

THE CALL BEYOND

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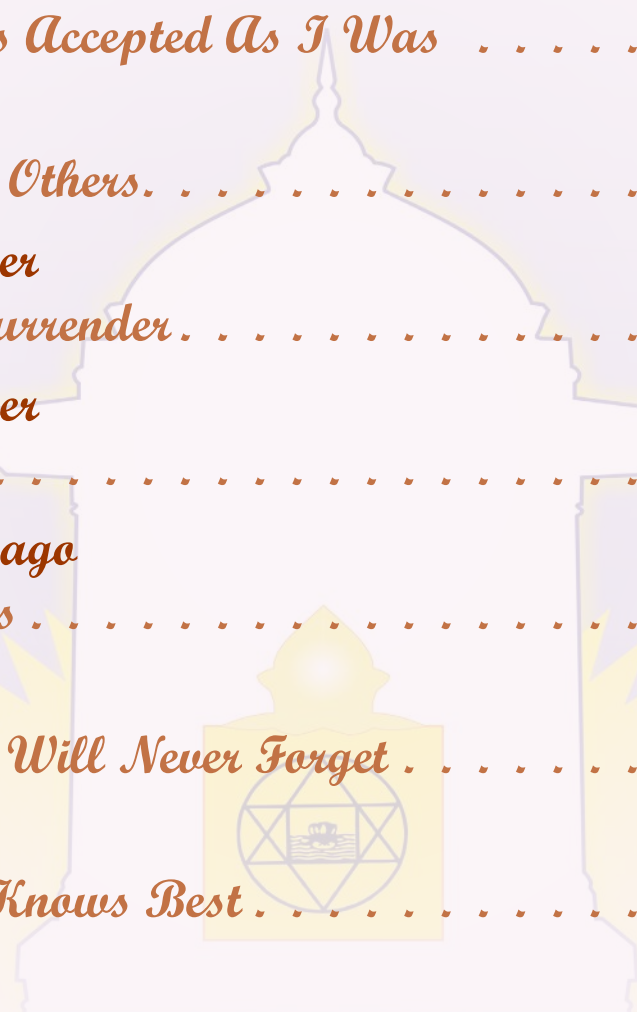
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How Were Nations Created?

Owing to the defects of our mentality uniformity has to a certain extent to be admitted and sought after; still the real aim of Nature is a true unity supporting a rich diversity.

Sri Aurobindo, ('The Ideal of Human Unity', Chapter 17)

Everything that has been created, from atom to Adam, displays two conflicting tendencies. One is that of asserting its individuality, and the other that of forming aggregates and associations. As a product of these tendencies evolved small units such as clans and tribes, each relatively homogeneous in its way of life, each having a chieftain and a small administrative set up. These units satisfied the need to form an aggregate, and also served the economic, social, administrative and political needs of the group. But human beings being what they are, there were conflicts between neighbouring tribal units. Each unit thought that it was superior to its neighbour. And, the chieftains had the ambition of annexing the neighbouring units so that they could head larger units. The result was that powerful units conquered their weaker neighbours, leading to larger aggregates. An inevitable result of the fusion also was that as the size of an aggregate grew, it became less homogeneous. Greater the heterogeneity, greater was the tension within the unit created by the separative tendencies of man. Finally, a balance was struck between centripetal and centrifugal forces, but it always remained an uneasy and fragile balance. It is in this light that Sri Aurobindo has looked at the formation of nation states.

The three stages in the formation of a nation

Looking at the history of the world, Sri Aurobindo has said that the crystallization of a unit that we today call a nation has typically gone through three stages. *The first stage* was that of



formation of small tribal units, which coexisted on the basis of an uneasy truce. But at an opportune moment, a powerful chieftain succeeded in creating a much larger aggregate. This was the *second stage*. The size of the larger aggregate was determined by the balance between heterogeneity and viability, and was often limited by geographical circumstances. One of the important features of the second stage was that the aggregate had a powerful centre, which could dominate the aggregate without any serious and immediate threat from the constituent units. The head of the aggregate was called the king. The king generally did two things to consolidate the aggregate. On one hand, he tried to achieve a certain degree of uniformity by imposing the culture of the dominant unit on the other constituent units. Thus, by taking away certain liberties, the diversities were denied and ironed out. On the other hand, he tried to develop a national consciousness and a national conscience. The king kept repeating that the entire aggregate that he headed was one nation, and kept emphasizing the similarities that united them as a nation. He tried to create among the people the consciousness of belonging to one nation to such an extent that nationhood came to acquire a moral connotation. The right thing for a person to do was to consider himself a citizen of the nation first, and only after that a member of the tribe to which he originally belonged. Once the process of consolidation of the nation had reached a certain maturity, the king started restoring some of the liberties that had been taken away. Restoration of liberties was the *third stage*. The new slogan was that we are one nation in spite of the diversity. Encouraging diversity within the framework of national unity added richness to the process of unification. It was as if the white light created by force in the second stage was allowed to pass through a prism in the third stage so that the colours of the rainbow could emerge once more. In the third stage, one of the



fallouts of restoration of liberties was the collapse of monarchy and the emergence of democratic set-ups.

