

THE CALL BEYOND

Volume 45 No.8

15 August 2020



Courage

Courage is the total absence of fear in any form.

The Mother

Highlights

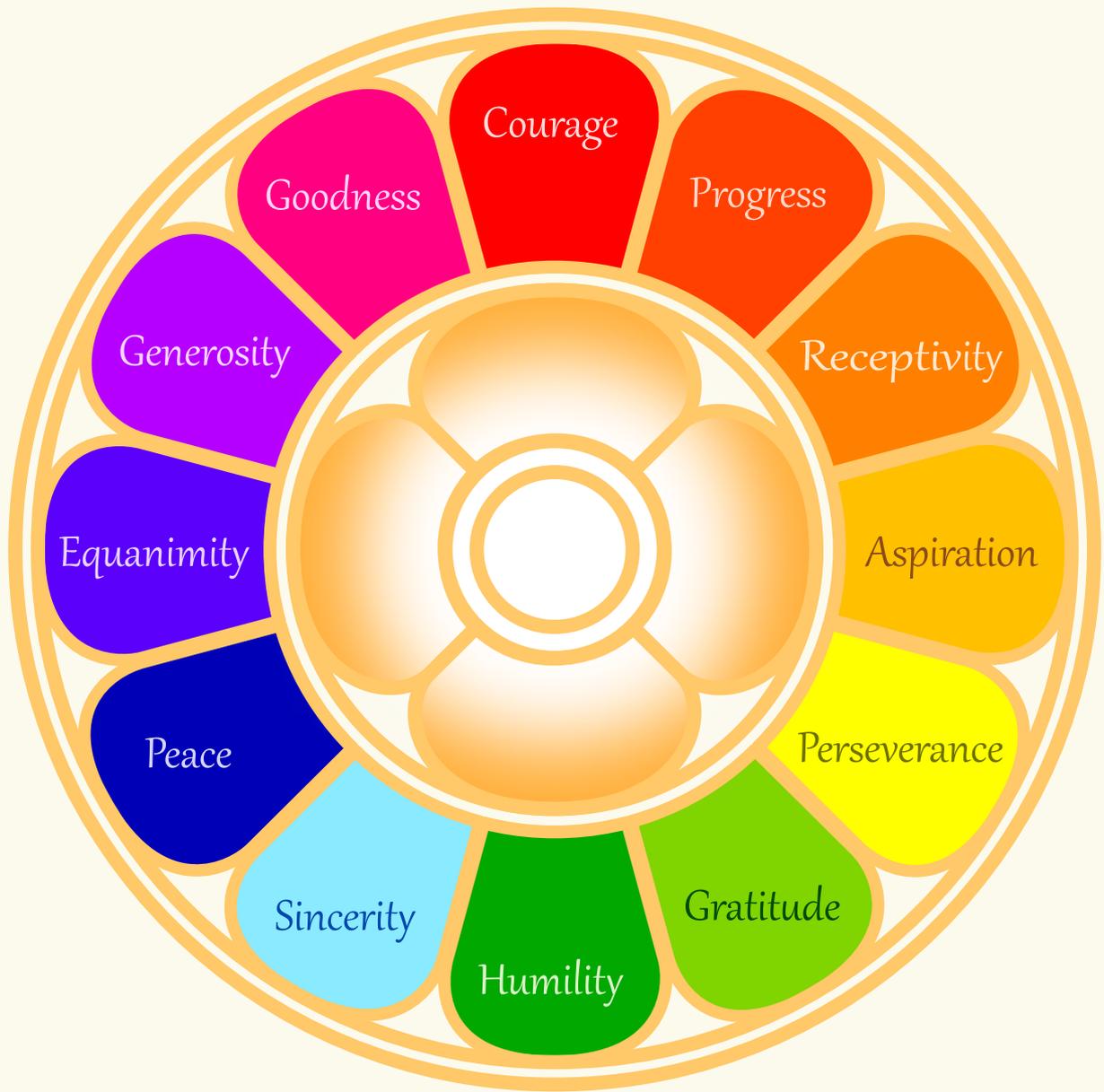
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SRI AUROBINDO ASHRAM - DELHI BRANCH



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 signature or flourish consisting of a horizontal line with a vertical stroke intersecting it from above, ending in a small hook.

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Courage as Process, Courage as Product

Integral courage: whatever the domain, whatever the danger, the attitude remains the same – calm and reassured.

