

THE CALL BEYOND

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Life is a Game of Hide and Seek

Ego divides while sex and love unite. The three together help in seeking the One that hides. That is the game of life.

Human life is a game of division and reunion, hide and seek. The One becomes many; the many eventually reunite with the Source. The One hides, the many seek to reunite. In order to prolong the game long enough to be interesting, the Creator has planted in man three powerful instincts: ego, sex and love.

Ego is a dividing instinct. It makes the individual aware of its independent existence, its needs, opinions and aspirations. Ego, although divisive, is a necessity for survival as well as for accomplishments uniquely human. It is the ego that drives a child to excel in school, and an adult to excel at the workplace. When a person feels he has seen enough of the world, and turns consciously to spirituality, he presses into service the same instrument that made him excel in the material sphere. The decision 'I will give a new direction to my life' also starts with 'I'.

Sex is a uniting instinct, and so is love. The two together are a formidable combination, which we call erotic love. Erotic love ensures procreation. However, the ultimate aim of human life is not procreation, but reunion with the Source. Therefore, after serving the purpose of procreation, sex and love might as well get divorced from each other. At least three seeds for the divorce have also been planted in us. The first is the sense of guilt associated with erotic love. The second seed is that sex as a source of pleasure dwindles with time, and eventually fails to satisfy. The third seed is parenthood. Once the children arrive, erotic love gets elevated to the level of parental love. Parental love is purer than erotic love, in the sense that it is unconditional, does not expect anything in return, and survives even rebuffs in return!



Further purification of love is the way to finding the One that hides in everyone and everything. Parenthood trains a person in a pure form of love. Still purer is the love that is universal. Loving one's children is easy; loving those who are not related to us is more difficult. But it is love extended to those around us irrespective of their superficial relationship that gives a practical expression to the deeper relationship that binds all of us because we have come from the same Source. The expression eventually leads to reunion with the Source. Life is full of triggers for such purification and expansion. Negative triggers are sorrow and suffering; and a positive trigger is the joy that comes from expanding the circle of love beyond the biological family. These triggers are a "call to heaven," to which, as Sri Aurobindo says in *Savitri*, not many respond.

Ego divides while sex unites; both are much-maligned necessary evils. Love is the master key to the reunion with the Source that we seek. Sex joins love as a temporary expedient to serve the purpose of procreation. The limitations and pitfalls of ego and sex push and pull a person towards purer forms of love. Going through the motions of life, seeing through the illusion of separation, and finally arriving at the Reality of oneness is the game of human life, as designed by the Master Coach, the Divine. Sri Aurobindo, towards the end of *Savitri*, says the last word in spiritual wisdom in a few simple words: "To feel love and oneness is to live."

*All our earth starts from mud and ends in sky,
And Love that was once an animal's desire,
Then a sweet madness in the rapturous heart,
An ardent comradeship in the happy mind,
Becomes a wide spiritual yearning's space.*

-Sri Aurobindo ('Savitri', Book 10, Canto 3, p. 632, SABCL edition)



Beauty and Harmony

Richard Pearson

Let beauty be your constant ideal:

- the beauty of the soul*
- the beauty of the sentiments*
- the beauty of thoughts*
- the beauty of the actions*
- the beauty in the work.*

So that nothing comes out of your hands that is not an expression of pure and harmonious beauty.

And the Divine Help shall always be with you. (1)

The Mother

Just as we learn to separate our thoughts from our consciousness, I believe we may stand back from all our “self-regarding egoism, hypocrisy and vain self-flattering,” (2) to look into the heart and the higher mind and express the beauty of the soul. In this inspiring message the body is not mentioned. Yet it is submitted to the vital, through feelings, emotions and outside influences. Besides this, the equally despotic mind comes along with its own preconceived ideas, opinions and often limited knowledge, resulting in partiality, preference or even downright obstinacy; all this affects the body. Sri Aurobindo describes “these disabilities of mental activity” which literally attack us, in these words: “grief, fear, anger, passion, hunger, greed, desire.” (3) Detach the consciousness from these influences through beauty of the sentiments, beauty of the thoughts, beauty in actions as well as beauty in the work. This will help the body to express its own individual beauty.

Yes, we have to work from within to express anything outwardly. Let us recall what Sri Aurobindo writes when comparing the Western theory of creation starting from Matter



with the Indian one: "... God created the world by developing the many out of the One. From 'kāraṇa' to 'sūkshma' to 'sthūla', and back again, that is the formula." (4). I feel we should begin from the ideal, to the inner being and finally to the body. Or from our soul to a purified, well-developed mind and a strong, refined ever more consecrated vital, to help the body to grow in beauty. A detailed and persistent inner work is needed to produce such a change and gradually give an outward result.

