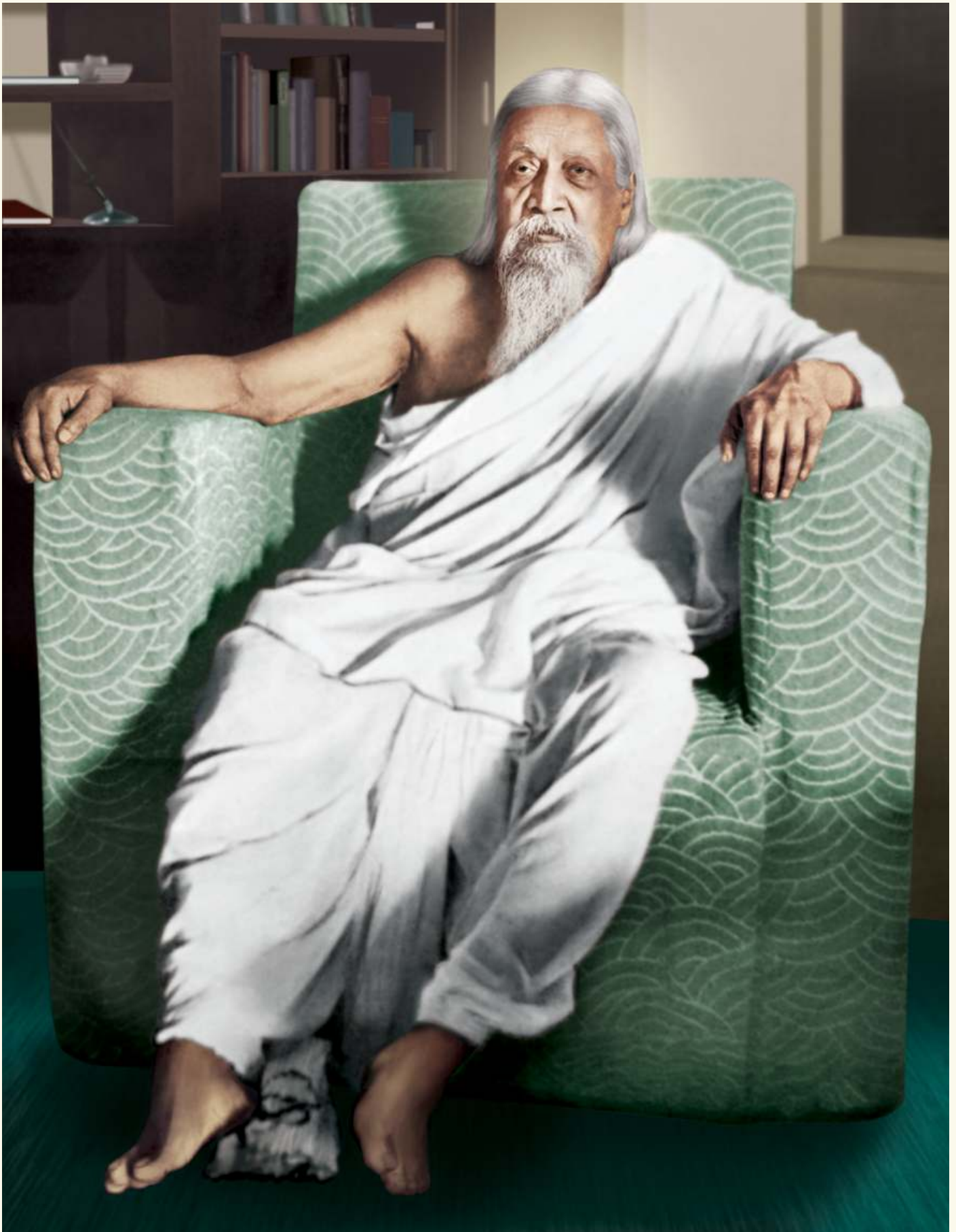


THE CALL BEYOND

Volume 46 No. 8

15 August 2021



Highlights

The Master of Mass Movements Page 6

Three Conditions for Divine Living Page 16

Reflections on Introspection Page 20



An Online Publication of
SRI AUROBINDO ASHRAM - DELHI BRANCH

Contents

celebrating 150 years

- *Unprecedented and Unparalleled* 4

editorial

- *The Master of Mass Movements* 6

readers write

- *We Love To Hear From You.* 11

homage

- *Tributes to Sri Aurobindo.* 12

springboard

- *Akanksha Fulfilled* 13

words of the mother

- *His Presence is Enough.* 15

words of the master

- *Three Conditions for Divine Living.* 16

twenty-five years ago

- *From A Bhakta* 17

kidzcorner

- *Horse Sense Makes Sense* 18

may i help you

- *Reflections on Introspection* 20

inspiration

- *The Joy of Sharing* 22

appreciation

- *Feedback and Encouraging Words.* 23

notice board

- *Contact us* 24





Unprecedented and Unparalleled

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

Sri Aurobindo, 'Savitri', Book 6, Canto 2, lines 400-405

Saying that Sri Aurobindo was a spiritual master with a difference would be a gross understatement. Left by his father in England at the age of seven for 'further studies', he stayed there for 14 years, surprising his professors at Cambridge with his exemplary scholarship. Upon his return to India, he spent another almost 14 years at Baroda (now Vadodara), during which, apart from his official duties as a teacher in Baroda College, he wrote fiery articles to arouse the youth of the country against the British rule, and also taught himself Sanskrit. He mastered Sanskrit so well that he could read, understand and get into the spirit of the ancient Indian scriptures in their original. The next phase in his life was his brief but intense and pace-setting immersion in the freedom struggle. In less than five years, he defined the goal of the freedom movement: *poorna swaraj* (total self-rule), and worked out the blue-print for attaining the goal. It took a divine intervention to pull him out of the freedom struggle, and to show him the true mission of his life, which was to give the world that wisdom which only he could give and the world badly needed. He fulfilled that mission too during his 40-year stay in Pondicherry (now Puducherry) with the same ardour and thoroughness with which he had worked for the freedom of the country. A perfect synthesis of the East



