

THE CALL BEYOND

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Progress

The true progress is to come always closer to the Divine.

The Mother

Highlights

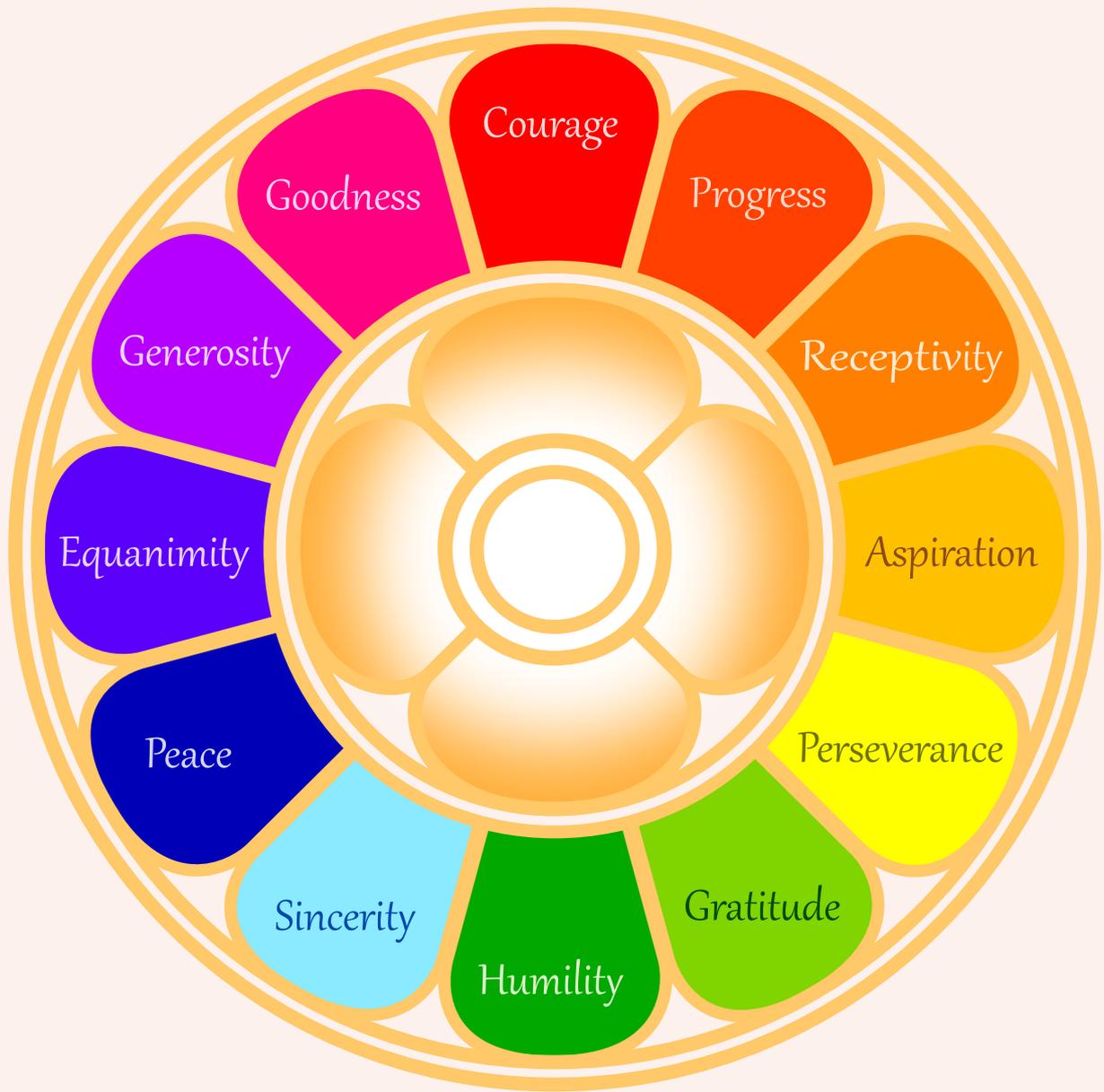
Progress... ...Page 5, 7, 10 & 14

Parenting, as it Could Be, Should Be and Would Be...Page 21

Infinite Intelligence That We Miss... ...Page 25



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SRI AUROBINDO ASHRAM - DELHI BRANCH



The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

The twelve petals represent the twelve powers of the Mother manifested for Her work.

A stylized handwritten signature or flourish, consisting of a series of connected loops and lines, positioned at the bottom right of the page.

Contents

celebrating 100 years

- *Why Care When She Is There.* 5

readers write

- *We Love to Hear From You.* 6

editorial

- *Aspiration, Yes; Obsession, No* 7
- *Is Progress a Myth?* 10

article

- *The Choice is Yours* 12

words of the mother

- *A Pragmatic Approach to Progress* 14

hundred years ago

- *A Defence of Indian Culture* 16

twenty-five years ago

- *A Smile* 18

pixpeak

- *Pixspeak* 19

karunama

- *Pandemic That Kills and the Pandemic That Saves.* 20

book review

- *Parenting, as it Could Be, Should Be and Would Be.* 21

kidzcorner

- *Infinite Intelligence That We Miss.* 25

kidspeak

- *If I were a Parent* 27

poetry

- *The Heavenly Balm* 28

appreciations

- *Feedback and Encouraging Words* 29

notice board

- *Contact us.* 34

Why Care When She Is There

How shall I describe that utter relief, that delightful lightness which comes when one is free from all anxiety for oneself, for one's life and health and satisfaction, and even one's progress?

