

# THE CALL BEYOND

VOLUME 43 NO.5

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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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*Cover painting: Shri Hrishikesh Kumar*

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## The Triple Transformation

*In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection's stage is reached at last;  
Out of the wood and stone of our nature's stuff  
A temple is shaped where the high gods could live.*

*Sri Aurobindo (In: 'Savitri', Book 7, Canto 5, p. 531)*

Transformation means change. Change is a much simpler word than transformation, and as a matter of principle, a difficult word should not be used if a simple one will do. Why, then, do we still retain the word 'transformation' in our vocabulary? The reason is that transformation is not just any change – it implies a certain type and degree of change. Transformation is a change that is radical in nature, usually for the better, and far-reaching in its scope. Yoga is a process of transformation that affects all parts of the being. The improvement in physical fitness, emotional stability, and enhanced ability to concentrate, are only minor parts of the transformation. The real change goes much deeper. The deepest part of our being is the soul. The soul has a dynamic aspect, which is capable of acting as our in-built guide in life. This dynamic aspect of the soul has been called the psychic being by Sri Aurobindo and The Mother. However, we are unable to use this infallible guide effectively for at least three reasons. *First*, we are not conscious of it. *Secondly*, our emotions and intellect

contradict what it says. *Finally*, our inner guide is non-assertive, and is quite content to be ignored. The most assertive part of our being are the emotions. Emotions pull us towards what feels good. What feels good may not be good for us in the long run, and we depend on our capacity to reason to save us from the pitfalls of getting carried away by feelings. However, the emotional part of our being is so powerful that it exploits our intellect to invent reasons to justify what feels good. Thus our emotions and the intellect may end up collaborating in misguiding us, and in the process, the sane voice of the psychic being gets overlooked. For example, suppose I see a person injured in a road accident. My psychic being tells me that I should take him to the hospital. But I don't feel like doing it – the hassle involved does not feel good. Now my feelings press my intellect into service to invent reasons to justify not taking the person to the hospital. I say to myself, "I do not have a vehicle. I am in a hurry. Besides, there are so many others around. One of them will take him to the hospital." Getting overpowered by these reasons, I walk away. However, what makes me aware of the dissenting part of my being – the psychic being – is the sense of uneasiness I feel. The uneasiness may be felt within a few minutes after I walk away, or it may be felt at night when I am trying to sleep. Appreciating this sense of uneasiness is an important first step towards becoming aware of the existence of the psychic being. The next step is to



encourage the psychic being to speak louder by paying heed to it when it does speak, even when reason seems to contract it. Reason is either exploited by feelings, or speaks on the basis of calculations of worldly gain and loss, risk and benefit. The voice of the psychic being is free from these considerations. Its voice emanates from universal love. As we practice listening to the voice of the psychic being and acting upon it, our emotions and intellect start undergoing a transformation. As a result of the transformation, we value the joy that comes from acting on the voice of the psychic being, and our intellect comes up with reasons which justify the voice of the psychic being. The result is a harmony between the mind, the intellect and the psychic being, or the soul. The harmony leads to inner peace, and is the only lasting solution to problems of human existence. As Sri Aurobindo has said, “all problems of existence are essentially problems of harmony”. The disharmony between different parts of the being can be removed by transformation. The transformation is necessary because of the way we are constituted. We are normally rooted in ignorance about our own true nature, the nature of creation, and the purpose of life. Removal of the ignorance and transformation go hand in hand. As the ignorance goes, transformation becomes easier; and as transformation proceeds, the ignorance disappears. The transformation discussed above has been called by Sri Aurobindo the *psychic transformation*, and is the

first step in transformation. Psychic transformation proceeds at an individual level through individual efforts, without any obvious link to a higher force or the rest of the creation. The link is not obvious, but is there nevertheless. The fact that a person chooses to bring the psychic being forwards is itself an expression of divine Grace. *As Sri Aurobindo has said, he who chooses the Infinite has been chosen by the Infinite.* But, in the events that follow psychic transformation, the link with the Divine and the creation becomes obvious.

After psychic transformation comes *spiritual transformation*. Spiritual transformation results from the individual opening himself up to the Divine. In the process of aspiring to enhance receptivity to the Divine, three things happen. *First*, the individual knows the Divine as more and more real at an experiential level. *Secondly*, he can see the interrelatedness of all creation by virtue of its being a manifestation of the One Divine. *Finally*, he becomes a conscious, happy and willing instrument of the Divine, and expresses it through actions originating in universal and unconditional love for all creation. In short, while psychic transformation is the result of an inward journey, spiritual transformation leads to vertical (reaching out to the Divine) as well as horizontal (reaching out to manifestations of the Divine) growth.

It is not essential that psychic transformation should take place before spiritual transformation. In some individuals, spiritual transformation may begin before psychic transformation. In any case, rarely is one of these complete before the other begins. After some progress has been made with one, the other is inevitable. Subsequently, one aids the other type of transformation.

