

THE CALL BEYOND

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*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air...*

*-Sri Aurobindo
(Savitri, Book 11, Canto 1, p. 689)*



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- *The What and Why of ANGER, and what to do about it:
Pages 4 & 8*
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Eradicating Anger*

I think you have always had an idea that to give expression to an impulse or a movement is the best way or even the only way to get rid of it. But that is a mistaken idea. If you give expression to anger, you prolong or confirm the habit of the recurrence of anger; you do not diminish or get rid of the habit. The very **first step** towards weakening the power of anger in the nature and afterwards getting rid of it altogether is to **refuse all expression to it in act or speech**. Afterwards one can go on with more likelihood of success to **throw it out from the thought and feeling also**. And so with all other wrong movements.

All these movements come from outside, from the universal lower Nature, or are suggested or thrown upon you by adverse forces – adverse to your spiritual progress. Your method of taking them as your own is again a wrong method; for by doing that you increase their power to recur and take hold of you. If you take them as your own, that gives them a kind of right to be there. If you feel them as **not** your own, then they have no right, and the will can develop more power to send them away. **What you must always have and feel as yours is this will, the power to refuse assent, to refuse admission to a wrong movement. Or if it comes in, the power to send it away, without expressing it.**

Of course **the best way** will be if you can keep the contact more with the Mother and her Light and

Force and receive and accept and follow only what comes from that higher force.

It is true that anger and strife are in the nature of the human vital and do not go easily; but what is important is to have the will to change, and the clear perception that these things must go. If that will and perception are there, then in the end they will go.

The most important help to it is, here also, for the psychic being to grow within – for that brings a certain kindness, patience, charity towards all and one no longer regards everything from the point of view of one's own ego and its pain or pleasure, likings and dislikings. The second help is the growth of the inner peace which outward things cannot trouble. With the peace comes a wideness in which one perceives all as oneself, all beings as the children of the Mother and the Mother dwelling in oneself and in all. It is that towards which your sadhana will move, for these are the things which come with the growth of the psychic and spiritual consciousness. Then these troubled reactions to outward things will no longer come.

–*Sri Aurobindo* (in letters to disciples)

Reproduced from the compilation, 'The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice. Selected Letters of Sri Aurobindo'. 1993 edition, pp. 296-298.

*Title given by the editor

August 15 is the birthday of Sri Aurobindo

Please see also the related article, 'The More You Expect, the Angrier You Get' on page 8

We Love to Hear From You

It was Pascal's [Anju's husband's] birthday on 15th July and mine on 16th July and the universe gave us such a lovely gift! We subscribe to The Call Beyond and this time on the morning of 15th July, Pascal opened it immediately and intuitively went to the section of Poetry and much to his joy, he discovered Tara's [Anju's and Pascal's daughter's] poems. Not only that, the comments that follow on why the good die young as much as why then the good can live long, answered my own question related to Tara's departure. Her own words and mine too, came back to me to renew my faith through the spiritual magazine of none other than one that carries the message of Sri Aurobindo and the Mother!

I have no words to thank you! The synchronicity of the CB carrying Tara's message that arrives on our joint birthdays is remarkable. Indeed the universe communicates to us in ways that renew our faith.

On another note, Pascal and I have been in France and Switzerland giving conferences on our school pedagogy and how we have included intuition in our curriculum. The conferences have been successful beyond our wildest expectations and we are now booked through September-October for more. Divine energies are guiding us and helping us transcend our pain to contribute in more meaningful ways for children in this world.

We would very much like you to visit our school
We would very much like you to visit our school
in Ahmedabad if you ever have the time. It would
encourage us further in our work where we integrate
the body and different senses (including the 6th and
more senses) as well as the space and environment in
the learning process. Our message is to give children
their childhood and create opportunities to learn and
explore with joy.

