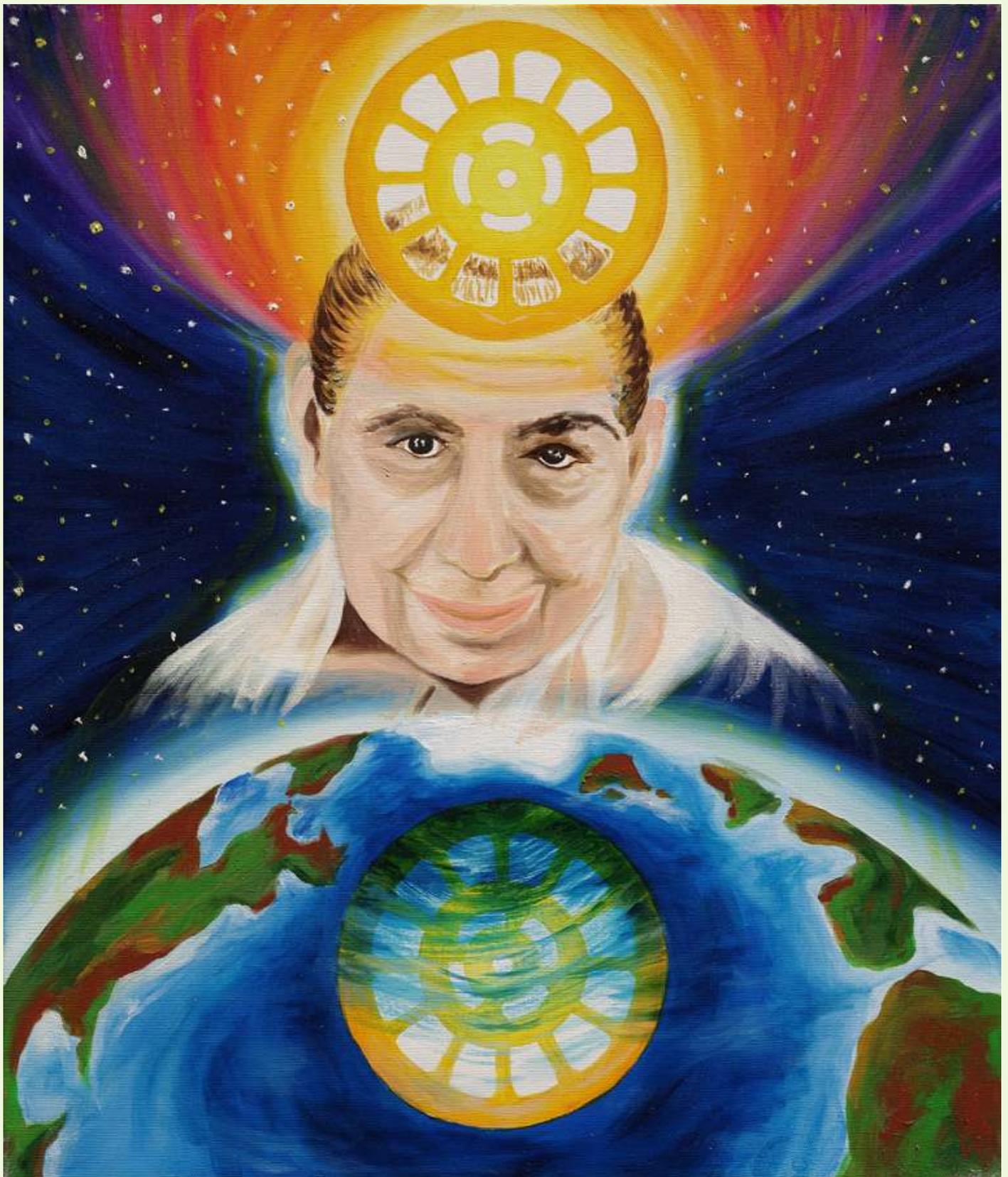


THE CALL BEYOND

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Cover Picture: A painting by an Italian artist, Aghni

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How Did It All Begin?

In the Bhagavad Gita, Sri Krishna tells Arjuna, “This imperishable Yoga I gave to Vivasvan (the Sun-God), Vivasvan gave it to Manu (the father of men). Manu gave it to Ikshvaku (head of the solar line) ... This same ancient Yoga has been today declared to thee by me” (The Gita, 4:1-3). If instead of taking the verses literally we go to the sense behind them, they indicate that yoga is as old as mankind. That renders futile the search for the origins of yoga either in some mention of ‘yoga’ in the Upanishads or in the figurines of the Indus Valley civilization. Let us go a little deeper into the assertion that The Gita makes about the history of yoga.