This is all the more easy when we give ourselves to the Mother and Sri Aurobindo, with an unreserved and total surrender. They are leading us by the straight and joyous path towards beauty and truth. The poet John Keats says: "Beauty is truth; truth, beauty – that is all ye know on earth and all ye need to know." (5)

This truth is now for us the Truth-Consciousness, the Supramental Consciousness. The Mother emphatically announces: "The world is preparing for a big change. Let us help, through physical education, by making the body stronger, more receptive and more plastic ... on the way to physical transformation." (6) And this too: "We are at one of the Hours of God ... it is a wonderful opportunity for those who want to leap forward, the possibility of progress is exceptional. Let your body be prepared through physical education for the great change". (7)

Let us be conscious of our body, even talk to it as to an intimate friend, ready to listen when it wants to tell us something. Or hear, when told: "I do not like this stiffness of mine. Can't you become more supple"? Or, again: "What is this ugly shape? Do something to change and be more beautiful." The Mother assures us that the body does listen and changes do occur. For this, however, we have to study our whole being and root out "self-regarding egoism, hypocrisy and vain self-flattery", with a prayer and an aspiration to put light into the



dark, unwilling or even secretly revolting parts that still resist the arrival of the true Consciousness, and so gradually bring harmony and beauty into the body itself.

“Build in yourself the total harmony, so that when the time comes Perfect Beauty can express itself through your body,” said the Mother in another message. (8)

As She says, “... a new consciousness is at work upon Earth to prepare man for a new creation, the Superman. For this creation to be possible, the substance that constitutes man’s body must undergo a big change: it must become more receptive to the consciousness and more plastic under its working. These are just the qualities that one can acquire through physical education.” (9)

* * *

Here are a few small exercises to know mentally your body.

As far as breathing goes, ask yourself: “Does the air come in through both nostrils during inhalation? By which nostril does the air come in, and through which does the air normally go out? Can I consciously change this cycle?” Notice that the incoming air feels cool and the outgoing warm.

In Pranayama you are told to direct your breath during inhalation into the part you need the prāna to work on, and during exhalation throw out the undesirable stuff. Can you experience this? One practice I find useful is to breathe out for double or even triple the time of breathing in.

In voice training you are taught to breathe from the diaphragm or abdomen; that is, breathe in with the tummy pushed forward and breathing out with the tummy drawn in. This gives power and sustained effort. Besides, you can also breathe expanding the lower floating ribs. Furthermore, if you try, you will be



able to breathe in from the front, the sides and the back of the thoracic cage, expanding the lungs at several levels and sides.

An interesting exercise is also to feel any part of the body without touching it. When you concentrate your attention you will get, at any chosen spot or part, a feeling of warmth or heaviness, even of a presence. A rather difficult task is to feel separately the third and fourth toe on any foot.

* * *

When the Mother speaks of pushing the consciousness into the fingers to play better, does it mean to bring consciousness into the organs, into the very cells? We should remember that consciousness is an awareness, far beyond any formulation by the mind. Then I believe we really know, as the Mother says, with the body.

And as she mentioned even earlier: "... the physical consciousness and nature are closed up and rigid... shut up in their habits, they accept only one regular routine. But for the physical being and consciousness to receive the divine impulsion, it must be extremely plastic... It is a question of collaboration with the body. It is no longer a question of coalition. The physical being and physical Consciousness must be very plastic to be able to lend themselves to all the necessary changes, so as to be of one kind one day and another the next, and so on." (10)

Throughout her whole life, the Mother's work with the consciousness was always accompanied by a continuous, ever-perfecting and absolute self-surrender. We feel her sincere, one-pointed and absolute consecration and self-giving to the Lord expressed as "Let Thy will be done and not mine;" and later to "What Thou willest, what Thou willest;" and finally to "I am Thine for eternity."



In *Notes on the Way*, we find this mantra of hers, repeated during all her activities: “*Om Namō Bhagavate*, Lord, make me divine.” And this vibration reached the very cells of her body, till they too could express this, as she writes in the “Prayer of the cells of the Body”.

Now that, by the effect of the Grace, we are slowly emerging out of the Inconscience and waking to a conscious life, an ardent prayer rises in us for more light, more consciousness.