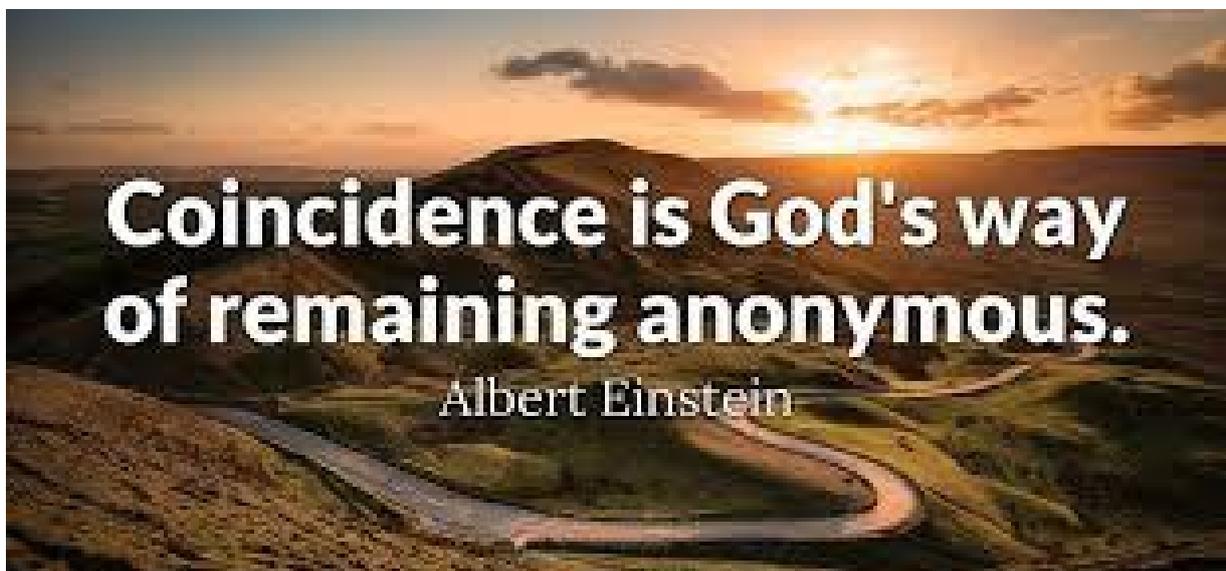
With all our gratitude and respect for remembering us.

Anju

(Received by e-mail on 18 July 2018)

Editor's Note

The synchronicity between Tara's poems in the 15 July issue of CB and Anju's and Pascal's birthdays was not consciously designed by the editor. It was designed by the Mother, and by Her Grace the editor became the privileged instrument to bring joy to Anju and Pascal.



The More You Expect, the Angrier You Get

Lucy Rana

In him whose mind dwells on the objects of senses with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth. Anger leads to bewilderment, from bewilderment comes loss of memory; by loss of memory the intelligence is destroyed; and by the destruction of intelligence he perishes.

The Bhagavadgita, 2:62-63 (Sri Aurobindo's translation)

Anger: a small word but full of explosive potential. It is one of the strongest and most powerful emotions. ANGER is just one letter short of DANGER. I am sure everyone has also gone through a lot of episodes where Anger has played some role in making you feel even worse than before.

What is Anger?

Anger is an abstract noun – a name of a feeling. It is an intense powerful feeling that may arise based on our reaction to certain situations. We feel angry when we are wronged, threatened, attacked, frustrated or feel powerless.

Expectations give rise to frustration and anger

I have experienced anger at various levels and in various forms. From the slightest episode such as a

maid not coming in the morning for cleaning when I had clearly told her to come, to a near one not appreciating Me or children not behaving the way I expected them to behave. All these feelings arose from expectations, expectations of how I wanted someone to act, or be or behave.

Our expectations cause us to get angry when the same are not met. We expect that everyone should be generally polite. However when someone isn't polite to us our expectation gets jolted and the self retorts back by thinking "How dare he talk to me so rudely". If this internal assessment is not controlled and reasoned with calmly, it may lead to anger flaring up and release in an outburst – wherein we may say some harsh words and become impolite ourselves and regret what we said later on.

We expect the world to be like us or like the image we have made in our minds. So expectations, when not met or fulfilled, cause us to be frustrated and such continuous frustrations over a period of time, if not consciously worked upon, result in releasing of strong emotions in the form of anger.