and the West; the intellect of a genius; exceptional writing skills used extensively as a journalist, poet and philosopher; and the spiritual capacity of a *maharshi* (great seer) – it is a combination totally unprecedented in history, and unlikely to be repeated in the near future. On top of that, he was joined by his spiritual collaborator, The Mother, who spent about 50 years giving a practical shape to his philosophy at Sri Aurobindo Ashram, Pondicherry. The perfect collaboration of two spiritual masters more alike than Sri Aurobindo and the Mother also has no parallel in history. Their vision was a new world order based on love inspired by oneness, and Their goal was a world free from misery and suffering. The Call Beyond has the privilege of doing its wee bit towards the realisation of this goal during the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence by highlighting for its readers a few drops from the ocean of Sri Aurobindo's teachings.



*Logo designed by SACAR,
Pondicherry*



The Master of Mass Movements

*Thus shall the earth open to divinity
And common natures feel the wide uplift,
Illumine common acts with the Spirit's ray
And meet the deity in common things.*

Sri Aurobindo ('Savitri', Book 11, lines 1424-1427)

Many have felt drawn to Sri Aurobindo because of the reputation of his works, particularly *Savitri* and *The Life Divine*. They pick up one of these books with great expectations. When they start reading, they wonder whether what they are reading is really English, because they can make nothing out of it. If it is an intellectual feast or highway to heaven that they were expecting, they either give up in frustration, or start looking for someone who can 'explain' the books to them. They may finally conclude that Sri Aurobindo's teachings are for only a select few. Nothing can be farther from the truth. While the language in which Sri Aurobindo has written is appreciated for its elegance and poetic quality by very few, his teachings are for everybody. The core of his teachings is to bring spirituality into daily life. He calls our life "a tranquil pilgrimage" in which all our acts help us and all events are signs that guide us towards "timeless peace" ('Savitri', Book 6, Canto 1, lines 708-717). His succinct message for a meaningful life is to acknowledge our oneness, which in turn would inspire love: "to feel love and oneness is to live," says he in 'Savitri' (Book 12, line 320). These are teachings with a mass appeal and are meant for mass consumption. Whether as a freedom fighter, or as a spiritual master, Sri Aurobindo was for the masses, and aimed at mass movements.

