

The Call Beyond





Highlights

From Hierarchies to Partnerships Page 4

What is Yoga? Page 10

Do the Good Die Young? Page 14



An Online Publication of
SRI AUROBINDO ASHRAM - DELHI BRANCH

Contents

Editorial

- *From Hierarchies to Partnerships* 4

Article

- *Pain is Inevitable, Suffering is Optional.* 6

Words of the Mother

- *Sincerity* 9

Words of the Master

- *What is Yoga* 10

Twenty-five years ago

- *Are You Radioactive?* 11

Humour

- *One Day, We Will All Depart* 12

Kidspeak

- *Spiritual Life, as Seen by a Nine-year Old* 13

May I Help You

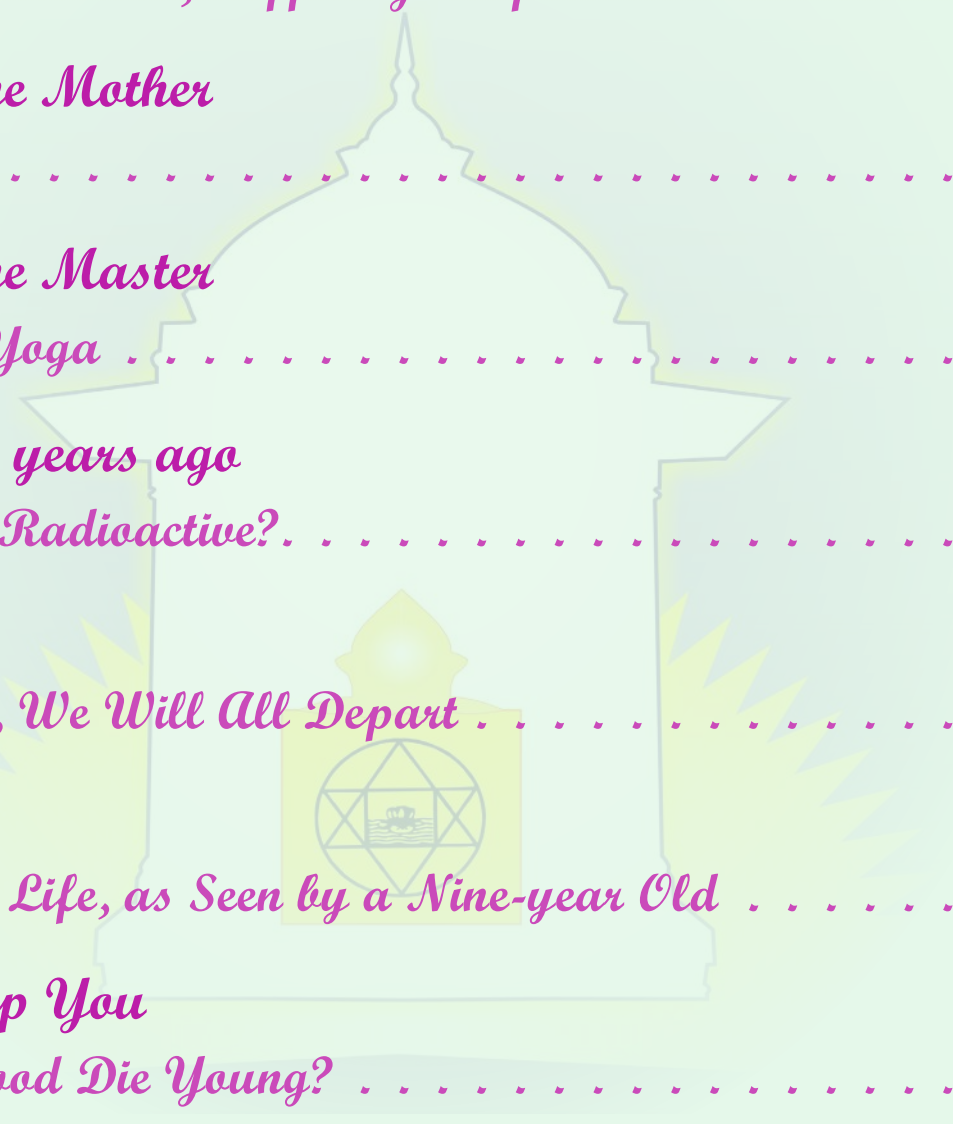
- *Do the Good Die Young?* 14

Appreciations

- *Feedback and Encouraging Words* 16

Notice Board

- *Contact us* 17





From Hierarchies to Partnerships

We are all familiar with the nine-to-five work ethic, in which reaching the work place a few minutes before time, leaving a few minutes after working hours, and being available ‘on the seat’ throughout the day are unquestioned ideals. These ideals do have a place in certain duties, but the digital revolution has meant that many such duties have been automated. For example, we do not need that many persons available ‘on their seats’ in banks and post offices and at railway stations to say “May I help you,” as soon as a customer comes to the counter. However, habits die hard. Therefore, the nine-to-five work culture continues to persist in organizations even when it is irrelevant. On the other hand, the most talented and productive employees, who also tend to select the work that they are passionate about and are hence self-motivated, have started demanding greater freedom, flexibility and respect at the work place. The result is that when such employees feel overworked and find the atmosphere oppressive, the best ones quit jobs to be on their own. The career options have grown so much in volume and variety that these competent and creative individuals are generally able to match their passion with work that would lead to some products, services or solutions that the society needs. The infrastructure and investment needed are also within their reach because much of the work can be done online from home. The number of free-lancers has been growing at an exponential rate, especially during the last two years because for many free-lancing became a necessity imposed by layoffs during the covid pandemic.

Nothing can be better than combining what one enjoys doing with making a living while working under conditions of total freedom to regulate the conditions and the quantum of one’s work. However, life is never hundred percent. Two consequences of this apparently picture-perfect life have once again led to the rediscovery of our interdependence. First, the person feels lonely.



This has led to the emergence of ‘communities’ of those engaged in similar work. Members of communities who share passions and interests provide one another meaningful company and stimuli for personal and professional growth. Second, the person realises his limitations. He starts looking for those with complementary skills. The result is a collaboration, a partnership. In such associations, nobody works under anybody; they just work with one another.