The Mother ('Prayers & Meditations', prayer dated 17 August 1913)

To celebrate the hundredth anniversary of the Mother in Pondicherry on 24 April 1920, in 'The Call Beyond' this year we are concentrating on the twelve petals in the outermost circle in the Mother's symbol, one petal at a time. This month we enter, in a way, a new phase with the seventh petal. The petals discussed in the previous issue – sincerity, humility, gratitude, perseverance, aspiration and receptivity – were different aspects of the personal effort required on the path of integral yoga. What the seeker expects from the personal effort is progress on the path. Effort is the process; progress is the product. While aspiring for progress is natural and even desirable, and there are ways in which one may monitor progress, anxiety and preoccupation with progress are neither desirable nor helpful. Progress means being better today than one was yesterday. So, the person is competing only with himself or herself. In a journey that goes on throughout life, and life after life, perceptible change may not be always visible in a day. Further, while there may be days when one has a 'life-changing experience' and has a feeling of remarkable progress, there may also be days of sliding down, when instead of going further, one has done something indicating an unbecomingly low consciousness. But the person should be able to feel an overall change over a period of five or ten years. By looking back, if the person sincerely feels that now she is more loving, has greater equanimity, can handle uncertainty better, and has less fear of death than was the case five or ten years ago, she

can conclude that she has made some progress. But perhaps the best indicator is that the more progress a person makes, the less she is thinking about it! The person just enjoys serving the Divine. As the Mother wrote to the founder of Sri Aurobindo Ashram – Delhi Branch on his birthday 50 years ago, “No joy can be greater than that of serving the Divine.” One who has experienced that joy is in no hurry to progress. She is eager to serve the Divine for a thousand lives without thinking about how much progress she has made. As in a game, if one plays well, the score board takes care of itself.

PETAL OF THE MONTH: Progress

13.9.70

No joy can be greater
than that of serving the Divine

To Suren with all
with love and blessings



We Love to Hear From You

I love to receive The Call Beyond. It is inspiring, uplifting and a must-read.

Gauri (Thakar)

(Received in an e-mail dated 17 June 2020)

Aspiration, Yes; Obsession, No

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

The Mother ('The Great Adventure' p. 338)

Catharanthus roseus



(Popular names: Madagascar periwinkle, Old maid, Cayenne jasmine, Rose periwinkle)

Spiritual significance: PROGRESS. This is why we are on earth.

Small to medium-sized salverform flowers with a narrow green corolla tube and limb divided into five separated spatulate lobes; in white and shades of pink and red, often with a contrasting eye; borne singly in the leaf axils. A long-blooming perennial herb.

Progress is one of those seemingly simple topics that seem beyond debate. Who can question the value of a process that takes us from where we are now to something better, something higher, something more desirable? That is what everybody wants, although in different spheres. A schoolteacher wants to be the principal, a Major wants to be a Colonel, one living in a two-bedroom house dreams of a four-bedroom house, a manager may switch jobs to add zeroes to his income and bank balance, and so on. Anyone who knows that life levels everybody understands the ultimate futility of chasing roads to progress. In spite of the understanding, he may walk these roads, but possessing the knowledge that in the long run material progress would mean nothing adds a sense of proportion to the pursuit, and introduces morals into the means adopted to gain speed or handle hurdles. Senseless and unscrupulous material progress has ruined individuals; spectacular but shortsighted material progress followed by the human race during the last

few centuries is threatening to drive life on planet earth to extinction.

There is another type of progress, however, that is risk-free. The progress that adds joy and purpose to life is spiritual progress. Spiritual progress means growth of consciousness. As human beings, we are born at a certain level of consciousness. Consciousness basically means awareness. Most of us are born with a consciousness that enables us to see ourselves as distinct individuals with a characteristic personality. As individuals we identify ourselves with our body and mind, but also have a dim awareness of a Reality deeper, wider and higher than the body-mind complex which is not only a part of our being but also has a universal presence. To move from dim awareness to vivid awareness of that Reality is a movement towards a better awareness, a more complete awareness. Since awareness is consciousness, expansion of awareness is growth of consciousness. Growth of consciousness is spiritual progress.

Why should one be interested in spiritual progress? For reasons more than one. *First*, as human beings we are born with the urge for spiritual progress. *Secondly*, only human beings seem to have the capacity for spiritual progress. *Finally*, working towards spiritual progress is the only way to get what everybody is looking for but does not know where to find it. Paradoxically, the dictum in spiritual progress is not to look for anything, not even for spiritual progress. Everything, including spiritual progress is a by-product, not something to be pursued. Instead of looking for anything, what one needs to do is to see through the superficial perception of separation from others. Doing so enables one to see the oneness that unites us at a deeper level. A feeling of oneness leads to love. Cultivating love leads to intimacy. Love and intimacy get expressed through giving what one has to those who need it. The by-products of giving are

joy, peace, harmony, health, fulfillment and, of course, spiritual progress. What else does anybody want? But how many look for what they want at the right place? Instead, most people look for it in material progress, and eventually get disappointed. Then they may start looking for it in meditation. Again, they are disappointed. Then they start looking for someone who will teach them exactly how to meditate. What one has to realise is that meditation is good, but it is neither necessary nor sufficient for spiritual progress. The simplest, safest and surest way to progress spiritually is through work, selfless work that is inspired by love. That is why, the Mother has advised us “to devote part of our time each day to some impersonal action; every day, we must do something useful for others.” If we do our bit, the Mother takes care of the rest, including our spiritual progress. We need neither worry about spiritual progress nor try to monitor how much we have progressed, or how fast we are progressing. In short, we should aspire to progress, but not be obsessed with it. The Mother has assured us that all what is expected of us is to be simple, happy and quiet; to do our work as well as we can; and to remain open to Her. Remaining open to Her means not letting mental afflictions such as doubts about progress and anxiety for progress block the work that Her Grace is doing on us out of Her Infinite Love for us.

When they come out of their meditation, they are no better than they were before. All their defects are there which come back as soon as they come back into their waking consciousness; and they never make any progress because they do not establish a relation between their deeper consciousness, the truth of their being, and their outer being. You see, [during meditation] they take off their outer being as though they were taking off a cloak, and they put it in a corner. [And after meditation, they put on the cloak again.]

The Mother ('The Great Adventure', p. 153)

Is Progress a Myth?

