

# THE CALL BEYOND

Volume 45 No. 5

15 May 2020



## Aspiration

The aspiration need not be in the form of thought – it can be a feeling within that remains even when the mind is attending to the work.

*Sri Aurobindo*

## *Highlights*

*Aspiration ... Pages 5, 7, 9, 12 & 13*

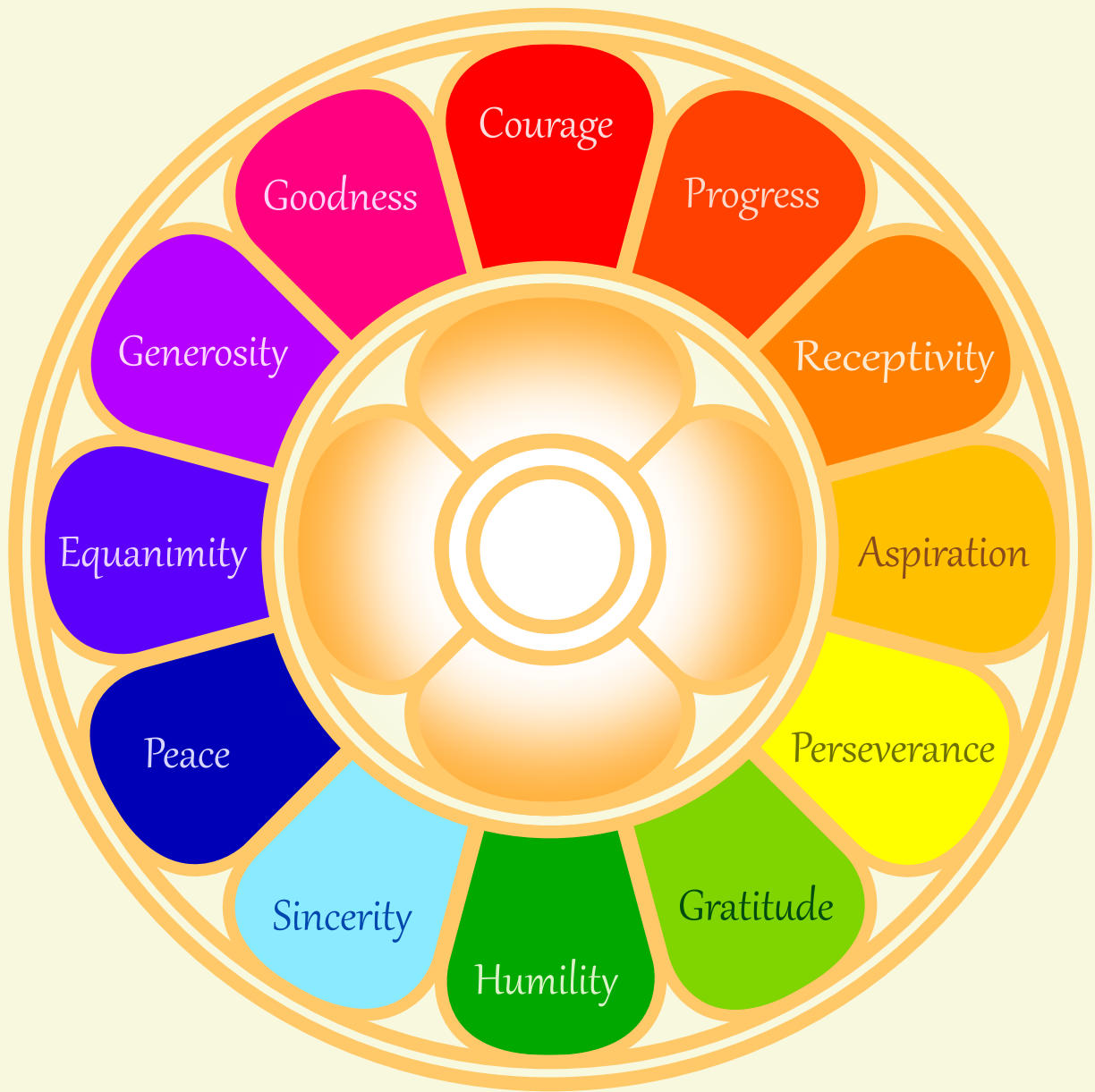
*Pixpeak ... Page 11*

*How to Choose Books for Your Child ... Page 16*



An Online Publication of

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.*

# Contents

## *celebrating 100 years*

- *Unfailing Aspiration, Infallible Grace . . . . . 5*

## *editorial*

- *Make Sure What You Want. . . . . 7*
- *I Must Have It . . . . . 9*

## *pixpeak*

- *Pixspeak . . . . . 11*

## *words of the mother*

- *The Earth's Aspiration . . . . . 12*
- *Aspiration Itself Is an Expression of Grace . . . . . 13*

