

THE CALL BEYOND

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Layers of Truth

*My rival's downfall is my own disgrace;
I look on my enemy and see Krishna's face.*

– Sri Aurobindo (last two lines of the sonnet titled 'The One Self')

An iconic quote of Adi Shankaracharya, the eighth century seer and philosopher who has had a powerful influence on the way Vedanta is viewed, is *Brahma satyam jagat mithya* (Brahman, or the Divine, is true; the universe is illusory). Sri Aurobindo says in his Upanishad, *Jagadapi Brahma, satyam na mithya* (The universe is also Brahman; [therefore] it is true, not illusory). Apparently, both these statements seem contradictory. But, instead of jumping to a hasty conclusion, let us see whether the contradiction is real or illusory.

At the root of the apparent contradiction is the tendency to equate *mithya* with 'unreal' or 'false'. *Mithya* does not mean falsehood; the word that comes closest to it in the English language is 'illusion'. Seeing a rope as a snake is an illusion, but the object seen is neither unreal nor a piece of falsehood. The object seen is a real rope. Thus, *mithya*, or illusion, means that the appearance is different from the reality, or that the appearance hides reality rather effectively. But all the same, there is a reality behind the appearance. Let us see the relevance of this semantic analysis to the material universe.

When the non-material Infinite Consciousness of Brahman (the Divine) chose to manifest itself as the material universe, it became the material universe. The material universe hid the Consciousness of the Divine so effectively as to become invisible. In the course of evolution, the Consciousness has expressed itself a little better in living beings. The latest product of evolution is the human being. But even human consciousness hides the Consciousness of the Divine so well that it is hardly



seen. However, the Truth is that all creation, including man, is the Divine itself in another form.

Hence, there are *two ways of seeing the material universe*. One is to say that what is seen is not what it is because behind the visible reality is the Divine. The visible reality is ever-changing and perishable, whereas what it hides is the constant and imperishable Divine. Since the appearance hides the Reality behind it, the appearance is an illusion. One attitude that this Knowledge encourages is to reject the visible reality as an illusion, and to accept only what it hides as the Truth. This is what Adi Shankaracharya said: the universe is an illusion and only the Divine is the Truth. In terms of human life, this assertion may lead to treating the way life plays out as a piece of fiction, and therefore to reject worldly life, to neglect it, and to dismiss it as unworthy of interest. This attitude might inspire a select few to renounce worldly life and retire to a secluded place in search of the Truth that the appearance hides. However, the majority would continue to be involved in worldly life, but the attitude of treating the world as an illusion creates a dichotomy between worldly life and ascetic life. Then creeps in an error. Ascetic life is equated with spiritual life, and as a corollary, worldly life is considered incompatible with spiritual life. As a result, worldly life can suffer from moral degeneration on one hand, and contempt for worldly life on the other. Sri Aurobindo considered this interpretation of Truth as one of the factors that contributed to the decline of India and the slavery that followed as a consequence.

Therefore, Sri Aurobindo emphasized another interpretation of the Truth. The world is another form of the Divine. Therefore, if the Divine is real, the world is also real. It is illogical to accept the invisible form of the Divine as real, and to reject the visible form as unreal. Therefore, the visible form, that is, the world and worldly life, should not be rejected. However,



since worldly life is imperfect, it should be transformed to befit the one it manifests. Worldly life is imperfect because human beings are imperfect. Therefore, human beings should move towards self-perfection, and thereby take worldly life towards perfection. Looked at this way, spirituality becomes compatible with worldly life. It not only becomes compatible with worldly life; spirituality enhances, enriches, and ennobles worldly life. And, the person who brings spirituality into his worldly life fills his life with love, peace, joy and fulfillment.

Thus, *Brahma satyam jagat mithya* and *Jagadapi Brahma, satyam na mithya* are two ways of looking at the same Truth. What makes these apparently contradictory statements is the emphasis. Sri Aurobindo had to emphasize accepting the world and worldly life as real because to consider them unreal had come to dominate the Indian psyche, and had thereby led to neglect and degeneration of worldly life.