As a freedom fighter, he galvanized the youth of the country through his pithy, witty and sometimes sarcastic writings.



He gave the youth a clear and concrete cause to work for with passion, dedication and commitment. The result was that Sri Aurobindo was already being seen as a leader of the freedom movement before he jumped headlong into it in 1905. During the brief period (1905-1910) that he was in the thick of the freedom struggle, he set before the nation the goal of total self-rule (*poorna swaraj*), and worked out a detailed blueprint of action for the same.

He continued to inspire the youth years after he stepped out of the movement for political freedom and went away to Pondicherry in 1910 to work for spiritual freedom of the human race. Netaji Subhash Chandra Bose writes that after Sri Aurobindo had gone away to Pondicherry, Sri Aurobindo's "*letters would pass rapidly from hand to hand, especially in circles interested in spirituality-cum-politics. In our circle usually somebody would read the letter aloud and the rest of us would enthuse over it. In one such letter Aurobindo wrote, 'We must be dynamos of the divine electricity so that when each of us stands up, thousands around may be full of the light – full of bliss and Ananda.' We felt convinced that spiritual enlightenment was necessary for effective national service.*"

The blueprint that Sri Aurobindo had drawn for achieving the goal of *poorna swaraj* included passive resistance, which consisted of boycott in five different spheres: economic, educational, judicial, executive and social. The essence of passive resistance was to attack the key areas which needed the cooperation of the people to enable the British to rule them. By refusing this cooperation, even without doing anything illegal, it was possible to make it difficult and unprofitable for the British to rule us. For example, economic boycott implied rejection of goods manufactured abroad, and the conscious and exclusive use of only what is made in India, or the Swadeshi



movement. The British used India as a reservoir of cheap raw material and as a huge market for finished products made in Britain. The swadeshi movement, if it was joined by the masses, could deal a severe blow to the economic exploitation of India. So effective was Sri Aurobindo's participation in the freedom struggle that the British rulers were shaken up, considered him the most dangerous among the freedom fighters, and used every opportunity to nab him. During his year-long imprisonment from 1908-1909, the British Government resorted to unprecedented repression. As a result, when Sri Aurobindo was acquitted in 1909, he found that the enthusiasm for freedom had been rudely but successfully suppressed. Further, he had discovered during his stay in prison that, noble though the freedom struggle was, the true mission of his life was something much wider and deeper. Therefore, he declared in 'An Open Letter to My Countrymen' on 31 July 1909 that "All great movements wait for their God-sent leader..." and that the nation "must wait for the man who is to come." This was a prophetic statement. Sri Aurobindo had ceased to look upon himself as the "God-sent leader" for the freedom movement. About a decade later, Mahatma Gandhi emerged as that "God-sent leader." Making liberal use of the blueprint prepared by Sri Aurobindo, Gandhiji turned the struggle into a mass movement. As a follow-up of the divine intervention that had shown Sri Aurobindo the mission of his life during his imprisonment, now Sri Aurobindo received another command from the Divine, in response to which he went to Pondicherry in April 1910.

After 1910, Pondicherry became his 'cave of tapasya' (concentration). In 1914, Sri Aurobindo started sharing his spiritual insights with the world through a monthly journal the *Arya*. *The Life Divine* was one of his major works that resulted from his writings in the *Arya*. His epic poem, *Savitri*,