“O Supreme Lord of the universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth.” (11)

To the question: “My body is weak and full of unconsciousness and *tamas*. How can this body become Your good instrument?” She gives this inspiring reply: “At the centre of each cell lies the Divine Consciousness. By aspiration and repeated self-giving the cells must be made transparent.” (12)

And even when answering to another rather long question regarding the best outer attitude, she answers: “Unless one practices Yoga the physical being, (outer being), remains ignorant... That is why the Yoga of the body cells is indispensable”. (*ibid*).

And to help us to work on this, here is a most simple practice that the Mother suggests we try out: “On the material level, *japa* is very good for that. [To establish our cells’ contact with the Truth]. When your head is tired and you are a little weary of forever contradicting that pessimism, you just have to repeat your *japa*, and automatically you make contact. To make contact. That’s something the cells value a lot. A lot. It’s a very good way, because it’s a way that isn’t mental, it’s a mechanical way, it’s a question of vibration.” (13)



Finally, Sri Aurobindo sums up the attitude we must develop: “Three things you must have, consciousness, plasticity and unreserved surrender. For you must be conscious in your mind and heart and life and the very cells of your body, aware of the Mother and her Powers and their working ...” (14)

So, let us always remember that: “It is through Beauty that the Divine expresses himself.” (15)

* * *

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- (1) CWM 12: 247
- (2) The Hour of God
- (3) The Synthesis of Yoga... “Difficulties of the Mental being”
- (4) Bulletin, Aug. 2015: 4
- (5) “Ode to a Grecian Urn”
- (6) CWM 12: 278-279
- (7) CWM 12: 279
- (8) CWM 12: 285
- (9) CWM 12:278
- (10) CWM 4: 367, (28/4/51)
- (11) CWM12: 282
- (12) En Route (Shyam Sundar), ed.1999: 6, 5
- (13) Agenda Vol. 5:161, (10/10)
- (14) SABCL 25: 37
- (15) CWM 12: 242/

(First published in Collaboration)



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

Sumit Discovers a Summit that He Could Climb

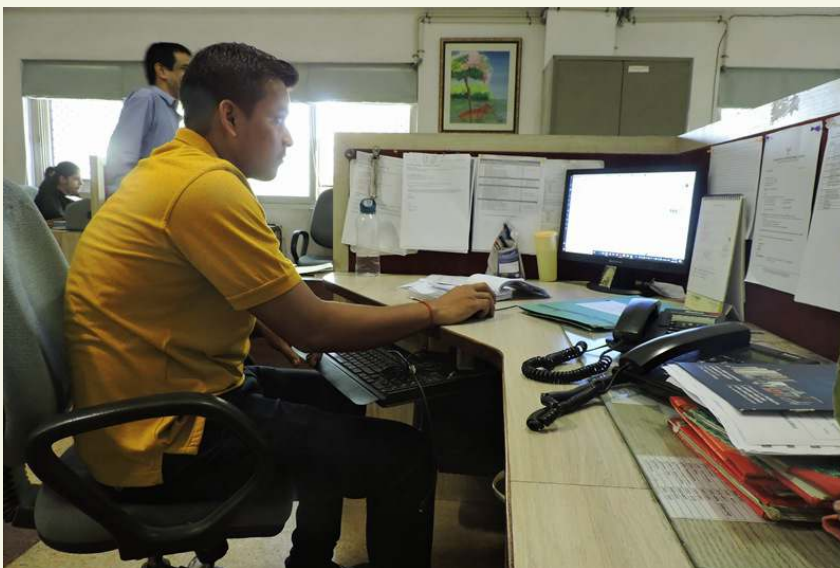


Sumit Roy is a familiar face in the office of The Mother's International School. Sometimes he is at a desk in front of a computer, sometimes photocopying documents, sometimes arranging files in a cupboard, and sometimes at a window talking to a parent – to use a popular expression, he is *yatra, tatra, sarvatra!* Here is how he happens to be where he is, in his own words:

“I grew up in Village Brajendra Nagar in the Karimganj district of Assam. I had finished with graduation and also done a diploma course in computer applications. I tried getting a job but failed. I tried joining the Army, but was rejected on medical grounds. An uncle of mine had done long ago a Vocational Training course at Sri Aurobindo Ashram – Delhi



Branch. He is now working in a departmental store in Noida, where he is still using the skills that he learnt in the Ashram. He suggested that I could come to the Ashram for Vocational Training. So, here I was as a Vocational Trainee in Computer and Typing at age 21 in October 2013. Along with that, I also started working in the Studio to learn photography, handling audio-visual equipment, and related computer work. Based on my aptitude for the work that I was doing in the Studio, in October 2014, I was given a job in The Mother's International School, primarily to handle the sound system. Along with that I also started doing typing work in the school office, and learnt how to maintain and organize files for keeping documents systematically so that retrieving any document was easy. Soon I was also entrusted with documents related to confidential work, such as examinations. I got so involved in office work that now I was all the time in the office. But I am also interested in sports. I had played football a lot while I was in the Ashram, and had also picked up something about coaching. Now I started coaching students of the school in football early in the morning before going to the office.



