

THE CALL BEYOND

VOLUME 44 NO.7

15 JULY 2019



*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)*



An Online Publication of
SRI AUROBINDO ASHRAM - DELHI BRANCH
www.sriaurobindoashram.net

Highlights

- *Death: Certain, But Certainly Not the End ... Page 4*
- *Eat Well, Flexi Bill ... Page 14*

Contents

editorial

- *Death: Certain, But Certainly Not the End 4*

article

- *Blacky and Browny... epitome of 'unconditional love' . . 6*

hundred years ago

- *The Synthesis of Yoga 10*

words of the Mother

- *Give up Desire. 12*

twenty five years ago

- *The Stone 13*

inspiration

- *Eat Well, Flexi Bill 14*

poetry

- *Curiosity. 15*

may i help you

- *Dealing with Emotions 17*

readers write

- *We Love to Hear from You 18*

appreciations

- *Feedback & Encouraging Words 19*

notice board

- *Contact us 24*



Death: Certain, But Certainly Not the End

One must never wish for death.

One must never will to die.

One must never be afraid of death.

And in all circumstances

one must will to exceed oneself.

The Mother

Abhinivesha, or clinging to life, has been listed by Patanjali as one of the major sources of stress. There is a universal fear of change. Since death is the biggest change we will experience, and the one change we are sure to experience, fear of death is also universal, or at least almost so. It is fear of death that makes us cling to life. However, like the other sources of stress, *abhinivesha* is also rooted in ignorance of the basic truths of existence. The ignorance makes us consider our existence in the present form to be so real that we get attached to it. We cling to the form so badly that we wish it to continue indefinitely. But our body embodies the soul, which is the true reality. The soul is immortal, and our present body is just one of the bodies that would embody it over the course of time. That is why the *Bhagavad Gita* has compared death to a change of clothes: “The embodied soul casts away old and takes up new bodies as a man changes worn-out garments for new” (2:22). One reason for which fear of death seems justified is that we feel we have so many responsibilities. A man of forty, who is the only breadwinner of the family, and who has a few school-going children may fear death because he is afraid what would happen to his children if he dies. The spiritual reality is that

the responsibility of looking after his children is ultimately that of the Divine. He has only been appointed by the Divine as the instrument for carrying out the responsibility. If the Divine wills that he continue as the instrument, It will also ensure that he stays alive till his children are grown up and settled. If not, the Divine has no shortage of instruments, and another, and may be better, instrument will be appointed to take care of the children. With this faith, he will shoulder the responsibility gladly till he is alive, but he will not be afraid of death. A parable illustrates this point in a humorous way. Once upon a time, a person was traveling in a train. While sitting in the train, he was carrying his suitcase on his head. The other passengers started laughing, and asked him why he was not putting the suitcase down. He replied, "The poor train is carrying so much load. Let me help it a bit by carrying at least my own suitcase". We also sometimes behave like the person in the train when we take our responsibilities too seriously. Whether we put the suitcase down, or carry it on our head, it is ultimately the train which has to carry it. Whether we feel weighed down by our responsibilities, or carry them lightly, it is ultimately the Divine who is shouldering them.

Death is a passage, not the goal of our walk:

Some ancient deep impulsion labours on:

Our souls are dragged as with a hidden leash,

Carried from birth to birth, from world to world,

Our acts prolong after the body's fall

The old perpetual journey without pause.

Sri Aurobindo ('Savitri', Book 2, Canto 6, p. 197)

Blacky and Brownny... epitome of 'unconditional love'

Reena Sen

Blacky and Brownny are two street dogs whom I met outside my husband Manu's office. I had heard about them from him but it was my experience with them that still continues to amaze me.

These two dogs are sort of unofficial watchdogs with the security personnel manning the entrance of the office where Manu works. So one day when he tried to enter the premises in the absence of the security personnel, these two made sure that he would not be able to enter the gate till the security guards returned. No, they did not bark or bite or do anything to harm him; they simply made sure that he was engaged in petting them by literally putting up their paws onto his chest, with wagging tails. My husband came home that night with the tale of this intelligent twosome.

Next day, my husband took along some eatables for them. Of course he was in love with their ingenious way of stalling his entry into his own office! The twosome simply refused to eat anything and again made sure that they got enough cuddling and petting from him for people to start believing that they must be his pets.

