



The Unalloyed Bliss of Simplicity*

The collection Prayers and Meditations consists of extracts from the Mother's spiritual diaries. Most of them are from the period 1912 to 1917



One day I wrote:

“My heart has fallen asleep down to the very depths of my being....” Merely asleep? I cannot believe it. I think it is completely hushed, perhaps for ever. From sleep one awakes, from this quietness there is no falling back. And since that day I have not observed any relapse. In place of

something very intensely concentrated which for a long time was intermittently tumultuous, has come an immensity so vast and calm and untroubled, filling my being; or rather my being has melted into that; for how could that which is limitless be contained in a form?

And these great mountains with their serene contours which I see from my window, range after majestic range up to the very horizon, are in perfect harmony with the rhythm of this being, filled with an infinite peace. Lord, couldst Thou have taken possession of Thy kingdom? Or rather of this part of the kingdom, for the body is still obscure and ignorant, slow to respond, without plasticity. Will it be purified one day like the rest? And will thy victory then be total? It matters little. This instrument is what Thou wantest it to be and its bliss is unalloyed.

THE MOTHER (In *Prayers and Meditations*, from the prayer dated July 13, 1917)

**Title given by the editor*

twenty-five years ago

Who Is Sri Aurobindo?

PAUL RICHARD*

“The hour is coming of great things, of great events, and also of great men, the divine men of Asia. All my life I have sought for them across the world, for all my life I have felt they must exist somewhere in the world, that this world would die if they did not live. For they are its light, its heat, its life. It is in Asia that I found the greatest among them – the leader, the hero of tomorrow. He is a Hindu. His name is Aurobindo Ghose.”

Reproduced from The Call Beyond, Vol. 17, No. 3, 1992, p. 57

*Paul Richard was The Mother’s husband.

tip of the month

This column shall carry advice, practices or exercises which can make it a little easier for the spiritual seeker to walk on path of spiritual progress. Contributions from the readers are welcome, and may be printed at the editor’s discretion after editorial revision.

THREE REASONS FOR FEAR

First, an excessive concern about one’s security. **Next**, what one does not know always gives an uneasy feeling which is translated in the consciousness by fear. **And above all**, one doesn’t have the habit of a spontaneous trust in the Divine. If you look into things sufficiently deeply, this is the true reason. If one always had the feeling that it is the best that happens in all circumstances, one would not be afraid.

-THE MOTHER

*poetry***Silence****ARADHANA KUMAR**

*Does Silence speak
Was what I always wondered!
I decided to be silent and watch myself.*

*I felt the tightness loosening,
Saw the heaviness disappearing,
Lightness reappearing,
Silence blooming!*

*In this joy of Silence
I realised the wastefulness of:
Questioning,
Analysing,
Rationalising,
And even of Talking!*

*In this Silence
All presumptions and assumptions, disconnected;
All doership, faded;
All notions, transcended;
All revelations, connected!*

*I just stood humbled and Silent,
At last! I heard the "Thunder of Silence"!!*

may i help you

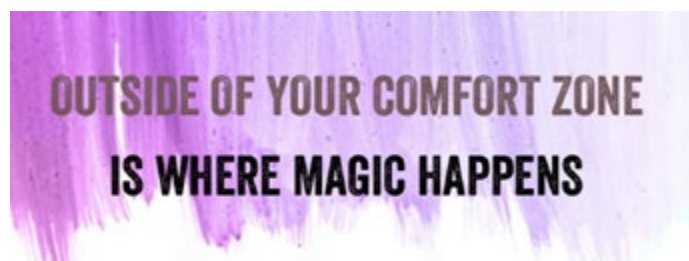
In this column, we try to answer three types of questions from the readers: those related to spiritual quest ('aspiring high'); those related to psychological issues ('feeling low'); and those related to physical health ('frailties of the flesh'). It is needless to say that the identity of the person sending the question is kept confidential if the question is about a sensitive issue. The questions may be sent to callbeyond@aurobindoonline.in.

A question was asked in a talk by Acharya Navneet:

“There are so many problems in the country that one gets overwhelmed. What should one start with?” What is the relationship between time and destiny?