I am happy with the work that I am doing. But now my ambition is to be a qualified football coach. I have learnt that there is an



'E' level course in coaching for football conducted by the All India Football Federation, which can be done in a week. I want to do that, and after that, the more advanced 'D' level course.

I do want to get married, but not now. I would much rather wait for a year or two, till I am better established in life. Currently, I also have responsibilities towards my parents. My father has lately not been keeping good health. I would like to bring him to Delhi for treatment.

I am grateful to the Ashram for giving me a break in life. The most important thing that I learnt in the Ashram was discipline. I have realised that one can succeed in anything with discipline."

Here is the story of a boy who had been rejected till age 21 because he did not have what the employers were looking for. But he found in Sri Aurobindo Ashram – Delhi Branch a foothold, from where he could make a fresh beginning and build a career. The boy, now a young man of 29, obviously had a variety of talents, and even more importantly, the qualities of dependability, adaptability and integrity. After being declared a failure, the Mother brought him to a place where he was accepted as he was, where the qualities that he had were appreciated and nurtured.

(Based on an interview with the Editor, The Call Beyond)

All can be done if the god-touch is there.

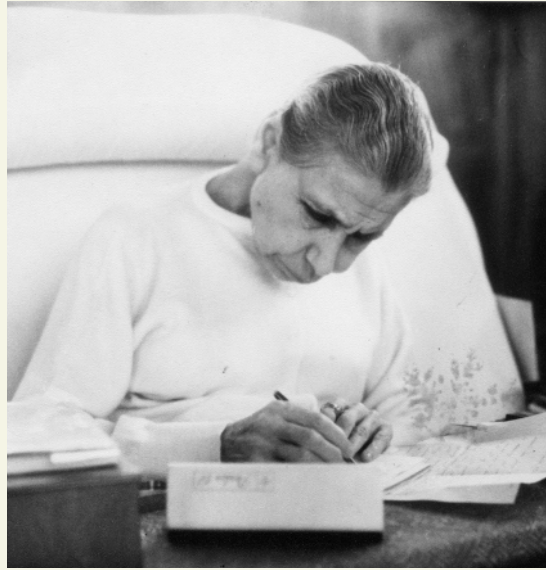
A hope stole in that hardly dared to be

Amid the Night's forlorn indifference.

-Sri Aurobindo ('Savitri', Book 1, Canto 1, p. 3, SABCL edition)



Surrender and Yoga



Surrender is the decision taken to hand over the responsibility of your life to the Divine. Without this decision nothing is at all possible; if you do not surrender, the Yoga is entirely out of the question. Everything else comes naturally after it, for the whole process starts with surrender. You can surrender either through knowledge or through devotion. You may have a strong intuition that the Divine alone is the truth and a luminous conviction that without the Divine you cannot manage. Or you may have a spontaneous feeling that this line is the only way of being happy, a strong psychic desire to belong exclusively to the Divine: "I do not belong to myself," you say, and give up the responsibility of your being to the Truth. Then comes self-offering: "Here I am, a creature of various qualities, good and bad, dark and enlightened. I offer myself as I am to you, take me up with all my ups and downs, conflicting impulses and tendencies – do whatever you like with me."

The Mother ('The Great Adventure', p. 37)