The favourite place of sleeping for Blacky is the sofa designated for guests, which she forfeits with a look that would make any human being feel pretty bad about dislodging a queen from her royal throne! Her second best choice is the air conditioned workplace. It appears that Blacky is more

vibrant and involved in things around her than Brownny who is more of the silent, sensitive and diplomat kind. So on and off I kept on hearing various anecdotes about their antics from my husband and then came the moment of absolute surprise for me.

It was the festive season and my husband was working. So in the evening me and my mom were scheduled to pick him up from his office on our way home from the puja pandal. Once we reached there, I got out of the car, intimated him about our arrival and started to walk around since this was my first visit to his office.

Suddenly I saw one black dog making its way towards me with a grin on its face and a wagging tail. You guessed it right - it was Blacky. I was nowhere near the gate. Till date I don't know how she recognised me or why she came towards me on her own. I love animals - that's no secret. But in this particular case, I had not even noticed that she was there. I will never forget the expression in her eyes - full of love and laughter, as if we were long lost friends who were getting reunited. As soon as she saw an answering grin on my face, she simply ran up to me, putting her front paws on my chest, trying her level best to lick me anywhere and everywhere; it felt like a warm homecoming to me. I can recall very few occasions in my life where human beings have given me such genuine, warm and unconditional love or made me feel so welcome.

Following her closely and watching me with eager and soulful eyes was her partner Brownny. He did not immediately come up to me but waited patiently for Blacky to shower her exuberance on me. It wagged its tail, a little

less vigorously than Blacky but with such a soulful look in its liquid brown eyes that my immediate reaction was to nod my head towards him. That was enough to start an avalanche of affection from him too. Brownny is bigger than Blacky, and heavier too. He simply came forward, nudged his nose in-between me and Blacky for his share of petting. Once he realised that Blacky had no intentions of letting him get in between, he went over to the other side and stood up with his front two paws on my chest! I realised that if I did not want to land up on my back on the road, I had better do something about my position! So all three of us shifted to the pavement near the road to continue our non verbal conversation.

For the next few minutes, all three of us were deeply engaged in simply sharing our love for each other. Blacky wanted to have all the attention whereas Brownny was sure that such a proposition was not fair. So on one hand I had Blacky licking my hands, my face and my feet to make sure that she had the maximum attention and on the other hand, Brownny would simply nudge his wet nose under my elbow to get his share of love and petting. What was amazing was the way both of them would look up at me. I can still feel that choking sensation of the emotions that I had experienced and those tears of absolute bliss and homecoming that I had felt at that moment. The unconditional love that these two bestowed upon me was amazing.

Once Manu arrived on the scene, Blacky continued to stay with me unabashedly. But we discovered that Brownny was quite a diplomat! He immediately looked pretty concerned about what my husband would think about their display of affection towards me. He moved towards him with a

look of trepidation and an expression which seemed to say that his loyalty towards him was in no way compromised. Once he petted him and said that it was alright with him, Brownny waited for a few more seconds before coming back to me for more petting! It was amazing the way these two dogs can communicate with their eyes. They understand what we are saying in words or through our silence and respond immediately to that...

I have gone to meet my husband a couple of times after that day, sometimes with a reason and sometimes just for meeting those two loving creatures! Each time I have come back with so much of unconditional love and affection which I cannot describe and limit in words. It's an experience, which I hope, I shall continue to have with them for a long long time.

I could not lie anymore,

so I started to call my dog 'God'.

First he looked confused,

then he started smiling, then he even danced.

I kept at it, now he doesn't even bite,

I am wondering if this might work on people.

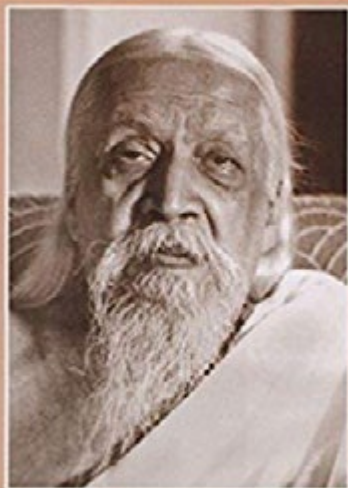
— Sant Tukaram, Translated by Daniel Ladinsky

(Daniel Ladinsky (2002), *Love Poems from God*, Penguin, ISBN 978-0142196120, page 333)

The Synthesis of Yoga

The Liberation of the Spirit

The Synthesis of Yoga



Sri Aurobindo

The purification of the mental being and the psychic prana prepares the ground for a spiritual liberation. *Suddhi is the condition for mukti.* All purification is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions: purification from desire brings the freedom of the psychic prana, purification from wrong emotions and troubling reactions the freedom of the heart, purification from the obscuring limited thought of the sense mind the freedom of the intelligence, purification from mere intellectuality the freedom of gnosis. But all this is an instrumental liberation. The freedom of the soul, *mukti*, is of a larger and more essential character; it is an opening out of mortal limitation into the illimitable mortality of the Spirit.