In short, we may say that stage one was that of 'tribe vs. tribe' – we are a better tribe than our neighbours. The second stage was that of 'tribe vs. nation' – forget the tribe, we are a nation. The third stage was that of 'nation and tribes' – we are a nation first, and a collection of tribes later.

From nations to empires

The greed of the rulers to rule larger units did not stop with the creation of nations. That is what led to the creation of still larger units called empires. But all the empires that were created eventually fell. They fell because they were created through the brute force of military conquest. Attempts were made to impose uniformity, as was done while creating nations. But an empire was too large a unit for achieving uniformity with any degree of success. In the absence of even a modicum of psychological unity, the constituent nations never forgot that they were once independent units, and wanted their independence back. It was primarily the absence of psychological unity that led to the fall of every empire.

Towards human unity

While the nation state has become a sacrosanct idea, and for the sake of defending the borders of a nation wars have acquired a moral justification, the fact remains that a nation is an arbitrary unit. A nation is a pragmatic compromise between the divisive and unifying tendencies of man, which has been glorified by an identity, sanctified by a commitment, and elevated to the level of an unquestionable ideal. However, a nation is still a man-made entity; God did not draw the boundary lines between nations. That is why, idealists have repeatedly harboured dreams of a world government.



Sri Aurobindo also dreamt of a world government but his way of looking at it was unique. To him, a world government could become a settled reality only after human unity had been achieved at a psychological level. He has pointed out that the French probably had an intuitive sense of this necessity when they coined the triple ideal of equality, liberty and fraternity during the French Revolution. While the triplet is superficially enticing, Sri Aurobindo saw in it an internal contradiction as well as an anachronism. The contradiction is between equality and liberty. At the present level of human consciousness, achieving even a semblance of equality is impossible unless liberty is taken away, as happens under communist regimes. And, granting some liberties makes it impossible to achieve equality, as happens in democracies. Coming to fraternity, it is an ideal that ends up getting only lip service at the current level of human consciousness. Thus, fraternity is an anachronistic ideal which was far ahead of its times during the French Revolution. But, in fact, fraternity is the key to both equality and liberty. Fraternity means universal brotherhood and sisterhood. Sincere practice of fraternity would automatically ensure equality because nobody would be comfortable being well-fed while his brothers and sisters are starving. Similarly, sincere practice of fraternity would ensure also liberty because nobody would be comfortable being free while his brothers and sisters are in chains. What sincere practice of fraternity needs is a rise in the level of consciousness. It needs a rise from the present ego-driven consciousness to a love-driven consciousness. Ego-driven consciousness creates separative tendencies; love-driven consciousness is a unifying force. So, it ultimately boils down to an upward shift in the consciousness of the human race, so that in the typical human being the separative tendency is completely overwhelmed by the unifying force. That is



what would create human unity at the psychological level, which in turn would lead to the creation of a one-world feeling without the use of military conquest, and without the need for denying or demolishing diversity. The 'world government' would be a loose and fluid global association of diverse units, demarcated for administrative convenience, but co-existing peacefully in an atmosphere of oneness, goodwill and harmony.

Sri Aurobindo's vision of a one-world feeling in the near future may seem unrealistic, but he and The Mother have given the assurance that it will be an inevitable product of the next leap in the evolution of consciousness, which is round the corner. India has a unique role to play in this revolutionary development in the history of the planet earth. India has been the cradle of the timeless wisdom that provides the spiritual foundation for oneness, based on all creation being a manifestation of the Divine. Oneness leads to love, and love leads to unity. The political freedom of India was a necessity so that India could play this role. As Sri Aurobindo said in the Uttarpara speech, when India rises, it is for the world, not for herself. As we approach the one hundred and fiftieth Birth Anniversary of Sri Aurobindo and the seventy-fifth Anniversary of India's independence, let us hope and pray for, and work towards the Indian ideal of *vasudhaiva kutumbakam* (the world is indeed a family).

