

THE CALL BEYOND

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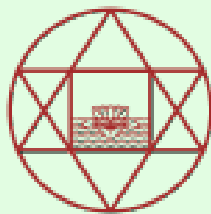


*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air... ..*

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

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The 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, possibly representing the name 'Sri' or a similar spiritual figure, written in a dark, flowing script.

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From Occupation to Consuming Passion

Until we know the essential thing we are intended to do, we must therefore find a temporary occupation which will be the best possible manifestation of our present capacities and our goodwill.

The Mother ('Words of Long Ago', p. 51)

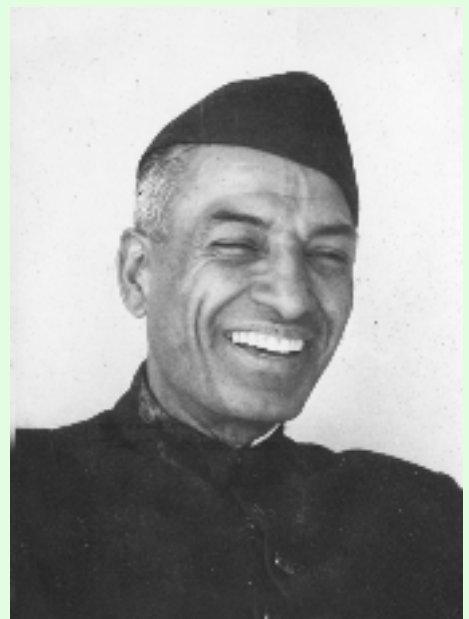
The career that a person has, and the person to whom he is married, are two factors that contribute enormously to the type of life that the person has. With respect to both career and marriage, the person has many options available; and in case of both, the person may realize the role of destiny long after he thinks he made the choice. However, there is one major difference between marriage and career: while it is best to stick to one partner, it is not only permissible but may be sometimes even desirable to switch from one type of work to another! Restricting the discussion to career for now, how does one go about making a choice? The choice should be based on honest introspection. We all have certain unique strengths and weaknesses; certain likes and dislikes, or at least preferences. Our unique mental make-up is what is called *swabhava*. The career that is best for us is one which is in keeping with our *swabhava*.

We should certainly try to find work that is in keeping with our *swabhava* (aptitude), but having done that we should take pleasure in doing the work required in the situation in which we are actually placed. For example, a person who is fond of teaching but does not like administration may one day become the head of an educational institution. His role now offers him very few opportunities to teach. However, he still gets plenty of opportunities to help improve the standard of teaching in the institution. But he now has also the role of an administrator. He cannot abandon that role just because it is



not in keeping with his *swabhava*. Our *swabhava* gives us clues to the type of work for which we are made. We should then try to find that type of work. **But rarely does the work that we get involve only the type of work that we are made for.** The demands of the work that we get determine our *swadharma*, or the inner law that will make us take pleasure in everything that we have to do. Our *swabhava* is the truth of our being; our *swadharma* is the law of our being. Work done with joyful acceptance of one's *swadharma* will give joy, will be done well, and will be useful to others.