The Mother (CWM, 14:169)

To celebrate the hundredth anniversary of the Mother's second and final arrival 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's focus is on a virtue that is a part of the spiritual process as well as the product of spiritual progress; the virtue is 'courage'. In a world in which walking the spiritual path is looked upon by many seemingly sensible and successful people as a sign of anything ranging from eccentricity to stupidity, choosing the path is itself an act of courage. While on the path, rejecting repeatedly the accustomed voices of the vital or the mental in favour of the voice of the psychic being needs courage. At the same time, continuing on the path generates the courage required not only to let the voice of the psychic being prevail, but also that required to banish all fear, anxiety and insecurity despite living in a basically erratic and unpredictable world. As in other aspects of sadhana, if we take care of the process, the product takes care of itself.

PETAL OF THE MONTH: Courage

Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

The Mother

We Love to Hear From You

Permit me to express my gratitude for this invaluable gift.

P P Shrivastav, I.A.S. (Retd)
(in an e-mail dated 14 July 2020)

I am happy to receive your magazine.

Jyotipriya (Khuntia)
(in an e-mail dated 22 July 2020)

I enjoyed reading your review of the book 'Evolutionary Parenting'. I am now planning to order a copy of the book for our Research Library.

Vijay Bhai
Sri Aurobindo Society, Puducherry
(in an e-mail dated 24 July 2020)



Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen.

Winston Churchill

Only those who will risk going too far can possibly find out how far one can go.

T. S. Eliot

How few there are who have courage enough to own their faults, or resolution enough to mend them.

Benjamin Franklin

A great part of courage is the courage of having done the thing before.

Ralph Waldo Emerson

The Many Hues and Views of Courage

There is no greater courage than that of recognizing one's own mistakes.

The Mother



Calotropis gigantea (Common names: Mudar, Bowstring hemp, Crown plant)

Courage. Bold, it faces all dangers.

Even a five-year-old knows what the right thing to do is, but even a fifty-year-old – and specially a fifty-year-old – often lacks the courage to do it. An act of courage may involve a risk. For example, a fireman needs courage to enter a burning building to rescue those trapped inside. An act of courage, such as confessing a crime one has committed, may invite punishment. An act of courage, such as whistle-blowing, may invite revenge. Doing what is right frequently means stepping out of our comfort zone. *Courage is the inner strength required to do what is right, even if it is uncomfortable.*

Doing what is right, knowing fully well the risks involved, is one type of courage. There are many other types of courage where there may be no serious risk involved. For example, saying something true but unpleasant to a friend needs courage. When the unpleasant truth will do the friend no good, *not saying it* may need still greater courage! Courage may reside in action; courage may reside in inaction.

Courage is required for not taking action when it is very tempting to act. Once a child complained to the Mother of being bullied by a classmate. He told the Mother that he felt like punching

that boy. The boy was not actually punching probably because he was afraid of the teacher. The Mother asked him whether it was more difficult to punch him, or to forgive him. The child said it was more difficult to forgive than to give way to the impulse. The Mother told him that since he was a brave boy, he should do what is more difficult. The Mother was trying to teach the child that if somebody has hurt us, it requires greater courage to forgive than to hit back. The Mother was trying to take the child from the restraint due to fear towards restraint born in forgiveness. Forgiveness is an act of courage. If we keep away from hitting back simply because we are afraid, the failure to act is either cowardice or pragmatism, but it certainly is neither courage nor forgiveness. Genuine forgiveness is based not on fear but on love. Fear needs two, the one who fears, and another of whom one is afraid. Fear not only needs two, it also needs an acute awareness of the two being two. Love also needs two, the one who loves, and another who is loved. Love needs two, but it arises from the two feeling as if they are one.

When a person, who is patently wrong, is confronted, what is the most common response? The most common response is to go on the defensive; to justify oneself. The defense is unconvincing; the justification is hollow; the person knows it, and yet he goes on arguing. A classic example of this type is the way most people behave when caught cheating on the partner. They deny the charge, they defend their behaviour, they do everything except admit the mistake and apologize. What is behind such behaviour is the person's ego. *Transcending the ego and admitting one's mistake is an act of courage.*

Gary Zukav has summed up the essence of courage in a simple sentence: "Courage is required when will and fear intersect."* If the will power is so strong that fear can be ignored, the