The curiosity to know how and why the world came into being, what the purpose of life is, and where man stands in relation to the rest of the creation may be assumed to be timeless in character. In a few individuals, only a few at any point in time at any place in the world, this curiosity takes the shape of a burning aspiration. One possessed by the passion to find answers to deep existential questions is likely to get dragged uncontrollably on a seemingly interminable quest that would not end till the goal is reached. The quest would invariably have a few significant spin-offs. *First*, the person would find himself giving up voluntarily and happily many preoccupations, which to him were earlier quite important or at least interesting, such as food, sex, money, physical comforts and social standing. The result would be gross simplification and purification of life. *Second*, the time and energy spared by simplification of life would get utilized for concentrating on the questions that he is seeking answers to. While doing so, he is likely to stumble upon ways that make concentration more efficient. *Third*, he would realise that to endure the long journey that his search involves, physical health is indispensable.



Unless the material base is at ease, it is difficult to sustain the effort. That would lead him, intuitively and through trial and error, to a healthy lifestyle. One of the components of the lifestyle would be physical activity. When he would couple the physical activity with his focus on the Truth that he is looking for, his activity would acquire a poise that is characteristic of yogic postures: slow, gentle, graceful, synchronized with breathing, effortless, and above all, conscious. Further, he is likely to get cues for some of the postures from the animals and birds with whom he comes to develop a kinship while living in a secluded spot in the midst of nature. He may name these postures after the creatures that inspire the pose.

In short, the simplification of life would give him a certain attitude. The efficient ways of concentration would give him a meditative technique. The healthy lifestyle and postures would give him the yogic way of life. Put all this together, and we have what we today call yoga. *Finally*, one day, the seeker is likely to get enlightened with the answers to the questions with which he had started. Now the seeker has become a rishi (literally, a seer, or the one who has seen).

Having achieved his goal, the rishi has at least three choices. *One* is to get satisfied with the answers, and simply stay at the summit of consciousness that he has reached. The *second* choice is to try and give a verbal expression to the answers he has received. By doing so, he would create a scripture; the Upanishads are among the scriptures so created. The *third* choice is to put down in words what all helped him in his quest. Through the third choice, he would create a textbook of yoga. Since the process that leads to the discovery of yoga has been followed by seekers since times immemorial, the beginnings of yoga go back to the advent of man on earth. The Gita and Patanjali's Yoga Sutras are among the oldest



books on yoga available to us. The Gita declares that yoga is much older than The Gita; and Patanjali's Yoga Sutras are also believed to be a systematic and concise compilation of knowledge that had accumulated by the time Patanjali started his work.

That is how yoga is likely to have begun. One may also like to ask where it began. Since sincere seekers have existed all over the world, yoga also possibly began all over the world, although it might have been given different names, or no name at all. But India, perhaps because of her tradition of freedom of spiritual enquiry, has had the largest number of seekers who went on to discover yoga. That is why, India is universally acknowledged as the mother of yoga.

Further, again because of the atmosphere of freedom prevailing in India, the knowledge of yoga did not get crystallized into a rigid dogma or creed. Instead, more and more seers and sages kept adding to existing knowledge, and some of them concentrated on only one segment of the knowledge. For example, The Gita concentrated on the triple path of action, knowledge and devotion; and Patanjali's Yoga Sutras focused on psychic control of the mind. Among the classics that came later, Hathayoga Pradeepika and Gheranda Samhita concentrated on physical perfection. Among the latest works on yoga is Sri Aurobindo's synthesis of the major traditional schools of yoga, which has given us Integral Yoga, which not only weaves the traditional schools into a single harmonious entity but also takes the goal of yoga further from individual salvation to collective spiritual upliftment leading to a better world in which sorrow and suffering would exist no more.

21 June has been celebrated as the International Day of Yoga since 2015



We Love to Hear From You

Thank you, as always, for the Words of The Mother and The Master: and this time, especially, on what ‘Matter’, and how and why Matter matters and pesters, till is conquered...

In addition, the column “Tip of the month” yet again is a reminder of the Power of Words, calling to be aware of what is spoken and why... and again, this leads to the “state of consciousness”, which makes one speak and forms the speech.

The column, “May I help you,” thank you for the same. Confusions galore accost, as prescriptions galore do the rounds.

And the acknowledgment, in the sec “Inspiration” evokes respect... As The Mother says, to give is to grow, may we live to grow...

Sushmita (Mukherjee)

(in an e-mail dated 13 May 2021)

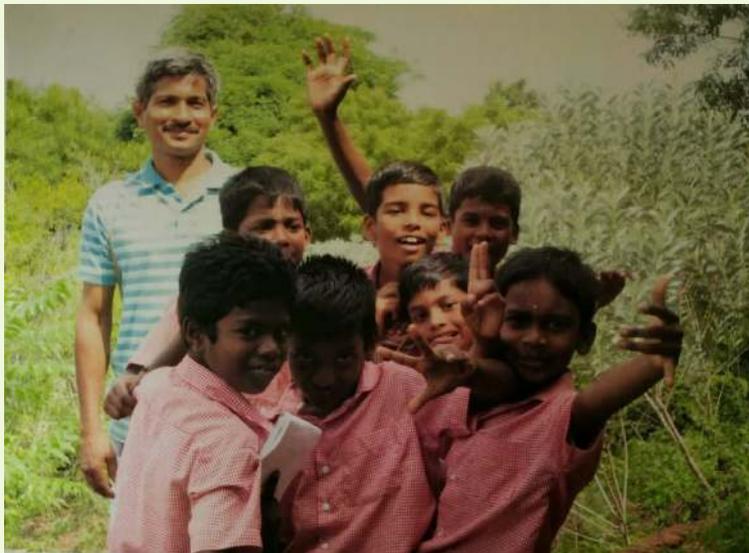
Editor’s comment: The above appreciation is for the May 2021 issue of ‘The Call Beyond’. It was sent a little too early, and reached some readers before 15 May 2021.





