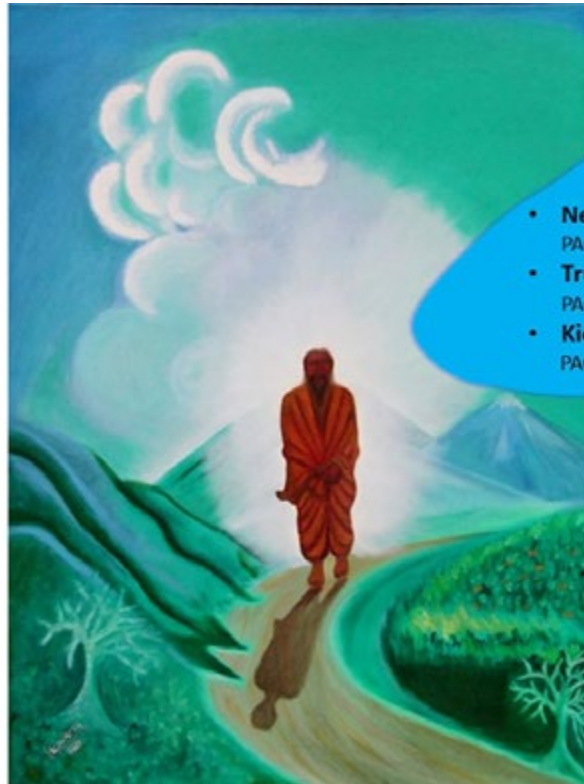


The Call Beyond

Volume 42 // No. 10 // 15 Oct 2017



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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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Neither Pure nor Permanent

‘Rules and rituals are for the religious; we are spiritual’: this glib expression is music to the ears of today’s educated urban elite. Spirituality is indeed one notch above religion, but can we ascend to the second floor without passing through the first; can we float freely in space without understanding the laws of gravity that bind us while we are on earth? Depending for guidance solely on the inner voice emanating from our deepest Self, or the voice of the psychic being, demands that we should identify confidently that infallible voice. To identify that voice, we have to understand the way the emotional part of the being (the vital) and the intellect (the mental) **guide, and misguide**, us. Then, we have to develop the clarity, conviction and courage to act on the faint non-assertive whisper of the psychic being. **Moving from morality based on a mental construct to spirituality rooted in the soul is a long journey.** It is this sobering thought that motivated us to start in the July 2017 issue of ‘The Call Beyond’ a series on the rules laid down in the Shastras of the Hindu tradition. These rules are not uniform for everybody and during every phase of life. Those who show a wide opening for spirituality and scholarship at an early age (Category 1) are expected to follow more difficult rules than others. That is what led to the series on rules for different ‘categories’ of people. Categorizing people is dangerous territory in today’s world, in which equality and spirituality are fashionable words, although the popularity of these words is seldom matched by their practice. Without getting into the controversy of categorizing people what we would emphasize are a few important facts. **First**, our categories are based on the social order in ancient India, not on the current caste system. **Secondly**, the categorizing in ancient India was based on individual abilities and temperament, not on heredity. **Finally**, and most importantly, the categorization was **neither pure nor permanent.** In Chandogya Upanishad, we find the legend of Satyakama Jabala, a boy of humble origin who did not even know who his father was. He was accepted by a sage as a disciple, because the sage saw in the boy the qualities of ‘category 1’. Not only the disciple could learn from the sage, Jabala himself went on to become a sage, and composed Jabala Upanishad. Similar examples continue to exist in today’s world. Baby Haldar, of humble origin, went on to become the author of a best-seller (‘The Call Beyond’, August 2017). This issue carries another story, that of P. Kalyanasundaram, born in a rich family, who worked as a librarian for 35 years but did not use his salary for himself, imposed on himself a hard life, and gave away all his retirement benefits in charity (page 12). Which category shall we put him in? In short, the division of people into four categories is purely for convenience, and is an over-simplification. Over-simplification is sometimes a necessity, but it should not blind us to the complexity that has been overlooked in the process. Last but not least, nothing entitles anyone to humiliate anybody else, because at the deepest level, we are all identical, we are all manifestations of the same Divine. Spirituality and arrogance are incompatible with each other.