person acquires the courage to do what he wants to do; if the fear of consequences overpowers the will, the person loses the courage required for doing what he wants to do. This broad perspective enables us to look at a wide spectrum of 'courage', not all of which is desirable, and much of which is not spiritual. Throwing a shoe at a leader may seem an act of courage but is foolhardy. It takes courage to do a stunt for a movie, but that may be done just to make a living. Climbing the Everest is an act of courage, but it may be driven by the desire to be admired, to win name and fame. A child may jump into an ice-cold pool when his other friends are doing so, just to be accepted by the peer group. That is courageous, but it is not a spiritual act. But if the child jumps into an ice-cold pool to save someone who is drowning, that would be a spiritual act. When Krishnan, who had a job offer from a five-star hotel in Switzerland, decided not to go there a week before he was to leave India so that he could feed the hungry homeless people of Madurai, it was an act of spiritual courage. In short, what makes courage spiritual is the motive behind the act and its consequences. *If the motive is love, and the result is a rise in consciousness, the courage is spiritual in character.* Choices rooted in true love bring with them the courage required to act. This happens because these choices are endorsed by the psychic being. The psychic being is our divine essence. The Divine is not only all-knowing, it is also all-powerful. Because of its all-knowing character, the choice that is given to us by our inner voice originating from the psychic being is extremely clear; it leaves us with no doubt about what the right thing to do is. *Because of the all-powerful character of the Divine, if we decide to act on the voice of the psychic being, we also acquire the courage to act upon it.* It is this psychic courage that made it easy for Krishnan not only to give up a lucrative job, but also to defy his parents and

other well-wishers. The psychic courage makes it easy for the person to stand up to the whole world, if necessary.

One of the three pillars of sadhana on the spiritual path is 'rejection' – rejection of everything that is an obstacle on the path. The obstacles are more within than outside. All the negative tendencies arising from the ego, such as desires, anger, greed, attachment, arrogance and jealousy, need to be rejected, and should be replaced by their opposites. But we are so attached to our negative tendencies that it takes great courage to root them out. Thus, being on the spiritual path is itself an act of great courage. Being on the spiritual path shown by The Mother and Sri Aurobindo is an act of still greater courage because Their path does not insist on renunciation of worldly life; rather, it encourages engaging with the world with love and compassion. Their path does not have a one-path-fits-all approach; on Their path each seeker has to carve out her own path. Their path is not the well-trodden path; it is an adventure into uncharted territory. Their path is not for individual salvation; it is for individual transformation aimed at collective upliftment. Therefore, Their path is not for the timid or fainthearted. Hence, one of the prayers that the Mother has given us reads: "Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them."

**Gary Zukav: Spiritual Partnership – the Journey to Authentic Power.
London: Rider, 2010, p. 160.*

True Courage



True courage, in its deepest sense, is to be able to face everything, everything in life, from the smallest to the greatest things, from material things to those of the spirit, without a shudder, without the heart beginning to beat faster, without the nerves trembling or the slightest emotion in any part of the being. Face everything with a constant consciousness of the divine Presence, with a total self-giving to the Divine, and the whole being unified in this will; then one can go forward in life, can face anything whatever. I say, without a shudder, without a vibration; this, you know, is the result of a long effort, unless one is born with a special grace, born like that. But this indeed is still more rare.

...True courage is courage with the full knowledge of the thing, that is, it knows all the possibilities and is ready to face everything without exception.

The Mother ('The Great Adventure', p. 117)

A Defence of Indian Culture



The classical age of the Indian literature, the best known and appraised of all, covers a period of some ten centuries and possibly more, and it is marked off from the earlier writings by a considerable difference, not so much in substance, as in the moulding and the colour of its thought, temperament and language. The divine childhood, the heroic youth, the bright and strong early manhood of the people and its culture are over and there is instead a long and opulent maturity and its sequence an equally opulent and richly coloured decline. The decline is not to death, for it is followed by a certain rejuvenescence, a fresh start and repeated beginning, of which the medium is no longer the Sanskrit but derived languages, the daughters of the dialects raised into literary instruments and developing as the grand and ancient tongue loses its last forces of inspiring life.

The alteration in the literary speech corresponds however, apart from all including circumstances, to a great change in the centre of mentality of the culture. It is still and always spiritual, philosophical, religious, ethical, but the inner austerer things seem to draw back a little and to stand in the background, acknowledged indeed and overshadowing

the rest, but nevertheless a little detaching themselves from them and allowing them to act for their own enlargement and profit. *The exterior powers that stand out in front are the curious intellect, the vital urge, the aesthetic, urbanely active and hedonistic sense life.*

The intellectuality that predominates is not in any way restless, sceptical or negative, but it is enormously enquiring and active, accepting the great lines of spiritual, religious, philosophical and social truth that had been discovered and laid down by the past, but eager too to develop, to complete, to know minutely and thoroughly and fix in perfectly established system and detail, to work out all possible branches and ramifications, to fill the intelligence, the sense and the life.

The greatest representative poet of this age is Kalidasa. He establishes a type which was preparing before and endured after him with more or less of additional decoration, but substantially unchanged through the centuries. Kalidasa ranks among the supreme poetic artists with Milton and Virgil and he has a more subtle and delicate spirit and touch in his art than the English, a greater breadth of native power informing and vivifying his execution than the Latin poet. There is no more perfect and harmonious style in literature, no more inspired and careful master of the absolutely harmonious and sufficient phrase combining the minimum of word expenditure with the fullest sense of an accomplished ease and a divine elegance and not excluding a fine excess that is not excessive, an utmost possible refined opulence of aesthetic value.