To explain further, we may follow all traffic rules by the book and expect everyone to also follow traffic rules as obediently as us, but they don't and we find ourselves cursing those who try to cut us in traffic or try to speed drive and jump the red light in front of us.

Often we may get angry about situations and we may not be able to express it at the moment due to being in a vulnerable position, and we tend to bottle it up. This frustration may build up over time and may come out in the form of an angry outburst targeting the most vulnerable people on whom we have more control than on others – our children. Over a period of time, when children are exposed to such angry outbursts, they may themselves start developing strong emotions and their reactions to frustration, threat and powerlessness may also result in they themselves getting angry. They may also become emotionally vulnerable. A child who is scolded too often ends up having a very critical view of everything.

Anger Destroys Relationships

Constantly getting angry with children or the spouse can strain relationships at home. By getting angry in the office or screaming and shouting at colleagues you may even end up losing your job. By getting angry or by not learning how to manage and channelize our anger, we may lose friendships and eventually end up being very lonely.

It's totally normal to feel angry when we are hurt, threatened or disrespected. Everyone can lose their temper at times, and get angry. However, the way we express and manage our anger can have a lasting impact on our life. Some people are able to manage this surge of emotions and do not jump to reactions

while others may give in to their angry outburst and say hurtful words or commit hurtful actions. By doing this we not only cause harm to others but also cause harm to ourselves, strain our relations with near and dear ones and push people away.

Anger causes harm to our bodies

Resentment and anger can cause stress. When we are angry, our heart beat becomes faster, blood pressure increases, body temperature increases. Our speech becomes louder and more intense. Our facial muscles together, muscles in our limbs contract and we feel a strong sense of power or strength in us. Our bodies release stress hormones adrenaline and cortisol, a process also known as the “fight or flight response.” Some people may experience shortness of breath while getting angry as the emotion is too intense to speak clearly, there is a tightness in the stomach and often our head starts hurting to the point that we feel our brain may explode.

Anger causes serious harm to our health over a long term period. The health issues which may manifest due to intense and prolonged anger may be anxiety, headaches, sleeplessness, skin rashes or eczema flare-ups, high blood pressure, heart attack, strokes, and even depression. **“Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured”, said Mark Twain.**

How does Anger cause depression?

Anger is a strong emotion. Not everyone may give in to their anger and express it outwardly. Since getting angry is socially considered a bad emotion, a sign of weakness of personality, many people may not express it but rather bottle it up inside. Anger bottled up without being released or without addressing the issue causing it, may lock this emotion deep inside us and it may become so strong and may overshadow other positive emotions like happiness and joy and may make us cynical and cause us to have a pessimistic and critical outlook towards the world, eventually making us depressed and causing more anxiety. Pessimists have a more accurate view of the world, but optimists enjoy life more and live longer. So staying optimistic, or having a relaxed, happy-go-lucky attitude works wonders at times.

How to control Anger

One of the ways to manage or control or reduce anger is to work on our expectations. Our expectation of everyone or everything to be as we want them or it to be is one of the main causes of our frustration leading to anger. Angry outbursts can easily be taken care of by managing our expectations— by training our mind that that everyone will not drive right – by repeating to ourselves that maids will take unannounced holidays, by training ourselves that children will not obey always. Once we start accepting this we stop getting angry. By

changing the way we expect reality to be, we change the way we react to it.

So why is it that some people cannot let go of their anger so easily as others? It may be because the hurt caused is too intense and the person has not consciously practiced the habit of forgive and forget. Forgive people in your life, even those who are not sorry for their actions. Holding on to anger only hurts you, not them. Anger is punishing yourself for someone else's mistake. It is like drinking poison and then expecting the other person to die.

Anger can also be managed by training our minds to pause, to take a step back. By pausing before any action, we reduce the intensity of any situation. We learn to gradually think before we act and save ourselves from regret later.

Anger can also be managed by doing breath control – to practice slow and deep breathing in a situation which you know can make you angry. And then start ignoring or accepting situations which may make you angry.