The final transformation, which takes place only after the psychic and spiritual transformations are complete, is the *supramental transformation*. Supramental transformation results from the descent of the Divine in all parts of the being. It cannot take place unless the receptacle is ready, and that is why psychic and spiritual transformation must precede it. Till the supramental descent, there is always the risk of lower planes of consciousness exerting a downward pull. But after supramentalization, the transformation of all parts of the being is complete and final. Hence the risk of sliding down to lower planes ceases to exist. Psychic, spiritual and supramental transformation form the triple transformation, as visualized by Sri Aurobindo in *The Life Divine*.

*(First posted as a blog on the Speaking Tree website on 17 January 2014)*

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*Please see also the related Q&A under the column 'may I help you' on page 23*

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## Reader's Comments

This journal is absolutely splendid. I read every issue carefully.

Dharini Mishra  
(in an e-mail dated 16 April 2018)

Thank you for sending the e-magazine regularly. I really appreciate all the effort that goes into its production.

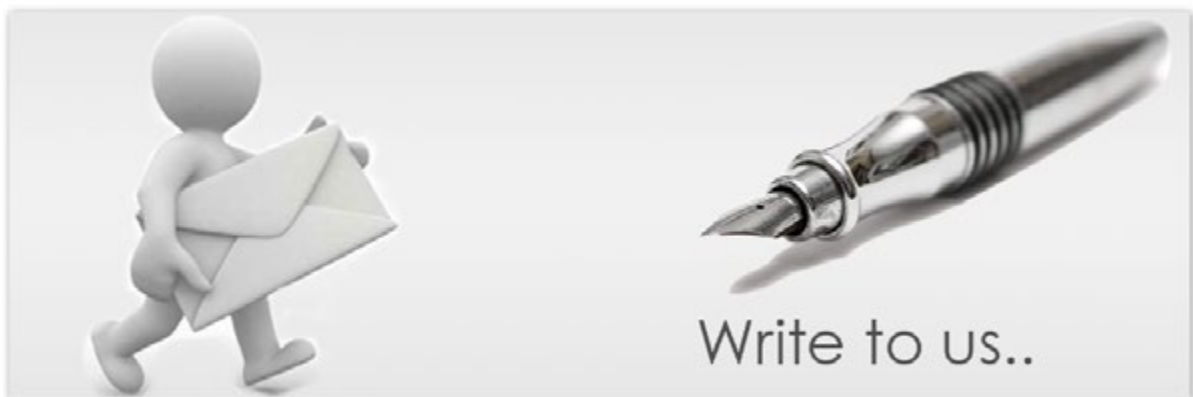
Swaha (Pattanaik)  
(in an e-mail dated 16 April 2018)

I am pleased to receive your online magazine. It was lovely to read it. I wish to continue receiving it.

Chitra (Chaudhary)  
(in an e-mail dated 19 April 2018)

I read and re-read this month's 'Call Beyond' and was overwhelmed to find articles and your editorial, specifically, that I felt was addressed to all my queries. Thank you so much for such a wonderful issue this month.

Nilanjana (Moitra)  
(in an e-mail dated 22 April 2018)



## School with a Difference

Sreyvardhan

*The article is the text of a speech delivered on 7 April 2018 to the parents of children just admitted to The Mother's International School by a student of the school who took his Class XII examination this year. The Editor is happy to confess that had to change hardly a comma or a full stop in the text.*

Good morning, parents, and first of all, congratulations on your little ones being part of the MIS family.

I have had the privilege of being part of this institution for the past fourteen years—I joined, like many of your children today, in preschool. And yet, not until I was asked to give this address, and started contemplating the ways in which MIS has shaped me, did I fully appreciate just how blessed I am to call this school my own.

I realise that many of you sitting here today would perhaps have gone through various rankings—I did too, as I was preparing for this address last night. And while I can vouch for the fact that the academics are rigorous and comprehensive, the infrastructure top notch, the facilities abundant, and the teaching exceptional, it is futile trying to attempt to confine all that MIS offers to a set of narrow predefined parameters—for learning at MIS is a preparation for life, a quest to discover

yourself and channel the innate talent, ability, and love we all possess.

It might be difficult to understand, at first glance, just why MIS prides itself on what it calls the holistic development of the soul, and why it strives to impart an education which is beyond the frontiers of a conventional formal education. You see, an education at MIS is not geared towards simply clearing an examination, or securing a spot at a prestigious college; it is a stepping stone for life. An education at MIS is about inculcating values and principles that will hold one in good stead in life — for it is the school's belief that if one has truly imbibed the values of discipline, hard work, honesty and integrity, of humility, courage, and perseverance, success — in whatever shape or form one may desire it — will follow.