Sri Aurobindo (In the Arya, Vol. 7, No. 1, 15 August 1920, pp. 43-57)

The Human Machine

Shishu

*Using a gadget is great,
But making the machine is greater
still.*

*Inventing the instrument, however,
Needs the greatest skill.*

*Life is a machine
Invented by the Divine.
Into matter He injects life
To make it a tool divine.*

*The role of we mortals
Is the simplest of all.
To use the machine
To fulfill His plans big and small.*

*To do His bidding
Is easier said than done.
The road to His plans
Is blocked by bullies more than one.*

*The first bully is ego,
A bloated balloon.
Puncture it as you may,
It fills itself soon.*

*The second bully is desire,
A multiplying tribe.
Oust one, and find two
Begging for a bribe.*

*Despair not,
For there are friends.*

*They can facilitate
The journey to His ends.*

*The first friend is surrender.
Silence your mind,
And you will hear
His voice, clear and kind.*

*Reason no more,
Do what He says.
Conflict only clouds the vision,
You anyway end up where He takes.*

*The second friend is merger.
There is after all,
The same divine spark
In beings big and small.*

*If you are in pain,
I should weep as well.
Your moments of joy
Should make my heart swell.*

*Merger is easy to preach
But difficult to practise.
That my needs come first,
Is very easy to establish.*

*To fit into His plans,
There are thus dictums four:
No ego, no desire,
Total surrender, merge more.*

Reproduced from The Call Beyond, Vol. 20, No. 3, pp. 43-44, 1995



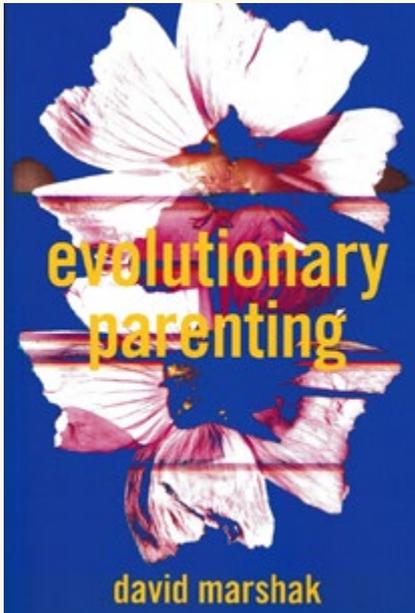
Imperfect Man Cannot Have Perfect Happiness

The coronavirus pandemic is being seen by many as a punishment for our sins. That is a rather simplistic explanation. Here is a relevant paragraph by Sri Aurobindo which goes deeper and tells us about a law of Karma that makes sure that imperfect man cannot have perfect happiness. Persisting in an imperfection has consequences, even if it is a defect of will and tapasya

There is here something in the life forces obscure to us, considered by our partial feelings sinister because it crosses our desires, but obedient to some law and intention of the universal mind, the universal reason or Logos which the ancients perceived at work in the cosmos. Its presence, when felt by the cruder kind of religious mind, generates the idea of calamity as a punishment for sin,— not observing that it has a punishment too for ignorance, for error, stupidity, weakness, defect of will and tapasya. *This is really a resistance of the Infinite acting through life against the claim of the imperfect ego of man to enlarge itself, possess, enjoy and have, while remaining imperfect, a perfect and enduring happiness and complete felicity of its world-experience.* The claim is, we may say, immoral, and the Force that resists it and returns, however uncertainly and late to our eyes, suffering and failure as a reply to our imperfections, may be considered a moral Force, an agent of a just Karma, though not solely in the narrowly ethical sense of Karma. The law it represents is that our imperfections shall have their passing or their fatal consequences, that a flaw in our output of energy may be mended or counterbalanced and reduced in consequence, but if persisted in shall react even in excess of its apparent merits, that an error may seem to destroy all the result of the Tapasya, because it springs from a radical unsoundness in the intention of the will, the heart, the ethical sense or the reason. This is the first line of the transitional law of Karma.

Sri Aurobindo ('Essays in Philosophy and Yoga', pp. 406-407)

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.

Continued from the previous issue

In the previous issue, the review discussed the five insights that could help parents with a level of consciousness higher than the average provide their children the parenting that would make the child realize her full potential and at the same time make a contribution to creating a better world.