One who would break the law must be above the law. One who would ignore conventions must be above conventions. One who would despise all rules must be above all rules. And the motive of this liberation should never be a personal, egoistic one: the desire to satisfy an ambition, aggrandize one’s personality, through a feeling of superiority, out of contempt for others, to set oneself above the herd and regard it with condescension. Be on your guard when you feel yourself superior and look down on others ironically, as if to say, “I am no longer made of such stuff.” That is when you go off the track and are in danger of falling into an abyss.

THE MOTHER (‘The Great Adventure’, p. 317)

readers write

Loved it, but...



The Call Beyond | August 2017

The Call Beyond wishes to wish a happy Independence Day, and a happy Dussehra Day to you on this American's birthday. 15 August 2017, that we published the first issue of The Call Beyond. Still this time, we have reached the twenty-first issue. This has been possible only due to the Author's Grace, and it is an honor that the publication is offered.

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The opinions expressed in articles published in The Call Beyond are those of the individual authors and reflect neither the official position of the Hindustani Archives. Public Remarks are prepared to be the most authentic interpretation of the teachings of Sri Anandamayi or The Master. Cover painting: Sri Hindustani Kalpa

The Call Beyond | Aug 2017

This time I paused to read through most of the magazine [the 15 August 2017 issue]. And loved it! I am in the US east coast and it is past midnight here, but I feel like writing and commenting on the various articles; so, here it goes.

‘Categorizing human beings’: this I did not end up reading through... I just read a few lines here and there. I guess the reason is that I do not like to categorize human beings. Just a personal preference.

‘Duty as per Hindu tradition’: same for this as it seemed related to categorization. Perhaps I ended up missing out on the main topic.

‘Cinema... cinema’: an interesting analysis of the role cinemas (can) have. ‘Illusions’ is one of my favorite books from my school days; so it has a special place in my heart too.

‘Man and tree’: loved it! Reminds me of a somewhat similar feeling or perhaps a poem I had written, but I can’t place it.

‘The Synthesis of Yoga’: I am yet to (and want to) read it. Perhaps in the daytime, as it looks like it needs a fresh mind.

‘The secret of true happiness’: such a lovely story and so true! While we know this, it is often difficult to implement, at least for me.

‘Bad beginning, bitter middle, beautiful ending’: very admirable. I like to believe that everyone has potential. All that is needed is giving a chance – by others as well as by self.

The Guru – nice poem. I somehow tend to equate ‘the light’ to the inner light (which everyone has to whatever extent we can access it). I guess I have not experienced a person as a guru so I tend to depend on the inner light as the guru.

‘A sample meditation’: very nice! I don’t tend to meditate but I think it is lovely. My favorite lines were those on sending love. I totally agree with that.

‘Great expectations’: such a lovely question by a 9 year old and a truly meaningful answer.

Wish you the best and I look forward to reading more issues.

Rini (Dutta)

(in an e-mail dated 14 August 2017)

The Editor's response

Dear Ms Rini Dutta,

Thank you for your comprehensive opinion about every item in the August 2017 issue of The Call Beyond. You do not like to categorize human beings. Neither do we, but the fact is that diversity is all too obvious a characteristic of human beings. We may respect diversity, we may see unity in diversity, but we cannot wish away diversity. Once we acknowledge diversity, classification or categorization is only a step away; and the labels 'high' and 'low' only two steps away. To judge in terms of 'high' and 'low' is logically unfair, and it is spiritually unjustifiable because the way we manifest the Divine is largely beyond our control. That is why the Mother has advised us not to judge anybody. As she says, "... one who has the vision [of the Divine in all things] ... never feels the need to judge ... when one understands, one no longer judges". But to refrain from judging is one of the most difficult parts of spiritual discipline. Even when one does not articulate a judgment, a judgment is nevertheless invariably made in the mind.

Our criteria or yardsticks for classifying people may differ, but that depends on the purpose behind the classification. The ancients categorized human beings based on their innate tendencies and temperament with the aim of expecting from each individual only that which he could do best, and what a person can do best is what he also enjoys doing. It is important to note that the heredity-based caste system is a deplorable and perverse distortion of the social structure that existed in ancient India.