which is more a scripture than literature, was developed over a period of several decades and wrapped up only shortly before he left his body in 1950. By the standards that prevailed in English literature about a 100 years ago, Sri Aurobindo wrote in a language that was both immaculate and impeccable. Each word, and even comma, was chosen with attention to precision and beauty. Even his prose reads like poetry. But languages and literary styles change with time. Further, the subjects on which Sri Aurobindo wrote are deep, his vision was vast, and his consciousness was at a peak that most of us cannot approach. Today it takes exceptional mastery of the English language and a reasonably high level of consciousness to get into the spirit of his works; and this combination is rare. That is why his works are difficult to understand, but reduced to their essentials, his teachings are for everybody. Sri Aurobindo wanted the freedom of India to be a mass movement; he also wanted spiritual progress to be a mass movement. Unlike traditional spirituality that has been guiding individuals towards their personal spiritual salvation, Sri Aurobindo brought the entire human race within the scope of his mission. His vision was that, individuals living apparently ordinary lives could use everyday actions and events as vehicles for spiritual progress. His spirituality demanded not renunciation of ordinary life but living it in an extraordinary manner. Further, he believed that the human consciousness had reached a point in evolution from where it could take off to a higher level. A rise in consciousness leads to a change in behaviour, a change from an ego-driven personality towards a love-driven personality. The evolutionary pressure would make large numbers walk the path that would take them from a separative consciousness towards a consciousness of oneness. As these numbers multiply, the average human consciousness would rise,



thereby leading to a perceptible shift in the typical human nature. Sri Aurobindo's mission was to inspire the masses to contribute to this massive project, which may be termed the 'project consciousness'. That would be the ultimate solution to the misery and suffering that is taken as an inevitable part of human life. Thus, Sri Aurobindo's mission was nothing short of transformation of human nature, thereby making the world a much better place to live in. Sri Aurobindo was a Master who always had the masses in mind. He worked for all of us. He gave us a mission. He told us how we could contribute to the mission. Now it is all up to us. With Eternity at its disposal, the Divine is not in a hurry. The work will in any case be done.

*A few shall see what none yet understands;
God shall grow up while the wise men talk and sleep;
For man shall not know the coming till its hour
And belief shall be not till the work is done.*

Sri Aurobindo ('Savitri', Book 1, Canto 4, lines 338-341)

August 15 is both Sri Aurobindo's birthday and India's Independence Day. In 2022, August 15 will be Sri Aurobindo's 150th Birth Anniversary and the 75th Anniversary of India's Independence. Starting with this issue, till the issue of 15 August 2023, 'The Call Beyond' would make a special effort to take Sri Aurobindo to the people all over the world, for giving whom a better future, Sri Aurobindo worked all his life.

*A mutual debt binds man to the Supreme:
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.
Our life is a paradox with God for key.*

Sri Aurobindo ('Savitri', SABCL Edition, p. 67)



We Love To Hear From You

Dear Sir,

It's lovely to receive this magazine. I enjoy reading it. I would like to continue receiving it.

Sandhya (Thadani)

(in an e-mail dated 17 July 2021)

Dear Ramesh ji

Happy to see The Call Beyond in its present format. It has come out well. Of course, please feel free to use any of my existing articles as you wish. I will send you some new ones from time to time.

Loving regards

Alok (Pandey)

(in an e-mail dated 20 July 2021)



The Divine can lead, He does not drive. There is an internal freedom permitted to every mental being called man to assent or not to assent to the Divine leading.

Sri Aurobindo (Quoted by Dilip Kumar Roy in 'Among the Great', p. 200)

*Thy servitudes on earth are greater, king,
Than all the glorious liberties of heaven.*

Sri Aurobindo ('Savitri', SABCL Edition, p. 686)

Escape, however high, redeems not life.

Sri Aurobindo ('Savitri', SABCL Edition, p. 448)



Tributes to Sri Aurobindo

No tribute paid to Sri Aurobindo can do justice to him, but here is a small selection attempted by some eminent persons:

“... long after the controversy will be hushed in silence, long after this turmoil, this agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed, not only in India, but across distant seas and lands.”
Deshbandhu Chittaranjan Das

“At the very first sight I could realize that he [Sri Aurobindo] ... had accumulated within him a silent power of inspiration ... I said to him, ‘you have the Word and we are waiting to accept it from you. India will speak through your voice, Hearken to me.’”
Rabindranath Tagore

“In my undergraduate days Aurobindo Ghose was easily the most popular leader of Bengal despite his voluntary exile and absence since 1910. ... When I came to Calcutta in 1913, Sri Aurobindo was already a legendary figure. ... [Aurobindo’s] letters would pass rapidly from hand to hand, specially in circles interested in spirituality-cum-politics. In our circle usually somebody would read the letter aloud and the rest of us would enthuse over it. ... We felt convinced that spiritual enlightenment was necessary for effective national service.”
Netaji Subhash Chandra Bose

“In all humility of devotion, I hail Sri Aurobindo as the sole sufficing genius of the age. He is more than the hero of a nation. He is amongst the Saviours of humanity, who belong to all ages and all nations, the Sanatanas, who leaven our existence with their eternal presence, whether we are aware of it or not.”
Sir C.R. Reddy, Vice-Chancellor, Andhra University



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.