## *hundred years ago*

- *A Defence of Indian Culture. . . . . 14*

## *twenty-five years ago*

- *How to Choose Books for Your Child. . . . . 16*

## *karunama*

- *Riches Create Habits . . . . . 19*

## *may i help you*

- *How Can I Believe? . . . . . 20*

## *appreciations*

- *Feedback and Encouraging Words. . . . . 22*

## *notice board*

- *Contact us . . . . . 28*

## Unfailing Aspiration, Infallible Grace

*There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.*

*Sri Aurobindo ('The Mother', p. 1)*

When the Mother was approaching Pondicherry in a ship on 24 April 1920, it was the culmination of a long and unwavering process that apparently began when, as a young person She had started seeing the visions of an Asiatic face, whom She named Krishna. Now She was very close to the point when She was going to be with Her Krishna, work with him for a common mission, and initiate work that would continue for centuries. The answer to Her “fixed and unfailing aspiration” came through a physical experience when Her ship was nearing Pondicherry.\* She recalled, “... about two nautical miles from Pondicherry, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience. ... I was not expecting it at all, not at all. ... it was this that gave the whole value to the experience, which came like that, quite suddenly, just as when one enters a place with another temperature or another altitude.” And, perhaps on her part, expectant Bhaaratvarsha, our India, felt something like the promise of the Divine Mother, in Sri Aurobindo’s epic (‘Savitri’), to King Aswapathy, the father of Savitri:

*One shall descend and break the iron law,  
Change Nature’s doom by the lone Spirit’s power. ...  
Nature shall overleap her mortal step;  
Fate shall be changed by an unchanging will.*

The work that The Mother and Sri Aurobindo initiated a hundred years ago was an answer to the aspiration of the Earth for a world without misery and suffering, which is possible only by a rise in the consciousness of the human race. During the last few months, the coronavirus pandemic has intensified the human aspiration for a new and better world full of human beings who would behave better. Let us hope and pray that the pandemic ends soon but its positive impact perseveres.

PETAL OF THE MONTH: Aspiration

---

*\*Iyenger KRS. 'On The Mother: The chronicle of a manifestation and ministry'. Sri Aurobindo International Centre of Education, Pondicherry, third edition, 1994, p. 202.*

---

*We can, simply by a sincere aspiration, open a sealed door in us and find ... that Something which will change the whole significance of life, reply to all our questions, solve all our problems and lead us to the perfection we aspire for without knowing it, to that Reality which alone can satisfy us and give us lasting joy, equilibrium, strength, life ... .. If you are in a state of conscious aspiration and very sincere, well, everything around you will be arranged in order to help in your aspiration, whether directly and indirectly, that is, either to make you progress, put you in touch with something new, or to eliminate from your nature something that has to disappear.*

*The Mother*

## Make Sure What You Want

*O Lord, my one aspiration is to know Thee and serve Thee better every day.*

*The Mother ('Prayers and Meditations', prayer dated 12 March 1914)*



### *Aspiration*

*Innumerable, obstinate, repeating itself tirelessly.*

*(Spiritual significance of the flower given by The Mother)*

*Nyctanthes arbor-tristis (Night-flowering jasmine / Parijat)*

“The great question that ... I have not yet been able to answer ... is ‘What does a woman want?’,” said Sigmund Freud. He was unfair to women. Men are equally confused about what they want. One thing that men and women know is that when they want something, it is because they think that if they get what they want, they will be happy. The trouble is that they are not sure about what will make them happy, and they often end up looking for happiness at the wrong place. Even if

they get what they want, what they get instead of happiness is a fleeting pleasure or an evanescent thrill. Spirituality has some good news. It is possible to be happy, all the time, without depending on anything or anybody, in all circumstances. This is something so contrary to the ‘ordinary happiness experience’ that this version of happiness has been given names such as joy, delight, bliss and Ananda. The ‘ultimate happiness experience’ is rather an unshakable peace. Further, ‘unshakable peace’ is not a goal to be pursued, but a side-effect of the goal that a spiritual seeker aspires for intensely and pursues sincerely with humility, gratitude and perseverance.