*The rolling cycles passed and came again,
Brought the same toils and the same barren end,
Forms ever new and ever old, the long,
Appalling revolutions of the world.*

Sri Aurobindo ('Savitri', book 10, Canto 4, p. 643, SABCL edition)

That material progress is illusory is easy to understand. Sri Aurobindo raises the same question about spiritual progress in 'Savitri' by putting in the mouth of the God of Death the words: "Where leads the march, whither the pilgrimage?" A popular idea is that spiritual progress would ultimately lead to merging with the Divine, thereby eliminating the necessity for returning to this terrible world in another body. But Sri Aurobindo and the Mother do not look upon an escape to another world, where there is no sorrow or misery, as the final goal of spiritual life. Here two points deserve emphasis. *First*, it is not just the individual soul that has to evolve to a level that it merges with the Divine. All parts of the being: the physical (body), vital (emotions) and mental (intellect) should be taken up for transformation so that they are illumined, without any obscuring veil, by the Light of the soul. The physical, vital and mental are our instruments of action. As a result of transformation of the instruments, the person is able to organize outer life around her divine essence, the soul. Thus, an inner change gets reflected in outer life. *Secondly*, even after the person's surface has unified around her deepest Self, escaping the cycle of birth and death is not the goal. One can still return to the world for the sake of one's fellow beings, for the sake of the consciousness of the human race, for changing the character of the world from that of a place of sorrow and suffering to one of peace and harmony. In short, the person

should return to the world to contribute to bringing heaven down to earth. That is the vision of Sri Aurobindo and the Mother. And, just imagine the joy of the individual who returns to earth although she need not. This person can experience the delight of being active in the world, and yet can view with total detachment all happenings here like a game (*leela*) of the Divine. If all 'serious stuff' is a game, isn't spiritual progress also a part of the game? If spiritual progress is just a game, isn't spiritual progress also, like material progress, a myth? Even if it is a myth, it is a magnificent myth. It is a myth that destroys all other myths. The myth that destroys all other myths cannot be a myth. As Sri Aurobindo says in his Upanishad, *jagadapi brahma, satyam na mithyaa*: since the Universe is also the Divine, it is Truth, not a falsehood.

The thirst for progress, the thirst to know, the thirst to transform yourself, and above all the thirst for Love and Truth - if you keep that, you go faster. Truly a thirst, a need, you know, a need. All the rest has no importance, what you need is that.

No more bonds - free, free, free, free! Always ready to change everything, except one thing: to aspire. That thirst. The "Something" we need, the Perfection we need, the Light we need, the Love we need, the Truth we need, the supreme Perfection we need - and that's all. The formulas - the fewer the formulas, the better. A need, a need, a need . . . which only the Thing can satisfy, nothing else, no half measure. Only That. And then, move on, move on! Your path will be your path, it doesn't matter; any path, any path whatever.

The Mother

The Choice is Yours

Sukhendu Roy Chowdhury

It is not the number of years you have lived that makes you grow old. You become old when you stop progressing. I have known old people of 20 years of age and young ones of 70.

The Mother

A long and healthy life is a blessing. It becomes a double blessing when the person becomes useful to others. Generally, from age 70 onwards, the energy levels decline perceptibly and steadily, and paradoxically, our demands may multiply, likes and dislikes magnify, level of tolerance plummets and mood swings become frequent. The person may feel unwanted everywhere except in a nursing home where he is seen as a moneybag.

But old age need not be so bad. It all depends on how much you make yourself useful to others. The best solution is to be selfless, to talk less, and to be generous with both love and money. However, everybody is not equally lucky, and many may not be healthy and wealthy enough for doing what can make old age comfortable and happy. Broadly speaking, there are at least four types of circumstances one may find oneself in, or choose for oneself, in old age.

First, you have earned enough money to be economically independent, and can depend on family or hired help for physical support. That may secure care, but cannot guarantee loving care.

The second option is to join an old age home or some other similar organization which is geared for taking care of a large number of old people in the community. Besides physical care, the person gets there also the company of one's own age group.

One can develop a new family in such a setting, provided the person is friendly, accommodating, and loving.

The third option is to live the life of a recluse, detach oneself from family and friends and live a secluded life in a spiritual organization, balancing outer work (selfless service) with inner work (study, meditation, and inner churning).

The fourth option is to realise that there is no well-defined set of circumstances that are ideal. The important thing is to focus on one's spiritual growth rather than the circumstances. Spiritual growth is possible in all circumstances. Spiritual growth has a few pre-requisites that are essentially in the person's own hands. The first is to cultivate love, and to express that love. The essence of love is to give what one has to those who need it. Such opportunities are easily found if one just looks around. Second, to be grateful for one's blessings. Third, to be vigilant not to give in to one's weaknesses and negativities. Fourth, to acknowledge that our life is in the hands of the Divine, who is all-knowing and all-powerful. The ways of the Divine we may not understand, but one can always surrender to the Divine. An unquestioning surrender to the Will and Wisdom of the Divine is an infallible prescription for lasting mental peace. Further, surrender is not a feel-good formula; it is an attitude that is rooted in the deepest truths of existence. With these attitudes the person becomes, irrespective of circumstances, like a flower that spreads fragrance, and the person's life turns beautiful.