Akanksha Fulfilled

Akanksha (literally, ambition) came to the Ashram with many dreams and aspirations in 2014. She has moved on enough in just seven years to feel her ambitions fulfilled. Here is her story in her own words:



My name is Akanksha Kala. I come from village Kaindul Malla in the Pauri Garhwal district of Uttarakhand. I joined Sri Aurobindo Ashram – Delhi Branch in October 2014 as a vocational trainee in the tailoring department. After finishing my 6-month course, seeing my interest and abilities in sports, I was given opportunities to develop in that area. After gaining some competence in sports, I was sent to The Mother's International School to assist the Sports Teacher in teaching children from the Nursery through the Fifth grade. Besides conducting classes in fun games, 'minor' games, hula hoops, yoga, PT, aerobics and building human pyramids, I also learnt the other hidden aspects of teaching such as planning activities and events, and tracking the progress of each child. I helped in the planning and implementation of drama workshops and modules on creative art and craft. I made several visits to the Ashram's Nainital centre, Van Niwas, where I got involved in activities



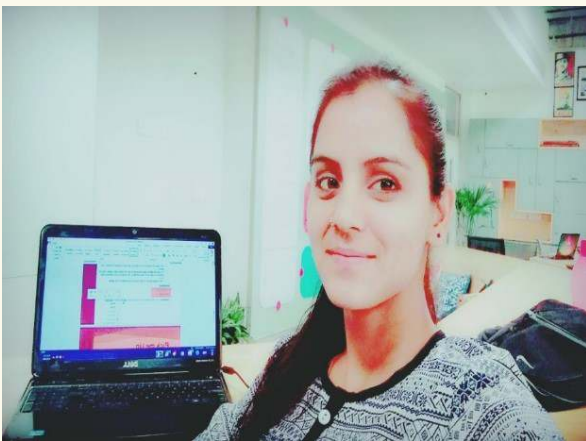
such as rock climbing, rappelling, trekking, river crossing and adventure sports. I learnt, and conducted these events under supervision for 13-23 year olds attending Youth Camps there.



Rappelling

The Ashram office also provided me some opportunities to pick up computer skills, and photocopying and scanning of documents. I also learnt making diyas and candles. I could go on and on. The Ashram is really a great place to become an all-rounder, while maintaining a focus on what one really enjoys and is good at.

My focus continued to be on sports. And, at the right time, I was fortunate to get the job of a Physical Education teacher in the Primary Section of Heritage Experiential Learning School, Gurugram.



At the Heritage Experiential Learning School

I am grateful to the Sri Aurobindo Ashram – Delhi Branch, especially Tara Didi, Vijay Didi, Hira Bhaiya and Jayanto Sir for teaching me so many things and always encouraging and supporting me. It is only because of the support and guidance that I got at the Ashram that I have been able to achieve so much in seven short years.



His Presence is Enough*



IN the presence of those who are integrally Thy servitors, those who have attained the perfect consciousness of Thy presence, I become aware that I am still far, very far from what I yearn to realise; and I know that the highest I can conceive, the noblest and purest is still dark and ignorant beside what I should conceive. But this perception, far from being depressing, stimulates and strengthens the aspiration, the energy, the will to triumph over all obstacles so as to be at last identified with Thy law and Thy work.

Gradually the horizon becomes distinct, the path grows clear, and we move towards a greater and greater certitude.

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.