The goal of the spiritual seeker is union with the Divine, and the pursuit is through yoga (*yuj*, union). What union with the Divine means is that the person manifests, without reserve, dilution or distortion, the divinity within. The union is a state in which the person's personal will always coincides with the divine will; the person's thoughts and feelings reflect the oneness and love of the divine mind. Sri Krishna tells Arjuna repeatedly in the Gita, *manmanaa bhava* (become My-minded, 9:34, 18:65). Having the same mind as the Divine is union with the Divine. The side-effect of having the mind of the Divine is the 'unshakable peace' of the Divine. Moving from where we are today towards the goal of union with the Divine is a great transformation, and therefore a long journey, which is facilitated by yoga. The Integral Yoga of Sri Aurobindo and The Mother makes use of all life as a field for practice, and takes up each part of the being for transformation. A pre-requisite for the yoga is sincere and persistent aspiration, which is intense but not impatient. The lights of aspiration that are lit on all special occasions in the Ashram are called so because the flame symbolizes aspiration. The flame is a symbol of aspiration because, like aspiration, the flame points upwards and removes darkness. As Sri Aurobindo says in 'The Secret of the Veda', "When man, awakened from his night [of ignorance], wills to offer his inner and outer activities to the gods of a truer and higher existence and so to arise out of mortality into the far-off immortality, his goal and his desire, it is this flame of upward aspiring Force and Will that he must kindle; into this fire he must cast the sacrifice." (p. 359)



## I Must Have It

*I am in beings the desire which is not contrary to their Dharma.*

*The Gita (7:11)*



*Jasmines (Aspiration)  
in full bloom at Auro-  
Mira Vidya Mandir,  
Kechla*

An aspiration is for something that we wish to be or want to have. An aspiration, however, is not an ordinary desire. An aspiration is for something so good that wanting it is not only permissible and harmless, but also desirable. Ordinarily, desires are quite rightly considered to be the root cause of misery, as declared by Lord Buddha more than 2,500 years ago. Therefore, desires should be reduced to the minimum. But an aspiration gives us a reason for living. An aspiration gives a purpose to our life.

An aspiration leads us towards a better and more meaningful existence. An aspiration is a desirable desire.

In the context of spiritual life, aspiration is not an ambition. An ambition is usually a material goal, e.g. becoming a doctor, or becoming a millionaire. When the ambition is achieved, one has the choice of treating it as the final destination, or as a milestone on the way to another ambition. A spiritual aspiration is neither material, nor a station reached in the course of a journey. An aspiration is limited to the direction in which the journey will be performed, the manner in which the journey will be performed, the vehicle in which the journey will be performed, and so on. The journey may have a destination, but that is not the primary concern. The joy lies in the pursuit, not in a longing for the goal.

What may an aspiration be like? A good example is an aspiration for self-improvement. An aspiration for self-improvement becomes a spiritual aspiration when the destination is union with the Divine. We may think that we are good. But very few of us can truly say that we cannot become better. Becoming better than we are may look like a very simple aspiration. Yes, it is simple, but it is not easy. Since there is always room for improvement, self-improvement is a life-long journey. After we have become a little better than we are, we find it is possible to become still better, and so on. Thus the process of self-improvement never really comes to an end. The aspiration for self-improvement is not only perfectly compatible with worldly life; it is actually essential for the worldly life to be happy, healthy, and fulfilling. Irrespective of the type of work a person is engaged in, it is only the person on a life-long journey of self-improvement who finds peace, joy and fulfillment in life.

Aspiration is one of the three major tools in the integral yoga of Sri Aurobindo and the Mother: the other two are rejection and surrender. According to Sri Aurobindo and the Mother, the *aspiration* should be constant, steady, uninterrupted, unshakable, persistent, perseverant, intense and passionate, but calm, serene, silent and peaceful, and above all vigilant. Calm and steady effort inspired by the aspiration, and *rejection* of all that comes in way of the aspiration, is what is required of us. The simplest and safest effort is the work that is done as an instrument of the Divine and then offered to the Divine. To be rejected are the desires, passions, temptations and attachments that are inevitable in worldly life, but obstruct movement towards the aspiration. Having done our bit, spiritual progress may be left with relief and pleasure to the Divine in a spirit of sweet *surrender*.