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.

From a Trainee to a Teacher

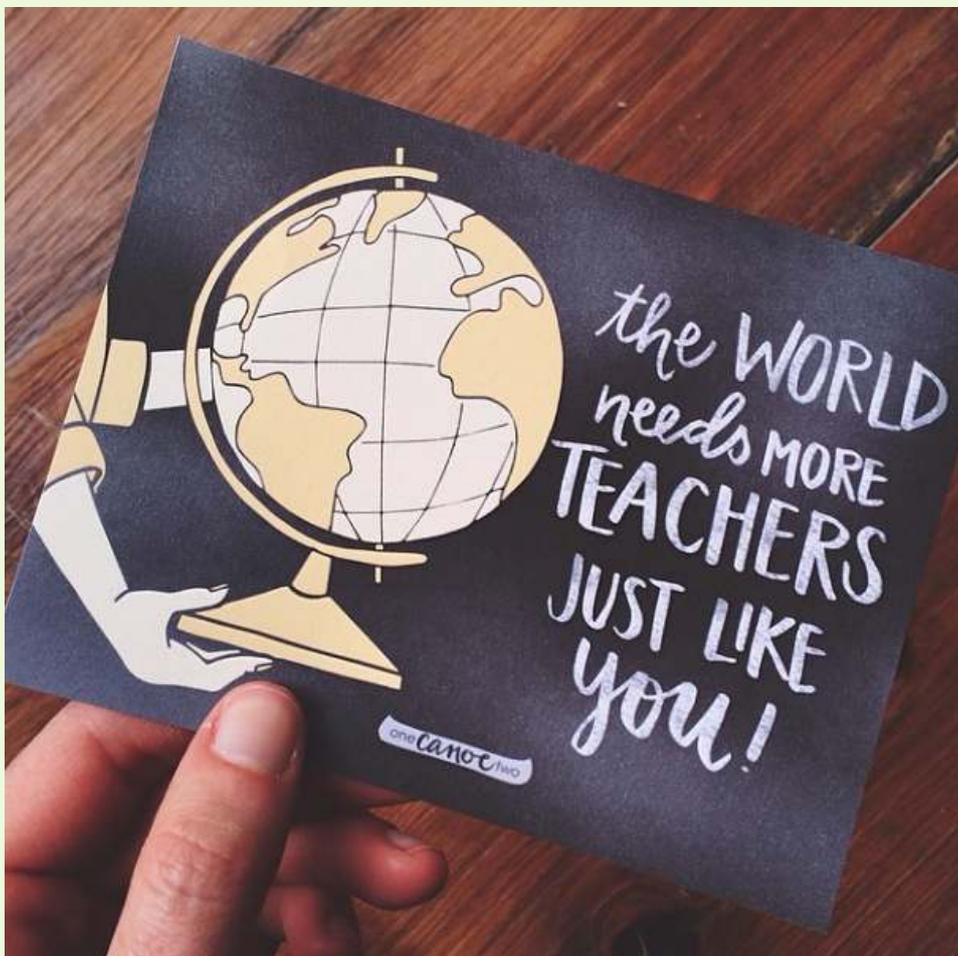


Surendra Kumar Rout, with his students at Udavi School, Auroville

The Ashram and the Mirambika Free Progress School have proven to be feeder institutions for innovative schools, particularly those which have been inspired by Sri Aurobindo and the Mother. What potential teachers learn here by observing and participating in the teaching learning process comes to them more handy in their careers than what they learn from the degrees that they acquire to become eligible for teaching jobs. One such teacher, who now teaches at Auroville, is Surendra Kumar Rout. Here is what he has to say:



I came to Sri Aurobindo Ashram – Delhi Branch from my village Binatara in the Bhadrak district of Odisha in April 1996. I was accepted as a trainee in the hand-made paper making and printing technology department. After going through that training, seeing my interest in teaching, I was sent to Mirambika Free Progress School, where I observed, studied and worked till April 2001. In the five years from 1996-2001, my spoken and written Hindi and English improved significantly. I learnt, besides teaching, skills like art and craft, music, dance, gardening, yoga, and games such as basketball and football. I am very grateful for what the Ashram did to me. It is only because of that that I have been able to build my career as a teacher. I am currently a teacher and coordinator in the kindergarten section of Udavi school, Auroville.





To Help Humanity



[Question put to the Mother]

The Divine is everywhere. So, if one serves humanity, one serves the Divine, isn't that so?