As I look back on my journey, it is with utmost confidence and pride that I say that the single greatest learning that MIS has imparted to me does not lie in the sphere of academics at all, but in the discovery of my own inherent passions and beliefs and in the development of a value system that will guide me for the rest of my life. Often when I go to other schools for competitions, it is not unusual at all for other parents, teachers, or even other students themselves to comment on how 'different' MIS students are — much more at ease with their surroundings, much more grounded, much more

at peace with who they are. And that is the true essence of an education at MIS: *over the next several years, your children will be guided to discover, love, and embrace themselves; to recognise their inner beauty and cherish it; they will learn to identify and realise their own unique potential and set out to achieve it; they will learn to value learning over marks, and most importantly, they will learn to value the traits of compassion, truth, sincerity, gratitude in themselves and in others.*

Parents, you may be anxious, nervous, or even a little scared, but rest assured — your children are on the brink of a beautiful journey. Within these walls, they will forge friendships for life; they will question, learn, and grow each day; they will have the freedom to explore their interests and the resources to hone their skills, and at every step of the way they will be supported by a faculty of teachers who will care for your children like their own, who will strive to imbibe all the learning, experiences, and values that they can possibly offer to your child. They will learn to treat this beautiful campus as their own home, and *they will undergo a metamorphosis from nervous, innocent children to confident and self-assured young adults.* As I stand here, nearing the end of my journey in this school and as your child starts theirs, I can only assure you that there will be learning, growth, and enjoyment in each phase, and I encourage you to take in the serenity and tranquility of our campus and realize for yourself that there is something very special

about this institution. Congratulations once again, and a very warm welcome to the MIS family. Thank you.



### *Stranger than Fiction*

Thomas Arnold, at the age of three, had been presented by his father, as a reward for proficiency in his studies, with the twenty-four volumes of Smollett's History of England.

-Maire Mullaney: *Anything School Can Do You Can Do Better*.  
Glasgow: Fontana/Collins, 1985, p. 130

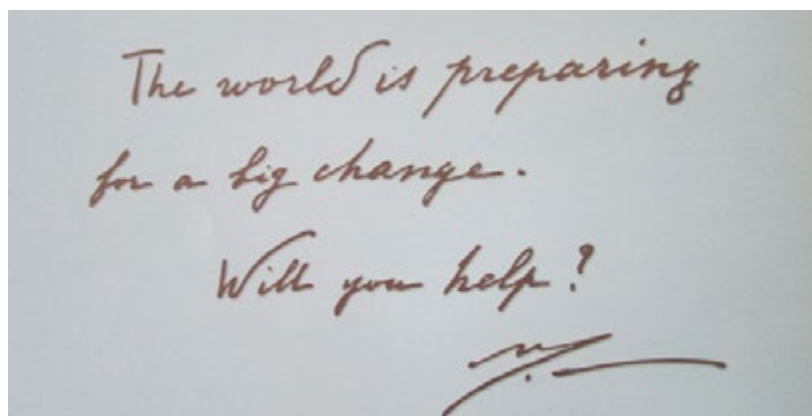


## An Exceptional Hour

People sleep, they forget, they take life easy – they forget, forget all the time.... But if we could remember ... that we are at an exceptional hour, a unique time, that we have this immense good fortune, this invaluable privilege of being present at the birth of a new world, we could easily get rid of everything that impedes and hinders our progress.

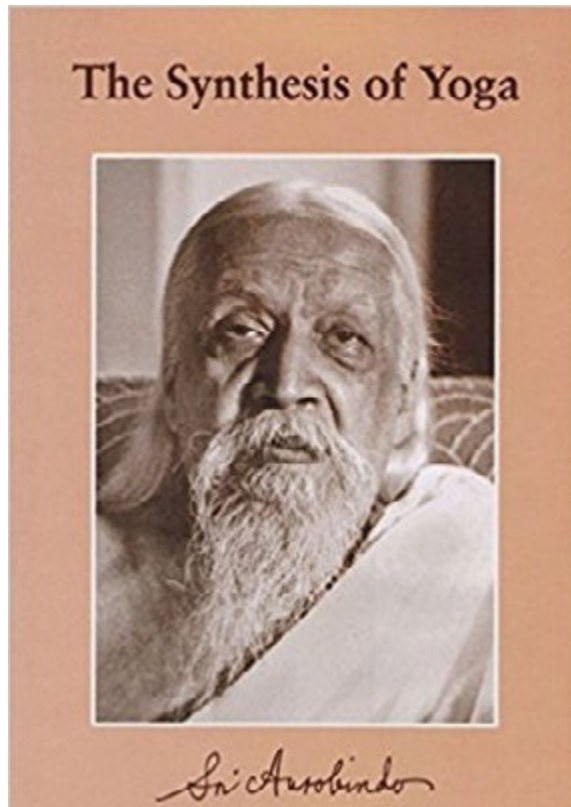
So, the most important thing, it seems, is to remember this fact; even when one doesn't have the tangible experience, to have the certainty of it and faith in it; to remember always, to recall it constantly, to go to sleep with this idea, to wake up with this perception; to do all that one does with this great truth as the background, as a constant support, this great truth that we are witnessing the birth of a new world.

We can participate in it, we can become this new world. And truly, when one has such a marvelous opportunity, one should be ready to give up everything for its sake.