## The Earth's Aspiration\*

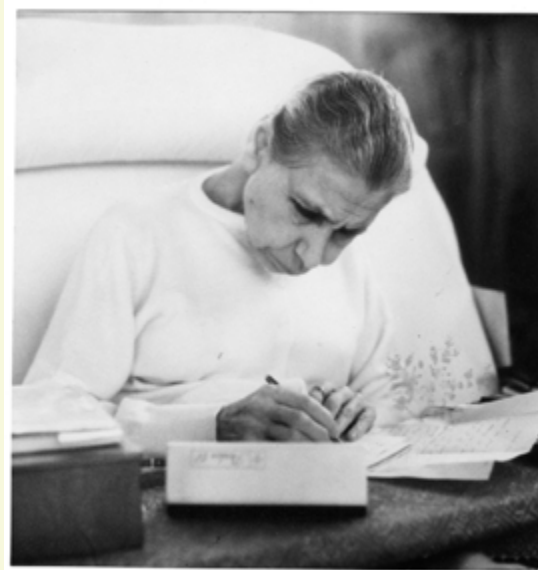


My aspiration to Thee, O Lord, has taken the form of a beautiful rose, harmonious, full in bloom, rich in fragrance. I stretch it out to Thee with both arms in a gesture of offering and I ask of Thee: *If my understanding is limited, widen it; if my knowledge is obscure, enlighten it; if my heart is empty of ardour, set it aflame; if my love is insignificant, make it intense; if my feelings are ignorant and egoistic, give them the full consciousness in the Truth.* And the “I” which demands this of Thee, O Lord, is not a little personality lost amid thousands of others. It is the whole earth that aspires to Thee in a movement full of fervour.

In the perfect silence of my contemplation all widens to infinity, and in the perfect peace of that silence Thou appearest in the resplendent glory of Thy Light.

*The Mother ('Prayers and Meditations', prayer dated 25 October 1914)*

## Aspiration Itself Is an Expression of Grace\*



Thou has taken entire possession of this miserable instrument and if it is not yet perfected enough for Thee to complete its transformation, its transmutation, Thou art at work in each one of its cells to knead it and make it supple and enlighten it, and in the whole being, to arrange, organise and harmonise it. Everything is in movement, everything is changing; Thy divine action makes itself felt as an ineffable spring of a purifying fire that circulates through all the atoms. And this flowing spring has brought into the being an ecstasy more marvellous than any it had ever felt before: thus *to Thy action there answers the aspiration of that on which Thou workest* and the aspiration is all the more ardent because the instrument has seen itself as it really is in all its infirmity.

O Lord, I implore Thee, hasten the blessed day when the divine miracle will be accomplished, hasten the day of the realisation of the Divine upon earth.

*The Mother ('Prayers and Meditations', prayer dated 22 January 1916)*

\*Titles given by the editor

## A Defence of Indian Culture



... The greatness of a literature lies first in the greatness and worth of its substance, the value of its thought and the beauty of its forms, but also in the degree to which, satisfying the highest conditions of the art of speech, it avails to bring out and raise the soul and life or the living and the ideal mind of a people, an age, a culture, through the genius of some of its greatest or most sensitive representative spirits. And if we ask what in both these respects is the achievement of the Indian mind as it has come down to us in the Sanskrit and other literatures, we might surely say that here at least there is little room for any just depreciation and denial even by a mind the most disposed to quarrel with the effect on life and the character of the culture. The ancient and classical creations of the Sanskrit tongue both in quality and in body and abundance of excellence, in their potent originality and force and beauty, in their substance and art and structure, in grandeur and justice and charm of speech and in the height and width of the reach of their spirit stand very evidently in the front rank among the world's great literatures. ... The people and the civilisation that count among their great works and their great names the Veda and

the Upanishads, the mighty structures of the Mahabharata and the Ramayana, Kalidasa and Bhavabhuti and Bhartrihari and Jayadeva and the other rich creations of classical Indian drama and poetry and romance, the Dhammapada and the Jatakas, the Panchatantra, Tulsidas, Bidyapati and Chandidas and Ramprasad, Ramdas and Tukaram, Tiruvalluvar and Kamban and the songs of Nanak and Kabir and Mirabai and the southern Shaiva saints and the Alvars, – to name only the best-known writers and most characteristic productions, though there is a very large body of other work in the different tongues of both the first and the second excellence, – must surely be counted among the greatest civilisations and the world's most developed and creative peoples. *A mental activity so great and of so fine a quality commencing more than three thousand years ago and still not exhausted is unique and the best and most undeniable witness to something extraordinarily sound and vital in the culture. ...*