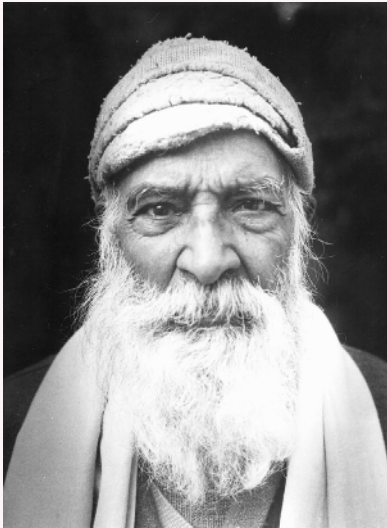




Surrender Not

Your surrender must be self-made and free; it must be the surrender of a living being, not of an inert automaton or mechanical tool.

Sri Aurobindo ('The Mother', p. 6)



Almost everybody knows the founder of the Ashram as Chacha-ji (uncle); some also know that his name was Surendra Nath Jauhar; only a few know that this is a name he had given himself – the name that his parents had given him was Sikandar Lal. He had also rationalized the name that he had given himself. First, he said that when he told somebody on the phone that he was Surendra Nath Jauhar speaking, it created an impact. Secondly, he said that his name itself implied 'Surrender Not', and therefore he would not surrender. But paradoxically, he eventually became an example of total and sincere surrender, an example easy to admire but difficult to emulate. His life actually exemplifies both surrender and 'surrender not', and answers two important questions in relation to surrender – surrender what, and surrender to whom.

In relation to 'surrender what', once Sri Aurobindo remarked that when people are asked to surrender, the first thing they surrender is commonsense. What has to be surrendered is actually personal will. Surrender the personal will to whom? To the Divine Will. The conflict between personal will and Divine Will is a frequent experience on the spiritual journey. Our personal will is subject to various temptations, conflicts and obligations, which in turn leads to abandoning what is right, euphemistically called making an unavoidable



compromise or pragmatism. But our psychic being, which communicates the Divine Will to us, is not amenable to the compulsions of extenuating circumstances. Thus, surrendering the personal will to the Divine Will involves subordinating willingly the lower will to the higher.

Chacha-ji entered the freedom struggle in 1921 in response to an appeal to the youth of the country by Mahatma Gandhi, and stayed with it till the country became free in 1947. Throughout these 26 years, he never surrendered to the British authorities. He was the victim of lathi-charges and once escaped getting shot dead by a hair's breadth. He moved about with fetters around his ankles while in prison, which resulted in wounds around his ankles, which in turn left behind scars that he carried on his body all his life. But he never gave up, never surrendered. 'Surrender Not' was the motto he remained faithful to.

Chacha-ji turned to Sri Aurobindo and The Mother in 1939. After that began the phase of surrender to The Mother. His surrender was total. Whether it was an institution to be established, or the date on which it had to be established, everything happened exactly as The Mother wanted. Whether he would go on a holiday to Kashmir, or whether he would replace a worn-out pajama, everything was determined by The Mother.

Thus, surrender is not cowardice. It implies surrender not to unjust authority, but to the Divine. Surrender what to the Divine? Personal will. Surrender is a voluntary and cheerful choice based on the realisation that our own will is faulty and fragile. Therefore, it is better to surrender to the Higher Will of the Divine, which is what leads to peace of mind and spiritual progress. Practicing such surrender gradually strengthens our will power, which in turn makes it easier to



surrender to the Divine Will. The culmination of the process is that the personal will habitually coincides with the Divine Will. The seeker becomes 'Divine-minded'; reaches where Sri Krishna wanted Arjuna to go – manmanaa bhava, be My-minded, the Lord told Arjuna in 'The Gita' (9:34, 18:65).

September 2 is Chacha-ji's punyatithi. After doing The Mother's work for a lifetime, he left for eternal peace in Her lap on 2 September 1986.



*A mutual debt binds man to the Supreme:
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.
Our life is a paradox with God for key.*

Sri Aurobindo ('Savitri', SABCL Edition, p. 67)

We Love to Hear from You

The new issue of 'The Call Beyond' has come out very well. With the 150th year celebrations around, the urge to read and know Sri Aurobindo from different sources is getting fulfilled, thanks to this magazine.

Reshma (Joshi)

(in an e-mail dated 14 August 2021)



Many a bud never bloom for want of care. The country is full of budding young people handicapped by the environment in which they grow up, which prevents them from realizing their full potential. Sri Aurobindo Ashram – Delhi Branch has had the privilege of nurturing thousands of such boys and girls, and also the joy of seeing them bloom. In this column, we shall bring you stories of the difference that the Ashram made to their lives.

Where I Was Accepted As I Was



Lali Oraon spent five years in Sri Aurobindo Ashram – Delhi Branch, from 2012-2017. She left when she found a job at an integral school in Noida. Here is how Lali looks back at her life:

I came from Village Madhya Madarihat in the District Alipurduar of West Bengal to Sri Aurobindo Ashram – Delhi Branch in April 2012 as a Vocational Trainee. I was accepted for training in computers and typing. After finishing the six-month course, I was posted to the accounts department. Seeing my inclination towards teaching, I was sent to Mirambika Free Progress School to observe the way children learn there.