[The Mother's answer]

That's marvelous! The clearest thing in this business is to say: "The Divine is in me. If I serve myself, I am also serving the Divine!" (Laughter) In fact, the Divine is everywhere. The Divine will do His own work very well without you.

I see quite well that you do not understand. But truly, if you do understand that the Divine is there, in all things, with what are you meddling in serving humanity? To serve humanity you must know better than the Divine what must be done for it. Do you know better than the Divine how to serve it?

... As for me, I see only one solution: if you want to help humanity, there is only one thing to do, it is to take yourself



as completely as possible and offer yourself to the Divine. That is the solution. Because in this way, at least the material reality which you represent will be able to grow a little more like the Divine. ...

What do you want to do to serve humanity? Give food to the poor? – You can feed millions of them. That will not be a solution, this problem will remain the same. Give new and better living conditions to men? – The Divine is in them, how is it that things don't change? The Divine must know better than you the condition of humanity. What are you? You represent only a little bit of consciousness and a little bit of matter, it is what you call "myself". If you want to help humanity, the world or the universe, the only thing to do is to give that little bit entirely to the Divine. Why is the world not Divine? ... It is evident that the world is not in order. So the only solution to the problem is to give what belongs to you. Give it totally, entirely to the Divine; not only for yourself but for humanity, for the universe. There is no better solution.

The Mother ('The Great Adventure', p. 32-33)

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>

The greatest service to humanity, the surest foundation for its true progress, happiness and perfection is to prepare or find the way by which the individual and the collective man can transcend the ego and live in its true self, no longer bound to ignorance, incapacity, disharmony and sorrow.

Sri Aurobindo (In: 'The Synthesis of Yoga', p. 359)



Quieting the Mind to Find the Self*

Our surface existence is only a surface and it is there that there is the full reign of the Ignorance; to know we have to go within ourselves and see with an inner knowledge. All that is formulated on the surface is a small and diminished representation of our secret greater existence. The immobile self in us is found only when the outer mental and vital activities are quieted; for since it is seated deep within and is represented on the surface only by the intuitive sense of self-existence and misrepresented by the mental, vital, physical ego-sense, its truth has to be experienced in the mind's silence. But also the dynamic parts of our surface being are similarly diminished figures of greater things that are there in the depths of our secret nature. The surface memory itself is a fragmentary and ineffective action pulling out details from an inner subliminal memory which receives and records all our world-experience, receives and records even what the mind has not observed, understood or noticed. Our surface imagination is a selection from a vaster more creative and effective subliminal image-building power of consciousness. A mind with immeasurably wider and more subtle perceptions, a life-energy with a greater dynamism, a subtle-physical substance with a larger and finer receptivity are building out of themselves our surface evolution. A psychic entity is there behind these occult activities which is the true support of our individualisation; the ego is only an outward false substitute: for it is this secret soul that supports and holds together our self-experience and world-experience; the mental, vital, physical, external ego is a superficial construction of Nature. It is only when we have seen both our self and our nature as a whole, in the depths as well as on the surface, that we can acquire a true basis of knowledge.

Sri Aurobindo, 'The Life Divine', p. 523 (SABCL Edition)

**Title given by the editor*



Mr. Pillay

*Far from the madding crowd's ignoble strife
His sober wishes never learnt to stray
Along the cool sequestered vale of life
He kept the noiseless tenor of his way.*

Thomas Gray

(Elegy written in a Country Churchyard)

Could one have ever imagined that a simple act of absence from the customary seat which you had occupied morning after morning, day after day, year after year and decade after decade would have created such an unfillable void! It is your deliberate self-effacing nature that is responsible for this feeling of emptiness. Self-effacing even in the midst of maximum prominence. Only your absence made us aware of your presence.

It was in the September of 1974 that I was first introduced to you, and ever since our acquaintance grew, I observed the various phases of the last twenty-one years of your life. Such an unregulated torrent of memories now come flooding over me. Minor but significant gestures, casual but profound and pithy observations, long but eloquent silences.

Contradictions, yes. We all are a bundle of them! But now many are a bundle of such admirable and lovable ones!

When it came to parting with money you really did it as if money is only the paper on which it is printed. You were generous to a fault when it came to spending from your own pocket on friends, subordinates and even casual acquaintances. Compulsive hospitality at home combined with a near fanatical zeal in saving even the smallest amount of public funds.



Punctuality and regularity were near obsessions for yourself but for others in case of real difficulty and genuine need you always had a most considerate and sympathetic attitude. You knew full well that discipline is a harness meant to curb the wayward but not a straitjacket to coerce one already floored.

How many knew behind that stern, implacable and often lost look there lurked a keen sense of humour born of astute observation and deep insight.

The *Rakshasa* knows *Kama* but does not know *Prem*” said Sri Aurobindo. You were a rare and almost solitary exception—knowing the latter without being unaware of the former. That true love is giving and not possessing, its fulfillment lies in making the other happy rather than looking at everything through the prism of selfish satisfaction, you not only knew but lived. This purity was all the more commendable as it was conscious, cultivated and preserved—not an incapacity turned into a virtue.