*Sri Aurobindo (In the Arya, Vol. 6, No. 10, 15 May 1920, pp. 612-627)*

*Man stood erect, he wore the thinker's brow:  
He looked at heaven and saw his comrade stars;  
A vision came of beauty and greater birth  
Slowly emerging from the heart's chapel of light  
And moved in a white lucent air of dreams.  
He saw his being's unrealised vastnesses,  
He aspired and housed the nascent demi-god.*

*Sri Aurobindo ('Savitri', Book 7, Canto 2)*

## How to Choose Books for Your Child

*Anupa Lal*

Once upon a time when I was seven years old, my mother read an article on Enid Blyton. It condemned her books as unworthy fare, poor in literary nourishment; as bad for the psyche as sweets for the teeth. Eager to obey the experts, my mother sold all my Enid Blyton books to the *kabari*. She replaced them with classics like *Tom Sawyer* and *Treasure Island* and some dull-looking pictureless tales from ancient India. Most of these books were still new and untouched a month later when I celebrated my eighth birthday. To my delight – and my mother's disappointment – I acquired a whole pile of Enid Blyton books as birthday gifts!

So, my mother's attempt at literary guidance wasn't a success. But then the choice before her was limited. Today, nearly three decades later, my sons are luckier than I was. ... Enid Blyton is still popular but so are Shankar, Satyajit Ray, Tara Ali Baig, Ruskin Bond, and so many other Indian writers in whose stories our children can discover the fun, the adventure and the values of their own lives. ... And in the last 20 years, folk tales from every part of the country and stories from Indian mythology have been specially rewritten and illustrated for children.

The best gift we can give our children is time; and there are few better ways of spending time with children than reading to them. My husband and I started reading and singing to our boys nursery rhymes in English and Hindi when they were a few months old. ... We began turning the pages of brightly coloured picture books with the boys as soon as they could sit up. ... A little later, simple animal tales with plenty of pictures, like *Dr. Bhondoo Dentist*, *Mahagiri* and *Little Tiger*, *Big Tiger* became a regular bedtime habit. ...

As a mother of two, and aunt of many, over the years I have discovered one golden rule when reading aloud to children. Never read a book that you don't enjoy yourself. Enthusiasm, like boredom, is infectious. ... A love of books needs to be caught rather than taught. When you read aloud a book you cherish, you convey your enthusiasm not only for that particular story but for the whole delightful business of reading and re-reading.

... ..

Which book suits which child at what age? This question often perplexes parents. What I have found very helpful is a bibliography published by the Children's Book Trust (CBT) which divides most of the children's books published in India, according to language, into three broad categories – for the under fives, the five to tens, and the eleven to sixteens, and gives a brief description of each. Some other publishers like Thomson Press and National Book Trust (NBT) also specify the age group for which their books are intended.

It is wise to remember that children have their likes and dislikes where books are concerned just as we do. Pratibha Nath, teacher turned full-time children's book writer, recalled a bright ten-year old in her class who wasn't in the least interested in the fairy tales his classmates read so avidly. Once, during the library hour, when the class was discussing a story from the *Panchtantra*, he got up and said, "How can crows ask a fox for help? Birds don't talk like we do." Something clicked in Pratibha's head. At the end of the class, she pulled out the *Man-Eaters of Kumaon* by Jim Corbett and said, "Vikram, read this. I think you will like it." He did. Vikram read more books on wildlife by Jim Corbett and went on to enjoy Kenneth Anderson and Joy Adamson. He had discovered a new interest and Pratibha a budding naturalist.

Even the brightest children will only have time to read a few hundred of the excellent books written for them all over the world. So getting stuck in a reading rut seems such a waste of time. It is all right if they start with something undemanding, as long as they move on. The trick is to offer them something richer every time.