The Mother ('Prayers and Meditations', prayer dated 30 March 1914)

For a 20-minute video, 'The Mother on Sri Aurobindo', please go to:
<https://www.youtube.com/watch?v=ygbnsufwVgM>

*Title given by the editor



Three Conditions for Divine Living*

It is then by a transformation of life in its very principle, not by an external manipulation of its phenomena, that the integral Yoga proposes to change it from a troubled and ignorant into a luminous and harmonious movement of Nature. There are three conditions which are indispensable for the achievement of this central inner revolution and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, *first*, life as it is is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a true vital being now concealed within us. *Next*, life as it is is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and the life-impulse must cease to be anything but instruments and the inmost psychic being must take their place as the leader on the path and the indicator of a divine guidance. *Last*, life as it is is turned towards the satisfaction of the separative ego; ego must disappear and be replaced by the true spiritual person, the central being, and life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose.

Sri Aurobindo ('Synthesis of Yoga', p. 166, SABCL edition)

*Title given by the editor



From A Bhakta

(Written on Sri Aurobindo's Birth Anniversary)

By Mary (Angel) Finn

*Aurobindo, Aurobindo you are my Lord,
you are my life.*

*I offer up my daily work and offer up
my strife.*

*You have made me strong in many ways,
you've made me see my soul.*

*I have a lot of love to give while
following my goal.*

*In days to come I will try my best to
keep you in my mind.*

*The path is hard sometimes in life, but
on you are so kind.*

*So as I follow you my Lord in spirit
and in pride,*

*I will love you and I hope to be forever
at your side.*

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

Editor's comment:

Mary (Angel) Finn is a devotee who lives in Boston, Massachusetts, USA.



Horse Sense Makes Sense

Good is latent in every living thing and simply needs to be called into active expression through the gracious application of respect, sympathetic understanding, gentleness and love.

J. Allen Boone

Sweet Children of the Sweet Mother,



There was an American writer, J. Allen Boone (1882-1965), who was an animal lover. He discovered that all animals are basically kind, and if we treat them with love, respect and understanding, these feelings are perceived by the animals, they reciprocate these

feelings, and it becomes possible to have communication with them – using for the purpose a thought, physical touch and words.



J. Allen Boone
(Source: Wikipedia)

Once Allen Boone met the chief of a nomadic Arab tribe, called Bedouins. This Bedouin chief was known for raising world-famous Arabian horses and camels. Boone asked him the secret of his success with these animals. The secret lay in the way he thought about them. The Arab was sincere in his love and respect for the animals, and had a sense of fellowship with them. He gave the animals “a mental and spiritual rating equal with his own. He regarded

them as ‘celestial creatures’, and he never spoke of one of them without in some way paying tribute to the divine qualities within it.” It was remarkable how the Arab chief took care



of pregnant animals. When a female horse was pregnant, he spread his prayer rug near the four-legged mother, and spent as much time as many times a day as possible on that rug. He would read to the mare and her unborn colt, pray and meditate with them. That explained “the exceptional looks, intelligence, disposition, achievements and popularity of the chief’s horses and camels.” Creating a sacred and soothing atmosphere around a pregnant woman also has a very favourable effect on the baby she would give birth to. But not many pregnant women and their families take the type of pains that the Arab took for his pregnant animals.

The Mother, while talking to the women of Japan, had said around 1918, “True maternity begins with the conscious creation of a being, with the willed shaping of a soul coming to develop and utilize a new body. ... To bear a child and construct his body almost subconsciously is not enough. The work really commences when, by the power of thought and will, we conceive and create a character capable of manifesting an ideal. And do not say that we have no power for realising such a thing.”

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 plants and 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. 59-60.)

References

https://en.wikipedia.org/wiki/J._Allen_Boone

The Mother: *Words of Long Ago*. Pondicherry: Sri Aurobindo Ashram, Fourth edition, 1994, p. 115



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.

Reflections on Introspection

R wants to know:

What is the difference between reflection and introspection?

Answer:

Reflection is primarily an externally-stimulated mental exercise; introspection is generally the sequel to a self-created stimulus, and goes deeper and higher than the intellect.

Reflection is the response to a stimulus generated by the environment, which means that the trigger for reflection originates outside the individual. During the reflection, the individual processes the input to analyse it, understand it, extrapolate from it, and to learn from it. Reflection is fruitful in itself, but also helps in deepening what has been learnt from the experience. As a result of reflection, the lesson lasts longer, and the person finds it easier to apply it in life at the right moment quickly, without having to spend much time on laborious and time-consuming analysis in terms of pros and cons, profit and loss, risk and benefit.