What made me most happy in the Ashram was that I was accepted as I was. The Ashram did not tell me, “You do not have any experience; you don’t know anything; therefore, we can’t keep you here.” On the contrary, the people in the Ashram helped me grow, helped me discover myself. The Ashram gave me lot of opportunities to explore myself.

I would like to talk about my confidence level. I had no confidence at all before I joined the Ashram. I used to shiver even when I was talking in front of five persons. The exposure



that I got in the Ashram helped me overcome this weakness. Now I can speak confidently even in front of fifty persons.

Among the life skills that I learnt in the Ashram, very important is discipline. I also learnt that there is no need to do any big work. Every single work, even a tiny work is important. Whether it is cleaning a room or washing utensils, we need to do it with full consciousness, which will bring perfection to the work, and also help in our own self-perfection. The Ashram also helped me with a lot of classes in the English language. One hour of sports every evening improved my physical and mental health.

While working with Mirambika's teachers, I learnt curriculum and project planning, and learnt to synchronize the activities with the theme and development of the physical, emotional, mental, and psychic development. While conducting physical activities for the children, I also improved my physical health and stamina, body flexibility and body balance.

The most important thing in school, I discovered, is to work with parents. Holding group and individual meetings with parents is required to help them understand the curriculum and the way we work in Mirambika so that they can participate meaningfully in the development of the children.

While I was working in Mirambika, the Ashram enabled me to do a formal course at no cost through distance learning to improve my employability. I am now a nursery Facilitator in Prakriti Free Progress School, Noida. I could go on and on with what the Ashram did for me. The benefits of the Ashram stay are truly infinite. Thank you so much, Sri Aurobindo Ashram – Delhi Branch for giving young people like me such wonderful and unforgettable experiences and making us successful in life.



There are No Others

... to feel love and oneness is to live.

Sri Aurobindo ('Savitri', Book 12, p. 724, SABCL Edition)

Infertility clinics are big business. The business exploits a widespread intense desire among couples who have failed to conceive in a reasonable time to somehow have a child of their own. When told something simple, something that they already know, that there are so many children waiting for adoption, the implied suggestion to adopt meets stiff resistance, which is generally justified by arguments that they would like to have a child with their genes, that they would like to leave behind in the world somebody who will carry their name, their legacy. None of these arguments is, in fact, a good reason for rejecting the option of adoption. What is the guarantee that our genes will produce a child better than the child we adopt; the adopted child might have a better combination of genes. Further, the adopted child is in front of us, whereas the child yet to come is a gamble; even 'normal' people can carry abnormal genes, which may show up in the child. Leaving a name behind in the world is not the best legacy we can leave behind; a much more important thing to worry about is leaving behind a good human being. In fact, behind all the heroic and expensive efforts that the couple goes through in the infertility clinics is the desire not to just have a child, but to have a child through whom the couple can extend its collective ego.

From the spiritual angle, all the conditions and circumstances we get in life are given to us as vehicles for fulfilling the purpose of life, which is spiritual growth. For some couples, infertility is also one of those conditions, and therefore a part of their vehicle. However, the vehicle is only an opportunity; to use it or to waste it is up to us. In general, the purpose of



life is fulfilled best by giving what we have to those who need it. Here, the infertile couple has the desire to have a child, they have the capacity to take care of the child, and there are children who need what the couple not only has, but is very eager to give. To give it to a child who is not related to us by blood is a challenge thrown at them by life. If the challenge is met by treating the adopted child as their own, the spiritual growth will be more than if they treated in the same way a child who was actually their own. This happens because treating one's own child well is in keeping with the surface reality. But treating an adopted child in the same way is giving a practical expression to a deeper reality. The deeper reality is that we are all manifestations of the same Divine, or in simpler words, we are all children of the same God. When we give a practical expression to a truth, we are on the way to realizing the truth. Realizing the oneness that characterizes all of us in spite of all the superficial differences is what spiritual growth is about. Hence, infertility is not a misfortune; it is a blessing in disguise. It is an uncommon opportunity given to selected people for accelerated spiritual growth.

Genes are only one of the determinants of what a human being turns out to be like. A lot depends on the upbringing and the environment. In terms of Vedanta, a lot also depends on the impressions carried by the individual from previous lives. Added to that is the way the individual uses the free will that all of us have been given by the Divine. The parents play a limited role in this complex process by contributing to the upbringing and the environment. They should try to do their best, but leave the outcome to the Divine. Parenthood is like writing. *A newborn is just the first draft, parenting edits it.* Good editing can do wonders. Couples who adopt a child have an opportunity to accomplish that wonder; it doesn't really matter who wrote the first draft.