If you want your child to develop the habit of reading, help him to build up a library of his own. A modest basic library need not cost more than Rs. 150. Most Indian children's books, paperback as well as hardcover, cost between Rs. 1.50 and Rs. 15.\* ... Give your child a shelf or better still a book case to house his collection. Book cases made of cane are light, sturdy and inexpensive. He might also need a table lamp and an extra pillow. The fix a time for bed but not for "lights out." In this way, you would have carved for your child a perfect space of reading time out of the school-ridden, homework-haunted, television-distracted day.

From *Live Better, Feel Better*. R.D.I. Print and Publishing Pvt. Ltd.

Excerpted from *The Call Beyond*, Vol. 20, No. 2, pp. 41-43, 1995

---

*\*Editor's comment: The prices prevailing 25 years ago have, in themselves, some entertainment value today!*

---



## Riches Create Habits

In his very powerful booklet, 'The Mother', Sri Aurobindo has also devoted six pages to 'money' as one of the three forces "that have the strongest attraction for the human ego and the Asura and are most generally misheld and misused by those who retain them" – the other two forces are 'power' and 'sex'. Therein he says, "The ideal Sadhak in this kind is one who if required to live poorly can so live ... and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things he uses or servitude to self-indulgence or *a weak bondage to the habits that the possession of riches creates.*" Yes, riches do create habits, such as using an air-conditioner or going on a vacation in summers. We were told that during the coronavirus pandemic, it is safer to use fans than air-conditioners, and the lockdown made it impossible to go on a vacation. Thus, the Sadhaks and Sadhikas who had the riches that might have created such habits have gone through a test – did they have a bondage, at least a weak bondage, to these habits? If a spiritual seeker fails or does poorly in a test, it becomes an occasion for an inner churning, which in turn takes the consciousness one notch higher. The coronavirus created that occasion for the rich without taking away their riches!



*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](mailto:callbeyond@aurobindoonline.in).*

## How Can I Believe?

"God? You talk to me about God? ... Do you think I can pray now to a God who allowed my whole family to be killed for no reason? Could I believe in a God that gives punishment where there is no crime?" (– Erich Segal, in his novel, *Doctors*, on page 164)

Answer: Tragic, but sounds familiar. An event shatters the image of God that a person had, and faith evaporates. The image of God as One who is full of love and compassion for all, or as a Super-judge who rewards good and punishes evil, does not survive the realities of the world. But who created that image of God? Humans, who try to impose their interpretation of love, logic and justice on God. Why should we expect God to 'think' like us? Since our capacities to think and judge are limited, whereas those of God by very definition are Infinite, why not have faith in God, and trust Him to do what is best? But how about tragedies such as 'a whole family getting killed for no reason'? The character in the novel is looking at the event from a personal angle, and therefore his view is coloured by attachment, which is a function of the ego. Looking at it from a higher plane, it is only a minor accident in a vast universe. The journey of a few souls has been cut short tragically, but these souls can get embodied again and continue the journey in the next life. Therefore, the event need not be looked upon

as punishment for a crime not committed. God neither rewards nor punishes; he only gives conditions and circumstances for spiritual growth. Each one gets the circumstances that suit the person the best. Most get circumstances which are a mixture of those perceived as pleasant and those perceived as unpleasant, because that is what we need. The person who is going through the experience of his family getting killed has received an unpleasant experience, which he can use as an opportunity for spiritual growth. Losing faith in God amounts to losing an opportunity. Luckily, after initial anger and loss of faith, most people come round and make some use of such opportunities.

But still, how can God allow an event such as 'a whole family getting killed for no reason' happen. Possibly it is an accident, to which some human wills and perhaps some other mysterious forces contributed. From God's plane, it was perhaps too minor an event to intervene in. Like the boss at the top, God perhaps takes care of the overall direction of the universe. The minor details are left to the interaction of the various forces that He only has created, human freewill being one of them. No matter what happens through these interactions, God's Will can make sure that the overall direction remains as designed by Him.

*A will to climb lifts a delight to live,  
Heaven's height companion of earth-beauty's charm,  
An aspiration to the immortal's air  
Lain on the lap of mortal ecstasy.*

*Sri Aurobindo ('Savitri', Book 6, Canto 1)*

## Feedback and Encouraging Words

### Feedback on the Workshop on Integral Education & Mathematics for School Teachers, 21-28 Dec 2019

I found it very informative and I now feel more comfortable with maths. I want to compliment your training skills – you never seem to run out of enthusiasm and energy. I will also focus on activity-based learning to create interest.