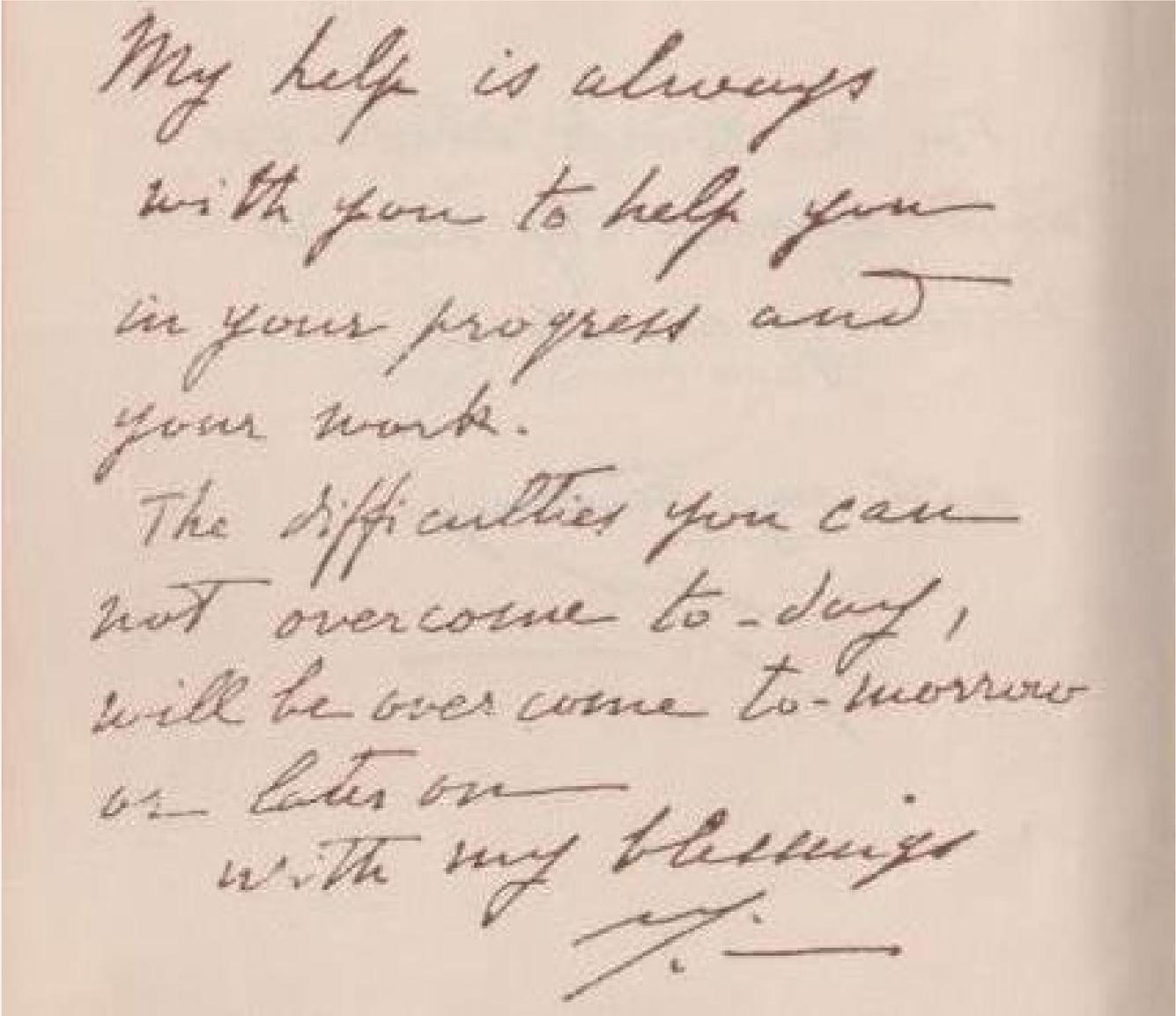
When grace is joined with wrinkles, it is adorable. There is an unspeakable dawn in happy old age.

Victor Hugo

A Pragmatic Approach to Progress

Whatever your thought may be, even if it is very high, very pure, very noble, very true, it is only a very tiny microscopic aspect of the Truth, and consequently it is not entirely true. So, in that field must be practical, as I said, adopt the truth for the time being, the one which will help you to make progress when you have it. Sometimes it comes as an illumination and this helps you to progress. So long as it helps you to make progress, keep it; when it begins to crumble, not to act any longer, well, drop it, and try to get another which will lead you a little farther.

The Mother ('The Great Adventure', p. 202)



My help is always
with you to help you
in your progress and
your work.

The difficulties you can
not overcome to-day,
will be overcome to-morrow
or later on
with my blessings
M.

One can progress through meditation, but through work provided it is done in the right spirit, one can progress ten times more.

With my blessings



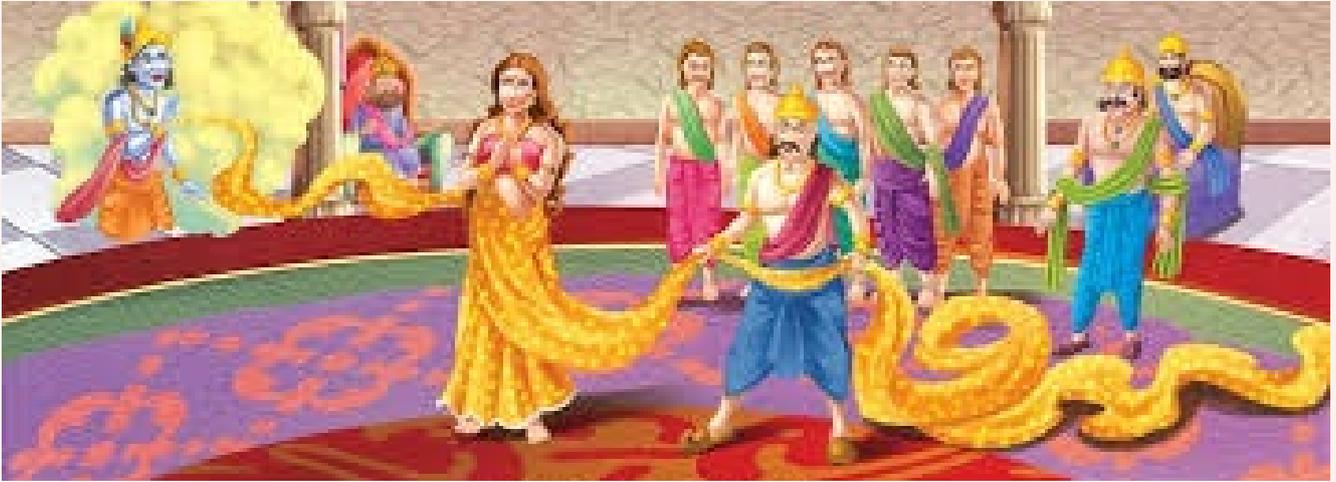
Go on aspiring and the necessary progress is bound to come.