In his beautiful little book, 'My Little India', Prof. Manoj Das (fondly called Manoj-Da in Ashram circles) narrates a dialogue into which he was reluctantly drawn by a highly-qualified person while waiting for tea in a guesthouse at Badarikashram in the Himalayas. Here are excerpts from the dialogue.

Highly-qualified person (P): All is Maya.

Manoj-Da (M): Right

P: Right, you say? Does Sri Aurobindo agree with Shankara?

M: No

P: No, you say? How then do you, a student of Sri Aurobindo, approve Shankara?

M: Sri Aurobindo's survey of human quest is as vast as the Himalayas. *He sees a relative truth in every doctrine.* ... Wrong and right are not the words with which we are entitled to brand



mystic doctrines. There are perceptions and perceptions, all true in a certain sense. In any case, my fear is, the exponents of Shankara had not projected his thoughts in the perspective of his actions. He surely believed that Brahma [the Divine] or the ultimate reality remained occult in manifestation, even though the manifestation *as we experience it* was illusory and *the values we live by* could appear valueless from the point of view of that reality. Had he not been hopeful of arousing the hidden Brahma in man, he would not have founded hermitages at Dwarka, Sringeri, Puri and Badarikashram, nor would he have cared to entertain long and complex arguments with great scholars of his time.

Sir, a future free from the false and illusory values awaits mankind. The present phase of evolution dominated by mind will one day be surpassed and our souls will preside over our being. This is the hope Sri Aurobindo has given us and you may kindly consider the proposition. But let us cry a halt to our illusory encounters and submit ourselves to cupfuls of hot and liquid illusion. Look, the manager of the guesthouse beckons us for tea. [*Emphasis added*]

Reference

Manoj Das: *My Little India*. New Delhi: National Book Trust, India, 2003, pp. 121-124.



*His knowledge he disguised as Ignorance,
His Good he sowed in Evil's monstrous bed,
Made error a door by which Truth could enter in,
His plant of bliss watered with Sorrow's tears.*

– Sri Aurobindo ('Savitri', Book 10, Canto 3, p. 625, SABCL edition.)



We Love to Hear From You

Dear Editor,

Really felt happy to read the article “The Fly You Will Never Forget” in the ‘kidzcorner’ column of *The Call Beyond*. Wonderfully written and so true !!

Also just wanted to share my recent experiences with my pet. We often talk about animal consciousness in human beings with a negative connotation, but have we seen how animals sometimes show a greater intuitive sense and a better developed psychic than humans? (perhaps it is the primitive thinking mind which is responsible!)

From my pet, a little puppy, I learned the lesson of ‘surrender to the master’. The little puppy used to come and sit near me, and then lie down peacefully right there, showing me how a true Bhakta would lie happily at the feet of his Lord. The second great lesson which the pets teach is that of ‘sharing and expressing love’. It is this quality of theirs which makes them a wonderful companion not only to children but also adults .

I have also observed in pets a very fine quality of ‘mindful eating’. Our puppy asked for food whenever hungry, and as soon as she was full, she would stop, leave her eating area, and go to have some rest . After she was full, it was impossible to tempt her to have an extra helping.

Thanks and regards,

Monika (Nanda)

(in an e-mail dated 26 October 2021)



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

Here is the story of Rubi Kumari Choudhary, who came to the Sri Aurobindo Ashram – Delhi Branch in 1995, and is now a science teacher. She says:

“I came from a humble family of a rural area in Bihar to the Sri Aurobindo Ashram – Delhi Branch in 1995 as a vocational trainee in the hand-made paper and book-binding department. After a couple of years, seeing my potential, I was sent to the Mirambika Free Progress School to observe and learn the theory and practice of integral education. In the Ashram, I got good training free of cost, along with free board and lodging. The six years of my stay in the Ashram were a turning point in my life.