Diversity is built into the creation. Human beings have often used their mind to judge creation (and indirectly, also the Creator). Seeing diversity as a defect is also one such judgment. Human beings have not been able to get rid of diversity, but they relish denying it. Let us celebrate diversity, acknowledge the categories based on diversity, and try to correct only the man-made evils based on diversity and categorization. Denying, diminishing or diluting reality does not help us deal with the problems based on the reality.

Thank you for liking much of the rest of the August 2017 issue. We may differ, but we welcome criticism. We want The Call Beyond to be an interactive forum in which all points of view find a place. In Sri Aurobindo's vision, the Highest Truth reconciles all contraries.

The Author's response

Categorization is a fact of life. Categorization of a child, partly because of the category to which his parents belong, starts at the time of admission to school, if not earlier. In the class students are categorized as 'bright' and 'weak', although there are thinly disguised fashionable ways of doing it these days. Classmates categorize each other, and decide whom to be more friendly with. Even the school counsellor categorizes students, and accordingly advises which subjects which student should choose. Examinations definitely categorize students. Colleges categorize students academically, and the placement department categorizes them according to their psychological traits. While doing a job, we realize that the boss categorizes us according to our capability and tastes, if for nothing else at least to decide whom to allot which assignment. Whether we like it or not, we cannot avoid categorization. Sometimes, it is desirable; sometimes it is not. Imagine what would have happened if Dr. A.P.J. Abdul Kalam had joined our cricket team instead of ISRO, and Sachin Tendulkar had joined ISRO instead of the cricket team.

AcharyaNavneet

article

What is My Duty as per the Hindu tradition? (Part 3)

ACHARYA NAVNEET

Summary of the article on the same theme in the previous issues

Spiritual life may go beyond religion, but is meaningless without considerations of right and wrong, which is the essence of Dharma. The kindergarten of Dharma resides in the rules enunciated by the Shastras. In the Hindu tradition, there are guidelines rather than rules, and the guidelines are complex because they take into account the variety that exists in individual temperaments and also the changing needs, duties and responsibilities during different phases of life. In the August issue, the focus was on the guidelines for individuals in whom tamas is dominant, rajas is substantial, and sattva is negligible. Such an individual is lazy, ignorant, and when he does get active, the activity is likely to be mechanical, executed imperfectly, and motivated by confused or perverted thinking. This is the category the author has called Category 4. In the September issue, the focus was on guidelines for individuals in whom rajas is dominant, tamas substantial, and sattva is negligible. Because of the dominance of rajas, the person can sometimes get passionately involved in vigorous activity. But because of negligible sattva, the activity may be self-seeking and unscrupulous. On the other hand, substantial tamas means that the person may also have bouts of laziness. This is the category the author has called Category 3. In this issue, the focus will be on the guidelines for the category that the author has called Category 2.

There are individuals in whom rajas is dominant, sattva substantial, and tamas is negligible. Because of rajasic dominance, the person works hard, but has his eye primarily on what he will get out of it. To him, work is the means to fulfill desires and satisfy passions. His thinking is clear; he can distinguish between good and evil, but does not always use this ability to do what is good. Being greedy and in a hurry, he may be deliberately choose what he knows is evil. But since his rajas is tempered by substantial sattva, he has a strong sense of duty and responsibility. People for whom this description is broadly true may be termed category 2.

CATEGORY 2

A person in this category is fearless, bold, strong, ambitious and large hearted. He has a huge attraction towards power and overlordship, tremendous capacity to organize people, and the willingness and the tendency to take up causes and fight for them. He has a protecting and patronizing attitude, has love for power, is particular about giving, and is very reluctant to accept a favour without returning it. Such people are kings, rulers, politicians, Generals of armed forces, soldiers, part of the police force, security officials, administrators, and the like. Such people are primarily responsible for the security and protection of people and their wealth. Protecting the good and the helpless, and punishing the criminals and dangerous people are their primary duties in the society. Being warriors, protectors, and guardians of law and order, their religious duties and dharma components get appropriate overtones.

Dharma before marriage

Traditional view

In principle, it is similar to what was applicable for Category 3 people. But, in keeping with their profession, the subjects that they learnt included use of weapons, martial arts, strategic planning, public administration, enemy hacks, political science and related subjects. Since they are likely to be the centres of power in the future, they were taught to pay heed to the advice of wise and learned people, and to be ready to sacrifice even their lives for the sake of performing their dharma of protecting goodness and justice from evil and injustice. They were taught that strength and power are a huge responsibility – power is not just for bhoga (enjoyment), its primary purpose is to protect dharma by protecting those people who are trying to follow their dharma.