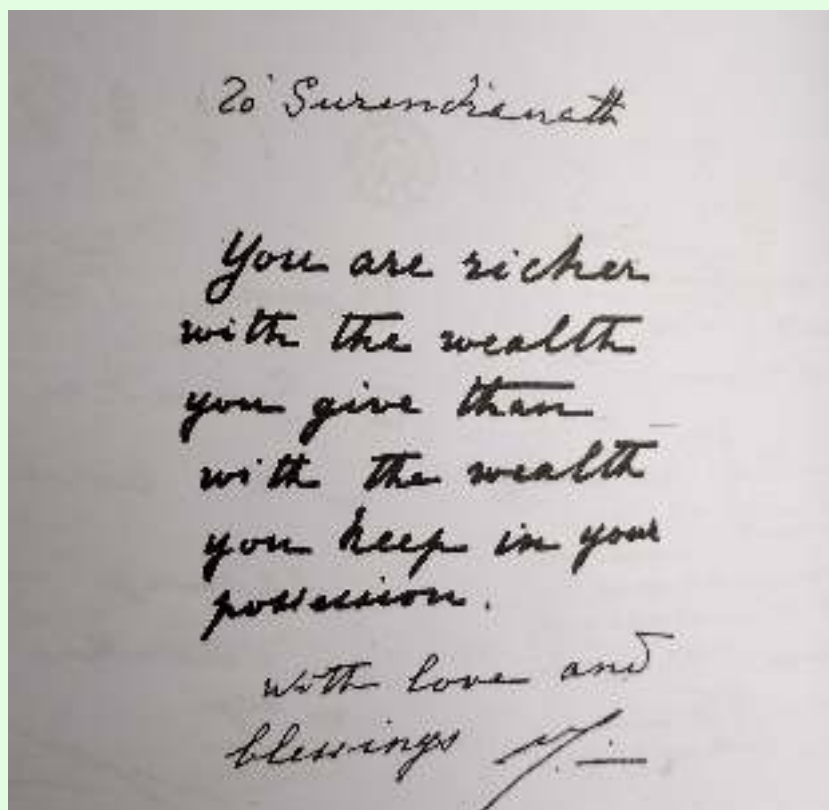
While the considerations of *swabhava* and *swadharma* are important, rarely is one sure of one's inner calling. One cannot wait indefinitely till the inner calling has been discovered. Moderation being the golden rule applies here as well. The moderate approach is to take up some work, which is available and is reasonably in keeping with one's *swabhava* and *swadharma*. **The work that we find may still be our "temporary occupation," as the Mother puts it. If we "give ourselves to this occupation with conscientiousness and perseverance," says she, we will one day discover our true inner calling.** For example, for Mahatma Gandhi, his work as a barrister in South Africa was a temporary occupation; his true calling was to lead India's struggle for independence. For Shri Surendra Nath Jauhar (Chacha-ji), his involvement in the country's freedom struggle was a temporary occupation; his true calling was to work for The Mother, which he realized fully after founding the Delhi Branch of Sri Aurobindo Ashram. For Dr. A.P.J. Abdul Kalam, his true calling was that of a teacher, which he could finally address *after* he finished



Shri Surendra Nath Jauhar (c. 1957)



with his term as the President of India; everything else that he did earlier were temporary occupations. All these great souls discovered and realized their true callings *because* they gave themselves completely to their temporary occupations with “conscientiousness and perseverance”. Only by giving ourselves completely to our temporary occupation in the spirit of karma yoga, can we move from the occupation towards our consuming passion



“You are richer with the wealth you give than with the wealth you keep in your possession.

With love and blessings

The Mother”

(A message from the Mother to Shri Surendra Nath Jauhar)

Sri Aurobindo Ashram – Delhi Branch was formally established on 12 February 1956.



Our Mother Tongue, or Almost So

Sanskrit ought still to have a future as a language of the learned and it will not be a good day for India when the ancient tongue ceases entirely to be written or spoken.

Sri Aurobindo, CWSA, Vol. 1, p. 612

Every child born in India should know it [Sanskrit], just as every child born in France has to know French. He does not speak properly, he does not know it thoroughly, but he has to know French a little; and in all the countries of the world it is the same thing. He has to know the national language.

The Mother, on 11 November 1967

Not many perhaps know that February 21, The Mother's Birthday, was declared the International Mother Language Day by the United Nations in the year 2000. Even if it was a coincidence, we would like to believe with Albert Einstein that "Coincidence is God's way of remaining anonymous." Further, instead of getting into the controversy whether 'mother language' is the same as 'mother tongue', we would treat them as synonyms, and prefer the expression 'mother tongue', simply because it is easier on the tongue!