Adopting a child is an opportunity available to all, even to those who have children of their own. If a couple have a child of their own, and still they adopt a child, treating the two children alike is a still bigger challenge than that faced by the couple who do not have a child of their own. If the challenge is met, in terms of spiritual growth it will be correspondingly more significant.

Strictly speaking, adoption does not necessarily mean adopting a child. Adoption just means accepting as one's own. Accepting as one's own requires breaking the ego barrier that divides us from others. The hammer that breaks the barrier is love. Family life provides a good field for practicing the art of loving, but love does not have to remain restricted to the family. Expanding the circle of love is a lifelong process. In fact, it has been seen that people who live long have one thing in common. They accept as their own anyone who is around them. They never fall short of objects of love because they love all. They express their love by giving what they have to someone who needs it, and they are always able to find some such people in their surroundings because to them, as Maharshi Ramana said, "there are no others." Their life is not just long, it is also fulfilling because they truly fulfill the purpose of life.

(Posted as a blog on Speaking Tree on 10 January 2017)

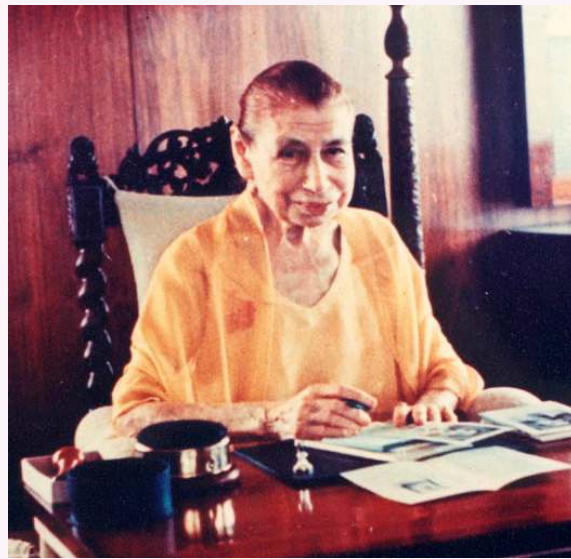


It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which medical science has taught to our minds and bodies and made our second nature.

Sri Aurobindo



A Spirit of Surrender



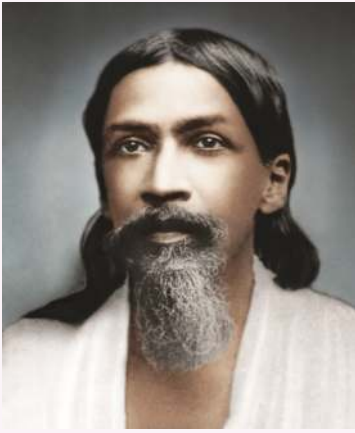
Whatever you do, whatever the process you use, and even if you happen to have acquired in it a great skill and power, you must leave the result in the hands of the Divine. Always you may try, but it is for the Divine to give you the fruit of your effort or not to give it. There your personal power stops; if the result comes, it is the Divine Power and not yours that brings it.... There is no more harm in turning to the Divine for the removal of a physical imperfection than in praying for the removal of a moral defect. But whatever you ask for or whatever your effort, you must feel, even while trying your best, using knowledge or putting forth power, that the result depends upon the Divine Grace. Once you have taken up the Yoga, whatever you do must be done in a spirit of complete surrender. This must be your attitude, – “I aspire, I try to cure my imperfections, I do my best, but for the result I put myself entirely into the hands of the Divine.”

The Mother ('The Great Adventure', p. 36)

All the pages of The Mother's work, 'The Great Adventure', in Tara Didi's voice, have been uploaded on the YouTube channel of Sri Aurobindo Ashram – Delhi Branch. The link to the channel is: <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>



Step by Step



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

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

Sri Aurobindo ('Essays in Philosophy and Yoga', pp. 186-187)



Reminiscences

Lilawati Indra Sen

One day, Surendra Nath ji told us that he had bought some land on Mehrauli Road, near the Kutub Minar. I laughed and said, “But what for? And why so far, in the jungle? What will you do with it?” He replied, “I will build a house there. One day I will take you to see the land.”

We went – and saw a desolate place, trees and bushes all around, no buildings nearby, as far as we could see. Not a bit of cultivated land anywhere.

But soon a building came up. A little later, it became double-storeyed. The land around was also cleaned up and vegetables were grown. When I went there next, I was delighted to see carrots, radishes and cauliflower growing in abundance.

Surendra Nath ji used to go there now and then and stay for a few days. Later he started living there for longer periods. Once, at the Mother’s bidding, Indra Sen also lived with him for some time.