Happy memories of the Ashram days



(Left, Rubi leading the marchpast; Right, Rubi is in the front row at the extreme right)



The Ashram provided me an excellent environment for mental, physical, and spiritual growth. I got ample opportunities to develop many skills through language training, computer training, excursions, camping, sports and meditation. These skills made me a confident and self-reliant all-rounder. The most important lessons I learnt were being punctual, sincere and hard-working. These qualities helped me, and are continuing to help me excel in my professional and personal life.



At the present karmabhoomi, Seth Anandram Jaipuria School

(In both the pictures, Rubi is at the extreme right)

Currently, I am working as a science teacher in Seth Anandram Jaipuria School, Vasundhara, Ghaziabad. I would like to express deep gratitude for the guidance and support of Tara Didi, the Ashram and Mirambika. It is because of them that I am whatever I am today."

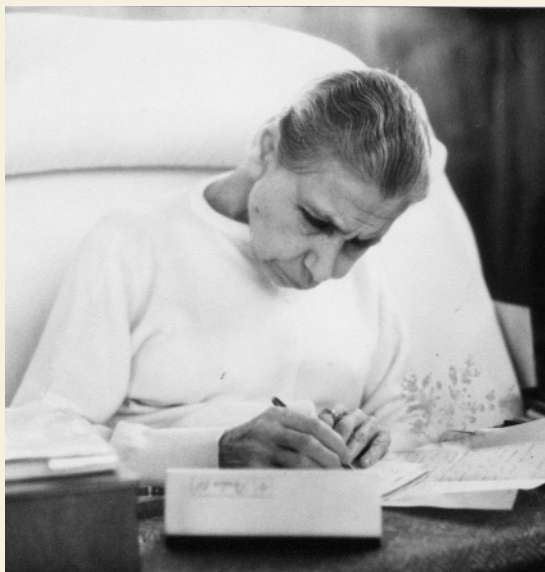


In education our object is to know the psychology of the child as he grows into man and to found our systems of teaching and training upon that basis.

-Sri Aurobindo ('The Human Cycle', p. 38, 1970 edition)



True Surrender Enlarges You



By surrender we mean ... a spontaneous self-giving, a giving of all your self to the Divine, to a greater consciousness of which you are a part. Surrender will not diminish, but increase; it will not lessen or weaken or destroy your personality, it will fortify and aggrandize it. Surrender means a free total giving with all the delight of the giving; there is no sense of sacrifice in it. If you have the slightest feeling that you are making a sacrifice, then it is no longer surrender. For it means that you reserve yourself or that you are trying to give, with grudging or with pain and effort, and have not the joy of the gift, perhaps not even the feeling that you are giving. When you do anything with the sense of a compression of your being, be sure that you are doing it in the wrong way. True surrender enlarges you; it increases your capacity; it gives you a greater measure in quality and in quantity which you could not have had by yourself.

The Mother ('The Great Adventure', p. 38)

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



Two Faces of the One Reality



Disgusted with forms, disillusioned of their false and transient attractions, wearied and discouraged by their fleeting impermanence and vain round of recurrence, we must escape from the cycles of Nature into the formlessness and featurelessness of permanent Being. Ashamed of Matter and its grossness, impatient of the purposeless stir and trouble of Life, tired out by the goalless running of Mind or convinced of the vanity of all its aims and objects, we have to release ourselves into the eternal repose and purity of the Spirit. The Inconscient is a sleep or a prison, the conscient a round of strivings without ultimate issue or the wanderings of a dream: we must wake into the superconscious where all darkness of night and half-lights cease in the self-luminous bliss of the Eternal. The Eternal is our refuge; all the rest are false values, the Ignorance and its mazes, a self-bewilderment of the soul in phenomenal Nature.

Our conception of the Knowledge and the Ignorance rejects this negation and the oppositions on which it is founded: it points to a larger if more difficult issue of reconciliation. For we see that these apparently opposite terms of One and Many, Form and the Formless, Finite and Infinite, are not so much opposites as complements of each other; ... not hopelessly incompatible alternatives, but two faces of the one Reality ...