Every child, of course, has a mother tongue. But in a country as diverse as India, the mother tongue may not be the same as the regional language, and the regional language may not be the same as the national language. The child learns the mother tongue and the regional language since birth. If the national language is neither of these, it is considered desirable that the child should learn that too. Further, English, which is seen as the lingua franca for national and international communication, is also considered a necessity. That means a child might end up learning four languages. This is often seen as a burden, but if learnt early in life, and if taught



properly, it is very easy for the children. They not only pick up languages fast, they can also sort out the various languages that they are learning almost simultaneously with astonishing accuracy. Further, research shows that multilingual children have a better mental development, and when they grow old, they are less likely to get Alzheimer's disease.

Let us now switch our attention to yet another language, which is hardly anybody's mother tongue, but is the mother of all Indo-European languages. Logically, therefore, it may not be the mother tongue, but it is the 'grandmother tongue' of every Indian and European! The language is Sanskrit. Following the English Education Act of 1835, the British rulers of India tried to kill Sanskrit by starving it of official support. As a result, most of the schools and colleges teaching Sanskrit died a natural death. The United Nations has observed: "When languages fade, so does the world's rich tapestry of cultural diversity. Opportunities, traditions, memory, unique modes of thinking and expression — valuable resources for ensuring a better future — are also lost." **In short, when a language dies, a whole culture dies, and the Indian culture is too good to be allowed to die.** Indian culture is almost synonymous with spiritual wisdom, and to that wisdom the world has repeatedly turned for healing its wounds, as the materially saturated but spiritually starved Western world has once again done in a big way during the last fifty years or so. You cannot keep a good thing down. Therefore, in spite of the efforts to kill Sanskrit, it did not fortunately die, nor did the Indian culture or its spiritual wisdom. However, for these to merely survive is not enough, they should be thriving. They need to thrive, not just for India, but for the world. The world, seeing the importance of the Sanskrit language, has started learning it. The British, who tried to kill Sanskrit in India, now have in their own country, besides many universities, at least one



school, St. James School, London, which teaches Sanskrit to every child in Junior school. Germany, which leads in the number of colleges and universities teaching Sanskrit in Europe, has more students applying for admission than the seats available.

It may be pertinent here to dispel three myths about the Sanskrit language, which the Sanskrit scholar, Dr. Sampadananda Mishra, a devotee of Sri Aurobindo and the Mother, who stays at Puducherry, often talks about. *First*, many erroneously believe that Sanskrit is a dead language. The fact is that it is very much alive, even if it may not be kicking. *Secondly*, Sanskrit is considered difficult. At least for Indians, Sanskrit is very easy to learn, and Sri Aurobindo Ashram, Puducherry has published books that make it still easier. *Finally*, Sanskrit is dubbed a Hindu language. A language has no religion; it is essentially a means of communication. Sanskrit is not Hindu, just as English is not Christian.

The mother tongue and the regional language are easy for a child to learn; both Sanskrit and English may seem difficult. But, for Indians, English is vastly more difficult to learn than Sanskrit. The ancient Indian scriptures are a window to the nation soul of India, and most of the scriptures are in Sanskrit. Therefore, it is a pity that most Indians are unable to read these scriptures in their original. Translations are available, but no translation can ever do justice to the spirit and elegance of the original. On the other hand, Indians spend so much energy, generally with little success, on learning English. Learning both Sanskrit and English well enough to get into the spirit of the literature in both these languages would be great. To repeat a cliché, education should give the child both roots and wings. While English gives wings, it is Sanskrit that can truly give roots to the Indian students. One may do without wings, but the roots are indispensable.



Suggestions For Further Study

United Nations: International Mother Language Day, 21 February.