With my blessings



(Source: 'Mantras of The Mother'. Sri Aurobindo Ashram, Pondicherry. Second edition, 1989)

A Defence of Indian Culture



...The pure literature of the period is represented by the two great epics, the Mahabharata, which gathered into its vast structure the greater part of the poetic activity of the Indian mind during several centuries, and the Ramayana. These two poems are epical in their motive and spirit, but they are not like any other two epics in the world, but are entirely of their own kind and subtly different from others in their principle... The Mahabharata has been spoken of as a fifth Veda, it has been said of both these poems that they are not only great poems and dharmashastras, the body of a large religious and ethical and social and political teaching, and their effect and hold on the mind and life of the people have been so great that they have been described as the bible of the Indian people... The Mahabharata especially is not only the story of the Bharatas, the epic of an early event which had become a national tradition but on a vast scale the epic of the soul and religious and ethical mind and social and political ideals and culture and life of India. It is said popularly of it and with a certain measure of truth that whatever is in India is in the Mahabharata... The Ramayana is a work of the same essential kind as the Mahabharata; it differs only by a greater simplicity of plan, a more delicate ideal temperament and a finer glow of poetic warmth and colour...



These epics are therefore not a mere mass of untransmuted legend and folklore... As rich in freshness of life but immeasurably more profound and evolved in thought and substance than the Greek, as advanced in maturity of culture and more vigorous and vital and young in strength than the Latin epic poetry, the Indian epic poems were fashioned to serve a greater and completer national and cultural function and that they should have been received and absorbed by both the high and the low, the cultured and the masses and remained through twenty centuries an intimate and formative part of the life of the whole nation is of itself the strongest possible evidence of the greatness and fineness of this ancient Indian culture.

Sri Aurobindo (In the Arya, Vol. 6, No. 12, 15 July 1920, pp. 745-758)

A Smile

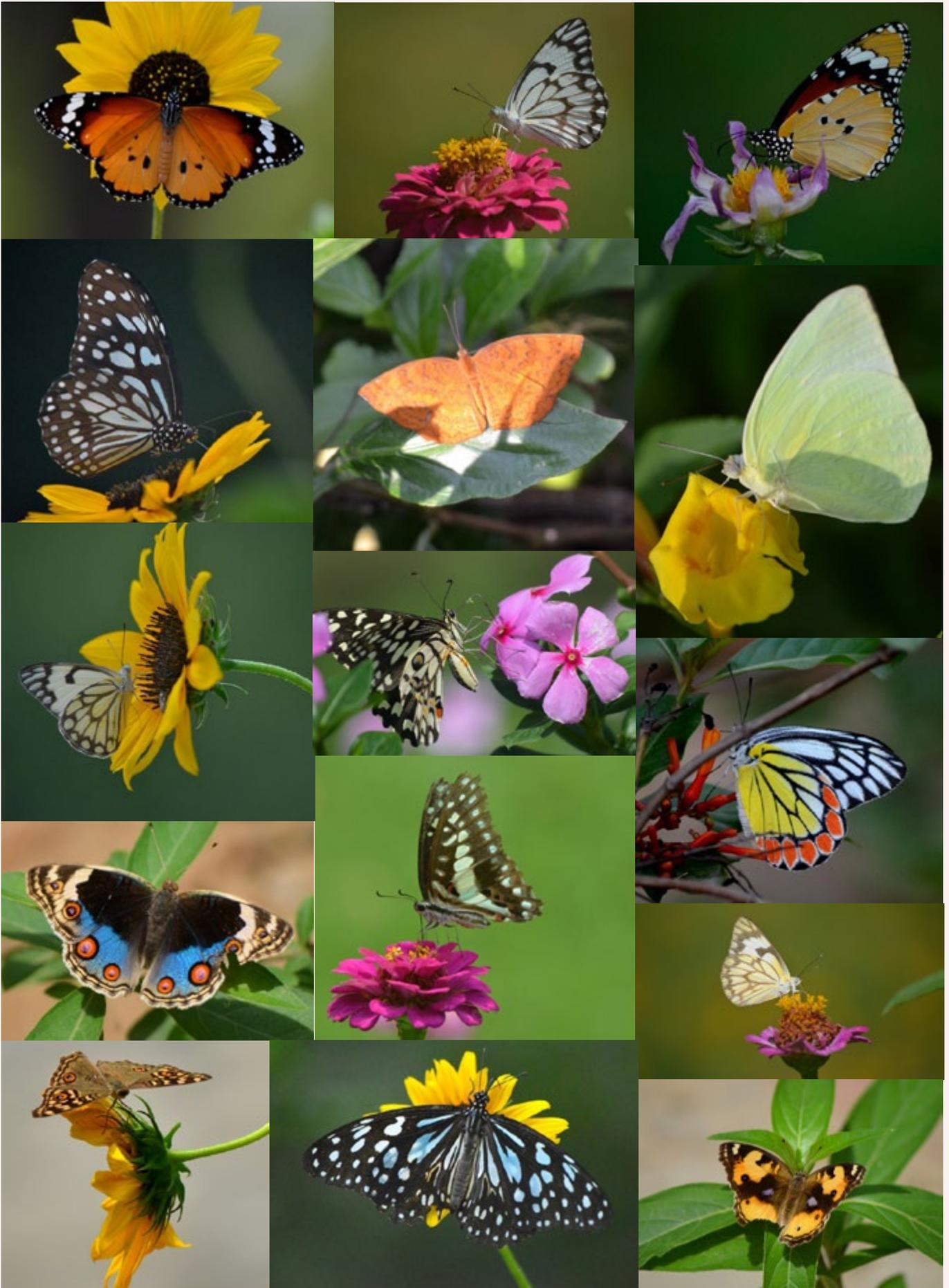
Nilima

*It brings rest to the weary,
Cheer to the discouraged,
Sunshine to the sad
And it's nature's best
Antidote for trouble.
Yet it cannot be bought,
Begged, borrowed or stolen,
For it is something
That is of no value
To anyone until it's given!*



Reproduced from The Call Beyond, Vol. 20, No. 3, p. 45, 1995

*If you see someone
without a smile
give them
one of yours.*



Pandemic That Kills and the Pandemic That Saves

It is very rare or almost impossible that an event can be negative from all points of view.