*Deepika Yadav*

*Mohan Lal Dayal Vinay Mandir School, Alwar*

In my school days we were taught maths by remembering formulae and processes by rote. Narayan Sir has introduced us to amazing, beautiful and different ways to learn maths based on real understanding. In this way children can easily build a strong basic foundation and then they will not face difficulties in maths. This methodology should be spread speedily, especially in the state education departments so that government teachers can implement and it will have greater impact.

*Joshi Rahulkumar Tulsiram*

*TIDE, Ahmedabad*

The best experience is that my fear of maths has gone away. We have realised how maths can be represented through play.

*Ranjita Chakraborty*

*Vidya Niketan Sishu Bihan, Birnagar, Nadia*

I learnt the actual meaning of Integral Education and the importance of yoga, chanting and meditation in life. I also learned different stories and hands on activities related to number sense, fractions, geometry, pattern and measurement.

*Uma Patra*

*Sai International School, Bhubhaneshwar*

I have learnt that ideas should come from the child and teachers should be there to guide the child. I have learnt the importance of planning different activities related to the topic in a proper way. I will be using the material which has been provided by the ashram to us.

*Neelam Prasad*

*Intaya Public School, Roing, Arunachal Pradesh*

I will implement the maths workshop framework in my grade 3 to 5 classroom. I will do activity-based learning and will engage more students. I will help children achieve an aim set at the start of each activity. My preparation time will be minimal as I have been provided with the Maths Kit which has amazing tools. So, I can maximize the student time.

*Tripti Singh*

*TIDE Foundation, Ahmedabad*



## Feedback on the Workshop on Library & Storytelling for School Teachers, 1-8 January 2020



I learnt how to teach everything through stories. I am lucky to have attended this workshop which will give a huge turn to my life.

*Diptimayee Behera*

*Sri Aurobindo Patha Mandir, Siddheswarpur, Cuttack, Odisha*

I learnt how to use stories to teach any subject and was also introduced to Integral Education by chanting, yoga, meditation and sports. It was a very interesting, creative and co-operative space.

*Dinesh Chandra Pant*

*Himalayan Public School, Suyalgar, Nainital*

I learnt how to make creative TLMs and use these in the class. I also learnt voice modulation, use of space, use of different puppets in the class while telling stories.

*Chandan Singh*

*Sri Aurobindo Centre of New Education, Jodhpur*



I learnt the storytelling activities such as puppets, books, comics, etc. and the games were also amazing.

*Raghubeer Singh*

*Seedlings Paradise Public School, Birthi, Uttarakhand*

The stay in the Sri Aurobindo Ashram – Delhi Branch to be a part of this workshop was a rewarding experience in itself. We came across teachers from different states with varied experiences. Apart from learning different techniques of storytelling, I also got a chance to experience the Ashram culture for one week.

*Snigdha Dash*

*SAI International School, Bhubaneswar, Odisha*

The workshop empowered me with techniques and strategies to make the children happy by making and finding happiness in others. It will help me to create a positive environment around me and in my school.

*Lopamudra Das*

*SAI International School, Bhubaneswar, Odisha*

## Feedback on the Centenary Celebrations of The Mother's Final Arrival in Pondicherry, 24th April 2020

Respected and Dear Ashram members,  
Thank you for forwarding the program of 24th April. Amidst the negative situation day-long, I felt like I am in Delhi Ashram, I could feel the Mother's presence in every corner and in every message and word. Video links made it so lively. It was indeed so bright, positive and inspiring. Great dedicated work.

*Barunkumar Pal*

*(in an e-mail dated 28 April 2020)*



## Feedback on Books

Dear Uncle,  
My name is Kangkhita. Everybody calls me Ttogi. I am 7 years old. I study in Class 3 in Sardar Patel Vidyalaya. I really like your books. I have read 'Our Body' in English, and 'Kavya Ka Faisla', 'Ramayan' and 'Hasne Ki Baat Nahin Hai' in Hindi. I want to know more about our bodies. I also want to know about space. Could you please write about these? I would very much like to read more of your books.