<https://www.un.org/en/observances/mother-language-day>

Sri Aurobindo on Sanskrit:

<https://journal.safic.in/sri-aurobindo-on-sanskrit/>

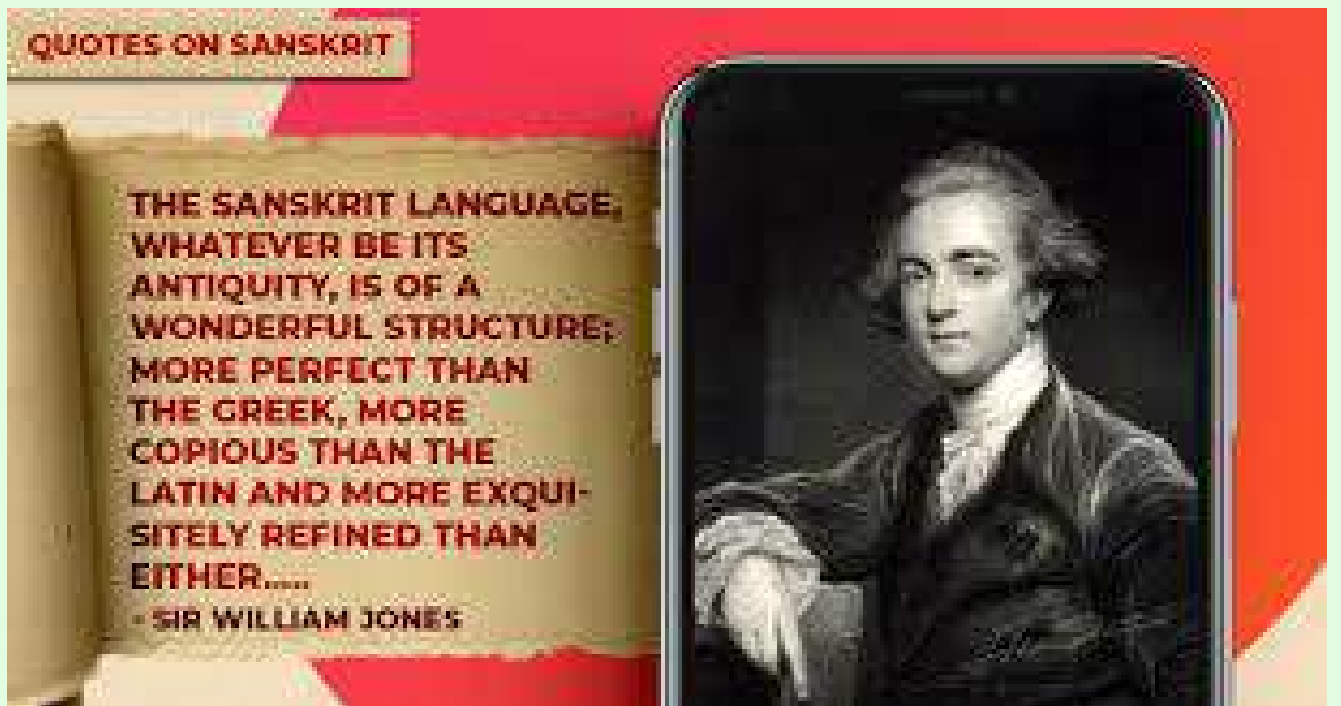
The Mother on Sanskrit:

https://motherandsriaurobindo.in/sanskrit/_Old%2099/sanskrit/the_mother_on_sanskrit.htm

For a Love Song to India in Sanskrit in the voice of a British alumna of London's St. James School, Gaiea Sanskrit, you may go to the following YouTube link:

<https://www.youtube.com/watch?v=Vpv8eMlXuzM>

Speak Sanskrit the Easy Way. Puducherry: Sri Aurobindo Ashram, Second edition, 2010.





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.

Looking Back with Gratitude

Omkar has been a familiar figure, a helpful person, the person to turn to in case of any problems related to the computers, ever since he came to the Sri Aurobindo Ashram – Delhi Branch. Here is the story of how he has grown and evolved over the last 14 years, in his own words.