A true democrat—allowing full freedom to each, and expressing your own opinion most impersonally and reluctantly, and that too only after being pressed.

Associated for two decades with a school, you were a teacher without actually being one; teaching by example, not precept; by practice and advice, propagating your ideals and convictions by living rather than proclaiming.

Prashant Khanna

Reproduced from The Call Beyond, Vol. 21, No. 1, p. 65, 1996

Editor's comment:

Shri N.M.G. Pillay, popular as Mr. Mani Pillay, was the Manager of The Mother's International School till he left his body on 9 December 1995.

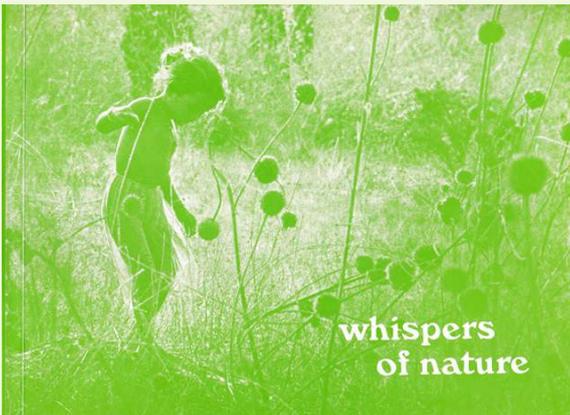


How an Artist Turned Into a Lion-tamer

*When life broke through its half-drowse in the plant
That feels and suffers but cannot move or cry,
In beast and in winged bird and thinking man
It made of the heart's rhythm its music's beat;
It forced the unconscious tissues to awake
And ask for happiness and earn the pang
And thrill with pleasure and laughter of brief delight,
And quiver with pain and crave for ecstasy.*

Sri Aurobindo (Savitri, Book 2, Canto 4, lines 260-267)

Sweet Children of the Sweet Mother,



You perhaps know that artists have studios, in which they sometimes make a 'model' sit for hours so that they can copy on their canvas exactly what she looks like in that pose. The Mother knew an artist who once decided to use his pet cat as the

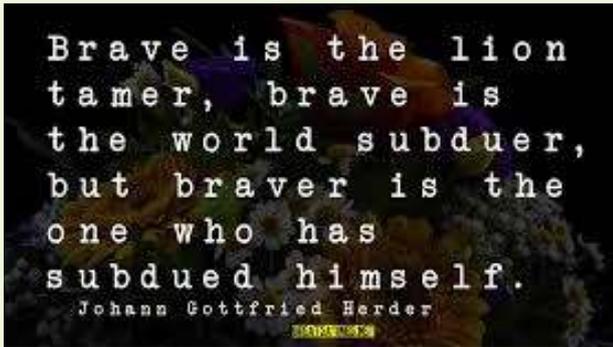
model. The cat was a pet, but obedience is something it knew nothing about. The artist made this disobedient cat of his sit on a chair so that he could make its portrait. As soon as he turned his back to the chair, the cat jumped out. He picked it up, and calmly but firmly put her back in the chair. The cat jumped out again, and tried to hide in a corner behind a pile of canvasses. The artist removed all the canvases one by one, picked up the cat and again put it in the chair. One day this went on non-stop from morning till evening. The artist did not eat throughout the day, nor did the cat. The artist did not get angry, did not even raise his voice. But through sheer perseverance, he finally succeeded. At the end of the day, when he made the cat sit on



the chair, the cat just stayed there. He realized that he could convey his strong will to the cat. He asked himself whether he could tame even a lion the same way. That is how he became a lion-tamer, and then a dealer in lions who started supplying tamed lions to circuses.

In his profession, this dealer observed there were two types of lion-tamers. One type of tamers were those who loved lions. They entered the lion's cage fearlessly, and through their love generally succeeded in making the lion do what they wanted him to do. Occasionally, there was a misunderstanding, and the lion ate them up; but that was rare. The second type of tamers were mortally afraid of lions. But they used their will power to overcome the fear, tried to appear fearless when they entered a lion's cage, and made the lion do certain things. They carried a whip to instill fear in the lion, and had a pistol in their pockets. The dealer asked the Mother, which of these types was more courageous? Is it more courageous to have no fear, or is it more courageous to overcome fear? The Mother told him that the most courageous would be a third type. The third type would be those who would be aware of the danger, but would still enter the cage fearlessly because a job had to be done, the job that they enjoyed doing. The artist turned lion-tamer was this third type. He loved painting; he loved painting so much that he lifted himself up to the consciousness that combines force with quietude. This consciousness gave him a strong will power, which overcame the rebellious nature of his cat. He used the same principle with lions, and succeeded with them too. "He had so terrific a will that without a whip, simply by the persistence of his will, he made them do all that he wanted," says the Mother.