Sri Aurobindo ('The Life Divine', p. 640, SABCL edition)



Nourish Your Soul

Sit down, close your eyes and take a few deep breaths: You'll feel as if you're suddenly very far from the tensions of life. The mind becomes calm and the rush of thoughts is slowed down. It is in such a peaceful state that you have a chance to feel your soul.

Chanting of 'Om' has been scientifically proved to be soothing to the mind and good for the body. No wonder our sages have that calm expression on their faces!

A point to ponder is how people can really pray in temples. Bells clanging, jostling crowds yelling to view the deity or to get prasad and blaring loudspeakers – does this make an atmosphere conducive to prayer? If ever you have gone through such a session, I am sure you'll be ready to tear your hair apart in exasperation!

If you want to come close to God, to that superior Spirit, just relax, breathe deeply, forget all that's around you. Then a wave of tranquillity will wash your strains and anxieties away. Concentration lifts your mind to higher, calmer regions. After a while, you feel as if you're not your usual self anymore, but a calm soul heading towards the goal of its journey.

In the hustle and bustle of everyday life, this may seem ridiculous, even impossible. My friends, believe me, even five minutes of sincere meditation can provide you that composure and peace of mind which you have never experienced before.

Sunaina Singh

Class IX C, M.I.S.

Reproduced from The Call Beyond, Vol. 21, No. 3, p. 30, 1996



The Worldwide Web is Not New

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

Chief Seattle, chief of a few Native American (Red Indian) tribes, in 1854

Sweet Children of the Sweet Mother,



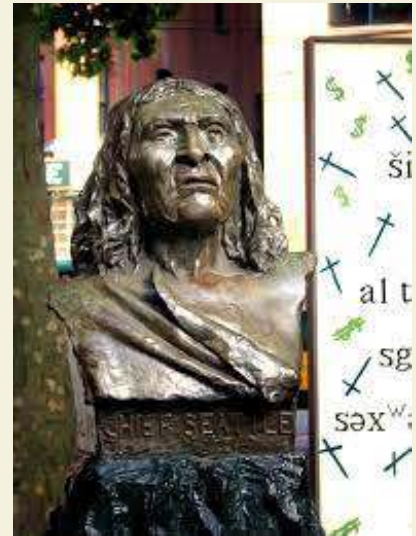
In the year 1854, the United States wanted to buy from a Red Indian population a large area where this population had been living for centuries. The tribal chief of the population gave a reply that was a polite refusal, which had built into it also tacit acceptance of his

refusal being refused. But even if his refusal was refused, his reply would remain a profound statement on respect for the environment. Further, his respect for the environment was consistent with spiritual wisdom.

The first thing that the chief said was that nobody owns land, air and water. How can something that is not owned be sold or bought? Then he went on to say that it is possible, however, to love something that one does not own, and that his people loved the land, and everything that inhabited the land. This is love that had been passed on in his tribes from generation to generation. He said that his people considered earth to be their mother, to them rivers are brothers, animals are brothers, and fragrant flowers are sisters. These ideas do not appear strange to Indians because they also have similar instincts ingrained in them through generations, but these ideas are very astonishing to the average western mind.



Chief Seattle (1786-1866). Right, a bust of Chief Seattle in the city of Seattle, USA.



What is life, the chief asked, if one cannot hear “the arguments of the frogs around a pond at night?” And then he

spoke of the interconnectedness of all creation, which is a deeply spiritual idea: “All things are connected. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.” The world-wide-web is not a new idea, after all!

He said that if they had to give their land to the White settlers, it would be on one condition. The condition was that the whites should treat animals as brothers, and that they would teach their children, as the Red Indians had been doing, that the ground beneath their feet is sacred, the earth is our mother. He warned them that the environmental damage that the whites were indulging in would eventually mean “the end of living and the beginning of survival.”