In the second and third chapter, the author talks of the ‘common vision’ of human unfoldment, how the unfoldment follows a predictable pattern, and how parenting should be guided by this calendar with which each child arrives pre-programmed. Based on the teachings of Sri Aurobindo, Rudolf Steiner and Hazrat Inayat Khan, which he finds remarkably similar, he has divided the ‘process of unfoldment’ into ‘three major eras’: from birth through age 6; from age 6 through 12-14; and from age 12-14 through age 21. Further, the author makes the important point that each era has a certain quality of consciousness, and that “There is nothing to be gained – and much may be lost – when adults try to rush a child or youth into the next stage before her inner teacher signals the proper time for the next movement upward. Each era or stage in the unfoldment of the child and youth must be lived fully. The principle that guides human growth is not haste or acceleration but the completeness of the unfoldment of the individual’s potentials in each era of her life.”

In the *first era* (birth through age 6), the child learns by imitation. Hence, the child should get good examples to imitate. It is during this period that the child also displays an unstoppable will, which is necessary for her to learn to walk, talk and think. Within the limits of safety, this will should be allowed to have its way without restrictions. During this phase, the child should also learn the habits of gratitude, reverence, awe and wonder, for all of which contact with nature, for example, plants and animals, is very helpful. The child also starts developing a well-defined ego sense, which is a useful milestone in development. No effort should be made to teach the alphabet or numbers to the child at this stage. The primary needs of the child during this era are “love, safety, stability, consistency, and a high quality of care,” which means that at least one parent has to spend a lot of time with the child. One cannot take refuge under the trendy excuse that quality time spent with the child can compensate for quantity. Yes, quality is important, but is not a substitute for quantity during the first era, when the child learns through imitation. The author also talks about the effect of the deluge of images that the media bombard us with. The dictum is “nothing experienced by the child is without influence.” The influence of media is mixed: both positive and negative. But the author thinks, when in doubt, it is better to “err on the side of caution.” This applies particularly to the first era. As a rule of thumb, the child should be kept completely away from television and other screens till age two, as has been recommended also by the American Academy of Pediatrics. One important point the author makes is that one should not develop in the child “the forbidden fruit syndrome.” The parent cannot sit with his or her tech toy and enjoy it while stopping the child from using it. The parents should also restrict the use of the computer, smartphone, tablet and television to the do-what-you-like period available when the child is asleep.

In the *second era* (from age 6 through 12-14), the child's will weakens. The child is not sure what she wants. This shows up as confusions, conflicts, and paradoxically, sometimes obstinacy. This is a necessary rite of passage in the transition from childhood to adulthood. It is during this period that the psychic being opens up, and hence the child is capable of developing a moral sense, to which are closely linked a sense of respect, duty and responsibility. The child enjoys activities that cater to the vital, such as music, painting and dancing. The examples that the child can imitate now include her teachers, who may hold greater power over her than the parents. Hence, it is important that the child has teachers who "embody integrity and nobility of character." During the later part of this phase (after age 10), the child starts discovering her unique strengths and inclinations, develops the capacity to reason and can therefore learn the concept of cause and effect. After 10, the body also grows rapidly and the child develops a sexual identity. So much preparatory work happens during this phase that parents and teachers have to be conscious that the child is "not to be rushed into the world of adolescence but to be allowed to continue to unfold at her own pace." On the subject of media, the author acknowledges that one cannot control their use in the second era half as effectively as in the first. But the general guidelines of 'freedom within boundaries' and 'setting a good example' apply. "*Over time a deluge of external imagery shuts down the child's internal imagery, damaging his access to imagination, intuition and creativity,*" says the author. A child is typically very curious, creative, confident and energetic at age four. The author helps us understand why the same is often not true at age fourteen. He says, "*If we don't limit or push or mould or direct or confine or terrorize children,*" they would retain these qualities through the second era. On the general principle of 'freedom within boundaries', the

author acknowledges the difficulty about where the boundary line is to be drawn. But he does provide a few valuable insights. *First*, since the child is growing up very fast during this era, the boundaries need regular recalibration. *Second*, “Too much control may easily become counter-productive, generating resistance in the child. Boundaries that are too lax may promote license.”

The *third era* (from age 12-14 through age 21), is what we call adolescence. Although the author has further split this period of about 9 years into three phases of three years each, here some generalizations that apply to adolescence as a whole may suffice. During this phase, thinking develops further, and with that come independent thinking, critical thinking, abstract thinking, and questioning authority. The child may often be inconsistent, but what is to be appreciated is the intellectual honesty of the child. The child opens to sexuality and personal love, as well as its spiritual counterpart, love for other living beings. The child develops a clearer picture of her own idealism, and develops friendships with those who share her idealism. The child also develops an inner life, and therefore may often want to be left alone. One of the most important things that the author has brought out is that during this phase, conflict with authority figures, such as parents and teachers, is perfectly normal. The author also guides these authority figures how they can handle the conflict better by looking at it from a higher plane. Quoting Joseph Chilton Pearce, the author says there are *three common fallacies* in the way adults view some qualities of the youth going through the third era of development. The *first* is related to the *energetic idealism* of the youth. The young person starts seeing clearly, and quite correctly, what all is wrong with the world; attributes these wrongs to the mistakes of the adults; and has the confidence that given an opportunity, she can correct everything. The adults