Practice the attitude of letting go. Forgive and forget. Letting go does not mean that we tolerate bad behavior. By letting go we are letting go of our angry outburst but not the response to the bad behavior which we may still show in a subtle, calm way. We can train ourselves to do this and yet speak our mind out without causing hurt

to ourselves to others. **As Rumi said, “Raise your words, not voice. It is rain that grows flowers, not thunder.”**

Speaking to a counsellor if none of the above techniques work should be encouraged as intense anger, if not corrected timely can cause a lot of self harm.

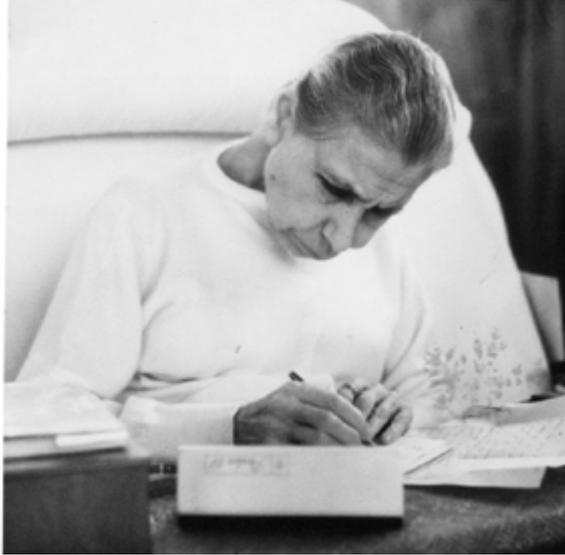
Know thyself

Like any other personality trait getting or not getting angry can be practiced by knowing ourselves. We are not the body and the mind, but in reality a soul that has a body and a mind. The soul has no desires, no expectations, and no anger. It is pure Consciousness, and pure Joy. Knowing what we are makes us realize that thoughts that make us angry, and anger itself, are things that are not truly us. These are outside us, foreign to us, an expression of our imperfect superficial self. Seen in that light, our anger disappears; we develop a charitable view of others; forgiveness becomes easy and sincere. That is the ultimate solution to anger, and for that matter to all that we do not like in ourselves or in others. **As Erik Erikson said, “The more you know yourself, the more patience you have for what you see in others.”**

(Lucy Rana was a student in the course on Teaching Yoga conducted by the Ashram in 2017. This article was an assignment submitted by her as a part of the requirements for the course.)

See also Sri Aurobindo's words on the subject under the title 'Eradicating Anger' on page 4

A Very Difficult Art



If, when you were quite small, your parents or those who look after you, took the trouble to teach you how to do what you do, do it properly as it should be done, in the right way, then that would help you to avoid all – all these mistakes you make through the years. And not

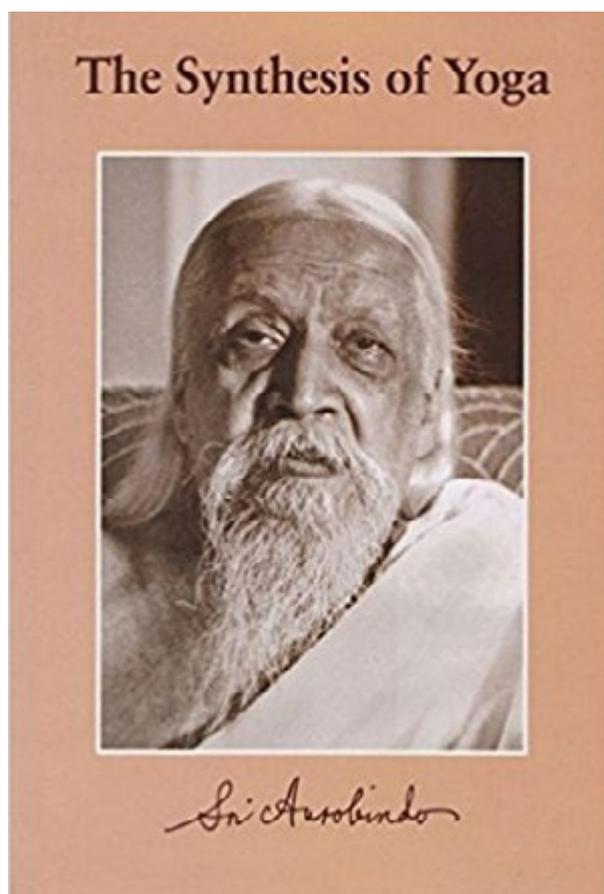
only do you make mistakes, but nobody tells you they are mistakes! And so you are surprised that you fall ill, are tired, don't know how to do what you want to, and that you have never been taught. Some children are not taught anything, and so they need years and years to learn the simplest things, even the most elementary thing: to be clean....