## The Synthesis of Yoga

### *The Motives of Devotion*



*All religion begins with the conception of some Power of existence greater and higher than our limited mortal selves, a thought and act of worship done to that Power and an obedience offered to its will, its laws or its demands. But religion in its beginnings, sets an immeasurable gulf between the Power thus conceived, worshipped and obeyed and the*

worshipper. Yoga in its culmination abolishes the gulf; for Yoga is union. We arrive at union with it through **knowledge**; for as our first obscure conceptions of it clarify, enlarge, deepen, we come to recognise it as our own highest self, the origin and sustainer of our being and that towards which it tends. We arrive at union with it through **works**; for from simply obeying we come to identify our will with its Will, since only in proportion as it is identified with this Power that is its source and ideal, can our will become perfect and divine. We arrive at union with it also by **worship**;

for the thought and act of a distant worship develops into a necessity of close adoration and this into the intimacy of **love**, and the consummation of love is union with the Beloved. It is from this development of worship that the Yoga of **devotion** starts and it is by this union with the Beloved that it finds its highest point and consummation.

In the transformation of ordinary religious worship into the Yoga of **pure Bhakti** we see this *development from the motivated and interested worship of popular religion into a principle of motiveless and self-existent love*. This last is in fact the touchstone of the real Bhakti and shows whether we are really in the central way or are only upon one of the bypaths leading to it. We have to throw away our props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.

In the Yoga of devotion, we must assume first that the supreme Existence is not an abstraction or a state of existence, but a conscious Being; secondly, that he meets us in the universe and is in some way immanent in it as well as its source, – otherwise, we should have to go out of cosmic life to meet him; thirdly, that he is capable of personal relations with us and must therefore not be incapable of personality; finally, that when we approach him by our human emotions, we receive a response in kind.

*Yoga of Bhakti is a matter of the heart and not of the intellect.* For even for the knowledge which comes on this way, we set out from the heart and not from the intelligence. The truth of the motives of the heart's devotion and their final arrival and in some sort of their disappearance into the supreme and unique self-existent motive of love, is therefore all that initially and essentially concerns us. We may hold, however, the truth of the one existence in this sense that all in Nature is the Divine even though God be more than all in Nature, and love becomes then a movement by which the Divine in Nature and man takes possession of and enjoys the delight of the universal and the supreme Divine. In any case, love has necessary a twofold fulfilment by its very nature, that by which the lover and the beloved enjoy their union in difference and all too that enhances the joy of various union, and that by which they through themselves into each other and become one Self.

knowledge or of works; but where they meet, is the beginning of its joy of fulfilment. Love it cannot miss, even if it does not start from it; for love is the crown of works and the flowering of knowledge.

*Sri Aurobindo (In the Arya, Vol. 4, No.10, 15 May 1918)*

## Shri M.P. Pandit—an Interview

Sukhendu Roy Chowdhury

(Continued from the previous issue)

*Q. Why is it necessary for people to stay under the shade of an ashram atmosphere? Is it not possible to do intense sadhana outside the ashram?*

A. Definitely, *sadhana* is also possible outside the ashram. Ashram is only a centre focussing on the working of the yogic principles. This is only a focus. The circumference has to be wider and wider and even here yoga is first individual and then collective. Merely staying in an ashram does not mean that one is practising *sadhana* or is progressing, just as staying outside does not mean that one is not progressing. It depends upon individual sincerity. Regarding collective *sadhana*, this ashram for instance has an advantage: an atmosphere is generated here which can inject some of the higher dynamisms. It is like going to a hill station or religious people going to a holy place. But *ashrams* are not a permanent solution. Each home must be turned into an *ashram*. *Ashram* is like a launching pad. It is necessary at one stage as a spiritual nucleus. Hundreds of centres have to come up to practise this yoga to bring about a change in our lives.

*Q. Was it your own decision to join Sri Aurobindo Ashram or was it a predestined affair? You possibly can at this stage of your life analyse this in a balanced manner.*

A. Apparently it was my own decision. But when I look back I see that from my childhood things moved



in such a way that I had to take a decision. It was my free will. I wanted to come much earlier than I did. My spiritual yearning had started before I had heard of the Mother and Sri Aurobindo. It was a turn of the soul. I had no control over it. So, both have operated.

*Q. Could you narrate a single incident that has reinforced your faith in the Mother as the Divine Mother?*

A. My faith in the divinity of the Mother was based not on her miraculous power: it was recognition. I saw her and I knew she was divine. She had a rare human side to come down to our level but it would be perplexing for many. One thing you must know for certain is that Sri Aurobindo and the Mother had not come to the earth under the compulsion of their karma but as a divine incarnation. They came with a definite purpose. But to say that they are the only Avatars is not true. Each Avatar creates the ground for the next Avatar.

*Q. It is seen that around a self-realised soul an ashram is organised, but no ashram could produce a self-realised soul—any comment?*

A. (Laughs) A self-realised being does not always announce itself. Unless he is so charged by the Divine, a self-realised person does not become public. So let me tell you, not only in ashrams but even outside there are today self-realised souls. They may not be called upon to become gurus or leaders. They are satisfied with being what they are. But an ashram is a most unlikely place for a self-realised soul to remain because of institutional factors—too closed a community to permit free evolution of the individual. A realised person is not

satisfied only with himself. He wants to light various lights, possibly silently. His intention is not occupying a post of power, but lighting other lamps. An ashram is not always the best place to get realisation. From many ashrams some have gone out, and because they went out they have done well; otherwise they would have become a part of the institution.