see it as unrealistic; what they miss is the truth and honesty behind it. And, given the surge in evolution of consciousness on which Sri Aurobindo has laid so much emphasis, who can be sure that it is 'unrealistic'? The *second* is related to *great expectations*. The young person is full of dreams about what all she would do, what all she would accomplish during life, often based on the full expression of her soul. The adults are likely to dismiss these expectations as childish fantasies. Again, in the new consciousness that is emerging, who can say that a fantasy cannot become a reality? The *third* is related to *hidden greatness*. The young person has become conscious of her soul. She can see that there is a greatness hidden within her, which is struggling to manifest. It is a feeling that is more likely to develop in those young persons of the new age who arrive in the world at an advanced stage of spiritual evolution. The adults are likely to dismiss it as 'egotism' or 'narcissism', which it is not. In the new age that is coming, the youth will often be surrounded by adults who do not understand them. These adults can at least have an open mind not restricted by their habitual ways of thinking, and preferably also have the humility to be willing to learn something from the youth. As the author says, "We must always recognize our children as beings who have the potential to – indeed, who are likely to, if we are successful as parents – evolve beyond us."

During the second and third era, school plays a major role in the development of the child. Schools of today are typically based on the industrial model that aims at a standardized product through a standardized curriculum and standardized tests. This still suits quite well parents with the 'modern consciousness', which is rational and objective, and such parents are still the majority. But parents with 'post-modern' or 'integral consciousness' are not comfortable with such schools. As their number is growing, the demand as well as

the supply of unconventional innovative schools is growing. About the future, the author says, “as the number of parents who center on the post-modern consciousness reaches a critical mass in the most ‘developed’ societies, these parents will gain the will and the political power to transform ‘school’ into a new social form that better fits post-modern values. ... Until we reach that critical mass, parents with post-modern consciousness will have to find education for their children outside the normative public school systems.”

(To be continued)

Note: Readers who missed the July 2020 issue of ‘The Call Beyond’, in which the first instalment of the review of the book, ‘Evolutionary Parenting’ appeared, may send an e-mail to the editor on

callbeyond@aurobindoonline.in.

We shall be happy to send them the issue that they missed.



True courage, in its deepest sense, is to be able to face everything, everything in life, from the smallest things to the greatest, from material things to things of the spirit, without a shudder, without physically . . . without the heart beginning to beat faster, without the nerves trembling, without the slightest emotion in any part of the being. Face everything with a constant awareness of the Divine Presence, a total self giving to the Divine, and the whole being unified in this will; then you can go forward in life and face anything whatever.

The Mother

The Story That Stones Tell



*All here bears witness to his secret might,
In all we feel his presence and his power.*

Sri Aurobindo ('Savitri', Book 10, Canto 3, p. 623)

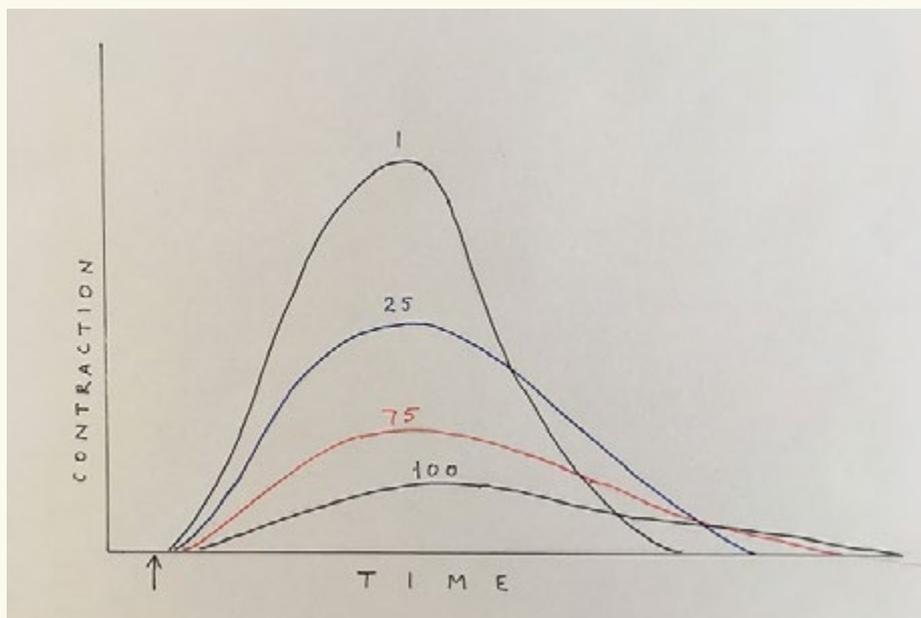


Sweet Children of the Sweet Mother,
A stone is a stone, but it is not just a stone. Funny, but true. What else is it besides being a stone, you would ask, or at least you should ask! A stone has hidden in it the enormous intelligence of the Creator. That is why, in 'Savitri', Sri Aurobindo has called matter "An occult document of the All-wonderful's art," 'All-wonderful' referring to the Creator.