Hunting in jungles as a sport, and eating meat were permitted for this category of people. In fact, they were taught hunting formally.

One of the components of the Basic Dharma, ahimsa, assumed a different meaning for this category of people. For them, ahimsa meant not hurting a living being without necessity, unless it was permitted by the scriptures (as in the case of the hunting game) or by a guru or a wise and dispassionate person.

Ayudha Puja and homam (invoking the almighty in the weapons and worshipping the same) gained prominence for this category of people and Dussehra became an important festival.

In the present context

Children showing the traits and temperament of this category should be taught martial arts and other body strengthening sports as extra-curricular activities. At least 25% of their learning time should be regarding the behavior and sense and responsibility expected of someone in a position of power. Just teaching the children (or young adults) how to become powerful without teaching them how to use the power is more dangerous than teaching them nothing.

Ayudha Puja and homam continues to remain important for such people to be taught at this age, and they should continue with these practices throughout their active life.

Although hunting is a very restricted activity in the modern world, catching fishing and eating meat eating still seem to be acceptable.

All the rest that applies to Category 3 also applies to people in Category 2.

Dharma after marriage till retirement

Traditional view

As far as daily rituals are concerned, whatever was applicable to Category 3 was also applicable to Category 2, with greater emphasis on charity after the rituals. Apart from that, rituals involving animal sacrifices were more prevalent and permitted.

It is pertinent to note that the palaces of kings and courtiers in the south of India were much less gorgeous than the temples because the ruling class did not believe in accumulating wealth beyond what was required for running the State for a year. Even recently, when the Kerala High Court asked the erstwhile king of Thiruvananthapuram, whose family members are the trustees of the Padmanabhaswamy temple, whether he had any claims over the hidden wealth of the temple which had remained locked for decades, if not centuries, the king simply replied that he or his family members had no claims because the wealth belonged to the Lord; they were merely the trustees of the wealth, not its owners. It would be interesting to compare this attitude with that of present day leaders and bureaucrats who are in powerful positions.

The person belonging to this category had to dedicate his/her life to public good, no matter what his rank or position was. Fulfillment of duties towards the society took precedence over enjoying family life. That is why such people commanded immense respect in society.

In The Present Context

All that was recommended for Category 3 should be followed also by category 2. Rituals involving animal sacrifice are no more acceptable. But, animal sacrifice may be replaced by plant and fruit sacrifice.

The person has to understand that power is not for enjoyment, and does not justify arrogance. Power is there to facilitate protection and convenience of people. Whatever enjoyment is available to other categories of people, the same should be available to them, nothing extra. For example, misuse of official vehicles for personal work, getting undue favours from people, accepting costly gifts in return of favours done, etc. are a violation of Dharma, not to talk of accepting bribes. Because of their position, this category of people are highly prone to the temptation of being offered bribes. Chanakya says, "... just as it is impossible to know when a fish drinks water and when it doesn't, similarly it is very difficult to monitor when a person in a high position is misusing his power for personal gains."

Apart from powerful people, in general, not following their Dharma these days, their children are getting more prone to getting spoilt. The same holds good for the children of Category 3 people. The power and wealth bring privileges, which the kids get used to without undergoing any hardship, without having to struggle for anything. Such was the case with the Mughal prince Jehangir and it continued in later generations, finally reaching a point where the spoilt princes started fighting among themselves, and were willing to kill or imprison even their brothers or their father for the sake of power. The present day version of such children are the kids demanding costly mobile phones, swanky cars, branded clothes, holidays in foreign countries, and finally, insisting on having parties in which alcohol and drugs flow freely.

In today's context, not accepting undue favours, keeping the privileges of the children under check, and not being afraid of people's opinion about one's less flamboyant life (due to not accepting bribes) is itself a big achievement for this category of people in terms of Dharma.

Dharma after retirement

Traditional View

The withdrawal phase for all categories of people was more or less the same with minor differences in the transition period. The person continued the religious practices as s/he was practicing in the post marriage period but for longer duration. But s/he withdrew from all other responsibilities and duties gradually, like a person of any other category.