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



The Age of Progress

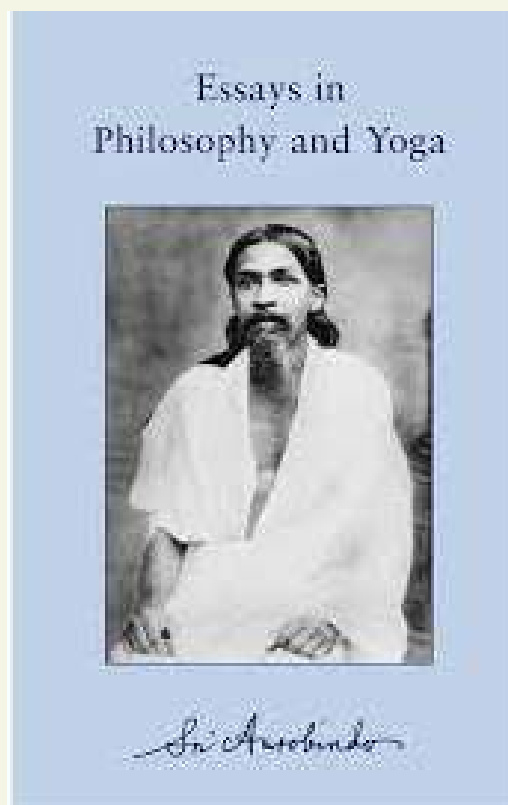


Progress is the very heart of the significance of human life, for it means our evolution into greater and richer being; and these ages by insisting on it, by forcing us to recognise it as our aim and our necessity, by making impossible hereafter the attempt to subsist in the dullness or the gross beatitude of a stationary self-content, have done a priceless service to the earth-life and cleared the ways of heaven. Outward progress was the greater part of its aim and the inward is the more essential, but the inward too is not complete if the outward is left out of account. Even if the insistence of our progress fall for a time too exclusively on growth in one field, still all movement forward is helpful and must end by giving a greater force and a larger meaning to our need of growth in deeper and higher provinces of our being. *Freedom is a godhead whose greatness only the narrowly limited mind, the State-worshipper or the crank of reaction can now deny.* No doubt, again, the essential is an inner freedom; but if without the inner realisation the outer attempt at liberty may prove at last a vain thing, yet to pursue an inner liberty and perpetuate an outer slavery or to rejoice in an isolated release and leave mankind to its chains was also an anomaly that



had to be exploded, a confined and too self-centred ideal. Humanity is not the highest godhead; God is more than humanity; but in humanity too we have to find and to serve him. The cult of humanity means an increasing kindness, tolerance, charity, helpfulness, solidarity, universality, unity, fullness of individual and collective growth, and towards these things we are advancing much more rapidly than was possible in any previous age, if still with sadly stumbling footsteps and some fierce relapses. The cult of our other human selves within the cult of the Divine comes closer to us as our large ideal. To have brought even one of these things a step nearer, to have helped to settle them with whatever imperfect expression and formula in our minds, to have accelerated our movement towards them are strong achievements, noble services.

Sri Aurobindo ('Essays in Philosophy and Yoga', pp. 187-188)





Jagan Nath & Magan Nath

Surendra Nath Jauhar

Heaven is certainly a beautiful and blissful place, but what to do there?

Jagan Nath and Magan Nath were friends from their younger days and they were always talking about Heaven and Hell. Their ways of life, however, were so different that one was destined to go to Heaven and other to Hell.

As expected, Magan Nath was sent to Hell, where he was undergoing all kinds of trials and tribulations and torture. One day, suddenly he saw Jagan Nath arrived there. He was surprised and shocked. He asked Jagan Nath, "How are you here, my friend?"

Jagan Nath said, "Well, it is a story. Should I narrate it to you?"

"I went straight to Heaven and was welcomed by the Lord. I was pretty fatigued. Before the Lord could say anything, I requested the Lord to let me have good respite. Then, after prolonged rest, when I got up, I went to the Lord and said, 'O Lord, now tell me what shall I do here?' The Lord said, 'Well, here is a harp. Harp on it and enjoy.' So, I began harping, which continued for the whole day.

"Next day I again went to the Lord and said, 'O Lord, what shall I do today?' 'Today,' said the Lord, 'harp on.' So I started and went on harping.

"On the third day again, I went to the Lord and repeated the same question. The Lord said, 'Hop and harp, harp and hop, and hop and harp.' So I hopped and harped, harped and hopped, and hopped and harped, and went on hopping and harping and harping and hopping.



“One day again I went to the Lord and said, ‘O Lord, what should I do now?’ And the Lord said, ‘Hop and harp, hop and harp, hop and harp, and hop and harp.’ In sheer disgust I said, ‘To hell with hopping and harping.’ ‘To hell you go’, replied the Lord. And, my friend, that is how I am here with you.”

Reproduced from The Call Beyond, Vol. 21, No. 3, p. 27, 1996



Sharing What?

It is said that sharing multiplies joys and divides sorrows.

Do you need to share joy? Just be joyful. Being joyful needs no reason, no special occasion. Joy is contagious.

The problem is that when we want to share happiness, we share our success, our achievements, and sometimes our superiority disguised in so many ways. Sharing happiness is not the same as sharing joy. Happiness comes from fulfillment of a desire, or from the ego getting a soothing touch. Happiness does not last long.