Here things are not like that because of the Mother's dynamic consciousness. I can participate in the collective life, or I can stay aloof. But how far we have progressed towards our goal is difficult to judge. I have been in the West and seen many ashrams. Almost all are busy with physical aspects of life. But definitely they have achieved a lot.

*Q. What is the meaning of life, not theoretically, but what you feel life is like?*

A. Life is a perpetual dynamic movement towards perfection. So each step, each happening is a step towards something else, to move on. Tomorrow you should do something more than what you have done today. That should be our motto. It is not moving in a circle but in a spiral way.



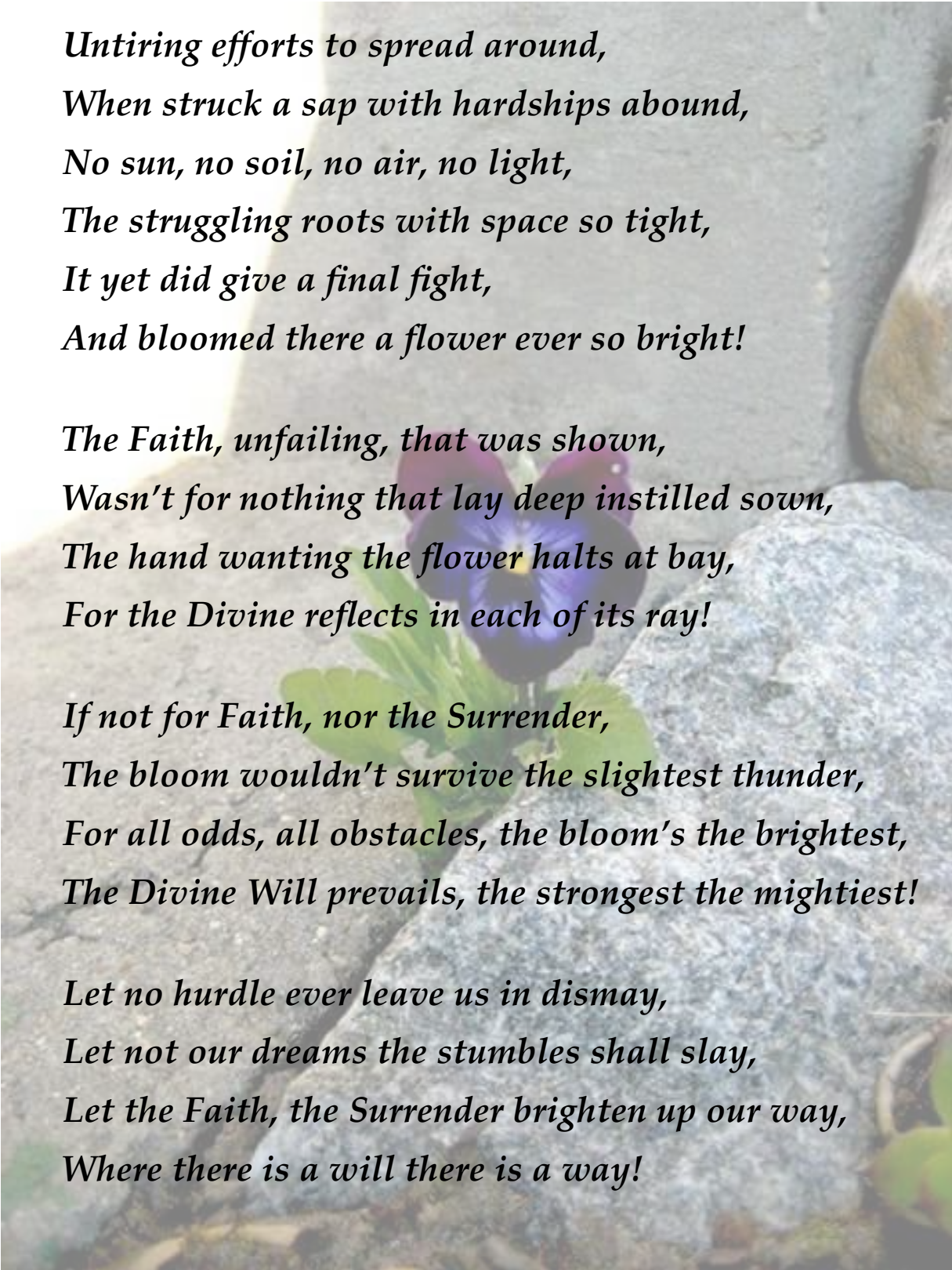
*Q. What is the reality behind birth and death?*

A. The belief that you would not die is a reflection of the soul's knowledge. Death is not the end but a renewal of life.