The Mother says that animals are not inherently vicious. They are generally friendly and trusting. If we approach them with



Source: greatsayings.net/Google

love and trust, they respond with the same feelings. But if we are afraid of them, animals know that we are afraid, even if we try to appear fearless. The animals have an instinct for sensing our fear. This instinct is much better developed in animals than in

human beings. Therefore, we cannot cheat them by pretending to be fearless. If an animal gets wind of our fear, the animal's response depends upon whether it is a strong animal or a weak one. If it is a strong animal, it gets furious. If it is a weak animal, it gets panicky, as if sharing our fear! However, even with all this knowledge in your pocket, do not try to enter a lion's cage! But it can help you deal with a barking dog. When you meet a barking dog, do not try to run. Running away is a sure sign of fear. If you are afraid, the dog might bite you. Stay where you are. Stay calm and fearless. Be truly fearless; don't just try to appear fearless. Send vibrations of love and trust to the dog. The dog will calm down. You can communicate with the dog through your vibrations. Non-verbal communication is more important than words even when communicating with human beings. Non-verbal communication becomes all the more important in case of animals because we do not speak the same language as the animals!

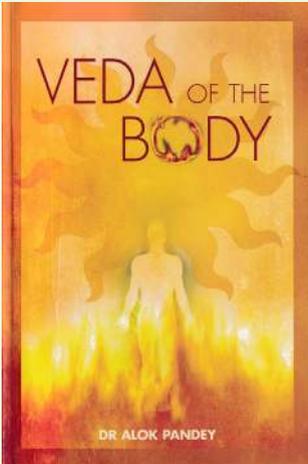
We shall continue this dialogue month after month. In the meantime, do two things. *First*, keep your ears open to the whispers of the intelligence hidden in all the animals in your surroundings. *Secondly*, if you have any questions, please send an e-mail to callbeyond@aurobindoonline.in.

With love, CB

(Based on Whispers of Nature. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp. 54-57)



Evolutionary Transformation is the Answer to Evolutionary Pressure



Evolutionary transformation or disintegrative destruction ... is the real challenge before the human body and everybody. The animal body faced this challenge in its earlier leap towards the human form. The human body faces the same challenge today, leading to an upsurge in the many forms of illnesses. ... The same evolutionary force is once again active in the earth atmosphere, calling us to exceed our human limitations. Disease is merely a shadow showing us where we stand in this process. It is an inability of the physical parts to respond with a sufficient plasticity to the evolutionary pressure, firstly due to inertia and secondly due to the long-standing habit of response to forces of a lower order. Unfortunately, much of our present culture continues to strengthen our animal instincts, thereby making things even more difficult for the body that is subjected to these extravagances of our vital life of nightclubs and late-night parties with the docility of a tamed animal and an obedient slave. The only way it can make noise or make itself heard is through the agency of illness. But do we listen and make the corresponding changes in our lifestyle that precipitated the illness in the first place? The final conquest would not be, therefore, in eliminating the outer causes of illnesses or our ability to contain them through powerful drugs. The real conquest would be to eliminate the inner causes of illnesses by a spontaneous immunity to every force of disease and disintegration. This demands an evolutionary transformation of the body itself without which we will only replace one illness with another, create one mutant strain of virus after another, substitute one powerful chemical with another, change from one form of illness into another without really eliminating them.

Alok Pandey (Veda of the Body. Sri Aurobindo Society, Puducherry, 2014, pp. 77-78)



Pushing the Winner to Victory

In a race held in Spain in December 2012, Kenyan runner, Abel Mutai, was just a few feet from the finish line, but became confused with the signage and stopped, thinking he had completed the race. A Spanish runner, Ivan Fernandez, was right behind him and, realizing what was happening, started shouting at the Kenyan to continue running. Mutai didn't know Spanish and didn't understand. Realizing what was taking place, Fernandez pushed Mutai to victory.

A journalist asked Ivan, "Why did you do that?" Ivan replied, "My dream is that someday we can have a kind of community life where we push and help each other to win."

The journalist insisted "But why did you let the Kenyan win?"



Ivan replied, "I didn't let him win, he was going to win. The race was his." The journalist insisted, and again asked, "But you could have won!" Ivan looked at him and replied, "But what would be the merit of my victory? What would be the honor in that medal?"

(Received as a Forward on WhatsApp)

(Source: <https://www.thehindu.com/news/national/kerala/when-the-runner-up-won-the-race-of-integrity/article32034717.ece>)

Editor's comment:

Ivan knew that what matters is whether he wins the race in his own eyes. The medal would indicate victory only to others. To Ivan, the medal would be a source of guilt and recurrent uneasiness. That is the function of the psychic being: to give us a quick, clear and infallible yardstick of right and wrong. Ivan heard the voice of his psychic being, and acted upon it. He lost the medal, but gained the joy and peace of mind that comes from doing what is right.