Joy is different from happiness. Joy comes from overcoming a desire. Joy comes from breaking ego barriers. Joy comes from all-inclusive love. There is no I, me and mine in love. It is We, Us and Ours. It is about You and I being one, one with the One.

Rahul Sharma



All Forces Are Personal

Everybody talks about the weather, but nobody does anything about it.

Mark Twain

Sweet Children of the Sweet Mother,



Science has tried to understand the forces of nature, and technology has harnessed these forces for making life on earth easier. For example, having understood that different forms of energy are interconvertible, it has been possible to get electricity from solar energy.

Feats of science, amazing though they are, still treat nature as an unconscious entity. But Nature is the Power that translates the divine Will into action. Therefore, it cannot be considered a blind and unconscious force. Its apparent blindness hides a conscious plan, an intention. If that is so, Nature may be considered on the whole a benign force that gives and forgives, but which occasionally seems to turn monstrous, as when it kills thousands in earthquakes, pandemics, floods, cyclones and tsunamis. The monstrous face of Nature is a humbling experience for science, which may be able to 'explain' these phenomena but can do nothing about them. But do these tragedies necessarily mean that Nature, which is generally benign, occasionally enjoys displaying its fury by unleashing its enormous forces, even if it means killing thousands of us? The Mother says that Nature is neither vicious nor blind; natural disasters are mere aberrations and accidents. That is the conclusion one reaches if one looks at it with the right sense of proportion.



For example, suppose you notice a tiny insect in your cup just when you are about to pour hot milk into it. You shake the cup and the insect lands on the floor. Your intention is two-fold: to keep the insect out of your milk, and to save the insect, neither of which is vicious. But think about it from the insect's point of view. The cup shaking is for the insect an earthquake, and its dropping on the floor is like being thrown on another planet!

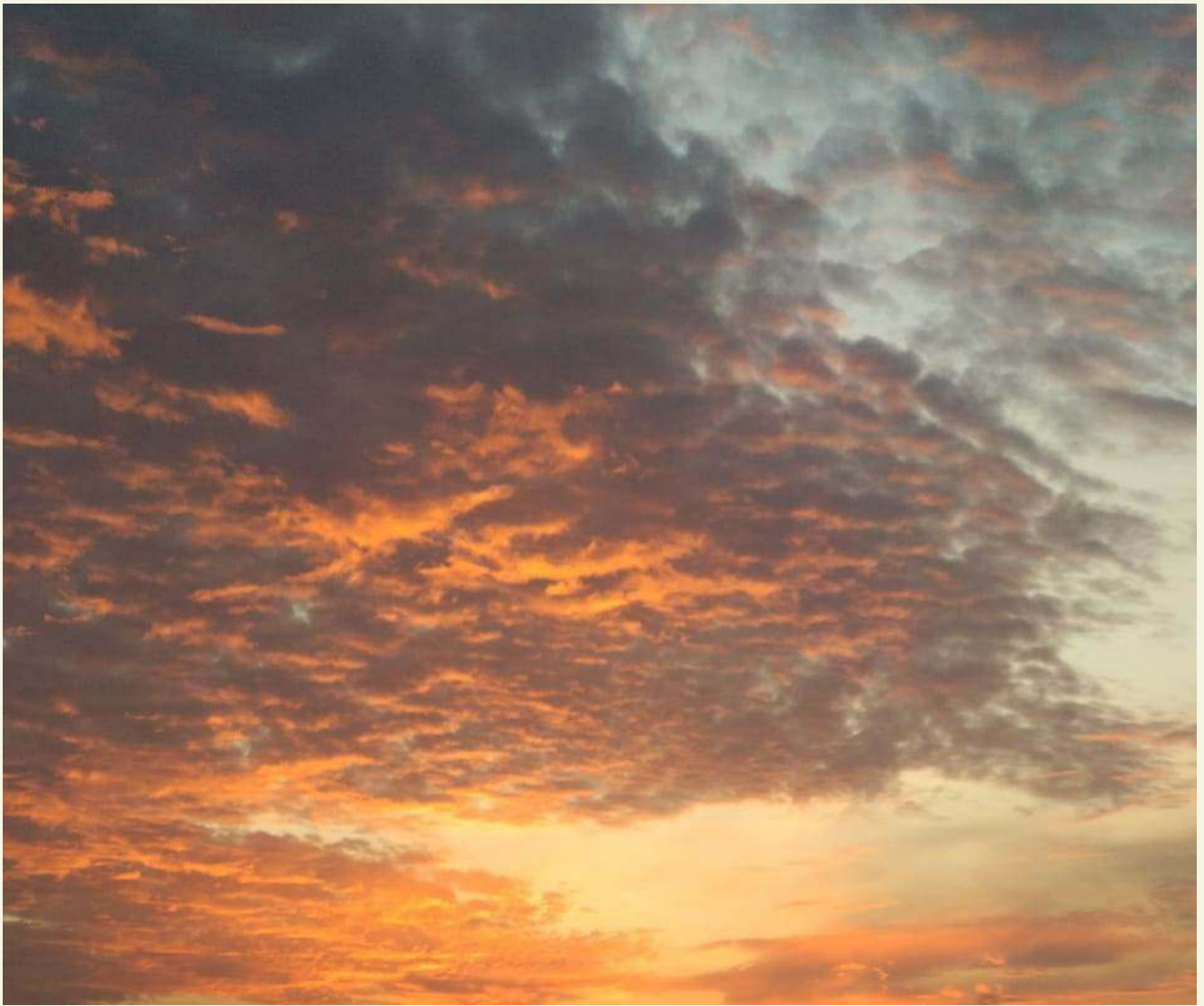
Or, suppose you are walking and talking to a friend. An army of ants has also taken a fancy for the same route. Accidentally, you step on the marching ants and kill a few hundred of them. If the ants are able to think, they would consider you vicious, but your killing them was totally unintentional. You are not vicious. And, you are not 'blind'; you know where you are going; you have a plan. Similarly, accidents of Nature neither mean that nature is vicious nor that it is 'blind'. Nature is working out a plan, and while doing so, sometimes there are accidents.