My name is Omkar Debnath. I am from the state of Tripura, but my mother tongue is Bangla. Before coming to the Ashram, I had completed my class 12, and had been helping my parents, specially in tending to the cow we had at home. I cut grass for the cow, milked her, sold the milk, and helped my father at his tea shop. An uncle of mine used to live and work here at the Ashram, and it was through him that I got to know about the existence of this wonderful place. He told me that there is a six-month vocational training course that the Ashram conducts, which would be good for me to do. It was in October 2007 at age 21 that I came to the Ashram as a vocational trainee. From a village in Tripura to the national capital was a big change. In the beginning it took me time to learn Hindi and English, and to live with my batch-mates from different parts of India. The first department that I joined was the kitchen – a place brimming with discipline,



and action! I learnt a lot by working in the kitchen, such as baking bread, cakes and cookies, and cooking vegetables and daals. It was my first experience at learning organizational skills, time management, and moreover, the importance of working together as a team. Along with this we were also taught basic computer skills, spoken English, many other diverse topics through short-term workshops. We also learnt physical exercises and games in the evening. It was truly an integrated approach to development, as I realized years later. All this made a strong impact on my life. And all of this was absolutely free of cost. Not only that, every month we were also given pocket money called 'Prosperity'. Medical facilities were also available at no extra cost! According to the rules of the vocational training program, those who did well during the six-month course were given an opportunity to extend their stay as 'aspirants'. 'Aspirants' could continue their learning in areas of their choice. I was one of those who was selected as an 'aspirant'. I made use of the opportunity to learn computer hardware networking and audio sound system. It was a beautiful phase of my life. It helped me build a strong base, a solid preparation for the years ahead. Because of the learning here, and the course I did while being an 'aspirant', I could get a job at 'The Mother's International School', where I now head the 'Service Audio Sound System department'. I am very grateful to the Ashram for this. Without the help and support that I received from the Ashram, none of this would have been possible.

Looking back, as vocational trainees and 'aspirants', we had our fair share of fun through many extra-curricular activities which the Ashram organized at regular intervals: adventure camps, river crossing, trekking, water sports and theater... things I could experience only because I was part of the Ashram community. Yogic practices, daily meditation, games like volleyball, basketball, football as well as badminton and



table tennis, took care of our physical and mental growth. I got a chance to visit not only Pondicherry, but also the Ashram's centres at Nainital and Kechla, in the tribal belt of Odisha. We had a wide array of choices. It was truly an experience to relish! In retrospect, I would say that the solid training received over the years at the Sri Aurobindo Ashram – Delhi branch gave me a good head start to meet the challenges of life with a certain amount of confidence and equanimity. It has also made me a better human being.

We are just two brothers. My younger brother also spent one year in the hand-made paper department of the Ashram, and has now joined the Army. The value of self-imposed discipline that we imbibe in the Ashram is very good training for whatever we do later in life, and it all the more helpful in the Army. The vocational training program here goes much beyond teaching mere vocational skills. It helps and encourages us to develop our personalities. It is, I would say, a character building course. For all of this and much more, I remain indebted to the Ashram and feel truly blessed. In an attempt to do something in return for the Ashram, I am happy to continue giving some time to the Ashram as a volunteer.



(Photo: Hira Das)



The Propagandist Spirit



If you arrive at the conception of the world as the expression of the Divine in all His complexity, then the necessity for complexity and diversity has to be recognized, and it becomes impossible for you to want to make others think and feel as you do.

Each one should have his own way of thinking, feeling and reaction; why do you want others to do as you do and be like you? And even granting that your truth is greater than theirs, ... the minute you want your truth to be greater than your neighbour's, you begin to wander away from the truth.

This habit of wanting to compel others to think as you do, has always seemed very strange to me; this is what I call "the propagandist spirit", and it goes very far. You can go one step further and want people to do what you do, feel as you feel, and then it becomes a frightful uniformity.

The Mother ('The Great Adventure', p. 26)

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



The Needed Synthesis

What is the Synthesis needed at the present time?



Undoubtedly, that of man himself. The harmony of his faculties is the condition of his peace, their mutual understanding and helpfulness the means of his perfection. At war, they distract the kingdom of his being; the victory of one at the expense of another maims his self-fulfilment.

The peculiar character of our age is the divorce that has been pronounced between reason and faith, the logical mind and the intuitive heart. At first, the declaration of war between them was attended by painful struggles, a faith disturbed or a scepticism dissatisfied. But now their divorce has created exaggerated tendencies which impoverish human life by their mutual exclusiveness, on the one side a negative and destructive critical spirit, on the other an imaginative sentiment which opposes pure instinct and a faith founded on dreams to the sterile fanaticism of the intellect.