In the Present Context

While modifying the traditional practices to suit the modern world, the principles remain the same as in the case of category 3. Their responsibility towards the society is minimal, and so are the demands that the society makes upon them. The person may advise people based on his/her experience if asked to do so.

As with the traditional view, even in the present context, the differences between categories should become much less after retirement. This is the time for seeking the Self as a full-time occupation. And that pursuit does not require much distinction, although external practices may differ as per individual temperament.

(To be Continued)

hundred years ago

A Divine Overview*

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



My heart has fallen asleep down to the very depths of my being....
The whole earth is in a stir and agitation of perpetual change; all life enjoys and suffers, strives, struggles, conquers, is destroyed and formed again.

My heart has fallen asleep down to the very depths of my being....
In all these innumerable and manifold elements, I am the Will that moves, the Thought that acts, the Force that realises, the Matter that is put in motion.

My heart has fallen asleep down to the very depths of my being....
No more personal limits, no more individual action, no longer any separative concentration creating conflict, nothing but a single and infinite Oneness.

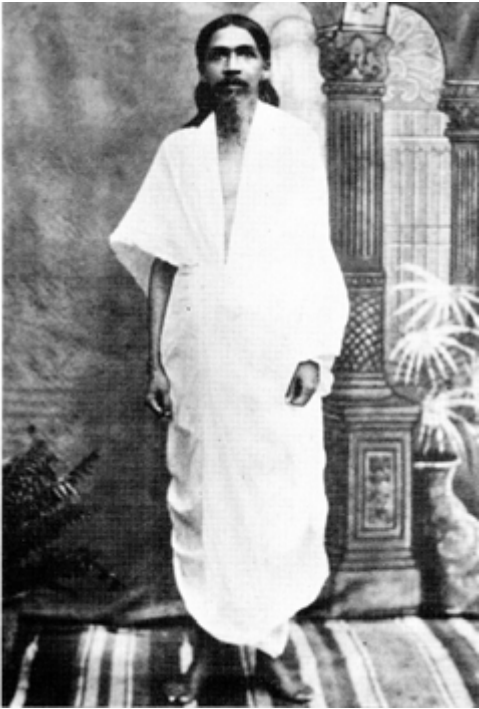
My heart has fallen asleep down to the very depths of my being....

THE MOTHER (In *Prayers and Meditations*, prayer dated 10 April, 1917)

*Title given by the editor

The Synthesis of Yoga

THE CONDITIONS OF GNOSIS



The *vijnanamaya* being is in its nature truth-consciousness, a centre and circumference of the truth-vision of things, a massed movement or subtle body of gnosis, a receptive and radiating action of the truth-power of things according to the inner law of their being. The *vijnanamaya* Purusha has the consciousness of being infinite, and also the consciousness of containing the world in itself unlike the mental being normally bound to the consciousness of being contained in the world. Therefore the deliverance from ego is the first elementary step towards the being of the gnosis; so long as we live at all in the ego, it is idle to hope for this higher reality. The least reversion to ego-thought, ego-action, ego-will brings back the consciousness tumbling out of such gnostic Truth as it has attained into the falsehoods of the divided mind. A secure universality of being is the very basis of this higher consciousness; we have to feel ourselves one with all things and beings, to identify ourselves with them, to become aware of them as ourselves, their being as our

own, their consciousness as our own, their energy as our own. We have to learn how to be one self with all.

This universality is impossible to achieve in its completeness so long as we feel ourselves to be a conscious being lodged in this individual mind, life and body. There has to be a certain elevation of the Purusha out of the physical and even the mental into the *vijnanamaya* body. The real nature of our conscious activities is universal, one with those of the universal being, proceeding from universality to a supple and variable individualisation. This state of consciousness is so abnormal to our present mode of being that to the rational man it may seem impossible or even a state of alienation; but even for the mental intelligence it vindicates itself by its greater calm, freedom, light, power, effectivity of will, verifiable truth of ideation.

The infinite has to become to us the primal, the actual reality. But this infinite is not only an infinite of pervasion or extension in which everything forms and happens; behind that the *vijnanamaya* is always aware of a spaceless infinite, the essential being of Sachchidananda and the highest self of our being.