To live in the right way is a very difficult art, and unless one begins to learn it when quite young and to make an effort, one never knows it very well. Simply the art of keeping one's body in good health, one's mind quiet and goodwill in one's heart – things which are indispensable in order to live decently – I don't say in comfort, I don't say remarkably, I only say decently.

*Reproduced from 'The Great Adventure: A Diary for All Times',
2009 edition, p. 7*

The Synthesis of Yoga

The Divine Personality



The way of devotion is impossible if the personality of the Divine cannot be taken as a reality, a real reality and not a hypostasis of the illusion. **There can be no love without a lover and beloved.** To love and adore the shadow of our minds or a bright cosmic phenomenon which vanishes from the eye of Truth, may be possible, but the way of

salvation cannot be built upon a foundation of wilful self-deception. The sadhaka of the integral Yoga has to know the eternal and ultimate Truth and not to persist to the end in the delight of a Shadow. If the impersonal is the sole enduring truth, then a firm synthesis is impossible.

The nature of the philosophical intellect is to move among ideas and to give them a sort of abstract reality of their own apart from all their concrete representations

which affect our life and personal consciousness. Its bent is to reduce these representations to their barest and most general terms and to subtilize even these if possible into some final abstraction. They reduced everything into three abstractions, existence, consciousness and bliss of being.

But the heart and life cannot live with abstractions; they can find their satisfaction only in things that are concrete or can be made seizable; whether physically, mentally or spiritually, their object is not something which they seek to discriminate and arrive at by intellectual abstraction; a living becoming of it or a conscious possession and joy of their object is what they seek. Nor it is the satisfaction of an abstract mind or impersonal existence to which they respond, but the joy and the activity of a being, a conscious Person in us, whether finite or infinite, to whom the delights and powers of his existence are a reality. Therefore when the heart and life turn towards the Highest and the Infinite, they arrive not at an abstract existence or non-existence, a Sat or else a Nirvana, but at an existent, a Sat Purusha, not merely at a consciousness, but at a conscious Being, a Chaitanya Purusha, not merely at a purely impersonal delight of the Is, but an infinite I Am of bliss, an Anandamaya Purusha; nor can they immerse and lose his consciousness and bliss in featureless existence, but must insist on all three in one, for delight of existence is their highest power and without consciousness delight cannot be possessed.

That is the sense of the supreme figure of the intensest Indian religion of love, Srikrishna, the All-blissful and All-beautiful.

The intelligence can also follow this trend, but it creates then to be the pure intellect; it calls in its power of imagination to its aid, it becomes the image-maker, the creator of symbols and values, a spiritual artist and poet. Therefore the severest intellectual philosophy admits the Saguna, the divine Person, only as the supreme cosmic symbol; go beyond it to reality and you will arrive, it says, at last to the Nirguna, the pure Impersonal.

The spiritual intuition lays hold always upon the reality; it is the luminous harbinger of spiritual realisation or else its illuminative light; it sees that which the other powers of our being are labouring to explore; it gets at the firm truth of the abstract representations of the intellect and the phenomenal representations of the heart and life, a truth which in itself neither remotely abstract nor outwardly concrete, but something else for which these are only two sides of its psychological manifestation to us.

Our personality is to us at first a separate creature, a limited mind, body, character which we conceive of as the person we are, a fixed quantity; for although in reality it is always changing, yet there is sufficient element of stability to give a kind of practical justification to this notion of fixedness. **We conceive God as** such a person,

only without body, a separate person different from all others with a mind and character limited by certain qualities. **At a higher pitch** the attribution of mind and character to God becomes less anthropomorphic and we regard him as an infinite Spirit, but still a separate person, a spirit with certain fixed divine qualities as his attributes.