*Kangkhita (Ttogi)*

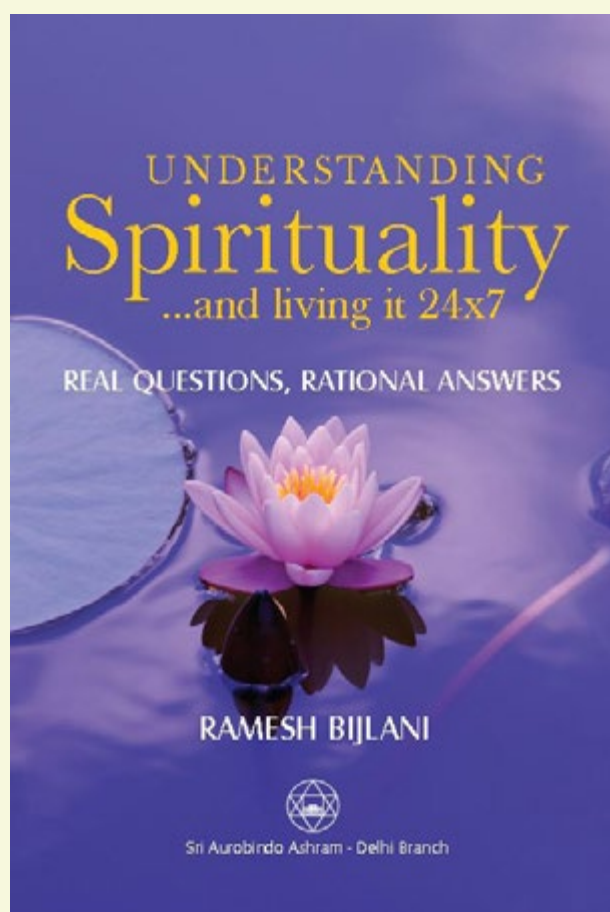
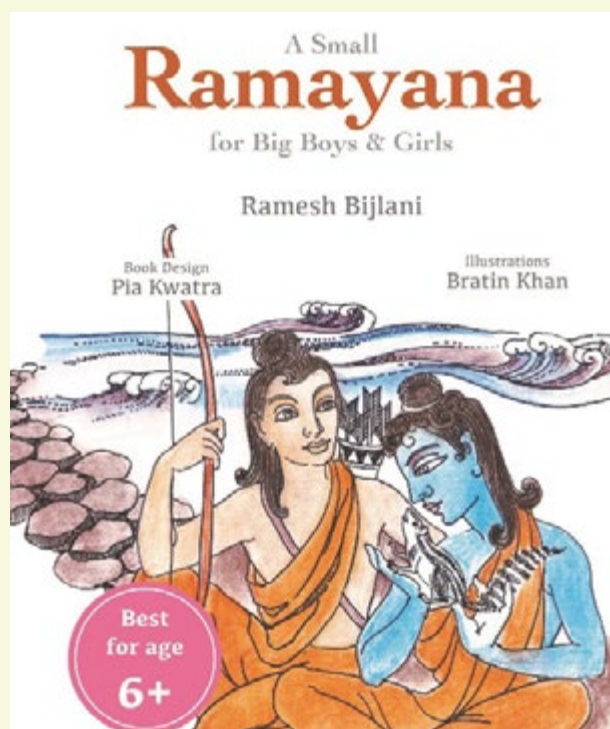
*(in an e-mail dated 18 April 2020)*

Read your book on spirituality. It feels like i am the person for whom you are writing ... it seems so personal and so simple and understandable with wisdom of life, especially meaningful in this scary time .

*Anita (Malhotra)*

*Govt. Medical College, Chandigarh*

*(in an e-mail dated 4 May 2020)*



## 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](http://www.sriaurobindoashram.net).

For a free subscription to *Sri Aravind Karmadhara*, please send an e-mail to [sakarmdhara@gmail.com](mailto:sakarmdhara@gmail.com)

To get *The Call Beyond* online regularly, month after month, please send an e-mail to: [callbeyond@aurobindoonline.in](mailto: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](mailto: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](http://www.auromira.in)

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

Our website: [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)

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

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

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

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

## Feedback

*Please send your feedback to*  
[callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)

*The Call Beyond is a publication of*  
*Sri Aurobindo Ashram – Delhi Branch*

*Sri Aurobindo Marg*

*New Delhi 110 016*

[contact@aurobindoonline.in](mailto:contact@aurobindoonline.in)

**91-11-2656-7863**