*Helen Keller (1880-1968)
(Source: thirteen.org)*

There is a bit of the Infinite in every atom that the Creator has created. Thus, the spirit of the Creator is all-pervasive. To feel the spirit, to enjoy the wonders of the Infinite in finite things, one needs to be receptive to the heavenly touch of a breeze, the grace of a



petal, and the opulence of the sunbeams. The receptivity defies those who pack their day with a punishing routine, flitting from one task to the other, thereby getting too exhausted to admit the Presence of the Eternal into their lives. As Helen Keller has said, “It is beyond a doubt that everyone should have time for some special delight, if only five minutes each day to seek out a lovely flower or cloud or a star, or learn a verse or brighten another’s dull task.”

We shall continue this dialogue month after month. In the meantime, do two things. *First*, keep your ears open to the whispers of the Creator’s spirit hidden in your surroundings, the living and the non-living. *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. 71-74.)

References

1. Chief Seattle. https://en.wikipedia.org/wiki/Chief_Seattle
2. Chief Seattle’s 1854 oration – version 1.
<https://suquamish.nsn.us/home/about-us/chief-seattle-speech>
3. Chief Seattle’s Letter to All. (Presumably, the generally accepted version of the speech was published in *The Irish Times* on 4th June, 1976. However, many people now believe that the speech was actually written by a Hollywood screen writer in the 1970’s for the movie ‘Home - Four Wagons West’. It is thought that the script was based on the original statement by Chief Seattle in 1854.)
<http://www.csun.edu/~vcpsy00h/seattle.htm>
4. Helen Keller. https://en.wikipedia.org/wiki/Helen_Keller



Nurturing the Sun-eyed Children

*I saw them cross the twilight of an age,
The sun-eyed children of a marvellous dawn,
The great creators with wide brows of calm,
The massive barrier-breakers of the world... ..*

-Sri Aurobindo ('Savitri', Book 3, Canto 4, pp. 343-344, SABCL edition)

It is among the children of today that we will find the “forerunners of a divine multitude” who would usher in the new world order in which the average level of human consciousness is significantly higher, thereby changing our very idea of what human nature is, and making the world a much better place to live in. These children would be born different, but they would also need an enlightened nurturing environment at home as well as school. The context for bringing this up in this issue of ‘The Call Beyond’ is that in 1954, the United Nations declared November 20 as the World Children’s Day. A parenting magazine, ‘ParentCircle’ has urged that on this day parents may turn off all phones, TVs and other gadgets for one hour to spend time with their children in a meaningful way. As a part of this campaign, they have launched a website www.gadgetfreehour.com where they have listed many articles and videos from experts that talk about how to balance screen time with other activities.

<https://www.un.org/en/observances/world-childrens-day>

World Children’s Day was first established in 1954 as Universal Children’s Day and is celebrated on 20 November each year to promote international togetherness, awareness among children worldwide, and improving children’s welfare.

November 20th is an important date as it is the date in 1959 when the UN General Assembly adopted the Declaration of the Rights of the Child. It is also the date in 1989 when the



UN General Assembly adopted the Convention on the Rights of the Child.

Since 1990, World Children's Day also marks the anniversary of the date that the UN General Assembly adopted both the Declaration and the Convention on children's rights.

Mothers and fathers, teachers, nurses and doctors, government leaders and civil society activists, religious and community elders, corporate moguls and media professionals, as well as young people and children themselves, can play an important part in making World Children's Day relevant for their societies, communities and nations.

World Children's Day offers each of us an inspirational entry-point to advocate, promote and celebrate children's rights, translating into dialogues and actions that will build a better world for children.

This year, the COVID-19 crisis has resulted in a child rights crisis. The costs of the pandemic for children are immediate and, if unaddressed, may last a lifetime.

It's time for generations to come together to reimagine the type of world we want to create. On 20 November, kids will reimagine a better world. What will you do?



True maternity begins with the conscious creation of a being, with the willed shaping of a soul coming to develop and utilise a new body.

-The Mother ('Words of Long Ago', p. 115, 1994 edition)



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.