What does the trend towards replacement of hierarchies by communities and collaborations mean in light of the futuristic vision of Sri Aurobindo and the Mother? Communities and collaborations imply a sense of oneness and equality, which reflect a higher level of consciousness than the hierarchies that are on their way out. On one hand, people working together as equals may be considered products of recent evolution of consciousness. On the other hand, harmonious and mutually uplifting partnerships may be seen as part of the process by which further evolution of consciousness could take place. Evolution of consciousness changes human nature, and as the process starts affecting more and more people, the world would become a much better place to live in, as visualised by Sri Aurobindo and the Mother.

*Even the many shall some answer make
And bear the splendour of the Divine's rush
And his impetuous knock at unseen doors. ...
Thus shall the earth open to divinity
And common natures feel the wide uplift,
Illumine common acts with the Spirit's ray ...
This earthly life become the life divine.*

-Sri Aurobindo (Savitri, Book 11)

Published earlier in the ‘Speaking Tree’ column of ‘The Times of India’ on 2 May 2023 under the title ‘From Working Under to Working With’. Available on the net.

The links:

<https://www.speakingtree.in/article/from-working-under-to-working-with>

<https://timesofindia.indiatimes.com/blogs/toi-edit-page/from-working-under-to-working-with/?source=app&frmapp=yes>



Pain is Inevitable, Suffering is Optional

Anushree Jain

Pain is unavoidable. Every person at some point in his life will go through pain in the form of sickness, loss of near and dear ones, financial loss – the list is virtually endless. Even those in good health physically, and contented emotionally, are sure to go through experiences which can be painful. The experiences can be painful, but do not have to cause suffering. Suffering is our response to the pain. Suffering could be in the form of sadness, anxiety, depression or jealousy. Unlike pain, suffering is not inevitable; it is self-imposed.

Take for instance loss of life of a near and dear one. Grieving is a healing mechanism for dealing with the pain of loss. However, prolonged grieving together with feelings of solitude and dejection are self-imposed suffering. As humans, we question ourselves “why me?” and feel demotivated. We hold on to our pain longer than is necessary. We wallow in self-pity, which we subconsciously enjoy because our suffering may earn us solace and support from others. **The irony is that, suffering is a decision made strongly by a weak person who has convinced himself that the grief he is going through is unique and far more severe than what anybody else has gone through.** Therefore, to him, his prolonged suffering is justified.