The Creator hid Itself and Its intelligence in everything that It created, or rather It became in order to create. It concealed Itself most effectively in objects that we call non-living, and least effectively in human beings. But the presence of the Creator and Its intelligence within us and within all creation is something that unites us with all creation, including non-living objects. The unity can be felt if we observe the non-living objects that we use. Our feelings seem to get communicated to them. You might have seen that if you use your pencil gently, it does not break. If you turn the page of your book with love, the page does not tear. If you wind your mechanical toy roughly, its spring snaps. If you 'hammer' at the keys of your computer's keyboard, the computer starts issuing warnings. These are not just mechanical consequences; these are responses of material objects to your feelings. Just as you have a relationship with

your family or pet, there is also a relationship you share with the non-living things that you have around you, including those that you use. If you dismiss all this as airy-fairy stuff, you are quite justified because our minds are not equipped to perceive such things straightaway. So, let us look at some evidence that our minds can appreciate more readily.

When you jog or swim or cycle, initially you are full of energy, your speed is good and spirits high. But as you go on, a point comes when you are tired. If you still continue, you are very tired. If you still insist on continuing, finally you reach a point when you are so tired that you cannot continue any more. Scientists have studied the phenomenon of getting tired, or fatigue, in single muscles. If a muscle is stimulated, it contracts. If the stimulus is repeated several times in quick succession, the muscle response gets sluggish and finally the muscle stops responding. The contractile response to repeated stimulation may be depicted by a set of curves.



Diagrammatic representation of the response of a muscle to repeated stimulation. The arrow indicates the time when the stimulus was applied. The response to the first stimulus is 1, that to the 25th stimulus is 25, and so on.

The renowned scientist, Jagadish Chandra Bose, then working at Cambridge, showed a series of curves like this to Sir Michael Foster, Secretary of the Royal Society, UK, and asked him what these curves were. Foster said that of course, these were curves of muscle fatigue, and must be wondering why Bose was presenting as a riddle such a simple question to such an eminent scientist. But when Bose told him that those were curves not of muscle fatigue but of 'tin fatigue', Foster jumped out of his chair. For Bose, the whole thing had started in 1899 when he had noticed that his metallic device for receiving radio waves became less sensitive with continuous use, but recovered its sensitivity after a period of 'rest'. Foster was so excited that he arranged for Bose to present his findings to the Royal Society at its regular Friday meetings. The findings were presented to the Royal Society on 10 May 1901. This was the first time that a scientist had demonstrated that, like us, metals also get tired.

So, next time when you want to move a chair, you would avoid trauma to the chair as well as the floor by lifting the chair up instead of dragging it. When you are riding a bicycle, you would try to anticipate stopping so that you may apply the brake gently instead of bringing the cycle to a screeching halt. You may even consider celebrating your bicycle's birthday by getting it a new bell or light, or placing lovingly a flower on its handlebar.

Once the Mother went to visit a department in the Ashram at Pondicherry. The department had been tidied up for Her visit. To make everything look good, some dried coconut shells and other junk had been thrown into a shed and the shed locked. When the Mother reached there, She at once turned towards the shed, and asked for the door to be opened. She had a look, and then saw the rest of the department. When asked why

She went to the shed, She said that as soon as She stepped into the compound, She heard calls from the shed: “Look at us, look how they have kept us.” And true enough, the junk had been treated very shabbily, and with Her sensitivity, She could hear its complaints.

The Mother took great care of Her material objects, and advised, “You have no right to use any material object whatsoever if you do not take care of it. ... You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness.”

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 stationery and machinery that you use. *Secondly*, if you have any questions, please send an e-mail to callbeyond@aurobindoonline.in.

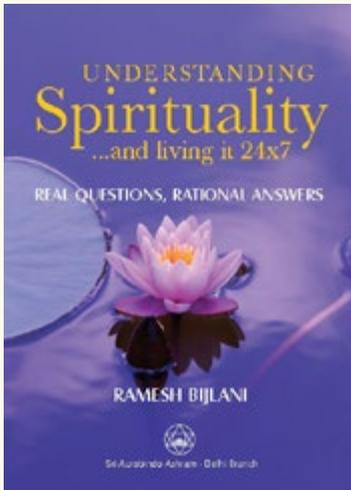
With love, CB

(Based on *Whispers of Nature*. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp. 11-20.)