Dalai Lama

Smiling Is Infectious by Spike Milligan

Smiling is infectious,
you catch it like the flu,
When someone smiled at me today,
I started smiling too.

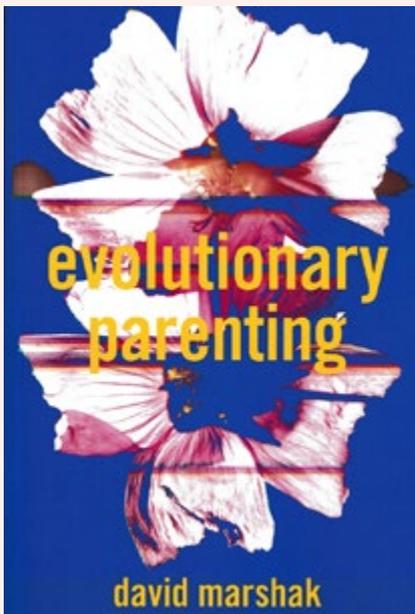
I passed around the corner
and someone saw my grin.
When he smiled I realized
I'd passed it on to him.

I thought about that smile,
then I realized its worth.
A single smile, just like mine
could travel round the earth.

So, if you feel a smile begin,
don't leave it undetected.
Let's start an epidemic quick,
and get the world infected!

(Source: Received as a Forward on WhatsApp)

Parenting, as it Could Be, Should Be and Would Be



Evolutionary Parenting by David Marshak. Fairhaven Spiral Press, 2016, 187 pp. ISBN-13: 978-0692692561.

There is no dearth of books on parenting, but this one is different, and better. It looks at the subject from the point of view of those exceptional parents who are at a level of consciousness clearly above the average, which gets reflected also in their parenting style. But soon there comes a time when the child is grown up enough to go to school. Since most schools are designed to cater to the average child and parent, who are satisfied if the school prepares the child to excel in the competitive world, these unconventional parents start looking for an unconventional school which has a philosophy that matches their parenting style. How to parent, and to which school the child goes, are decisions that are taken by the parents but the person who is affected the most by these decisions is the child. How does the child react when she realizes that she does not fit into the peer group, and that the failure-to-fit is due to the highly unconventional upbringing that her parents imposed on her? These are all questions into which the book goes.

But before we go into what the book says on these questions, a reader of *The Call Beyond* cannot miss in the above paragraph glimpses of the evolution of consciousness, in which is rooted Sri Aurobindo's and The Mother's futuristic vision of the human race. They have given the assurance that the future belongs to the "barrier-breakers of the world"* whose number would increase such that "Even the multitude shall hear the Voice... And common natures feel the wide uplift," transforming

earthly life into the life divine.** David Marshak has not only talked at length about the teachings of Sri Aurobindo (1872-1950) in this context, but has also compared these ideas with those of Rudolf Steiner (1861-1924) and Hazrat Inayat Khan (1882-1927). Rudolf Steiner, best known as the founder of the Waldorf system of education, was also a spiritual teacher who had experienced “spiritual realities” since the age of seven. Hazrat Inayat Khan, born in Baroda in a family of musicians, after becoming an expert musician, received a wake-up call around age 18 through spiritual experiences that he did not understand. After a long search, he became the disciple of a Sufi at age 21. After 4 years, his Guru, while leaving the body, told him to carry the ancient wisdom from India to the West. He translated his Guru’s wish into action in 1910. He spent the next 16 years in the West, introducing the people there to Sufi wisdom, which he preferred to call the eternal truths common to all religions. In 1912-13, he was in Paris, where he met the Mother and interacted with her on spiritual truths. He returned to India in 1926, and left his body in 1927.

The opening chapter of the book, ‘Five Insights’, lays the foundations of enlightened parenting. The first insight is that “every conception and birth of a human being is a wedding of flesh and soul.” Each soul is on an individual journey, birth after birth. The soul of a newborn child has completed part of the journey in the previous lives, and has got embodied in this life to continue the journey further. Getting embodied may be looked upon as the soul acquiring a body, joining flesh. The embodiment gives the soul an instrument for continuing the journey further, and the parents are a major part of the circumstances that the soul of the newborn has received for fulfilling the purpose with which it has arrived. The task given to the parents is to get a feel of the soul of the child, and facilitate its onward journey. This is a very subtle insight.

Instead of getting satisfied to be mere facilitators of the unique journey that their child's soul is on, parents often make the mistake of looking upon the child as an opportunity that they have been given to fulfill their own dreams through the child. *The second insight*, which follows from the first, is that the child's soul knows right from the beginning what it is here for. But limitations of the child's body and mind restrict the expression of this deeper knowledge. Sensitive parents can get glimpses of what the child's soul is trying to communicate through the child's 'will'. To facilitate the process of the child's will expressing the mission of her soul, all that the parents have to do is to give to the child "as much freedom as possible to live out her inner teacher's [soul's] guidance" while providing also safety and age-appropriate boundaries. The author offers the precious consolation that parents do not have to be perfect. All parents inevitably make some mistakes. The important thing is to "continue to strive to give these qualities of freedom with appropriate boundaries to your child." *The third insight*, which follows from the second, is that it will be difficult to provide the child freedom within boundaries unless the parents look upon parenting as an opportunity for their own spiritual growth. Spiritual growth is the result of expressing love by giving what one has to someone who needs it. If the parents look upon the child as an opportunity to express their love by giving what they have, they would not have the urge to mould the child. As the author says, "Only through a parent's or teacher's own spiritual evolution can she or he increase the amount of freedom that she or he can give to the child." *The fourth insight* is that while each child is unique, there is also a broad pattern of development that each child follows in her own way, at her own pace. The broad pattern, which the author calls "the 'common vision' of human unfoldment" is best understood in terms of the totality of the being, which "includes body, heart, mind and