In the action of the *vijnanamaya* will there is no place of sin; for all sin is an error of the will, a desire and act of the Ignorance. When desire ceases entirely, grief and all inner suffering also cease. The Vijnana takes up not only our parts of knowledge and will, but our parts of affection and delight and changes them into action of the divine Ananda.

The being of Vijnana is in all its activities a play of perfected knowledge-power, will-power, delight-power raised to a higher than mental, vital and bodily level, all-pervasive, universalised, freed from egoistic personality and individuality. The Vijnana is the power and action of the divine Being in its divine nature, and when this acts through the individual lifted to that plane, it fulfils itself unperverted, without fault or egoistic reaction or diversion from the possession of the Divine. For there the individual is no longer the ego, but the jiva in the higher divine nature, *paraprakritirjivabhuta*, the supreme and universal Self seen in the play of multiple individuality but with self-knowledge and in the truth of its divine Shakti.

In the Vijnana the right relation and action of Purusha and Prakriti are found, because there they become unified and the Divine is no longer veiled. All is his action. The jiva no longer says, “I think, I act, I desire, I feel”, he does not even say like the sadhaka striving after unity but before he has reached it, “As appointed by Thee seated in my heart, I act”. For the heart, the centre of the mental consciousness is no longer the centre of origination but only a channel; he is rather aware of the Divine seated above, lord of all, *adhishthita*, as well as acting within, and seated himself in that higher being, *parardhe*, *paramasyamparavati*, he can say truly and boldly, “God himself by his Prakriti knows, acts, loves, takes delight by my apparent individuality and fulfils there in its higher and divine measures the multiple *lila* which the Infinite plays in the universality of its being.”

SRI AUROBINDO (In the Arya, Vol. 4, No. 3, 15 Oct 1917)

twenty five years ago

Time – A Tricky Experience

In Voltaire’s *Zadig*, a Mystery of Fate, is found the following question put to Zadig by the Grand Magi: “What, of all things in the world, is the longest and the shortest, the swiftest and the slowest, the most divisible and the most extended, the most neglected and the most extended, the most neglected and the most regretted, without which nothing can be done, which devours all the is little, and enlivens all that is great?”

Here is Zadig’s answer:

“Time.

“Nothing is longer, since it is the measure of eternity.

“Nothing is shorter, since it is insufficient for the accomplishment of your projects.

“Nothing is more slow to him that expects; nothing more rapid to him that enjoys.

“In greatness it extends to infinity, in smallness it is infinitely divisible.

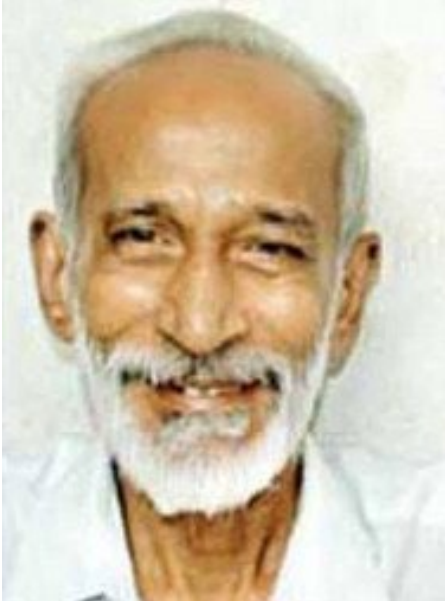
“All men neglect it; all regret the loss of it; nothing can be done without it.

“It consigns to oblivion whatever is unworthy of being transmitted to posterity, and it immortalizes such actions as they are truly great.”

Reproduced from The Call Beyond, Vol. 17, No. 3, 1992, p. 36

You will progress when it is decided that the time has come to progress and not because you desire it.