If we widen our vision, we would realise that for Nature, which 'manages' the whole universe, the earth is just one out of thousands of celestial bodies, and human beings on the earth are tinier than what insects are to us. The wonder is that we are so insignificant, and yet Nature takes such good care of us. But all the same, if we consider Mother Nature to be a conscious force, that is, a self-aware force, it should be possible to interact with it, to influence it. Even the busiest mother has the time to listen to her children! Can we, for example, befriend Nature? Can we influence weather, instead of doing nothing about it?

The Mother has narrated the story of a few young people who went from a city, where they were mostly indoors, to the countryside for a holiday. In the countryside, they found the sun too hot. At first, they were very distressed and started getting a severe headache. Then they hit upon a queer idea: why not befriend the sun? Now, when they were out in the



open, they started sending thoughts of friendship and trust to the sun. They started appreciating the enormous power, joy and love of the sun, because the sun does have all this too; it is not just hot. The result was that they no longer got a headache. Instead, they felt energized by spending time in the sun.



*An amazing picture of the Pondicherry sky
(Courtesy: Ms. Harsha Dalal)*

It is possible not only to befriend nature, but also influence it. One day, there was a raging storm and rain in Pondicherry. The Mother went to Sri Aurobindo's room to check whether he had closed the windows. She found Sri Aurobindo, completely at peace, at his desk, busy writing. The windows



were wide open, but not a drop of rain had entered the room. What Sri Aurobindo's Presence could do is not easy for others. But the anecdote does show the extent to which we can communicate with nature and influence it, which makes perfect sense from the spiritual point of view. After all, Nature and all creation are one with the Supreme Consciousness of the Divine. Therefore, theoretically, one mode of that Supreme Consciousness can communicate with and influence another mode. However, our Ignorance of these deeper truths of existence, and consequently the limiting beliefs that we impose upon ourselves, determine the boundary between 'possible' and 'impossible'. The solution is to reduce our ignorance by widening our consciousness.

For widening the consciousness, the Mother has given us a good exercise. Lie down on your back under the starry sky. Keep gazing at the sky and the stars. Doing so inspires appreciation for the beauty of Nature, the vast expanse of the universe, our own relatively tiny place in the universe, and yet our oneness with the universe and the One who manifests as the universe.

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

With love, CB

(Based on *Whispers of Nature*. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp.66-70.)



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.

That Elusive Entity Called Mental Peace

An eye surgeon, has asked:

You have said that one of the most reliable ways to determine whether a particular choice is coming from the psychic being is to ask a simple question, and answer it with total honesty. The question is, "Will this choice leave me in lasting mental peace? If it will, the choice is based on the voice of the psychic being." My question is: if I decide to operate on a difficult case and it fails, I won't get peace of mind. If I don't operate, I have left the patient as he is but haven't given him the chance to improve either. Not operating, in spite of knowing that the surgery might improve his vision, will also not give me peace of mind. So, should I, or should I not operate?