soul.” The *fifth insight* is that ideal parenting not only helps our child realize her full potential, it also makes a contribution to the evolution of the consciousness of the human race. The consciousness of the human race, at any point in history, covers a wide spectrum. The lower levels of the consciousness tend to be ego-driven and guided by the calculating rational intellect: using the terminology used by Steve McIntosh, the author calls this level the ‘modernist consciousness’. The next level is love-driven and guided by motives higher than the individual self: this the author calls the ‘post-modern consciousness’. However, the post-modern consciousness tends to polarize: people with the ‘modernist consciousness’ consider the ideas of the ‘post-modern consciousness’ to be full of fantasies and delusions; those with the ‘post-modern consciousness’ view those with the ‘modernist consciousness’ to be ignorant, foolish or corrupt. There is, however, a still higher level, which the author calls ‘integral consciousness’. While the motivations and traits of those whose core consciousness is integral are similar to those whose it is post-modern, the integral consciousness does not polarize. Integral consciousness “provides the awareness that every stage in the spiral of human evolution is necessary to our unfoldment – and that every stage offers both positive and negative qualities.” Parenting based on the first four insights helps multiply in the world the population of those with post-modern and integral consciousness, which in turn would make the world a better place to live in, which is exactly the vision of Sri Aurobindo and the Mother.

*Sri Aurobindo, in *Savitri*, Book 3, Canto 4.

**Sri Aurobindo, in *Savitri*, Book 11.

(To be continued)

Infinite Intelligence That We Miss



Sweet Children of the Sweet Mother,

At school you might have learnt what distinguishes the non-living from the living, plants from animals, and animals from man. All that you have learnt is only partly true. You have been taught

what sets them apart; you have not been taught what unites them. What is common to everything, be it living or non-living, be it an insect or a tree, is that they were all crafted by a single Creator. A Creator that could create such an infinite variety must be supremely intelligent. Creating a lump of clay needs the same amount of intelligence as is needed for creating a man. That may not look right, but just think about it, is it easy to create a lump of clay *out of nothing*? No scientist has been able to do it so far.

When something has to be created out of nothing, *there is only one way to do it*. That one way to do it is for the Creator to become what It wants to create. That is what the Creator did. It was One, but to create many, it became many. It became gas and liquid, clay and metal, plant and animal.

Since the supremely intelligent Creator became the clay as well as man, the clay as well as man should be supremely intelligent! They should be, but are not. They are not because the Creator did something interesting while becoming clay and man. It hid its intelligence so effectively that clay seemed to know nothing, could seemingly feel nothing, and could apparently do nothing. The Creator hid its intelligence a little less effectively while becoming man, and that is why man is intelligent. But even

man's intelligence is very limited, and that is why man cannot make even clay from nothing. The infinite intelligence of the Creator is hidden in clay, is hidden in man, is hidden in plants, and is hidden in animals.

How do we know that the same vast intelligence is hidden in us and in everything around us? If we try, we get glimpses of the intelligence even in clay. Further, since the intelligence in everything living and non-living has the same source, man can communicate with the non-living and the living, and can receive responses from them. Looks weird? Have you seen, if you take good care of your bicycle, it works better and lasts longer? 'Taking good care' is your way of expressing love for the bicycle. The bicycle responds to your love by working better and longer. Similarly, if you love your plants, they grow faster. If you love your pet, it loves you back.

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 stone and plants and animals. *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. 1-10.)



The sculptor knows that there is a statue hidden in a stone. He chisels the stone and, bit by bit, out comes the statue. Similarly, if you try, you will see, little by little, more and more of an infinite intelligence hidden in everything, living and non-living, around you.

If I were a Parent

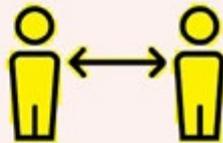
An eight year old girl of Indian origin staying in the United States was asked what she would do during the coronavirus pandemic if she were not a child, but a parent. Here is what she wrote (unabridged and unedited):

I would do many things if I were a parent in this situation. Some things are limit the times we go outside, and stay three feet apart. I would make sure my children are safe. Also, I would go out to stores to stock up on food and other things we need. We will not kiss, hug, or try to share germs. I'll try my hardest not to get anyone sick. I either would stop working or work at home. I will make sure the children are very healthy. I would not go outside if I don't have to. I'd offer if elderly needs help in any way, because they have a better chance getting the coronavirus. The coronavirus is very bad, so they're shutting down schools. I'll make sure my kids are enjoying inside the house. I will set up a check-up for my children to make sure they're really safe. I will sneeze and cough in my elbow if I need to. I will try not to spread any of my germs to anyone. I really try to make everyone safe.

Love,
Aaliya



WASH YOUR HANDS FOR
30 SECONDS



KEEP A DISTANCE OF 1,5M



DON'T TOUCH YOUR FACE



COUGH OR SNEEZE INTO THE
BEND OF YOUR ELBOW



The Heavenly Balm

Harsha Dalal

*An aureate splendour landscaping the skies
In heavenly raiments of azure blue,
Windows revealing to the perceiving eyes,
Majestic goals ever to pursue.
In full solemnity of today's times
Her flag swaying with a fluttering ease
Signalling victory chimes and chants sublime
Soothing balms for our hearts to appease,
Rapturous realms where She stands unfolds
Truly rare to feel and in our hearts to hold.
Winged birds in their heavenly flight
Basking in the glory of celestial delight.
The immutable abode defying time
Ever so serene and forever divine.*

The poem was inspired by the enchanting skies at Sri Aurobindo Ashram, Pondicherry.