Liberation is a throwing off of all nature, a silent state of pure being, a nirvana or extinction, a dissolution of the natural existence into some definable Absolute, *moksha*. *The idea of liberation, mukti, implies always two things, a rejection and an assumption, a negative and a positive side; the negative movement* of freedom is a liberation from the principal bonds, the master knots of the lower soul nature, *the positive side* an opening or growth into the higher spiritual existence. But what are these master-knots; *they are four*, desire, ego, the dualities and the three gunas of Nature; for to be desireless,

ego-less, equal of mind and soul and spirit and *nistraigunya*, is in the idea of the Gita to be free, *mukta*.

The way proposed for the integral Yoga is a lifting up and surrender of the whole being to him, by which not only do we become one with him in our spiritual existence, but dwell too in him and he in us, so that the whole nature is full of his presence and changed into the divine nature; we become one spirit and consciousness and life and substance with the Divine and at the same time we live and move in and have a various joy of that oneness. This integral liberation from the ego into the divine spirit and nature can only be relatively complete on our present level, but it begins to become absolute as we open to and mount into the gnosis. This is the liberated perfection.

The liberation from ego, the liberation from desire together found the central spiritual freedom. The sense, the idea, the experience that I am separately self-existent being in the universe, and the forming of consciousness and force of being into the mould of that experience are the root of all suffering, ignorance and evil. ...All the trouble and suffering of the soul proceeds from this wrong egoistic and separative way of existence.

To cast away the chain of ego and go back to free self, immortal spiritual being is the soul's return to its own eternal divinity.

The will to the imperfect separative being, that wrong Tapas which makes the soul in Nature attempt to individualise itself, to individualise its being, consciousness, force of being, delight of existence in a separative sense, to have these things as its own, in its own right, and not in the right of God and of the universal oneness, is that which brings about this wrong turn and creates the ego. To turn from this original desire

is therefore essential, to get back to the will without desire whose whole enjoyment of being and whole will in being is that of a free universal and unifying Ananda. **These two things are one, liberation from the will that is of the nature of desire and liberation from the ego, and the oneness which is brought about by the happy loss of the will of desire and the ego, is the essence of Mukti.**

Sri Aurobindo (In the Arya, Vol. 5, No.12, 15 July 1919)

Give up Desire

The Buddha has said that there is a greater joy in overcoming a desire than in satisfying it. It is an experience everybody can have and one that is truly very interesting, very interesting....

There is a kind of inner communion with the psychic being which takes place when one willingly gives up a desire, and because of this one feels a much greater joy than if he had satisfied his desire. Besides, most usually, almost without exception, when one satisfies a desire it always leaves a kind of bitter taste somewhere.

There is not one satisfied desire which does not give a kind of bitterness; as when one has eaten too sugary a sweet it fills your mouth with bitterness. It is like that. You must try sincerely. Naturally you must not pretend to give up desire and keep it in a corner, because then one becomes very unhappy. You must do it sincerely.

The Mother ('Great Adventure', p. 18)

The Stone

Shyam Kumari

*A God-child passed a heap of stones
And kicked up one for fun again and again.
Sometimes the stone soared in high air,
At other moments it crashed back on the harsh road.
Thus were rounded some of the jagged lines.*

*The child was fascinated with his new toy.
He would not let it rest. When it fell
In some natural drain or roadside rut,
Repeatedly he picked and tossed it up.
Sometimes people passed the mountainous heap
Of which the stone had been a part,
Its comrades cried, "What bad luck!
Our brother's life is a series of kicks and thuds."*

*Their mocking commiseration made the stone
Bemoan its fate, though inwardly it was glad,
Breath-taking were those ascending curves,
Engrossing the enigmatic falls.
It mattered not how much these galled.*

*So the child's pleasure grew ever greater.
The stone started glowing with an inner urge
And soared higher with and upward flame,
Till one day the child stooped to pick up*

*This humble companion of his aeonic game
To find a diamond effulgent with golden rays,
Lovingly he placed it in his crown
And walked content on his eternal ways.*

Reproduced from *The Call Beyond*, Vol. 19, No. 4, p. 32, 1994

Eat Well, Flexi Bill

Along the Alappuzha-Cherthala National Highway near Pathirapally in Kerala, there is a restaurant 'Janakeeya Bhakshanasala' (The People's Restaurant) where anybody can go, eat as much as he wants, and while leaving drop in a box as much money as he likes. For those who cannot pay, money does not come between them and the meal. A person can have the food and simply leave without paying anything. The restaurant can feed up to 2000 persons in a day, is well-equipped, and has a 2.5-acre organic farm adjacent to it. The farm, besides meeting the in-house demands of the restaurant, also sells vegetables.