*(Reproduced from 'The Call Beyond' Volume 18, No. 2, 1993, pp. 15-18)*

## Where There is a Will There is a Way

Giti Tyagi



*Untiring efforts to spread around,  
When struck a sap with hardships abound,  
No sun, no soil, no air, no light,  
The struggling roots with space so tight,  
It yet did give a final fight,  
And bloomed there a flower ever so bright!*

*The Faith, unfailing, that was shown,  
Wasn't for nothing that lay deep instilled sown,  
The hand wanting the flower halts at bay,  
For the Divine reflects in each of its ray!*

*If not for Faith, nor the Surrender,  
The bloom wouldn't survive the slightest thunder,  
For all odds, all obstacles, the bloom's the brightest,  
The Divine Will prevails, the strongest the mightiest!*

*Let no hurdle ever leave us in dismay,  
Let not our dreams the stumbles shall slay,  
Let the Faith, the Surrender brighten up our way,  
Where there is a will there is a way!*



## Believe

As I look around I see the crumbling ruins of a proud civilization strewn like a vast heap of futility. And yet I shall not commit the grievous sin of losing faith in Man. I would rather look forward to the opening of a new chapter in his history after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice. Perhaps that dawn will come from this horizon, from the East where the sun rises. A day will come when unvanquished Man will retrace his path of conquest, despite all barriers, to win back his lost human heritage.

*Rabindranath Tagore*

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Source: <https://www.thebetterindia.com/11894/greatest-speeches-indians-most-inspirational/>

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## Questions & Answers

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

C says:

*I am struggling with issues in my relationships. I seem to be unable to vibe with people around me. I want to make myself more conscious of how and what to say to people at times and how to feel good in order to make others feel good too. I feel happiest when people I know are happy because of me. I want to do something for my soul and for others too. I want to make this life worthwhile without any bitterness attached to it.*

Being kind and compassionate is not synonymous with pleasing everybody. God loves all of us, and yet so many people are not pleased with God. They think He is unfair, He is indifferent to their misery, and His world is imperfect. If even God cannot please everybody, how can we? Calculating what would please others, manipulating our words to suit others, is a well-intentioned but exhausting exercise doomed for failure.



Having said what we cannot and should not do, here is what we can and should do. Work on your own transformation so that you are more and more in tune with your soul. Then all your thoughts, words and deeds will be spontaneously driven by love for others. You may love all, but you will not be able to express this love for all. Love is expressed best by giving what you have to those who need it. What you have is not what others may need. You may not always know what others need, but when you give what they need, you will experience the joy of giving, and they will experience the joy of receiving love. Both giving and receiving love are a source of joy, and make life meaningful.

Wayne Dyer, a spiritual teacher, used to say that you cannot get apple juice if you squeeze an orange. It has at least three lessons. *First*, if you are an orange, you can give others only orange juice. You cannot please those who want apple juice. *Second*, if you work on yourself and transform yourself into an apple, providing apple juice to others will come naturally to you. But now you cannot please those who want orange juice. So, whether you are an orange or an apple, you cannot please everybody. *Third*, be yourself; and keep working on yourself so that you are a better you. Then, what others get from you will automatically be better. But still it will not ensure that everybody will be pleased with you.

What does transformation mean? Transformation means becoming better than we are. Transformation is a lifelong journey because there is always scope for becoming better, no matter how good we are. How do we know the type of changes that will make us better? Luckily we have a reference point that tells us what the ideal is. The reference point is our soul, which has a dynamic aspect, the psychic being. Listen to the psychic being while making choices in life. We not only get joy and lasting mental peace every time we act on that inner voice, it also gradually transforms the mind. Finally we can reach a point where we are constantly aware of the psychic being, and can organize our entire life around it because the mind also speaks in the same language as the psychic being. In the language of the *Gita*, we are able to do what Krishna tells Arjuna to do: *manmanaa bhava* (be My-minded). Our mind is perfectly in tune with the Krishna within, the psychic being. Our mind has no negativity or weakness anymore; it is filled with only the Love, Light and Power of Krishna. That is yoga (*yuja*, union), or union with the Divine.

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*Please see also the related editorial 'The Triple Transformation' on page 4*

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## Feedback and Appreciations

### *Support for 'Acres for Auroville' (A4A)*

*Auroville, the international township near Puducherry, which the Mother wanted to be a unique place which no country could call its own, was established with Her blessings on 28 February 1968. On 28 February 2018, this unique experiment completed 50 years. The township is expanding, and for its expansion needs more land in its surroundings. As part of our contribution to celebrating the Mother's dream, Tara Didi collected at Sri Aurobindo Ashram – Delhi Branch donations which she carried personally to Auroville*



*Bonfire Meditation at Auroville*

To: all the donors

Dear Friend,

Namaste, with warm greetings from the 'Acres for Auroville' (A4A) land campaign!

'Acres for Auroville' is thankful to you for your responding to the appeal of Tara-didi of the Sri Aurobindo Ashram – Delhi Branch and contributing generously towards securing Auroville's unified future by securing the remaining land. This is all the more relevant as Auroville is celebrating her 50th birthday – a golden jubilee. The cause we are working for will surely prosper with new friends like you. Your support and encouragement are precious!

Speaking about the A4A campaign, the first three years of the campaign (15th August 2014 to 15th August 2017) were encouraging successes. Friends like you contributed wholeheartedly and this has enabled us to secure 48 plots of varying sizes in the planned Master Plan area of Auroville.