THE MOTHER ('The Great Adventure', p. 338)

Truly Kalyanasundaram*... the first expression of love is service.**THE MOTHER*

Can you imagine someone donating his entire salary to charity, and doing odd jobs to take care of his own needs? As if that is not enough, add to that sleeping on pavements and railway platforms to feel how the poor feel. Such an odd man does exist: Paalam Kalyanasundaram, who true to his name, made the beautiful (sundaram) task of welfare of others (kalyana) the mission of his life. Born in 1953 in the Tirunelveli district of Tamil Nadu, he was once so embarrassed by his feminine voice that he seriously contemplated suicide as a way out. But a writer of self-improvement books, Thamizhvaanan, saved him by advising him not to bother about how he spoke, but instead to do something so that others speak well of him. The advice went straight to his heart. He decided to dedicate his life to the welfare of children, and to make that easier, he remained unmarried. While still an undergraduate, he started an organization for helping slum children. A gold medalist in

library science, he also holds a masters degree in literature and history. When he got a job as a librarian with a salary of Rs. 140 per month, he started managing with Rs. 40 so that he could donate Rs. 100 for child welfare. Soon he was donating his entire salary to charity, and working in hotels and laundries in his off-time for his personal needs. When he got Rs. One lakh as arrears, Kalyanasundaram gave it all to the district collector for the higher education of orphans. Even after retirement, he worked as a waiter in a hotel in exchange for two meals a day and a meagre salary so that he could continue to donate for children's education. He did not keep for himself a penny out of his retirement benefits, and he did the same with the Rs. 30 crores that he got as 'Man of the Millennium Award' from an American organization. What he can do on his own still being limited, he also runs an organization 'Paalam' that collects money and material from donors and passes them on to the weaker sections of the society. This is the story of a man easy to admire but difficult to emulate; a man full of unconditional love for others, who has experienced in his life only the joy of giving, and wants nothing else.

For more about P. Kalayanasundaram:

<http://iseeindia.com/2013/04/25/kalyanasundaram-man-of-the-millennium/>

<http://www.dnaindia.com/india/report-73-year-old-tamil-nadu-librarian-donated-rs-30-crore-to-the-uneducated-poor-1928555>

<https://www.youtube.com/watch?v=Tx5yJzXsO3k>

I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy'.

RABINDRANATH TAGORE

Kids corner

Priya's Pets

Priya had a pet cat.

The cat's name was Tom.

Priya loved Tom, and Tom enjoyed it.

When Priya gave Tom milk, Tom lapped it up.



Then Priya would pick up Tom and cuddle it.

Tom now had food and also loving touch.

It was now so happy, it started purring.

Priya threw a ball of wool, and Tom ran after it.



Soon it got entangled in the wool.

Priya released him from it.

He knew Priya would do it anyway.

He was happy when Priya got him out of the mess, but did not seem grateful.

Priya thought Tom was too proud.

To tame Tom, she got a pet dog.

She thought the dog will frighten Tom to make him behave better.

She named the dog Jack.

Tom did not welcome Jack.

Jack was a newcomer to the family.

He tried to be friendly with Tom.

But Tom made no effort to be friendly with Jack.

When Jack wagged his tail, Tom lifted his tail up and walked away.



One day Priya was playing with Jack with a rubber ball.

She threw the ball. Jack ran after it.

Tom saw it, and he also started running after the ball.



The ball went out of the gate to the street.

Jack and Tom ran after the ball into the street.

In the street, there was an open manhole.

The ball went into it.

Before they realized it, both Jack and Tom were also in the manhole with the ball.

They tried to come out of the manhole but could not.

Tom was much better at climbing than Jack, but the walls of the manhole were too slippery even for Tom.



And, the manhole was too deep for either of them to jump out.

Priya came out, but could see neither the ball nor Jack and Tom.

Jack got an idea.

He stood on his hind legs, taking support from the walls of the manhole for his fore legs.

He told Tom to jump and hold on to his back.

Tom could easily do that.

Jack's back was not slippery like the wall of the manhole.

Tom held on to Jack's back firmly.



Now Tom knew what to do.

He jumped out of the manhole.

Priya saw Tom jumping out.



Tom took her towards the manhole.

Jack was still on his hind legs.

When he saw Priya and Tom, he went down, picked up the ball in his mouth, and again stood on his hind legs.

Priya held his fore legs and pulled him out.



The three of them walked home and had a good wash.

After that Tom became very friendly with Jack, and loved Priya the way he had never done before.

Priya was now very happy to have two loving pets, and the three of them had a good time ever after.

(Illustrated by Atvinder Kaur)

appreciations

How the Ashram Has Changed Me

I have been a part of Sri Aurobindo Ashram – Delhi Branch for more than one year. The Ashram has helped me a lot to develop my personality, both outer and inner. I am very grateful to Shri Ratanlal Foundation because I got connected to the Ashram through a four-month course on Employability Skills Development, organised by them at the Ashram.