Yet a real divorce is impossible. Science could not move a step without faith and intuition and today it is growing full of dreams. Religion could not stand for a moment if it did not support itself by the intellectual presentation, however inadequate, of profound truths. Today we see it borrowing many of its weapons from the armoury of its opponent. But a right synthesis in virtue of a higher and reconciling truth can alone dissipate their mutual misunderstandings and restore to the race its integral self-development.



The synthesis then of religious aspiration and scientific faculty, as a beginning; and in the resultant progress an integrality also of the inner existence. Love and knowledge, the delight of the Bhakta and the divine science of the knower of Brahman, have to effect their unity; and both have to recover the fullness of Life which they tend to banish from them in the austerity of their search or the rapture of their ecstasy.

The heart and the mind are one universal Deity and neither a mind without a heart nor a heart without a mind is the human ideal. Nor is any perfection sound and real unless it is also fruitful. The integral divine harmony within, but as its result a changed earth and a nobler and happier humanity.

Sri Aurobindo, 'Essays in Philosophy and Yoga' pp. 439-440

The Inconscient could not read without man's mind

The mystery of the world its sleep has made:

Man is its key to unlock a conscious door.

But still it holds him dangled in its grasp:

It draws its giant circle round his thoughts,

It shuts his heart to the supernal Light.

A high and dazzling limit shines above,

A black and blinding border rules below:

His mind is closed between two firmaments.

He seeks through words and images the Truth,

And, poring on surfaces and brute outsides

Or dipping cautious feet in shallow seas,

Even his Knowledge is an Ignorance.

Sri Aurobindo ('Savitri', Book 11, p. 690)



The Universal Mother

Mary (Angel) Finn

*When I'm all alone just the Mother and me,
She is the mountains and She is the sea.
She is the moon and She is the sun,
We're all here together united as one.*

*She's in the plant and She's in the tree,
She's in the animal and inside of me.
She is the heavens and She is the earth,
Together forever She's given us birth.*

*I tried every path, but I found none,
My search is over – there is only One.
I see Her in everything and strive to be
A child in Her eyes whose love sets me free.*

*She is the Mother and She'll show us the way
To bring forth the truth each glorious day.*

Reproduced from The Call Beyond, Vol. 21, No. 1, p. 34, 1996



(Photo: Naval Singh)



Unlike Man, but Not Mean

What I call ill-will is truly the will to do evil for the sake of doing evil, destroying for the sake of destroying, harming for harming's sake and taking pleasure in the fact of doing evil.

The Mother (Whispers of Nature, p. 46)

Sweet Children of the Sweet Mother,



Man thinks that man is a rational being. The more closely one observes man, the more one realizes how wrong he is. For example, man detests reptiles, and with the exception of butterflies, also insects. But most of them are harmless, and even when they do bite, it is in defence. These humble creatures may be stupid in suspecting danger where none exists, but they are not malicious, they don't enjoy giving us pain. But aren't we equally stupid, in spite of having a well-developed intellect, in hating them, being scared of many of them, when none of them means any harm to us? On the other hand, so many insects, not just butterflies, and so many snakes, are so beautiful to look at. Even those that may not seem beautiful to us, have so many qualities that are so easy to admire and so difficult to emulate: the discipline of ants, the persistence of spiders, and the marvellous nests of wasps and bees.

The Mother has talked about actions of insects which may seem evil to us. For example, there are wasps whose larvae can survive only on live flesh, not on the flesh of a dead animal. These wasps make sure that their offspring will have the right type of food available as soon as they are born. What these wasps do is to inject into another insect, such as a cockroach, a chemical that would paralyse the cockroach. Then this



seemingly wicked wasp, with the skills of an anesthetist, lays its eggs. When from the eggs emerge the larvae, they find very near them the alive but paralysed cockroach, on which they can feed. The mother wasp is not malicious; it is simply acting on its instincts.