In Viktor Frankl’s words, “Between stimulus and response there is space. In that space is our power to choose our response. In our response lies our growth and freedom”. In ‘Man’s Search for Meaning’, Dr. Frankl wrote about the psychological impact he had experienced during his time as a prisoner in a Nazi concentration camp during World War II. His entire family was killed during this time and he describes his experience vividly. He was robbed of everything – including his dignity and basic human rights. And yet, he was able to make a conscious decision



that the Nazi's would never be able to take away his ability to choose his response. So, by focusing his attention on that which he could control (the space between the stimulus and the response), he could avoid suffering. I find this to be a shining example of amazing inner strength and the power of choice.

Why is it that one woman can go through childbirth claiming that it was the most painful experience of her life while another declares it was the most transcendent? Along with other conditions, including the ease of delivery, the answer may lie in how the woman relates to the pain.

So what can we do about it to reduce our suffering? We need to take action when we feel anxiety about a deadline. **Getting down to work is the best antidote to procrastination.** Action gives you power as you are back in control and doing something about it. If you are feeling fear, lean into it and take action and address the challenge you are facing. Do not let the pain of a bad day at work become suffering at family time. Avoid the collateral damage. Compartmentalize and keep that part of your day away from the pleasant moments available with the family.

'This too shall pass' is a good adage to remember. It is not worth dwelling on every little roadblock we face. Let us keep our eyes on the long road ahead while dealing with the roadblock.

Some practical ways of dealing with our frustrations and inevitable pains are meditation, writing a journal, praying and practicing gratitude. It reduces our suffering and makes our mind more peaceful. Let us accept that everything is not, and need not be, under our control. There is a Higher Power who is in-charge of everything. We can hand over our problems to Him for processing and for guiding us. Let us be receptive to the guidance. That brings much peace.



Sometimes we cannot apply in life what we know. Then we should not hesitate to seek help from a counsellor. It grounds us to reality, helps us maintain perspective, and provides strategies for addressing the negative emotions we are going through.

There is a definite mind-body connection. A healthy body helps create a healthy mind. Find a way to incorporate exercise into your daily routine, even if it is just walking. Your body and mind will thank you.

Fuel your body with food that will power a positive mind. Unhealthy foods lead to low energy levels and feeling low.

Stay in good company. Positive people radiate energy. Be in their company, and then radiate energy to those around you.

Playing or listening to music is often the birthplace of creativity and inspiration. Allow music to help you rise above your problems, and inspire the actions you need to take to solve them. It's a moment when you are in the present and not dwelling on your past or fearing the future.

Pain will keep visiting us uninvited. As Sri Aurobindo says in 'Savitri', "O mortal, bear, but ask not for the stroke, / Too soon will grief and anguish find thee out." It is up to us to either turn grief and anguish into suffering, or to turn them into opportunities for emerging stronger and enlightened. The choice is ours.

Anushree Jain did a course on Teaching Yoga at Sri Aurobindo Ashram – Delhi Branch in 2019.

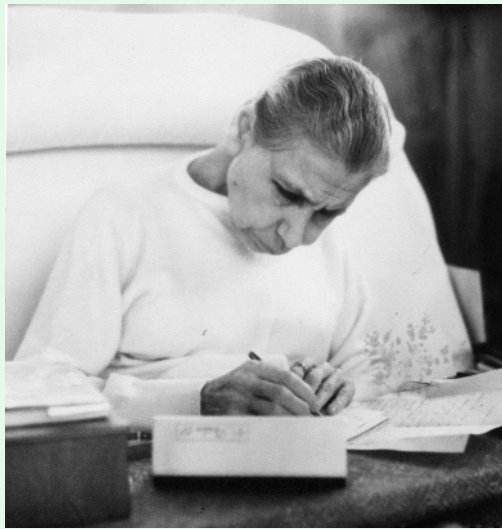


If one could arrive first at a conclusion, then at its exact opposite and, finally, harmonise the contradiction, one might arrive at some approach to the truth.

Sri Aurobindo



Sincerity



“What is the fundamental virtue to be cultivated in order to prepare for the spiritual life?”