Once I happened to ask Surendra Nath ji what he would do with his house on Mehrauli Road. He said, “It is the Mother’s. I have offered the whole place to the Mother.” Now I understand the meaning of all this – he was a ready instrument of the Divine’s working. The place started to develop slowly and steadily. And later, rapidly too.

Then one day I came to know that Sri Aurobindo’s Relics were to be installed there. We were thrilled. And a day came when the Mother called Indra Sen and told him to take the Relics to Delhi and She fixed the date.



The Mother had named the place 'Sri Aurobindo Ashram – Delhi Branch'.

Last year, I happened to be in Delhi and I went there and was amazed and delighted to see the bustling Ashram in the sprawling place, which I had once called a 'desolate place'.

Reproduced from The Call Beyond, Vol. 21, No. 2, p. 35, 1996

Editor's Note: Professor Indra Sen, a Professor of Psychology & Philosophy at the University of Delhi, was a good friend of Shri Surendra Nath Jauhar. Both the friends visited the Sri Aurobindo Ashram, Pondicherry, together, for the first time in 1939, and both of them got hooked. The very first visit became a turning point in the lives of both the friends.





The Fly You Will Never Forget

If you would learn the secret of right relations, look only for the good, that is, the Divine, in people and things, and leave all the rest to God.

J. Allen Boone

Sweet Children of the Sweet Mother,



Last month we introduced you to an American writer, J. Allen Boone (1882-1965), who was an animal lover. He discovered that if we treat animals with love, respect and understanding, these feelings are perceived by the animals, they reciprocate these feelings, and it

becomes possible to have communication with them – using for the purpose a thought, physical touch and even words, as if they knew the languages we speak. You might have also observed this with a pet dog or cat, but how about a fly – an ordinary housefly? Here is the incredible story of a house fly, who became Allen Boone’s pet.



J. Allen Boone
(Source: Wikipedia)

It all started one day while Allen Boone was shaving. A housefly came and sat on the magnifying mirror in front of Boone. Forget about squishing it, Boone neither ignored it nor made it fly away with the wave of his hand. Instead, he started wondering why of all the places the fly had chosen the mirror to sit on. He came to the humorous conclusion that perhaps the fly was enjoying its larger-than-life image, and imagining that Boone was



admiring it. Boone actually started admiring the fly, although not its image. He was admiring the way the tiny little fly could fly around freely, whereas he, with his enormous size and strength, was tethered to the ground.

Later the same day, Boone was having breakfast. He again saw a housefly perched on the edge of his plate. After breakfast, Boone sat down to write. Once again, he saw a housefly sitting on a pile of paper. He wondered how so many flies had got into his house. Then it occurred to him that perhaps it was just one fly. He went and checked the breakfast table, and then the toilet where he was shaving, and found no fly at either of these places. He concluded that it was just one fly following him wherever he went. His reaction was not 'leave me alone'. His response was that perhaps it is a lonely fly looking for company. He decided not to deny this little favour to the poor fly. He came back to his writing desk. There was no fly on the pile of paper, but soon it appeared and started circling around Boone's head. After making a few circles, it again landed on the same pile of paper. Now Boone decided to act on his decision to provide company to the lonely fly.



Housefly

(Source: doyourownpestcontrol.com/ Google images)

Treating the fly not as an 'it' but as a 'he', Boone placed his finger gently on the edge of the pile of paper on which the fly was sitting. He sent him a loving thought, "Please sit on my finger, and let us get introduced to each other." Lo and behold, the fly got off the paper and landed on his finger. Then,

Boone lifted his finger up slowly and started looking at the fly lovingly. The fly started walking up and down his finger, "as if he were marching to the music of an invisible brass band."



Then, the fly stopped parading and started rubbing his head with his tiny legs, and bobbed its head up and down. You might have seen flies doing that. Boone took it as the fly's way of thanking him for watching the parade. "Not to be outdone in good manners," Boone bowed politely back to the fly.

Then Boone tossed the fly gently into the air. The fly started circling around Boone's head. Then Boone lifted his finger and took it towards his head. As if the fly got the hint, it landed on his finger again. Boone once again tossed the fly into the air. The fly circled around Boone's head. Boone lifted his finger up. The fly came and sat on the finger. It turned into a game. Sit on the finger; get tossed into the air; sit on the finger; get tossed into the air; and so on, again and again. It might remind you of how sometimes parents play with their babies. They toss the baby up into the air, and then spread their arms to catch the baby. The baby enjoys both the flight and the free fall, because it trusts that the safety of the parent's arms would be there to return to. Now that the fly had the same confidence in Boone's finger as a baby has in its parent's lap, Boone tried to go one step further. When the fly was sitting on one of his fingers, he touched the fly with another finger. He tried to stroke the fly's wings gently. The fly showed no sign of fear. Boone now gave the fly a name, Freddie.