A wasp injecting a venom into the head of a cockroach to paralyse it
(Source: semanticscholar.org/Google images)



The cockroach has turned into a zombie.
(Source: nationalgeographic/Google images)

The instinct for survival of an individual, or its babies, is universal. It is an expression of the life-force, or the vital. Insects, and other 'primitive' animals, which cannot 'think', live their life entirely on the basis of their vital urges. Man also has vital urges, but because man can 'think', man can see good and evil in these urges, and makes efforts to moderate and regulate these urges. Man eats mindfully, and builds an elaborate ethical system around the business of bringing babies into the world. Insects cannot 'think', and hence neither see good and evil nor try to control what they 'feel like doing'. They just act mechanically, without 'thinking' that they are being mean. They don't think because they can't

think. They just do it! We are free to judge them, but neither they know that we are judging them, nor do they care what we think of them.

The Mother has cited another instance of animal behaviour, which we may misunderstand. If you see a cat catching a mouse, you would wonder why the cat is not pouncing on it, why the mouse is not running away, and why the cat seems to be just observing, and then playing with it. Then it may strike



the mouse gently, and you are not sure whether she is still playing with it or hitting it. The mouse does not seem scared, or too eager to escape; it certainly does not get panicky. On the whole, the mouse seems to be in a state of surrender, resigned to its fate with equanimity. Is it saintly equanimity, or is the mouse happy to get consumed so that the cat can get a meal? You would perhaps have many questions to which an answer, which does not really answer anything, could be: that's the way they do it. The Mother has, however explained that the mouse is too hard. What to us looks like play, or cruel prolongation of the mouse's agony, is the cat's way of making the mouse soft enough to eat, specially for its kittens. After all, the cat does not have a stove or a microwave to cook its meat. Nature has given the cat the instinct to catch a mouse in a way that makes the mouse soft, and has also given the mouse the instinct not to kick and cry when cornered by a cat.



A cat 'playing' with a mouse before eating it.

(Source: [purina.co.uk/Google images](https://www.purina.co.uk/))

In short, let us not judge animals by our criteria of right and wrong, good and evil. Each animal behaves the way it has been programmed by the Creator to behave. There is a story of a saint trying to save a drowning scorpion. The scorpion wriggled out of the saint's hand and while escaping also stung him. The

saint picked up the scorpion again in a bid to save it. But the scorpion did not understand the saint's intention, and stung the very hand that was trying to save it as it flew back to the water in which it could drown. This sequence was repeated several times. An onlooker asked the saint why he was trying to save the scorpion which was biting him again and again. The saint replied, "The scorpion is behaving as is its nature, and I



am behaving as is my nature.” The saint was an exception. In general, human beings are not very different from the scorpion in this story. They have invariably been very unkind to their saviours. As Sri Aurobindo says in ‘Savitri’:

*Hard is the world-redeemer’s heavy task;
The world itself becomes his adversary,
Those he would save are his antagonists:
This world is in love with its own ignorance,
Its darkness turns away from the saviour light,
It gives the cross in payment for the crown.*

(‘Savitri’, Book 6, Canto 2, p. 448)

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 the 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. 45-47)

To know more about insects which paralyse their victims, you may download the following PDF:

https://www.reed.edu/biology/342_old/assets/readings/EofAB_Libersat_wasps.pdf

To read more about cats playing with the mice that they want to catch, you may visit the following link:

<https://www.dw.com/en/cats-are-neither-mean-nor-cruel/a-45002369#:~:text=As%20early%20as%20the%201970s,in%20the%20journal%20Animal%20Behaviour.>

For a 4-min video on a cat catching a mouse, you may visit:

<https://www.youtube.com/watch?v=cUm2x0M79eE>

For a 10-min video on a cat catching a mouse, you may visit:

<https://www.youtube.com/watch?v=M0ZH3VzjZGU>



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.

Who is the Doer?