We are also pleased to inform you that you can follow the progress of the A4A campaign, as well as your donation history, with the following username and password on our website at <http://land.auroville.org/login/>

As a token of our appreciation, we are pleased to attach here:

- 1: A Certificate of Recognition
- 2: Our commemorative 2018 New Year's card
- 3: The Auroville Charter Card with The Mother's photo
4. A photograph of the 28th February Dawn Ceremony

With our warm appreciation and in the hope that we will have the pleasure and encouragement of your continuing interest and association,

In solidarity for the City of Progressive Dawn,

Aryadeep and Mandakini  
On behalf of "Acres for Auroville"  
(in an e-mail dated 17 April 2018)



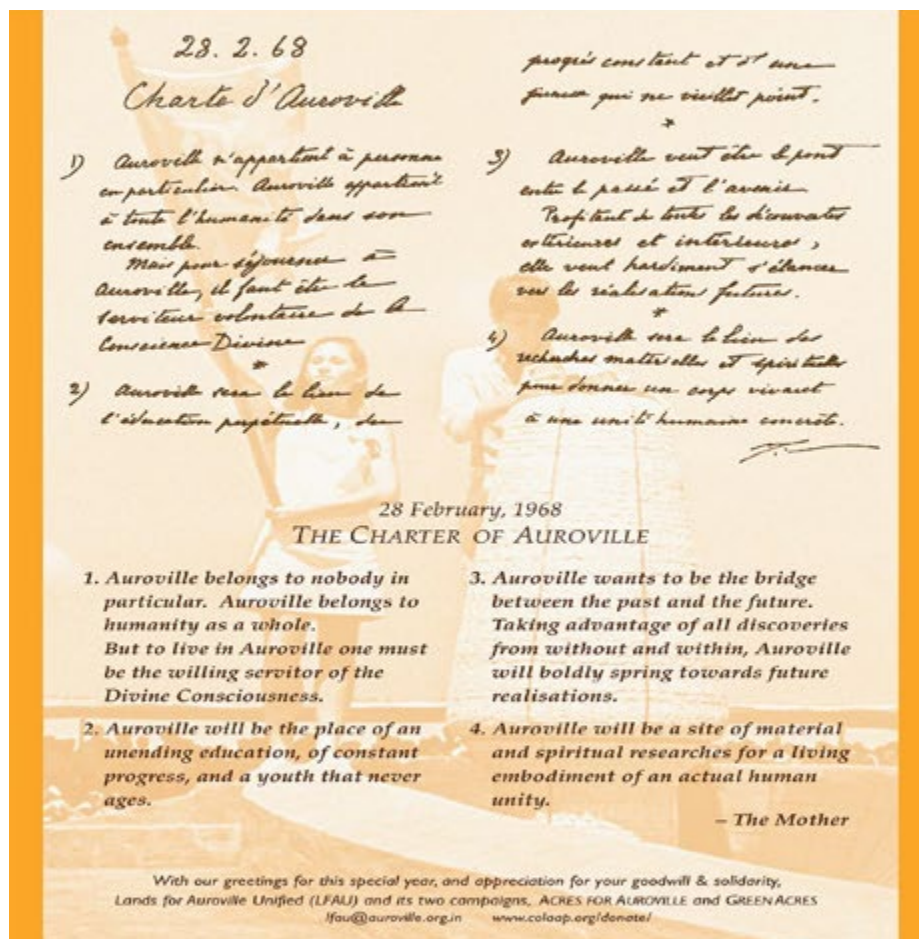
Dear Tara,

We are all so very thankful for this wonderful support - 89 donations making over Rs. 26 lakhs for the land!! I had such a warm feeling when I looked at the A4A accounts - name after name of donations and devotion for Them.

Yesterday Jothi sent this email to the donors, and you must have received your email too!

With love, At Their Feet,

Mandakini



Commemorative New Year Card



## Feedback from Visitors



Dear Tara Didi,

Warm greetings from Chennai.

Reached back safely by Her grace. I just wanted to express my heartfelt gratitude for the loveliest moments of my life spent at the Delhi Ashram this week. Thank you so much. It has been an aspiration for some time after having heard from Paras about the aura of the Ashram which Chachaji had founded with The Divine Mother. It is my good fortune to have met you. Thank you so much once again for every single memorable moment which I would cherish throughout my life. The Mother's carpet which you blessed us with is a treasure since I had longed to have something 'touched' by Maa and it was sooooo awesome to receive it from you. The moments spent in Shramdhan at the Shrine early in the morning with the mataji in charge of it and Chhavi have made me realise the meditation done through Karma Yoga and the people who work behind the scene to ensure that the devotees who come to consecrate receive the Grace in a serene environment.

Kavitha  
(in an e-mail dated 12 April 2018)



Well, Anju- what can I say? I fell in love with you, and Madhuban, and all of my Sri Aurobindo's and the Mother's family. Looking forward to spending more time in Madhuban and with the community in Ramgarh,

Saraswati (Markus)  
(in an e-mail dated 24 April 2018)

## Feedback on the Story 'Why Savita Did Not Swim'

*'Why Savita Did Not Swim' is a children's story by Dr. Ramesh Bijlani about the harmful effects of mouth breathing. 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](mailto:callbeyond@aurobindoonline.in)*



Another great story by Dr. Bijlani. Enjoyed reading it. Will read it to my daughters later today.

We really enjoy these stories and they make a very strong impact on the girls.