I have said this many times, but this is an opportunity to repeat it: it is sincerity.

A sincerity which must become total and absolute, for sincerity alone is your protection on the spiritual path. If you are not sincere, at the very next step you are sure to fall and break your head. All kinds of forces, wills, influences, entities are there, on the lookout for the least little rift in this sincerity and they immediately rush in through that rift and begin to throw you into confusion.

Therefore, before doing anything, beginning anything, trying anything, be sure first of all that you are not only as sincere as you can be, but have the intention of becoming still more so. For that is your only protection.

The Mother ('The Great Adventure', p. 60)

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 playlist is: <https://www.youtube.com/playlist?list=PLbJ59iL6vu-UXeufBeKQlUTwGf3GhZ9LJ>



What is Yoga



Yoga may be done without the least thought for the breathing, in any posture or no posture, without any insistence on concentration, in the full waking condition, while walking, working, eating, drinking, talking with others, in any occupation, in

sleep, in dream, in states of unconsciousness, semiconsciousness, double-consciousness. It is no nostrum or system or fixed practice, but an eternal fact of process based on the very nature of the Universe.

Nevertheless in practice the name may be limited to certain applications of this general process for specific and definite ends. **Yoga stands essentially on the fact that in this world we are everywhere one, yet divided; one yet divided in our being, one with yet divided from our fellow creatures of all kinds, one with yet divided from the infinite existence which we call God, Nature or Brahman.** Yoga, generally, is the power which the soul in one body has of entering into effective relation with other souls, with parts of itself which are behind the waking consciousness, with forces of Nature and objects in Nature, with the Supreme Intelligence, Power & Bliss which governs the world either for the sake of that union in itself or for the purpose of increasing or modifying our manifest being, knowledge, faculty, force or delight. Any system which organises our inner being & our outer frame for these ends may be called a system of Yoga.

Sri Aurobindo ('Essays Divine and Human', CWSA Vol. 12, pp. 18-19)



Are You Radioactive?

Michael Virat

Radioactivity is a phenomenon that occurs in all kingdoms of nature.

Science has investigated it in the mineral kingdom and has found that elements such as uranium spontaneously emit alpha or beta rays. The Tibetan Master D.K. has defined radioactivity as “the liberation of the essence as it seeks a new centre.”

In the plant kingdom the eucalyptus tree is one example; and its many unique healing properties are well known.

In humanity the great yogis would be the corresponding example of a radioactive element.

The definition given above by D.K. contains much food for thought. The ego or little self is the “old” centre that locks the spiritual essence within. What is the new centre you aspire to? Is your aspiration intellectual, or is it with all of your being? Are *you* radioactive?

Reproduced from ‘The Call Beyond’, Vol. 23, No. 2, 1998, p. 22



Truth is an infinitely complex reality and he has the best chance of arriving nearest to it who most recognises but is not daunted by its infinite complexity.

Sri Aurobindo

All religion is a flower of which Yoga is the root; all philosophy, poetry & the works of genius use it, consciously or unconsciously, as an instrument.

Sri Aurobindo



One Day, We Will All Depart



Here is a piece of serious humour received on WhatsApp.

One day we will all depart on a journey free of cost. Don't worry about seat reservation; it is confirmed. The flight is always on time. Our good deeds will be our baggage. Humanity will be our passport. Love will be our visa. Make sure that we do our best to go to Heaven in Business Class.



Will, Karma and consequence are the three steps of the Energy which moves the universe. But Karma and consequence are only the outcome of will or even its forms; will gives them their value and without it they would be nothing, nothing at least to man the thinking and growing soul and nothing, it may be hazarded, to the Spirit of which he is a flame and power as well as a creature.

Sri Aurobindo ('Essays in Philosophy and Yoga', p. 351)



This column carries children's utterances that reflect their innate spiritual wisdom. Readers are encouraged to contribute to this column.

Spiritual Life, as Seen by a Nine-year Old

Ayesha Sarkar says that her son, at age 9, answered the question "How can one live a spiritual life?" in the following way:

- Believe that you can be spiritual
- Look at the positive side of situations
- Eliminate feelings that are not important
- Connect your mind with your body
- Create happiness in yourself and pass it on to others
- Don't keep bad feelings inside you
- Human existence is for divine purpose. There is the Divine in humanity. Therefore, by serving humanity, we are serving The Divine.