Sri Aurobindo says in 'Savitri':

*He is the Maker and the world he made,
He is the vision and he is the Seer;
He is himself the actor and the act,
He is himself the knower and the known,
He is himself the dreamer and the dream.*

('Savitri', Book 1, Canto 4, p. 61, SABCL edition)

P wants to know:

1. If he Himself is the actor and the act, then what is our role?
2. When a person performs all wrong actions, is it still God working through the person?

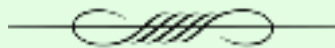
Answer:

1. Our role is to work under the impression that we are doing the work till we see that God is working through us. Our role is to work without the delusion of being the doers after we have seen that God is working through us.
2. God has programmed us in such a way that we have the illusion of freewill. He has also given us a mind for making choices. When we choose to do something wrong, we are using the freewill that He has given us. Therefore, indirectly He is doing it. But He has also given us the capacity to judge right and wrong before the action. The capacity resides in



our psychic being, the 'spokesperson' of our soul. In other words, we can use freewill to choose also the right thing. If we choose not to work in light of the Highest Knowledge within us, He lets us do it. But there are consequences of all our actions. Right actions raise our consciousness, and take us closer to the goal of life. Wrong actions lower our consciousness, and take us away from the goal of life. Right actions also reward us with joy and lasting mental peace, whereas wrong actions lead to uneasiness that may continue to haunt us for a long time.

In short, we are like the computer that seems to be doing things, whereas all that it does is what the programmer has built into the software. The Master Programmer has built in us the illusion of freewill, which He lets us use for both right and wrong actions. The choice is ours.



Our tasks are given, we are but instruments;

Nothing is all our own that we create:

The Power that acts in us is not our force.

The genius too receives from some high fount

Concealed in a supernal secrecy

The work that gives him an immortal name.

Sri Aurobindo ('Savitri', Book 7, Canto 6, p. 542)



Feedback & Encouraging Words

Feedback on the Annual Report (2019-20)

Didi,

Thank you for keeping me in the loop on everything happening under Mother's Umbrella and you as the captain of the Ship in Delhi and other connected Centers in Orissa and Nainital. This is the first annual report I have seen, and it calls for congratulations on such great achievements and for a good cause.

Please keep me posted and informed on your new project.

I will surely visit the Delhi Ashram on my next visit to India.

Raman (R. P.) Rama

President & CTO/CIO

Sarona Hotels & Holdings

Orlando, Florida 32822, USA

(in an e-mail dated 5 January 2021)

Feedback on the website

Dear Tara,

I have been going over the photographs of Sri Aurobindo on your beautiful website. I have not yet ventured into the photographs of Mother.

Your people have done a magnificent job! It is the most tasteful website I have yet seen, and it presents choices and methods of viewing the photographs in ways that I never saw before, and which are really helpful.

Loretta

Auroville

(in an e-mail dated 27 January 2021)



Ashram Opening Up

Now that the coronavirus pandemic in Delhi is under control and on its way out, we are pleased to inform you that Sri Aurobindo Ashram – Delhi Branch decided to start returning towards normal. Starting **Friday, 12 February 2021**, the Ashram's main Gate (Gate no. 6) will remain open from 9 am – 5 pm. **These timings would apply also to Sunday, 21 February 2021, the Birthday of The Mother – an auspicious day, and one of the four Darshan Days of the year.**

SABDA (the bookshop) would remain open from 9.30 am – 5 pm, 6 days a week (Tuesday through Sunday; Monday closed)

The Library would remain open from 10 am – 4.30 pm, 6 days a week (Tuesday through Sunday; Monday closed)

The Dining Hall will, however, continue to remain closed to the visitors.

The precautions to minimise the spread of the coronavirus, which everybody is familiar with now, would of course continue to be observed.

The Mother-willing, there would be further opening up, and resumption of more activities, in March. For that, please look out for our next announcement. If you do not get our announcements regularly, please register yourself with us on the net by going to the link:

<http://erp.saaonline.net.in/addcontacts.cfm>

It is very easy, and will take you just 5 minutes.



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 sakarmadhara@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

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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