Nitin Gupta

(in an e-mail dated 13 April 2018)

Thank you for sharing this story with us. Our daughter also breathes through her mouth. The story has made us aware of the problems that may arise and we have started taking the necessary steps already. Moreover, after reading the story our daughter is enthusiastically doing the breathing exercises.

Ashish

(in an e-mail dated 16 April 2018)

It has been a pleasure to read and share this story! We found the story quite relevant to our situation. It teaches us an important part of growing up. Although 'Mouth Breathing' may appear to be a minor problem, but if a child's throat is sensitive, it can adversely impact their health in the long run.

This story helps us to re-affirm the fact with our kids that breathing through the nose is so so important. The illustrations help to imbibe the fact more deeply.

Poonam Nanda

(in an e-mail dated 25 April 2018)



### Feedback on the course: 'Decision Making Based on Self-Discovery' for IIT students

I wanted to let you know how much your spiritual knowledge has meant to me. You have shown me new depths of understanding and wisdom. I was struggling with some doubts and uncertainties, for which you have shown me the way. From your lectures, I have realized the value of the voice of the soul over emotions or mind. Now I will always remember that "all life is yoga".

Supriya Gupta

This course was the best experience in my life. It helped me transform into an individual who has a better understanding of self and is better at taking decisions and understanding the way life works.

Shashwat

I learnt from the course how to manage yourself in stressful moments by changing our own perspective. I understood the purpose of life which is somewhat different from materialistic goals.

Ayush Jain

The course helps in realizing more of ourselves and uniting us as a whole.

Siddharth Rao Gautam



I learnt how to change my attitude and be calm. Now I am able to concentrate better.

Sajan Kumar

## Upcoming Events

### *SAES Meeting, 17 July 2018, 5 pm*

The next Annual General Meeting of the Sri Aurobindo Education Society will be held on **Tuesday, 17 July 2018 at 5 pm** in the 'Hall of Grace' in The Mother's International School. The entry to the Hall of Grace is from Sri Aurobindo Marg (Gate no. 3). All the members of the Society are requested to please attend.

#### AGENDA

1. To confirm the minutes of the Annual General Meeting held on 22 July 2017.
  2. To consider and adopt the Report of the Activities of the Society for the financial year 2017-2018.
  3. To receive, consider and pass the audited accounts of the Society for the financial year 2017-2018.
  4. To elect four members of the Executive Committee as per rule 11 of the Rules and Regulations of the Society
- . The Executive Committee of the Sri Aurobindo Education Society has four members elected for a period of three years by the General Body of the Society. Life members of the Society are requested



to send the nomination of a life member of the Sri Aurobindo Education Society duly proposed and seconded by two life members of the Society to the Returning Officer (Secretary) latest by 1 July 2018, enclosing the brief Bio-Data of the candidate. The nominee may withdraw his/her candidature within three days of submission of the nomination paper. The Returning Officer (Secretary) will, after scrutiny of the nomination papers, conduct an election, if necessary, during the Annual General Meeting.

5. To appoint auditors for the financial year 2018-2019 and to fix their remuneration.

6. Any other matter with the permission of the Chair.

Thanking you,

Sincerely yours,

Ashok K. Acharya

Secretary

Sri Aurobindo Education Society

*Creative outlets for the children during the  
summer vacation*

TANA BANA, annual *Music and Art* workshop, by  
Premsheela and Kamlesh, for 7-12 year olds.

17-31 May 2018, 4 pm - 6.30 pm.

For Registration, please contact the Ashram Reception,  
Sri Aurobindo Ashram – Delhi Branch, 011-2656-7863  
(entry through Gate no. 6, opposite Sarvodaya Enclave).

For enquiries, please send an e-mail to [contact@  
aurobindoonline.in](mailto:contact@aurobindoonline.in) or call Premsheela 9654877198.

MYTHOLOGY FOR KIDS, an new activity, by Shubhra  
Maheshwari, for 3-16 year olds.

Mythological Stories through puppets, paintings and  
colourful worksheets, Group plays and enactments,  
Musical rendering of shlokas and bhajans.

18-29 June 2018, 4 pm - 6 pm.

For Registration, please contact the Ashram Reception,  
Sri Aurobindo Ashram – Delhi Branch, 011-2656-7863  
(entry through Gate no. 6, opposite Sarvodaya Enclave).

For enquiries, please send an e-mail to [contact@  
aurobindoonline.in](mailto:contact@aurobindoonline.in) or [shubhrahul@gmail.com](mailto:shubhrahul@gmail.com).

## Contact us

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

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

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

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

If you subscribe either to *Realization*, or to *The Call Beyond*, you will start receiving, month after month, both the magazines.

For information about Sri Aurobindo Ashram – Delhi Branch

Please visit the website [www.sriarobindoashram.net](http://www.sriarobindoashram.net)

For information about Auro-Mira Service Society and the Kechla project

Please visit the website [www.auromira.in](http://www.auromira.in)

## Feedback

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

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Sri Aurobindo Ashram – Delhi Branch

Sri Aurobindo Marg

New Delhi 110 016

[contact@arobindoonline.in](mailto:contact@arobindoonline.in)

**91-11-2656-7863**