Editor's Note: If this is what nine-year olds of today (at least some of them) know, the future of the world is bright!

Ayesha Sarkar did a course on Teaching Yoga at Sri Aurobindo Ashram – Delhi Branch in 2019



There are no such things as miracles in this world of divine processes, for either there is no such thing as a miracle or, if we consider more closely, everything in this world is a miracle.

Sri Aurobindo



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.

Do the Good Die Young?

A says:

After her husband died, leaving behind two small children, many visitors consoled them by saying, "The good die young." Her son asked, "Does it mean that the bad have a long life? Wish papa had been a little bad. Then he wouldn't have died."

A wants to know how to answer her child's question.

Answer:

The child's argument is perfectly logical. The simplest way to handle the situation is to be truthful. 'The good die young' is polite conversation, not the truth. When people want to be polite, they say what suits the occasion. The truth is that many 'good' people live long; and many 'bad' people die young. The child intuitively knows all this; let him hear it from you and accept it.

Depending on the age of the child, this discussion may be used to elucidate a few more useful facts. *First*, if something is true, the converse is not necessarily true. *Secondly*, logic is used for processing data. For logic to give reasonably correct conclusions, the data has to be correct and complete. Data on just one person is grossly incomplete. *Thirdly*, reason may give us working knowledge; it cannot give us the whole Truth. Truth is Infinite, whereas working knowledge is finite. *Finally*, reason is an erroneous but versatile tool. That is why, just about anything can be rationalized.

Let us now examine using the erroneous tool of reason to rationalize the age of death. Death is not the end, but only an



event in the long evolutionary journey of the soul from life to life. The repeated return of the soul to earth in a human body is to provide the circumstances for continuing the journey forward from the point where it had reached in the previous life. In that sense, the earth is a school, and the stay of the soul in some other world between two lives on earth is a 'break' for digesting what was learnt on earth. If a person has completed much of the journey in previous lives, he arrives in this world for only a few finishing strokes. Therefore, he need not live long. Further, as a result of his evolution in previous lives, he arrives as a good person. That explains why the good may die young. But just because he *need not* live long, he *does not have to* die young. He can live long to do some good work for the society, and to inspire others to be good by radiating his influence. That explains why a good person may live long. In the same way, one can rationalize why a person not so good may die young, or live long. As the Mother has said, "the mind is incapable of judging spiritual things."

TO WEEP BECAUSE A GLORIOUS SUN HAS SET

*To weep because a glorious sun has set
Which the next morn shall gild the east again;
To mourn that mighty strengths must yield to fate
Which by that force a double strength attain;
To shrink from pain without whose friendly strife
Joy could not be, to make a terror of death
Who smiling beckons us to further life,
And is a bridge for the persistent breath;
Despair and anguish and the tragic grief
Of dry set eyes, or such disastrous tears.
As rend the heart, though meant for its relief,
And all man's ghastly company of fears
Are born of folly that believes the span
Of life the limit of immortal man.*

Sri Aurobindo ('Sonnets', p. 86)



Feedback and Encouraging Words

Feedback on Yoga Classes

I really enjoyed the yoga class. It helped me build strength, which I was missing. I like the energy of the teacher [Vidya Mundhra] – very dynamic, with a variety of asanas and pranayama, which gives a complete fulfilling yoga session. Can't wait to come back.

Sophie

(A guest from France in the Ashram, in a hand-written note)



The chief processes of Hathayoga are asana and pranayama. By its numerous asanas or fixed postures it first cures the body of that restlessness which is a sign of its inability to contain without working them off in action and movement the vital forces poured into it from the universal Life-Ocean, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operations.

Sri Aurobindo ('The Synthesis of Yoga', SABCL edition, p. 29)

If you have merely ideas and no experience, you are no authority for me and your logic is to me but the clashing of cymbals good to deafen an opponent into silence, but of no use for knowledge.

Sri Aurobindo

He who makes himself a beast gets rid of the pain of being a man.

Samuel Johnson



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



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.



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

Our website: www.sriurobindoashram.net

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

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

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

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