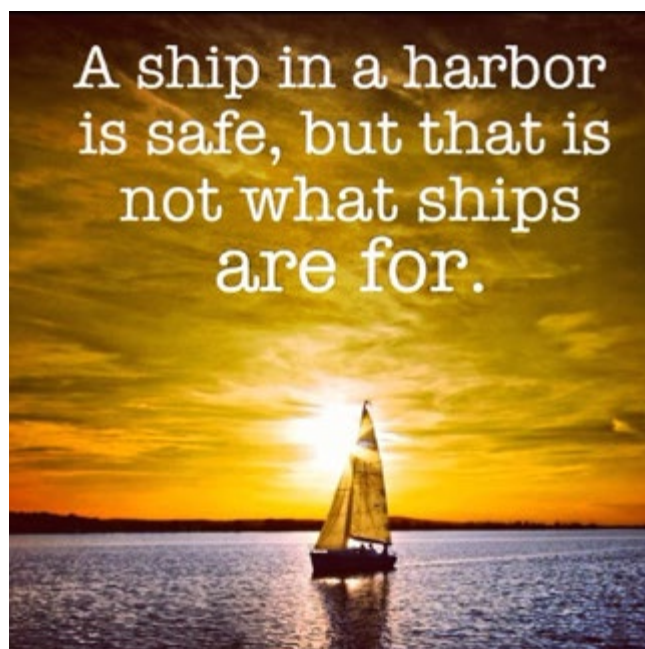
Acharya Navneet's answer:

Start with at least two things: one which leaves you in your comfort zone, and another which compels you to step out of your comfort zone. Examples of what you can do while staying in your comfort zone are starting a chain of SMS messages, starting an on-line petition, or simply adding your signature to a petition started by somebody else. That is good, but not enough. Do also something that requires stepping out of your comfort zone. Even that may not change the society, but it will change you; it will make you happier.



Editor's comment:

Once a rich man went to Mother Teresa, and offered her any amount of money she wanted for the good work she was doing. Mother Teresa told him that she did not need much money. Then she told him that the next time he went to buy a suit and had selected a fabric, let him buy a fabric cheaper than the one he had selected. Then he could give her the difference between the cost of the fabric he had selected, and the one that he bought; that much money would be enough, she told him. This is a very insightful answer. Doing so would make the rich man step out of his comfort zone rather than just donate something from his surplus funds without letting his life get affected in any way. When he voluntarily decides to buy the cheaper fabric, he would consciously think of the ones in whose lives he would make by not buying the fabric he liked and could easily afford. It is the thought and the motive behind the action that are more important than the action itself.



appreciations

Feedback on Madhuban, the Ashram's Himalayan Centre in Ramgarh

Anju ji,

Yesterday, K.K.Sah ji (who came with the Kanchi Ashram group) rang me up and told that he was so overwhelmed with the love and respect he received from everybody that he couldn't thank you properly. I am personally very great full to you and the Madhuban team for according very warm welcome to our friend K.K. Sah Ji.

(Sent from Van Niwas by Nalin ji)

(in an e-mail dated 10 October 2017)

Rev. Tara Didi

We stayed at Madhuban from 24-26 November and enjoyed the blissful and pious atmosphere, and serene and picturesque surroundings. I am thankful to Mr Dara and all the staff of Madhuban for their hospitality, care and affection. Mr Dara gave us an opportunity to share some thoughts with the participants of the Electrician Training course. It is highly commendable that Madhuban is doing lot of welfare work for the locals.

With best regards,

Lalit Kumar (Dr.)

Chairman, CEPTAM-DRDO, Delhi

Adjunct Professor, IIT, Roorkee

(in an e-mail dated 29 November 2017)

Appreciation for the Story 'The Party Kavita Will Never Forget'

'The Party Kavita Will Never Forget' is a children's story by Dr. Ramesh Bijlani about diarrhoea and vomiting caused by contaminated food. It was sent to the parents of children studying in Pre-school to Class V of The Mother's International School. Any reader interested in getting the story may send an e-mail to callbeyond@aurobindoonline.in



Dear Sir,

Very relevant topic and useful information for the kids. Great effort on your part.

Thanks and Regards,

Dr. Neha Madan

(Mother of Namya and Reya)

(in an e-mail dated 24 October 2017)

My child Divyansh is in Class 1-C. He is enjoying this type of stories, and his awareness about health is growing very well. Keep it up please.

Thanks and regards,

Nutan Shahi

(in an e-mail dated 27 October 2017)

The story was nice and simple. My son liked it a lot and also took a lot of learning from it.

Thanks for sharing.