Offering is More Than Giving

R wants to know:

What exactly is meant by offering one's work to the Divine?

Answer

Offering is giving, but it is more than just giving. A student works hard, voluntarily and happily, on a 'Thank you card' for her teacher. She tries her best to make the card as beautiful as she can. Then she offers it to the teacher. If we go behind the act of offering the card, there are at least two elements involved. One, gratitude to the teacher. Two, love for the teacher. The same applies to offering one's work to the Divine.

We receive from the Divine the qualities required for the work. We receive from the Divine the circumstances that nurture those qualities. As a result, we acquire the abilities to do some work. We receive from the Divine the opportunity to put those abilities to some good use. Finally, the work that we do is successful because of several visible and invisible contributions from various quarters. There is, behind these contributions too, the unseen hand of the Divine. These are more than enough reasons for feeling grateful to the Divine. Secondly, the reasons that justify gratitude evoke also adoration for the Divine, which in turn leads to devotion. Devotion is essentially love for the Divine. The combination of gratitude and love make a person put her heart and soul into the work, and do it



to the best of her ability. Then she offers her work happily and voluntarily to the Divine.

The teacher does not need the 'Thank you card', and the Divine does not need our work. But it is the joy of loving and giving that the offering brings to the one who offers that makes the gesture worthwhile. The one who offers not only gets joy but also experiences spiritual growth, which is the very purpose of life.



My Only Rival

Rahul Sharma

The tide is high

It's sink or swim

My only rival is within

Giants calling round the bend

I won't let my demons win

My only rival is within

Kingdoms rise and kingdoms fall

I will fight through thick and thin

My only rival is within



There is Reason to Hope

Ever since I began traveling around the world in 1986 to raise awareness about the harms we humans have created, socially and environmentally, I have met so many people who have lost hope for the future. Probably the question I am asked more often than any other is: Do you honestly believe there is hope for our world? For the future of our children and grandchildren?

And I am able to answer truthfully — yes.

What is this “hope” that I still believe in, that keeps me motivated to carry on, fighting the good fight? What do I really mean by “hope”?

Hope is often misunderstood. People tend to think that it is simply passive wishful thinking: I hope something will happen, but I’m not going to do anything about it. This is indeed the opposite of real hope, which requires action and engagement.

I have four main reasons to feel hopeful about the future of our world: the amazing human intellect, the resilience of nature, the power of young people, and the indomitable human spirit.

Hope is nothing less than a crucial survival trait that has sustained our species since the time of our Stone Age ancestors. Certainly, my own improbable journey would have been impossible had I lacked hope.

Hope is contagious. Your actions will inspire others. Thank you, and thanks to all the members of Food Revolution Network for all that you are doing to make a difference. The cumulative effect of thousands of ethical actions can help to save and improve our world for future generations.

It is my sincere desire that you will find solace in a time of anguish, direction in a time of uncertainty, and courage in a



time of fear. I want to invite you to join me in a journey toward hope and toward working to find solutions to the problems that threaten our world.

Together, we can do so much. I believe we have barely begun to discover what humans are truly capable of when we become engaged, when we work together, and when we take constructive action to build a world that is worthy of the dreams of our children.

With love (and with hope),

Jane Goodall

(Co-Author of 'The Book of Hope: A Survival Guide for Trying Times')

P.S. from Ocean Robbins:

In case you're not familiar with her story, Food Revolution Summit speaker Jane Goodall may have had a greater impact on humanity's understanding of animals than any other person who's ever lived. Her groundbreaking work studying the behavior of chimpanzees has brought her global acclaim and generated lasting impact in the fields of habitat preservation, animal welfare, and scientific understanding.

Excerpted from an e-mail dated 19 October 2021 from ocean@email.foodrevolution.org

For more about the Food Revolution Network, you may visit <https://foodrevolution.org/>



The greatest danger to our future is apathy.

-Jane Goodall



Contact us

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

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

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

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



Note

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



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

Our website: www.sriurobindoashram.net

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

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

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



Feedback

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