After the game began an experiment that went on day after day. Boone would call Freddie, sometimes vocally, and sometimes only mentally. Freddie responded to either of these invitations by turning up, no matter where in the house it was. Boone reveals that one thing he did was to erase from his mind all the epithets such as 'dirty', 'filthy' and 'obstinate' which human beings normally use for flies. He treated Freddie as an equal, as a friend, as a fellow being, and saw in him only his good qualities. One of the good qualities



Boone discovered was that Freddie soon learnt to respect a rule that Boone tried to teach him: “Don’t walk on my face.” Freddie would keep walking up and down the edge of his collar, but not once would he walk on the face which was just a tiny step away. How he learnt to follow the rule without ever going to school, wondered Boone. Boone concluded that Freddie had an innate ability to know right from wrong. Did Freddie have a psychic being like we the humans?

Allen Boone and Freddie became constant companions. “Wherever I went in the house, Freddie would come along too and share as best he could in the activity, often riding on one of my shoulders, sometimes flying ahead of me doing acrobatics.” The news of the Boone-Freddie relationship leaked out to Boone’s friends; one can’t be so sure about Freddie’s friends! One of Boone’s friends once turned up at his house late at night, just to verify the news. Boone told him that at night Freddie went to sleep. But his friend had to catch a flight early the next morning. The friend “begged and pleaded for just one look at Freddie. Finally, much against my better judgment, I agreed to try to produce him,” says Boone. Boone felt like a magician who had a disbelieving audience of one. He sat in a chair, and started “sending silent emergency calls” to Freddie. Boone and his friend “waited, and waited, and waited. But no Freddie.” Boone says, “Then just as I was about to call the whole thing off, a spark of highly animated life came speeding out of the darkness of the bedroom. It was Freddie. He began flying slow circles just above my eye level. ... Then I pointed a forefinger in his direction. Down he came, landing daintily and gracefully on the tip of the finger. ... For a while I talked vocally across to Freddie, thanking him for coming...” Thanks to Freddie for not letting Boone down. The disbelieving friend could hardly believe what his eyes had just seen!



We shall continue this dialogue month after month. In the meantime, do two things. *First*, keep your ears open to the whispers of the intelligence hidden in all the plants and animals in your surroundings. *Secondly*, if you have any questions, please send an e-mail to callbeyond@aurobindoonline.in.

With love, CB

(Based on Whispers of Nature. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp. 60-64.)



This world was not built with random bricks of chance

Sri Aurobindo ('Savitri', SABCL Edition, p. 460)

In finite things the conscious Infinite dwells

Sri Aurobindo ('Savitri', SABCL Edition, p. 658)

The supraphysical is as real as the physical; to know it is part of a complete knowledge.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 651)

There is a meaning in each curve and line

Sri Aurobindo ('Savitri', SABCL Edition, p. 460)

Imperfect is the joy not shared by all.

Sri Aurobindo ('Savitri', SABCL Edition, p. 687)

... to feel love and oneness is to live.

Sri Aurobindo ('Savitri', SABCL Edition, p. 724)

Each being reaps what he sows; from what he does he profits, for what he does he suffers.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 806)



Children, with their simple and innocent minds, can come up with profound spiritual truths. Readers are encouraged to share any such utterances of children observed by them by sending them to callbeyond@aurobindoonline.in. Selected entries will be published after editing, if necessary, in the KIDSPEAK column of 'The Call Beyond'.

The Mother Knows Best

Ms. Monica Gulati has narrated the following bedtime conversation with her children, Chinmaya (Chin), 8, and Anand, 7:

We are praying to The Divine Mother for the wellbeing of the earth and everyone.

Health for everyone so that everyone can soon go down and play.

After a few moments of silence,

Chin: *maine to kuch aur hi pray kiya* (I prayed for something else)

Mum: *kya pray kiya aapne, Chin?* (What did you pray for, Chin)

Chin: I said, "Mother, please do what you think is the best."

Mum: That's a beautiful one, Chin. Isn't it, Anand? Let us all do this one!



Man is the creator of himself; he is the creator also of his fate.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 807)

Whether it seems good or evil to man's eyes, Only for good the secret Will can work.

Sri Aurobindo ('Savitri', SABCL Edition, p. 424)



In this column, we try to answer three types of questions: 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 asking the question is kept confidential if the question is about a sensitive issue. The questions may be sent to callbeyond@aurobindoonline.in.

Was It Right?

A child wants to know:

Was it right that Ram sent Sita away to the forest just because of what a washerman said?