We meet him in various forms of divine personality; in formulations of quality which variously express him to us in his nature; in infinite quality, the Anantaguna; in the divine Person who expresses himself through infinite quality; in absolute impersonality, an absolute existence or an absolute non-existence, which is yet all the time the unexpressed Absolute of this divine Person, this conscious Being who manifests himself through us and through the universe.

Even on the cosmic plane we are constantly approaching the Divine on either of these sides. **We may think, feel and say that God is Truth, Justice, Righteousness, Power, Love, Delight, Beauty; we may see him as a universal force or as a universal consciousness.** He is Vishnu, Krishna, Kali; he reveals himself to us in humanity as the Christ personality or the Buddha personality. When we look beyond our first exclusively concentrated vision, we see behind Vishnu all the personality of Shiva and behind Shiva all the personality of Vishnu. He is the Ananta-guna, infinite quality and the infinite divine Personality which manifests itself through it. Again he

seems to withdraw into a pure spiritual impersonality or beyond all idea of impersonal Self and to justify a spiritualised atheism or agnosticism; he becomes to the mind of man an indefinable anirdecyam. But out of this unknowable the conscious Being, the divine Person, who has manifested himself here, still speaks, "This too is I; even here beyond the view of mind, I am He, the Purushottama."

Sri Aurobindo (In the Arya, Vol. 5, No.1, 15 Aug 1918)



Prescribing Moksha

First with George Harrison, then Boy George, the West has tuned in to the message of mind over migraine. But never before so-called alternative medicine become so much the chosen alternative. Going one better than a lot of capitation colleges at home base, the Harvard Medical School will introduce next year a course in 'unorthodox medicine', while students at several other prestigious universities are already learning about the importance of the padmasana for pain relief, ayurveda for arthritis, and the pressure tactics of acupuncture. If nobody any longer is standing yoga on its head, the battle for men's minds had taken a long time in winning. Its breakthrough came when stress became a corporate status symbol, and meditation was the more effective and less expensive way to bypass a coronary. Of course, managerial moksha had to be differently presented in a culture where the package is the product, but, against the persuasive argument of ringing tills, purists could do little about 'intensive enlightenment' and 'instant nirvana'. Think tanks found their comeuppance in 'meditation tanks', where the hypertensed executive could submerge his angst and his angina to equal effect.

(Reproduced from 'The Call Beyond', Volume 18, No. 2, 1993, p. 20)

This column shall carry advice, practices or exercises which can make it a little easier for the seeker to walk the spiritual path. Contributions from the readers are welcome, and may be printed at the editor's discretion after editorial revision.

Control the Ego, Let Not Ego Control You

Croatia came to this World Cup with only two natural strikers. Mario Mandzukic, the guy who scored the winner goal in the match against England.

The other was Nikola Kalinic. He was on the bench for Croatia's first game against Nigeria. With five minutes to end that game, the coach instructed him to dress up and replace another player. Kalinic angrily refused to play, in protest of being left on the bench. He saw himself a top player, and wouldn't come on for just five minutes. The coach turned to another player Pjaca for the substitution.

After the match, Kalinic refused to apologize, despite appeals from other coaching staff.

The coach then sacked him from the team, and sent him home from Russia. Kalinic flew for holidays, and even posted pictures of himself enjoying elsewhere.

After all, he seemed to imagine, Croatia won't go anywhere in the tournament. But without him, the team managed to win their matches.

Croatia has achieved their greatest football achievement in history, reaching the World Cup final.

The remaining 22 players are national heroes. Their names would forever be inscribed in the hearts of generations.

Kalinic should have been part of this glory but is now a butt of ridicule all **because of minutes of anger, minutes of pride and bloated ego.**

He may have regretted now. He may have realized his tomfoolery. But it is too late. These stories about life are quite familiar to us, but do we really learn lessons from them? Are they profoundly applied to all spheres of life?