Regards,

Naveen Sood

(in an e-mail dated 29 October 2017)

Feedback on a Talk at Rotary Club

Dear Dr Ramesh Bijlani ji

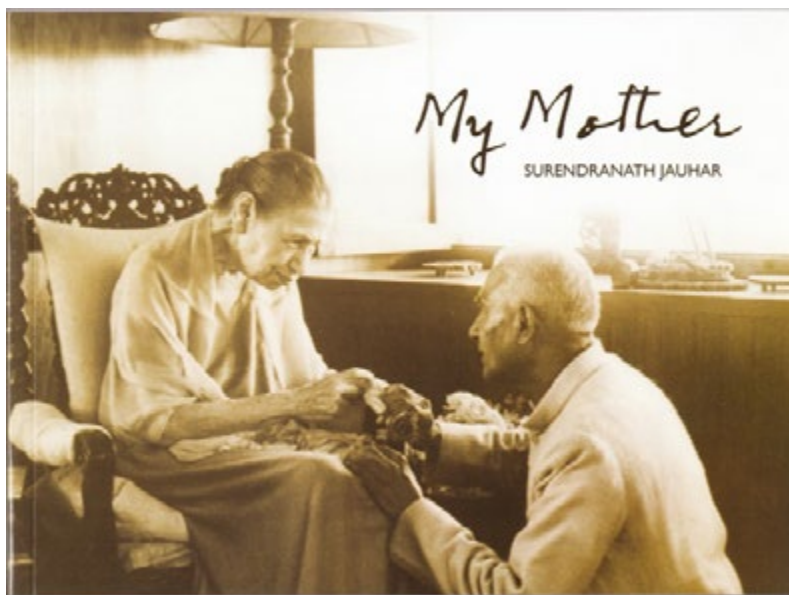
Your talk about Life Style and Health at our Rotary Club Meeting today evening at Chelmsford Club was indeed very informative and highly enlightening. Members thoroughly enjoyed the same as was evident from the large number of questions and clarifications sought by the audience. Kindly accept our greatful thanks for accepting our invitation and sharing your expertise with our Club Members.

Rotary Greetings,

Vimal Gupta

(in an e-mail dated 26 October 2017)

Appreciation for the Book, 'My Mother'



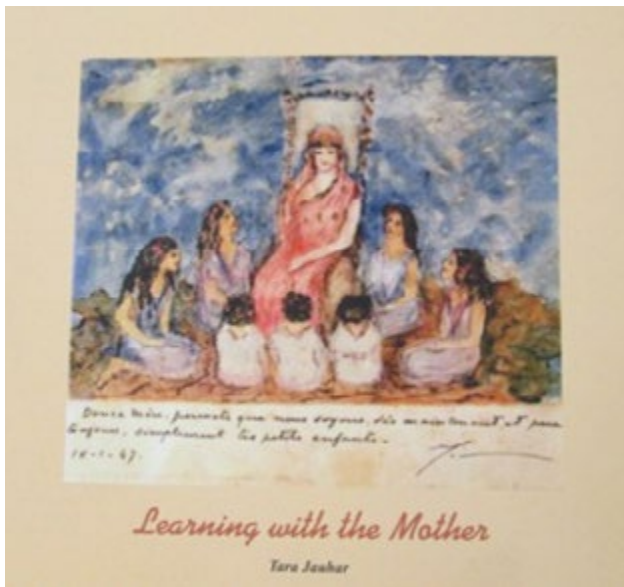
Dear Tara Didi,

Thank you very much for Shri Surendranath Jauhar's book. I am on page 40, and I am laughing and crying at the same time.

Kinshuk (Adhikary)

(in an e-mail dated 18 Nov 2017)

Appreciation for the Book, 'Learning With The Mother'



Dear Tara, Bonjour!

I am so grateful to have 'Learning with the Mother'. It is a valuable source of inspiration for all I feel.

Lots of Love from us.

Richard (Pearson)

(in an e-mail dated 20 November 2017)

Appreciation from KGMU, Lucknow

Respected Sir,

We from department of Physiology KGMU wanted to thank you for taking the trouble of participating in ASSOPICON and inaugurating the Scientific Sessions. Every one of us was highly impressed by your speech, full of life. It might change their understanding of life. Kindly keep on blessing us.

Narsingh Verma (Dr.)

Professor, Department of Physiology

Vice Dean, Faculty of Medicine

King George Medical University, Lucknow

(in an e-mail dated 18 Nov 2017)

Appreciation from Auroville

Dear Tara Di,

We hereby wish to express our heartfelt gratitude for your participation and support in our recently held Auroville Exposition in Delhi.

It has been a joyous experience to share our journey in making of Auroville based on the ideals of The Mother and Sri Aurobindo and their dreams for Auroville and for Humanity as whole on the occasion of Auroville's 50th Anniversary.

This event was a step in the direction of continued exchanges with India and the world. We look forward for your similar support and participation in the future as well.

Thank you once again,

In gratitude,

Auroville Expo Team
(Frederick, Jurgen, Inge, Manisha, Nilen)

(in an e-mail dated 5 Dec 2017)



Our quarterly magazine in Hindi, *Sri Aravind Karmadhara*, is also available on-line now, and may be viewed on our website www.sriarobindoashram.net. For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to callbeyond@arobindoonline.in.

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

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

Please follow a simple two-step process:

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