When I entered the Ashram for the first time, I couldn't stop myself from looking at the beauty and greenery of the place. It was here that I started understanding the importance of peace in life. I started loving the all-pervasive silence of the Ashram.

To say how much I have changed I will first have to talk about how I was before I got connected to the Ashram. One year ago, I was a very shy girl, who had very little confidence to speak in front of others. My communication skills were very poor, especially in English. Although I was grown up, my thinking had not matured enough. I was a girl who got disappointed very soon. I was very emotional and used to cry over every small thing.



Deepa Bisht in the role of a school teacher in the play 'The Journey of Life' enacted in the Ashram on 21 June 2017, the International Yoga Day

While doing the course, I started talking to the residents of the Ashram. I observed that here people use 'Bhaiya' and 'Didi' to address each other. I really liked this concept. Here every person is very hard-working. All the things happen in a systematic and disciplined manner. It motivated me to work hard and bring discipline into my everyday life. By observing the positive behaviour of people in the Ashram towards themselves and others, I started imbibing the positivity that helped me to be happy all the time. After taking a few sessions conducted by Dr. Ramesh Bijlani, Mrs. Rupa Gupta and Dr. Surinder Katoch, all of them from the Ashram, my way of seeing life underwent a major change. I got to know about many new things. **I learnt that listening is more important than speaking.** I got to know how we can live a happy and healthy life. In the Ashram I heard a story in which the principal character was a girl name Kavya.* **The story taught me that the real goal of life is 'to become a good person'. That story always motivates me and helps me in listening to the divine voice inside me whenever I have any conflict in life.**

When I acted in a play in the Ashram on the International Yoga Day, it was my first experience to speak in front of so many people in English. That gave a big boost to my confidence. I could improve my English and personality only because of the positivity of the Ashram and the teaching which I found here. **Here I got to know that we can also practise spirituality while living our daily life, and I started trying to do so.**

At the end I want to say that I feel very lucky to be a part of this Ashram. This has been the best time of my life so far. Thank you, Sri Aurobindo Ashram – Delhi Branch.

Deepa Bisht

*Bijlani R. *Kavya Makes Up Her Mind*. New Delhi: National Book Trust, India, 2015.

Feedback from MIS Teachers

Five teachers who have joined The Mother's International School within the last one year had an orientation program on Integral Education in the Ashram on 8 & 9 September 2017.



It was a truly enriching and eye opening session. I loved every bit of it, be it yoga or about life, especially the element of practicality that you added at every step to make it possible for us to practice them in our day to day lives. Would look forward to hearing you again.

Warm Regards,

Anennya Gautam

(in an e-mail dated 15 Sep 2017)

I want to thank you for the knowledge you shared with us. It was a wonderful experience to attend the workshop.

I am extremely grateful to you for

making me realise certain things which gave me a different view point. I hope to attend more workshops like this.

Princee Batra

(in an e-mail dated 20 September 2017)

The program was extremely fulfilling, especially the yoga sessions. The asanas and the breathing techniques really help in calming the mind and soul. I have been trying to do it at least for 40 minutes daily and can notice a difference in my emotional and physical well being. The talk on integral education has given a lot of clarity to my teaching approach and I am trying to plan my class activities incorporating the domains. It was an enriching experience.

Kulprit Kaur

(in an e-mail dated 16 Sep 2017)

I wanted to express my gratitude for the enriching session we had on September 8 and 9. Though I practise Yoga on a regular basis, the details given by you, the meaning and significance of each asana, and the health benefits you explained really widened my knowledge. Also, I want to specifically mention the talks about the voice of the soul you apprised us of. That talk, I felt was from The Mother to answer my personal queries, doubts and confusions through you. Each sentence was as if referring to my experiences in life. I felt so relaxed and sorted after the session. Thank you will not be sufficient for this programme. So I fold my hands in front of The Mother to keep inspiring you so that you keep on guiding us.

Rashmi Sharma Goswami

(in an e-mail dated 16 Sep 2017)

notice board

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. 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:

callbeyond@arobindoonline.in

Please follow a simple two-step process:

1. Subject: Subscribe
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