Seated in our hearts forever

Harsha Dalal

*In an inspired vision of magnificent might,
Seated in our hearts forever to ignite,
Her all encompassing gaze of enveloping love ,
Enthralling hearts that forever strove,
To heights none by themselves could dare,
To rapturous realms ever so rare.*





“Indispensable Man”

Saxon White Kessinger

Sometime when you're feeling important;
Sometime when your ego's in bloom
Sometime when you take it for granted
You're the best qualified in the room,

Sometime when you feel that your going
Would leave an unfillable hole,
Just follow these simple instructions
And see how they humble your soul;

Take a bucket and fill it with water,
Put your hand in it up to the wrist,
Pull it out and the hole that's remaining
Is a measure of how you'll be missed.

You can splash all you wish when you enter,
You may stir up the water galore,
But stop and you'll find that in no time
It looks quite the same as before.

The moral of this quaint example
Is do just the best that you can,
Be proud of yourself but remember,
There's no indispensable man.

(Received as a Forward on WhatsApp)



I am Happy for Her

An eleven-year-old girl (name withheld on request) with exceptional language skills and unusual talent for oratory had received a string of opportunities to speak in the school. One more opportunity was coming, and to select the speaker, an informal contest was held in the class. Once again, this girl did so well that nobody else was even a close second. But the teacher wanted to give an opportunity to another child, and therefore selected somebody else for the final event. However, to assuage the feelings of the brightest of the lot who had not been selected, the teacher went to her seat, put her arm around her, and said lovingly, “You might be feeling bad, isn’t it?” Guess what the girl said: it is all so unfair, NO; I feel like crying, NO; doesn’t matter, I will get over it, NO. *She said, “I am so happy for my friend.”*

What is beautiful about this response is that it was spontaneous. She had no time to think of various possible responses, and to select the one that will create the best impression on the teacher. That I am happy because somebody else is happy is the attitude of our divine essence, the psychic being. The psychic being of children is wide open. Parents and teachers just have to take care that it stays open, and the child learns to contact it consciously and to trust it fully.

Every human being carries hidden within him the possibility of a greater consciousness ... It is like a light that shines at the centre of the being ... a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words.

The Mother



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.

Walking the Talk

D wants to know:

I think by now I know at least all the important things about handling stressful situations from the spiritual angle. Why is it then that I still feel so stressed, specially when something happens to my near and dear ones? Why do I fear that something may happen to my near and dear ones?

Answer:

The question you are asking is rational, and the problem you are facing is universal. If knowing something at the mental level were enough, spiritual life would be very easy. But mental knowledge can only be an initial step. After that the knowledge has to deepen by introspection, just as food eaten has to be digested. After the knowledge has deepened, it has to be applied as and when an opportunity arises. The application meets with varying degrees of success. If the application is not successful, it is at least an opportunity for further introspection. Every time one tries to apply the knowledge, irrespective of the success and the consequences, the attempt should be followed by an inner churning, which would help in internalizing the knowledge, thereby making it easier to apply it with greater success the next time. Why the effective application of mental knowledge to real life situations takes so long is because the spiritual sense of security comes from the level of the psychic being. But the vital (the emotions) and the mental (the intellect) are not satisfied with that. The intellect can invent an endless variety of things that could go wrong,



and cannot be satisfied because it cannot be given the assurance that all the distressing possibilities it has invented will not actually happen. The worst of the possibilities may be the least likely, but nobody can give the guarantee that they will not materialize. Since the intellect cannot get a perfect guarantee at the rational level, the vital goes on a trip of worry, anxiety, depression and misery. It is only as the spiritual knowledge deepens and gets internalized that the vital and the mental get more and more transformed, thereby coinciding in their response more and more with that of the psychic being. The culmination of the long-drawn process is that the mind (the vital plus the mental) becomes a perfect partner of the psychic being, a state that Sri Krishna exhorts Arjuna to cultivate: be My-minded, *manmanaa bhava*, that is, let your (Arjuna's) mind function in the same way as Mine (Krishna's) (*The Gita*, 9:34 and 18:65). Although the state described by *manmanaa bhava* may take several lifetimes to reach, the consolation is that every step towards that goal brings joy of pursuit, as well as the peace that results from fewer and better-managed conflicts. Not only the person is able to manage her conflicts and anxieties better and faster, she also acquires the confidence to handle every situation on her own without needing anybody else's help. She needs no human help, but she can still benefit a lot from faith and surrender, which would keep her open to Divine Grace. If the faith is sincere, and the surrender total, perfect peace is within reach long before reaching the state of *manmanaa bhava*.

... the mind is incapable of judging spiritual things. All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.

The Mother



Tara Didi is 85-years-young

Dear Friend,

To all the admirers and well-wishers of Sri Aurobindo Ashram – Delhi Branch, the Ashram is synonymous with Tara Didi, who came to the Ashram in 1976 after spending 32 years in Pondicherry as a direct disciple of the Mother. The love that they feel for her has been expressed year after year on her birthday, July 5. She lives a simple life, and needs nothing, which makes it difficult for anyone to give her anything personal, and therefore we always look for something close to her heart that we can do for the Ashram on that day. She loves plants; so, year after year several saplings are planted in the Ashram on her birthday. She loves to provide in the Ashram a platform for the underprivileged youth of the country to grow and develop materially and spiritually. So, last year, many donated towards the construction of a hostel for the youth so that our youth upliftment programs can expand. The building, 'Ashirvad Block', is almost ready.