Feedback and Encouraging Words

Feedback on a short film on The Mother's Symbol

Humbled to receive this beautiful video. Blessed to view, and delighted to feel Her presence during these challenging times.

Reshma Joshi

(in an e-mail dated 20 June 2020)

Thank you so much for this short film on The Mother's Symbol. A beautiful presentation with the essence of the The Mother's Blessings. It gives us a sense of direction to understand our inner consciousness through the power of colours and beauty of flowers of Nature.

Harpal Bhalla

(in an e-mail dated 20 June 2020)

Thank you so much for this inspiring and uplifting short film. It is needed during these times...and always. We very much look forward to coming to India again!

In divine connection,

Judy Szamos

(in an e-mail dated 20 June 2020)

This is such an amazing animation and Voice-Over by Tara Didi. It has been 50+ years since my association with the Delhi Ashram. I used to accompany my father and sit in the lap of Tara Didi's father. I wonder when Ashram will be safe to come and stay again for Sadhana post-Covid.

Anil (Grover)

(in an e-mail dated 20 June 2020)

Thanks a lot for sharing.

Prabhjot (Kulkarni)

(in an e-mail dated 21 June 2020)

Very originally conceived and artistically executed.
Thanks for sharing.

PK (Prashant Khanna)

(in an e-mail dated 20 June 2020)

We are very grateful to you for your loving affections we are receiving since 2000, our first Study Camp at Sri Aurobindo Ashram, Nainital.

Mahendra & Jyotsna Bhavsar

Vadodara

(in an e-mail dated 20 June 2020)

Touched by the mesmerising voice of dear Tara Didi.
Would preserve it for the ETERNITY.

Sudhir Chandra

(in an e-mail dated 20 June 2020)

Thank you very much! I'm forwarding it left, right and... centre..!

Mauna

(in an e-mail dated 20 June 2020)

Listening was a spiritual experience for me. It is a high-quality production in both content and clarity.

Sasibhusan Rath

Bhubaneswar

(in an e-mail dated 20 June 2020)

Thank you for the wonderful video on The Mother's symbol.

Felix

Auroville

(in an e-mail dated 20 June 2020)

Thank you so much for sharing. Very beautiful

Nidhi Jain

(in an e-mail dated 21 June 2020)

Thank you for sharing. Lovely.

Matilde (Mir)

Auroville

(in an e-mail dated 21 June 2020)

O... ! GOD... Enlighten me.

Salute for unparalleled deep-rooted thoughts.

Hargovind N Patel

(in an e-mail dated 21 June 2020)

It was a blessing to listen to the same.

Shared with few others the link.

Mahua Mukherjee

(in an e-mail dated 21 June 2020)

Very very nice! Thank you very much!

Priyanka (Bhattacharya)

(in an e-mail dated 21 June 2020)

Thank you very much. It is really a tribute to the great Mother.

K C Gupta

(in an e-mail dated 21 June 2020)

Oh thanks a lot !

Atilio (José Avancini)

Brazil

(in an e-mail dated 21 June 2020)

Thanks for Sharing. It's beautifully done.

Subhasish

(in an e-mail dated 22 June 2020)

The video on The Mother's Symbol is about 15 minutes long. To view the video, please go to: https://www.youtube.com/watch?time_continue=13&v=Eui1UEMGgWs&feature=emb_logo

Feedback on Online Hands-on Science Workshop

Sri Aurobindo Ashram - Delhi Branch conducted an online Integral Education and Hands-on Science Workshop from 18 to 27 June 2020, in which 45 teachers from 16 schools, mostly in rural areas, participated.



It was really interesting participating in this science workshop held by Barin sir and Prakash sir with others teachers.

I got lot of things to learn through this workshop although I had done most of these experiments earlier. The workshop has inspired me. I just have started teaching the younger kids in my school and I don't have that much idea of teaching but it has given me so many ideas to teach a young child. Now I think I will be able to distribute knowledge through these basics and simple experiments done in the workshop. The kids here are more excited doing experiments than doing theory but we didn't have all the materials. Now we have got most of the materials also from Mahak madam. Now with this new learning and these materials I shall do my best to teach the children.

Jagat Nag

Auro-Mira Vidya Mandir, Kechla, Odisha

I really enjoyed the program. It is encouraging to know that there are techniques that are understandable and can be used on a daily basis.

Ambika Negi

Auro-Mira Vidya Mandir, Kechla, Odisha

I have experienced fine schooling with precious training from the science workshop. I have planned to implement the entire knowledge gained from the workshop in my teaching.

Samir Jana

P.V. Public School, Uttar Saulanchak, Tamruk, Purbo Midinipur, West Bengal

The workshop gave me a great chance to enlarge my knowledge limits in science. I learnt how to arouse curiosity and interest in the child. The classes led by Aparna Di about integral education were amazing. How sweetly and softly she guided us and touched our hearts! Baren Bhaiya is really a genius. He has taught very politely and cleared all the concepts. Thanks to Prakash Sir and Mehek Di, who cleared many doubts. I will definitely use all the kits and implement the knowledge.

Diptimayee Behera

Sri Aurobindo Patha Mandir, Siddheshwarpur, Cuttack, Odisha

It was a great experience. I hope now I will teach my students in an interesting way.

Shankar Datt

Himalayan Public School, Suyalgar, Distt. Nainital, Uttarakhand

It is especially the will for progress and self-purification that lights the fire. The will for progress. When those who have a strong will turn it towards spiritual progress and purification, they automatically light the fire within themselves.

The Mother

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

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Feedback

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callbeyond@aurobindoonline.in

The Call Beyond is a publication of
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Sri Aurobindo Marg

New Delhi 110 016

contact@aurobindoonline.in

91-11-2656-7863