For introspection, the starting material is generally self-created. The person may examine his thoughts, feelings or actions in light of standards that he has set for himself. As a person evolves spiritually, the standards that he sets for himself become more stringent. For example, at a certain level of spiritual evolution, thinking of doing something wrong may



be acceptable but actually doing it unacceptable. At a level higher than that, the thought itself becomes unacceptable. At a certain level of spiritual evolution, lust for one's wife may be acceptable, but for any other woman unacceptable. At a level higher than that, lust for one's wife also becomes unacceptable. At a certain level of spiritual evolution, only taking an object that does not belong to us is theft. At a higher level than that, even the desire to possess that object becomes theft. At a still higher level, accepting something that has not been given to us wholeheartedly is also theft. And, what we take thus need not be money or an object. Asking someone for his time, effort or love, and accepting it even if it is not given willingly, also becomes a subtle form of theft. Introspection essentially consists of the inner churning that goes on in a person's mind for evaluating his own actions or intentions in terms of his current standards of right and wrong. The inner turmoil has, or at least should have, the effect of raising the person's standards to a higher level; that is one of the ways a person evolves spiritually.

Reflection is good preparation for developing the habit of introspection. That is why, reflection is an important component of good schooling. By encouraging the children to reflect on events and actions in everyday life, in history and in fiction, the teacher prepares the ground for honest introspection by the children as they grow into adulthood.

There are four main lines which Nature has followed in her attempt to open up the inner being, – religion, occultism, spiritual thought and an inner spiritual realisation and experience: the first three are approaches, the last is the decisive avenue of entry.

Sri Aurobindo ('The Life Divine', SABCL Edition, p. 860)



The Joy of Sharing

Imperfect is the joy not shared by all.

Sri Aurobindo ('Savitri', Book 11, line 567)



The hug that the world hugged (Reuters photo)

On the ninth day of the Tokyo Olympics, the high jump final made headlines, not for setting a new record, but for the way Mutaz Essa Barshim (Qatar) and Gianmarco Tamberi (Italy) ended up sharing the gold medal. Both Barshim, 30, and Tamberi, 29, had cleared the 2.37 metres on 8 August 2021. Instead of attempting a jump-off to decide the winner, Barshim asked the official there whether they could share the gold medal. When the official said yes, Barshim turned to Tamberi and said, "History, brother," and the two hugged each other. Double joy for both: the joy of the gold medal, and the joy of sharing.

One hug always equals two...

One for them and one for you.

-Aine Belton

(Based on a news item in the Indian Express, 3 August 2021. Source: <https://indianexpress.com/article/olympics/mens-high-jump-final-the-ending-was-nothing-short-of-a-fairytale-7435293/>)



Feedback and Encouraging Words

Birthday Greetings

Delight is the word when you meet your guide and the one person who is the epitome of social work. Our own Tara didi @ Sri Aurobindo Ashram- Delhi Branch. Vibrant and energetic at 85. Love her spirit and her dedication.

Sabita Bhatia

(in a FaceBook post on Tara Didi's Birthday, 5 July 2021)

Feedback on an On-line Discussion

Dear Dr. Bijlani,

I just wanted to write to thank you for meeting with me. I thoroughly enjoyed our conversation and greatly appreciate your willingness to reflect deeply on numerous disparate aspects of Hinduism and Indian culture in response to my questions. I now feel that I have a substantially better understanding of the topic. We look forward to presenting to the rest of our class next week. I can confidently say that our presentation would not be the same without your significant contributions to what we have learned.

Jason (White)

Student, Chapman University, California, USA

(in an email dated 19 July 2021)

In Praise of the Exhibition, 'The Divine Signature'

It is a wonderful expression of creativity.

Dr. Rajan Welukar

Vice-Chancellor, Auro University, Surat

(comments in the Visitors' Book, 21 July 2021)



Contact us

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

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

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

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

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

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

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

Sri Aurobindo Marg

New Delhi 110 016

contact@aurobindoonline.in

91-11-2656-7863