For the original story, written for 'The Better India' by Lekshmi Priya S, you may visit the following link:

https://www.thebetterindia.com/133163/free-food-janakeeya-bhakshanashala-kerala-hotel-pathirapally/?utm_source=onesignal&utm_medium=pushnotif&utm_campaign=pushnotif&utm_content=pushnotif

How wonderful it is that nobody need wait a single moment before starting to improve the world.

-Anne Frank

Curiosity

Tara Chazot

*A curiosity rises in,
Every time I hear a Noise.
A curiosity rises in me,
When my soul travels
Through a country with
Strange creatures staring at me.
My soul lives in curiosity.
Every time my soul comes back,
A curiosity rises in me,
Just like my soul.*



Very often Tara would appear to be absorbed in her daydreams. I would have to call her name out several times before she responded. When I found the above poem, I realised that her soul would be travelling to distant realms, what we call astral travel. It is incredible that Tara knew of the concept of the soul from a very young age, even though we never used this word in our conversations at home. I am fascinated with her use of the word 'rise'. This reminds me of Maya Angelou's poem 'And still I rise.'

This poem is by a little girl, Tara Chazot (2001-2014). The poem is followed by comments by her mother, Anju Musafir-Chazot. Tara seems to be one of those highly evolved beings who do not have to suffer the hardships of a long life in this difficult world. It is enough for them to make a brief appearance, stimulate the spiritual growth of their parents, and return to the Source.

Excerpts from:

Still I Rise

Maya Angelou

*You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.*

*Did you want to see me broken?
Bowed head and lowered eyes?
Shoulders falling down like teardrops,
Weakened by my soulful cries?*

*Out of the huts of history's shame
I rise
Up from a past that's rooted in pain
I rise
I'm a black ocean, leaping and wide,
Welling and swelling I bear in the tide.*

*Leaving behind nights of terror and fear
I rise
Into a daybreak that's wondrously clear
I rise
Bringing the gifts that my ancestors gave,
I am the dream and the hope of the slave.
I rise, I rise, I rise.*

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.

Dealing with Emotions

The question V has is:

I have an emotional reaction to everything that happens around me or anything that is said to me. I immediately feel very bad when someone is saying wrong to me; I even start crying. Due to this, I suffer many times in my personal as well as professional life. How can I change myself or how I can deal with my emotions.

Answer:

There are two aspects to your question.

- 1.You are very sensitive. Instead of changing yourself, use this sensitivity positively by being sensitive to the suffering of others.
- 2.You care too much about what others think of you. For that, be more inwardly defined. You cannot please everybody, and therefore, some people will continue to criticize you. But you do not have to please everybody. However, use the criticism that seems valid for improving yourself, and ignore the criticism that is inappropriate. Valid criticism offers you a mirror. You would at once see in it a weakness that you have. Work on that weakness by resolving to overcome it, by replacing it with its opposite. For example, replace

a sense of insecurity with trust in the working of Nature which always works for the larger good. Replace a sense of incapacity or inadequacy with true recognition of your worth. Instead of looking at what you cannot do, look at what all you can do. Nobody can do everything, and nobody has to. That will help you love yourself unconditionally. What you can do is enough to give a lot to the society, and to live a fulfilling life – the two go hand and hand.



We Love to Hear from You

It is indeed gratifying to receive the magazine. I want to express my gratitude to be a part of the Sri Aurobindo family.

Jasmita Gulati
(in an e-mail dated 16 June 2019)

I'm so happy to receive this monthly magazine, thanks a lot.

Sandra Daniela Bogado
from Chaco, Argentina
(in an e-mail dated 17 June 2019)

Feedback & Encouraging Words

Feedback on the Course on Teaching Yoga, Aug-Dec 2018



The course gave me what I was seeking, but was not aware exactly what it was. The Theory classes on Yoga and Spirituality were a medium to get answers to many questions sprouting in day to day life. Some answers one finds within, some are

buried and stay unanswered but some boomerang and don't let one in peace. The quest is never ending but the search has to begin somewhere. For me, these theory classes were that beginning. These classes were not only informative and insightful but also calming and reaffirming.