Learn to CUT PRIDE. Learn to control anger and DEFLATE YOUR EGO and ultimately, learn to say SORRY.

Years of SWEAT and DEDICATION can all be shattered by moments of ANGER and PRIDE.

(Posted by Sumer Sureka on FaceBook page SAICE. Received by Tara Didi by e-mail from on 18 July 2018)

Editor's comment: If the ego is controlled, pride and anger will take care of themselves, and apologizing will be easy.

Feedback & Encouraging Words

Feedback from new MIS Teachers & Counsellors on the Orientation Program, 28 April 2018



The session was very peaceful and it focussed on what life is. The stress was on the point that we are not what we believe we are. We are not just our physical body but instead a soul which has got a covering of the body. We relate to the physical body more and have limited or no true understanding of life and its meaning. This creates suffering and misery and is the source of all conflicts.

Our life is mainly concerned with always taking care of the materialistic things and ignoring the deeper questions and concerns. The aim of life must be instead to understand the eternal being and find the true self. This will bring humility, love, and celebration to our life.

I feel that the body and mind are one. The body is the visible mind and the mind is the invisible body. Therefore, we must start understanding our body because that is where we are (in the body) first and then from there try to understand the mind.

What the implications of the session are for me is that we must look for the truth and connect with ourselves in this modern fast paced life. Also, not to get distracted by what others say about ourselves, but listen to the Self.

This offers a direction and role for the educators. Children must be given a space where they can flower into beautiful human beings and this is only possible when the environment in which we are teaching is filled with love and warmth.

Ashwati Gupta

The session was insightful and full of learning. The session helped me know the importance of intergral yoga. This session helped me to know the philosophical teachings of Sri Aurobindo and how it can be integrated in the teaching and learning process. The main learning that I took from the session is that it is important to follow the soul. At many points, we may face confusion to go which way. The important thing is that we listen to our soul and follow our goals. The real life examples used in the session helped me to get engaged and feel connected to the session. The talks on spirituality led me to deeper understanding of the Divine Mother's and Sri Aurobindo's philosophy.

The session made me reflect on my teaching practices and made me think about the ways in which I can practice integrated teaching and take the learners' experiences into account. The importance of catering to four domains of an individual – physical, vital, mental, psychic was understood. This session was an opportunity for spiritual growth. The session has encouraged me to listen to my soul and follow my passion of teaching and grow as a individual.

Ahinsa Jain

It was a very interesting workshop.

I could get an insight into how the destination matters and not the vehicle used, and how to use our true potential, reduce the distance between emotions, intellect and body. When everything works in tandem with one another it makes us fully functioning beings.

The use of diagrams really helped in understanding this better.

It gave a lot of depth and understanding about life and it will really help us in working with children. If this education is imparted at this age, they will develop into emotionally strong individuals.

Pia Chakravarty

I had a wonderful and a different experience of my life, where I learnt the actual meaning of yoga and life as a whole .

The program started with a one hour of physical yoga where we performed many yoga asanas which were helpful to strengthen my mind and body . In a single experience i could feel the change in my mind and body.

After the yoga session we had a refreshing breakfast of Ashram .

Later on we were enlightened with the concept of life. The actual meaning of life was described. The idea of life was clarified with many examples. I could relate myself to the story of life and how I can be a better a person leading my life happily.

Following the talks, we had a musical experience, which created an environment of rhythm and peace .

Truely it was a wonderful experience, and I am glad to have been a part of this beautiful chapter.

Deepika Taneja

Feedback from a Student at AIIMS



I am really motivated by your session today for AIIMS UG Students. It has really widened my perspective on life, its purpose, the vehicle of life and about taking the right decisions. I used to rely too much on the intellect and that used to lead to inability to make decisions. From your session I now know the reason why. It is because the intellect can give reasons for both sides. So from now I shall make a conscious effort to listen to the shy Inner Voice and hear and follow it before it is masked by the intellect or the emotions.

Aumkar Kishore Shah
MBBS Student (2018 batch)
AIIMS, New Delhi
(in an e-mail dated 15 July 2018)

Contact us

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