Under our youth upliftment programs, which Tara Didi initiated in 1989, hundreds of young boys and girls from all parts of the country, specially remote and rural areas, have spent six months to a few years in the Ashram. Throughout their stay in the Ashram, these young boys and girls get a place to stay, food, a monthly stipend for miscellaneous expenses, and frequently a sponsorship to upgrade their educational qualifications. All these inputs have, over the years, resulted in so many remarkable success stories.

As you know, the economy has taken a bad hit during the pandemic, and the Ashram has not been spared. Therefore, we are using Tara Didi's birthday as an occasion to appeal to the friends, admirers and well-wishers of the Ashram for a donation. This year on July 5, Tara Didi will be 85 years young. We propose, and appeal to you, to express your love



for her, and the activities encouraged at the Ashram by her, by making a donation to the Ashram. No amount is too small, but the amount donated should preferably have a relationship with 85, such as Rs. 85 or 850 or 8500, and so on. The best way to make the donation under the circumstances created by the coronavirus pandemic would be by direct bank transfer, for which our account details are attached. **Please note that the account details are different for those paying in Indian Rupees and for those sending money from foreign countries in foreign currency.**

In case you prefer sending a cheque, please make it payable to 'Sri Aurobindo Ashram – Delhi Branch Trust'.

You may communicate your mode of payment to us by e-mailing us on contact@aurobindoonline.in, and also send us your postal address, phone number and PAN card number. This will make it easy for us to issue you a receipt, and for you to get income tax exemption under section 80 G.



Thanking you for your time to read this long mail.

In the service of The Mother,
The Ashram Family



BANK ACCOUNTS DETAILS FOR DONATIONS IN INDIAN CURRENCY

SRI AUROBINDO ASHRAM - DELHI BRANCH

Sri Aurobindo Marg

New Delhi – 110016

Email: contact@aurobindoonline.in

Name of Account Holder:

Sri Aurobindo Ashram - Delhi Branch Trust

Savings Bank Account No. 90030110002667

Name of Bank & Branch: UCO Bank

Sri Aurobindo Ashram Extension Counter

IFSC – UCBA0009003

Sri Aurobindo Marg,

New Delhi-110016

IMPORTANT NOTE

If you are making direct deposit in our above bank accounts, kindly send an email to contact@aurobindoonline.in and a copy of same to ashram.delhi@gmail.com giving us the details of amount.

Please Provide Transaction No., Cheque No., Amount, Bank, Date of Deposit. This will help us Reconcile your amount with our bank account and issuing official receipts.

Those sending amounts above Rs. 3000/- as donation should fill up the enclosed income tax form and return it to us.

TO WHOM IT MAY CONCERN

I hereby certify that a sum of Rs..... (Rupees) was paid to Sri Aurobindo Ashram – Delhi Branch. Sri Aurobindo Marg, New Delhi – 110016 by Cash / Cheque No. Dated on Bank on account of donation. I further state that I am assessed to income tax and my permanent account no. (PAN) isName..... ..Add..... PINE-mail Id

Telephone Nos (Res.).....(Off.)
(Mobile)

Date : _____ Signature

Receipt No. Date



BANK ACCOUNTS DETAILS FOR DONATIONS IN FOREIGN CURRENCY

Beneficiary: Sri Aurobindo Ashram – Delhi Branch Trust

Beneficiary's Bank Account No. 40034542129 (FCRA Savings A/C)

Beneficiary's Address: Sri Aurobindo Marg, New Delhi 110016

E-mail: contact@aurobindoonline.in

PAN: AAATS4031K

FOREIGN INWARD REMITTANCE

FCRA Cell, 4th Floor, State Bank of India

New Delhi Main Branch

11 Sansad Marg (Parliament Street)

New Delhi 110001

SWIFT CODE: SBININBB104

Further credit to Beneficiary Account No. 40034542129 with E/C (whose IFSC Code is: SBIN0000691)

STATE BANK OF INDIA – Branch Address:

New Delhi Main Branch

FCRA Division

11 Sansad Marg (Parliament Street)

New Delhi 110001

(Branch Code 00691)

IMPORTANT NOTE

1. If you are making direct deposit in our above bank accounts, kindly send the copy of the SWIFT MESSAGE which is received at your Branch to contact@aurobindoonline.in
2. Please Provide Transaction, Cheque No., Amount, Bank, Date of Deposit.
3. Please provide your Name, Full Postal Address, Passport No. for issue of receipt.
4. This will help us Reconcile your amount with our bank account and issuing official receipt.



Contact us

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

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

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

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

Please follow a simple two-step process:

1. Subject: Subscribe
2. Click on Send

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

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

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

Our website: www.sriaurobindoashram.net

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

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

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

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



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.



Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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