Sir, your patience to address each one's unending quest with a sweet smile and humility always encouraged me to go ahead and ask whatever I wanted to. The other theory classes taken by Ms. Puneeta Puri were extremely good and relevant. She made theory relatable, practical and rational and of course spiritual.

The Theory classes on Anatomy and Physiology were of great interest. When the classes started I realised that the human body is complex, it is dynamic and in a few classes it would not be understood properly by me. Nonetheless, many common myths were busted and many common lifestyle diseases understood, which was most needed.

The Practical classes were one aspect which I was looking forward to, to resume long abandoned yogasana practice. Having resumed after such a long break I was apprehensive about my ability but Ms. Monika Srivastava was not only helpful but very considerate

about limitations of each and every student. She always motivated us all to perform asanas, even if some of us found them difficult, and by the end of the course each one slowly and steadily managed to do them successfully. The classes held by visiting faculty (Ms. Monica Tyagi, Ms. Monica Chand and Ms. Bhavna Yadav) were very informative and insightful. Many techniques and tips were very helpful to enrich the whole experience of yogasana practice.

Mahima C. Shroff

The course was my first point of contact with the physical practices of yoga. I now realise, more infallibly, potently, that yoga has been part of my life, my being, since, well, always. I like to think I have had a yogic attitude and outlook, which has been made pronounced (as the awareness of it).

There is a realization, now, that the space provided was an extremely gentle, giving, and competent one. I say this emphatically as an instrument of the changes I see and feel in myself. However inadvertent they may be, it is charmingly and (even) surprisingly personalized. I understand it's a graded process, an ongoing process, which I take forward with the faith that I will continue to receive even after the course. The qualities of peace, humility, generosity – to have had access to this level of knowledge as well – I do not intend to take it for granted – I am truly grateful and thankful for everything.

Geetika Oberoi

The Certificate Course on Teaching Yoga was a life changing course for me. I feel more confident in expressing my thoughts. I am consciously trying to change my lifestyle and look into the positive aspect of different situations.

Madhumita Patel

The same Course on Teaching Yoga will start this year on 7 August 2019. Those interested may ask for the Application Form and other details by sending an e-mail to srimayog@gmail.com. The last date for applying is 31 July 2019.

Feedback on Madhuban



Dear Anju Didi,

Thank you for giving us the opportunity to be at Madhuban. In our travel forays till date, all three of us unanimously feel this has been one of the best. It has opened a new window and hopefully a new direction in our lives. Hope with The Mother's grace, we can make more frequent visits.

Amrita Dasgupta
(in an e-mail dated 17 June 2019)

Feedback from Brazil



Hello dear Taradidi,

I am sending you some pictures of Satsangh with Premsheela here in Brazil. In Rio de Janeiro we went through different cities. Many people are touched by Mother and Sri Aurobindo presence, it was an amazing grace passing this time with Premsheela. One of these people, Maurício, told us: “I never would like to go to India before, but now I feel the call.”

In every satsangh we talk about Sri Aurobindo Ashram – Delhi Branch and the blessing of being part of this family!!!

We feel so happy and can feel the presence of you all in our heart, a big hug on your big heart!!!

With Love,

Iccha (Leandro Argon)
(in an e-mail dated 28 June 2019)

Feedback from Sardar Patel Vidyalyaya



Dear Dr. Bijlani,

On behalf of the Vidyalyaya Pariwar, we wish to express our appreciation to you for conducting the workshop on, "Good Health through Yoga and Healthy Eating (Educational Perspective)" for our junior and senior school teachers on 28 June 2019. The session helped us to take a journey within, helped us introspect and most importantly recognise our inner voice.

I thank you once again for sharing your time and expertise with us.

We look forward to your cooperation in organizing such events (Yoga and Healthy Eating) in our Vidyalyaya in future.

Anuradha Joshi

Principal

Sardar Patel Vidyalyaya

(in an e-mail dated 5 July 2019)

Contact us

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

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@aurobindoonline.in

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

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

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

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

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

Our website: www.sriaurobindoashram.net

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

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

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

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

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

The Call Beyond is a publication of
Sri Aurobindo Ashram – Delhi Branch
Sri Aurobindo Marg
New Delhi 110 016

contact@aurobindoonline.in

91-11-2656-7863