Background

The legend goes that after Ram had returned to Ayodhya after defeating Ravan and getting Sita back, and had settled down in his role as a king, a disturbing rumour started doing the rounds. It seems that a washerman in his kingdom had told his wife, whom he suspected of infidelity, that he was going to turn her out of the house. He had added that he was not like Ram to keep a wife after she had spent so much time in the house of another man (Ravan). When this rumour reached Ram, he decided to send Sita, who was then pregnant, out of the house, notwithstanding the fact that she had gone through a test of purity (*agni pariksha*, or the fire test).

Answer

What is right and what is wrong can be looked at from different angles. While it would be wrong on the part of an ordinary person to take a decision like this on the basis of what somebody else is saying, the same may not apply to a king. This is embodied in the concept of *swadharma*, or a person's personal code of right and wrong, which is partly



determined by the position that the person holds. A king is expected to be responsive to the voice of the people. That is also a part of his *swadharma*. Therefore, Ram thought that he should respond to the voice of the washerman.

It may be argued whether Ram should have responded even to this unreasonable allegation. It may also be argued whether it is right on the part of a husband to turn out his wife on mere suspicion of infidelity. It may be asserted that even if the wife has been unfaithful but is now remorseful, forgiving her would be more of a spiritual act than turning her out. But the basic principle that a ruler has a *swadharma* that is quite different from that of an ordinary man cannot be questioned.



The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

Sri Aurobindo

... even a highest and completest education of the mind is not enough without the education of the body.

Sri Aurobindo

The first rule of moral training is to suggest and invite, not command or impose.

Sri Aurobindo ((Sri Aurobindo and the Mother on Education, 1956,p. 29)

There is a purpose in each stumble and fall;

Nature's most careless lolling is a pose

Preparing some forward step, some deep result.

Sri Aurobindo ('Savitri', SABCL Edition, p. 658)



Feedback and Encouraging Words

Feedback on an Article

Dear Dr. Bijlani,

Just 'heard' from you again as I was reading the day's newspaper. Your column in the Speaking Tree truly fulfilled my 'great expectations' of your writing. Your ability to deliver a timeless truth through a timely anecdote, laced with inimitable wit and wisdom is so refreshing. Thank you for continuing to share with all of us.

As one of your delighted and proud readers, yours lovingly I remain,

Vinay (Simha, Dr.)

*Mayo Clinic, Rochester MN, USA
(in an e-mail dated 7 August 2021)*

Editor's Note: The reference is to an article titled 'Great Expectations' in the Speaking Tree column of The Times of India, 6 August 2021. The article is available on <https://www.speakingtree.in/article/great-expectations-785478>

Feedback on a YouTube Video

Hi Dr. Ramesh,

I watched your video "A Brief & Impartial Look at Hinduism." I enjoyed the lessons. There was very good practical religious-cultural and spiritual information that is helpful to the seeker.

You got a thumbs up from me. :)

Keegan (Pavlik)

Milwaukee WI, USA

(in an email dated 11 August 2021)



Ramesh Ji,

“A Brief & Impartial Look at Hinduism” is a very nice, precise and compacted session. Loved it.

Suresh (Thankavel)

Brookfield WI, USA

(in an email dated 12 August 2021)

Editor’s Note: The video “A Brief & Impartial Look at Hinduism” is available on the Ashram’s YouTube channel. Link: <https://www.youtube.com/watch?v=Im9Co4Q6l3Q>

Feedback on the Darshan Day Program

Respected Tara Didi & Dear Ashram Family,

Warm Greetings!

Grateful thanks to every member of the Family, for organising such a beautiful celebration.

Guru Shantanu Bhattacharya ji’s divine renditions were such a blessing showered upon us. Shantanu ji’s voice, when he sang the mesmerising song, Rajatu Rajatu ..., transported me back to the time when we participated in his Music camp in Nainital, to commemorate 100 years of the Uttarpara Speech. There, too, this song was a very special part of the performance that evening.

With love and gratitude,

Shivani

(in an e-mail dated 15 August 2021)

Editor’s note: The devotional song ‘Rajatu Rajatu’ is available on the Ashram’s YouTube channel. Link: <https://www.youtube.com/watch?v=UthIWTsuMj8&list=PLbJ59iL6vu-UbfXD7PxUAHZIkzBKnd1bJ&index=15>

The Darshan Day musical offering ‘Homage to Sri Aurobindo’ may be viewed on <https://www.youtube.com/watch?v=eSnA3FfaoNo>



Contact us

Our quarterly magazine in Hindi, *Sri Aravind Karmadhara*, is also available on-line now, and may be viewed on our website www.sriurobindoashram.net.

For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to sakarmdhara@gmail.com

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

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

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1. Subject: Subscribe
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For information about Auro-Mira Service Society and the Kechla project, please visit the website www.auromira.in

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

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Note

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



Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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