Answer

You should operate. Put your heart and soul into the work. Do it as well as you can. After that, leave the result to the Divine. If you truly leave it to the Divine, you would have peace of mind, irrespective of the outcome. It is our attachment to a specific outcome that causes anxiety, and if the outcome turns out to be different from what we wanted, we lose peace of mind. The important thing is to let go of our attachment to a specific outcome.

The question was posted as a comment on the video, 'Is the Gita Just a Gospel of Action? A Talk by Ramesh Bijlani'.

The link to the video, available on the YouTube channel of Sri Aurobindo Ashram – Delhi Branch, is: <https://www.youtube.com/watch?v=if1XVYqE694&list=PLbJ59iL6vu-UY1XjgZTnTV7mFVvnWLHur&index=9>



Feedback and Encouraging Words

News from a Yoga Student

I have been very regular with my yoga for the past few months. Recently, I started teaching a few of my office colleagues here in IIT before lunch. I feel very happy reaching out to them and passing on what I learnt from you. The high standards you set for us have always been a source of inspiration for me.

I thank the Divine for creating this opportunity for me and both of you teachers for empowering me to do so. I have always been thankful to the Ashram for its existence in my proximity and always taking me under its wings whenever I needed support.

I pray that you may continue to empower people spiritually.

Thank You,

Hema

(R. Hema, student in the Course on Teaching Yoga conducted by the Ashram in 2019)

(in an e-mail dated 17 Sep 2021)

Feedback on a Talk

Thanks for such a lovely talk on *The Life Divine*.

Sanjiv Tandon

(in an email dated 11 October 2021)

[The reference is to a talk by Dr. Ramesh Bijlani titled 'The Two Negations' based on Chapters 2 and 3 of Sri Aurobindo's 'The Life Divine'. The talk is available on the Ashram's YouTube channel. The link is: <https://youtu.be/P4oTHXzwMGE>



Feedbacks on Round-the-Year Yoga classes

I am a regular student of Vidya Ji. Vidya ji is an excellent teacher. She is also a highly engaging teacher. She teaches with passion and energy. She motivates everyone in the class. She gives personal attention to everyone and helps in correcting the wrong postures. “Pranayam” sessions are very nicely conducted. “Shavasana” is her specialty. Doing “Yoga” under her guidance is very energizing. Sincerely,

Amita Deshmukh

(26 August 2021)

Dear Ma'am,

I was fortunate to join your sessions in January 2020. While it has been difficult to maintain continuity due to the pandemic, I have benefited immensely (and continue to do so) from every session that you take. The benefits of your sessions are not just limited to physical fitness but also contribute to maintaining mental comfort. In fact, I normally look forward to your yoga sessions very eagerly.

I enjoy getting personal attention from you. The best aspect of your sessions is that you are very careful in customizing your activities to the comfort level of every individual in the class.

I hope these sessions will continue under your guidance for a long time.

Thanks & Regards

Shweta Mittal

(27 August 2021)



Feedback from a Guest at Madhuban

Dearest Anju,

Leaving today with the deepest gratitude for your grace which made this the most amazing space and experience. What you have created here for us all is truly your deepest sadhna and reverence for the Mother. She speaks and sings from every corner of Madhuban. May the Mother bless you with all you need and keep you safe and healthy always, so you can continue to be Her instruments.

Jasjit

(in an email dated 10 October 2021)

Feedback on an Online Talk

Respected Professor

Namaste!

I have put the recorded video on YouTube, and am sharing the link with you: <https://youtu.be/BXU2ROrMqRg>

Thanks for your support and a very insightful lecture.

Sincerely,

Abdul

(Dr. Abdul Haque Ansari)

(in an email dated 19 September 2021)

[The lecture titled 'Looking at Consciousness as the Highway to Pain Relief' was delivered by Dr Ramesh Bijlani to the Neuroscience Society of Nepal]



Parliament of World Religions Conference

(16 - 18 October 2021)

Kindly register on the link below to attend this conference:

<https://parliamentofreligions.org/civCRM/MAILING/VIEW?id=809&reset=1>

You can see all the programs for 30 days on this link

The Program includes a movie, 'Jeev Dayaa', made by Gaurav Arts, USA, to which Sri Aurobindo Ashram – Delhi Branch made a significant contribution.

This movie will be shown on

Sunday, 17 October 2021 at 7:30 pm (India time) / 10:00 am (New York time)

Note

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

Feedback

*Please send your feedback to
callbeyond@aurobindoonline.in*

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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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