Feedback and Encouraging Words

Feedback on the book 'Understanding Spirituality...'



I am writing to you as I have been reading your book, 'Understanding Spirituality... and living it 24x7' and am enjoying it thoroughly. It is written in a very simple and eloquent manner, with rational arguments very beautifully made.

Meenakshi Krishnan

(in an e-mail dated 21 July 2020)



Feedback on the Lifestyle Questionnaire

Excellent Survey, Sir. Submitted my response.

Dr. Kapil Yadav,

Additional Professor,

Centre for Community Medicine, AIIMS, New Delhi

(in an e-mail dated 13 July 2020)

I have just filled up the questionnaire and submitted it. It is surely a well-designed questionnaire -- easy to fill, clear questions, well structured (also in terms of moving from page to page).

I am sure this questionnaire will be helpful at a societal scale. I am sharing it with some other groups I am a part of.

Shashi (Sharma)

(in an e-mail dated 28 July 2020)

Dear Ramesh Ji,

Many thanks for your sending this questionnaire. While answering these questions, one gets insights on how to work on these issues.

I just received my score. I must say that receiving an explanation to each answer was really a great reward for me.

I plan to share the questionnaire with others.

With much appreciation,

Jogi (Bhagat)

Yoga Solutions, Austin TX, USA

(in e-mails dated 29 & 30 July 2020)

Namaste and thank you sir for this sharing

I will go through it and also share widely in my network nationally and internationally

With gratitude

(Dr.) Ananda (Balayogi Bhavanani)

Yogacharya, ICYER & CYTER, Puducherry

(in an e-mail dated 30 July 2020)

Dear Prof Bijlani,

I really appreciated the effort that must have been put in to prepare this questionnaire. Equally, I enjoyed filling it up. I am going to send it to several friends.

(Prof.) Surendra S. Yadav

DMS, IIT-Delhi

(in an e-mail dated 5 August 2020)

An integral health questionnaire for self-evaluation of lifestyle has been designed by Dr. Bijlani of Sri Aurobindo Ashram – Delhi Branch. Anyone interested in answering the questionnaire may go to the following link: <https://forms.gle/u4D3J4Q68WrpjBTK7>

Forthcoming Events

Independence Day & Sri Aurobindo's Birthday at Sri Aurobindo Ashram – Delhi Branch

Guidelines for Visitors

Year after year, we have had the pleasure of welcoming a very large number of visitors on August 15, the Independence Day of India and the Birthday of Sri Aurobindo. But this year, the circumstances are different. Therefore, the entry to the Ashram will be regulated, and the stay of each visitor restricted. However, if you do wish to come on 15 August 2020, please note the information and guidelines given below.

- The Ashram will be open to visitors from 6 am to 6 pm.
- No parking space will be available in the Ashram. Please park your car outside the Ashram.
- Please come in a mask covering the nose and the mouth, and keep the mask on throughout your stay in the Ashram.
- Please bring a piece of paper with your name, address, phone and e-mail address on it. This will be collected at the gate, and may become useful if any contact tracing becomes necessary.
- The entry will be regulated to restrict the number of visitors at any point of time to the maximum permitted by the rules. You are requested to follow the instructions of the volunteers at the gate.

- The route to be taken by the visitors within the Ashram will be indicated clearly, which should be followed meticulously. The aim is to space out the visitors and to allow access only to the Shrine and the Meditation Hall.
- In keeping with the current rules, no Prasad will be distributed.
- The bookshop (SABDA) will be closed. However, agarbatties will be available for sale near the gate. If you need something else from the bookshop, please let us have the list of your requirements. You may place the order by calling 987 3201 493 or 9667 856 712 between 9.30 am and 12 noon, or by e-mailing bookshop@aurobindoonline.in. If you place the order by the evening of 13 August 2020, a packet, with your name, will be available near the gate where the agarbatties are being sold.
- In the interest of their safety, senior citizens, and those having diseases such as high blood pressure, heart disease and diabetes should avoid visiting the Ashram.
- The above guidelines are being issued in the interest of convenience of the visitors and safety of all concerned.
- The guidelines are subject to change in light of the rules in force on 15 August 2020.

Questions, if any, may be sent by e-mail to
contact@aurobindoonline.in

Contact us

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

For a free subscription to **Sri Aravind Karmadhara**, please send an e-mail to sakarmdhara@gmail.com

To get **The Call Beyond** online regularly, month after month, please send an e-mail to: callbeyond@aurobindoonline.in

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

Please follow a simple two-step process:

1. Subject: **Subscribe**
2. Click on **Send**

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

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

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

Our website: www.sriaurobindoashram.net

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

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

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

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

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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