

THE CALL BEYOND

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The Payment for the Crown

*Hard is the world-redeemer's heavy task;
The world itself becomes his adversary,
Those he would save are his antagonists:
This world is in love with his 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)

Every saviour, be it Buddha, Jesus or Sri Aurobindo, has aimed at saving the world from sorrow and suffering by showing it a path out of darkness into light; out of the darkness of human ignorance into eternal Light. Escape from sorrow is tempting, and therefore many have turned to them, as sunflowers turn to the sun, but few have been able to walk the sunlit path. Why that is so has been put in his epic, 'Savitri', by Sri Aurobindo into Narad's mouth. The context is that Savitri has chosen Satyavan as her mate, but Narad knows that Satyavan will die after a year. Further, Narad has been coaxed into sharing this foreknowledge with Savitri's parents. To this Savitri's mother responds with an impassioned pessimistic view of human life, calling it "an episode in a meaningless tale," and questions the stupidity of deliberately walking towards widowhood. But Narad knew that Savitri was destined to be a saviour of the world, and that her approach would be to fast-track mankind's march towards the next leap in evolution. The leap would change human nature, which in turn would not only save individuals from sorrow and suffering, but would also wipe these evils out of the world. For this radical transformation of human life, she needed good and receptive human material to work on, and Satyavan symbolised that material. Therefore, her marriage to Satyavan was essential, and was part of the



divine design that had brought Savitri into the world. After a pause that Narad took to tune himself to the frequency of the Infinite while speaking finite words, he responded to Savitri's mother with prophetic words on human nature as it is, and yet struck an optimistic note. The tone was set by the opening sentence, "Was then the sun a dream because there is night?" Then he went on to say that in spite of mortal man being the abode of the Eternal, a veil hides the Light of the Eternal from the human mind. However, man is quite content to depend on his mind because he is motivated by worldly pleasures, which hide from him the "Immortal's bliss." What jolts man out of smug satisfaction is pain. Therefore, pain is a necessity for man to reset his aims higher, wider and deeper. "Pain is the hammer of the Gods to break a dead resistance in the mortal's heart." But man is so much in love with his ignorance that even pain has only limited success. Man's supremely efficient amnesia ensures that he forgets quickly the awakening evoked by a painful episode. Thus, man treats all difficulties and traumatic events like a speed breaker. He somehow negotiates the speed breaker, and once past the speed breaker, he is back on the same road. That is what makes the saviour's path hard. "Hard is the world-redeemer's heavy task; The world itself becomes his adversary ... It gives the cross in payment for the crown." Jesus Christ carried a visible cross; Sri Aurobindo carried an invisible cross. He realised that it was necessary for him to leave the body for the world to be transformed. That is why he left his body on 5 December 1950, leaving the Mother to continue his work.

Published earlier in the 'Speaking Tree' section of 'The Times of India' on 1 April 2021 under the title 'Hard is the world-redeemer's heavy task.' The link is: <https://timesofindia.indiatimes.com/blogs/toi-edit-page/hard-is-the-world-redeemers-heavy-task/?source=app&frmapp=yes>



Reflection on “Nothing can be Taught”

Sanjeev Ranganathan

The first principle of true teaching is that nothing can be taught.

Sri Aurobindo. Early Cultural Writings, p.379, “A System of National Education: Some Preliminary Ideas”.

I have chosen to reflect upon my interpretation, at different times as a teacher, of Sri Aurobindo’s statement that “The first principle of true teaching is that nothing can be taught”. When I started teaching, I wanted to be a good teacher. I planned my classes, used many resources and Teaching Learning Material (TLM), had many classes with activities, attempted to open the minds of children, and took a lot of notes. A workshop called “Stewardship for New Emergence” helped me notice my growth as a teacher and capture the fleeting insights – it helped me be more patient and capable of listening to children. At this time, I interpreted the first principle of teaching as referring to the learning I was going through so as to become a better teacher and a better person through my experience. I took the principle to refer to spiritual experiences that are our own. For example, in a typical class I would teach different points of view, or look at something to support diversity or handle misconceptions, and the children would work with TLM and at times the computer.

As I continued working with children, I noticed that my best classes were not the ones I prepared the most. Some classes had a flow and some, in spite of planning (and a few because of much planning) were hard. An almost identical incident or comment from children that derailed one class would have no impact in another. I noticed that this had less to do with the environment around me or what the children experienced at home and more to do with the environment I was carrying with me to the classroom, and who I was being while I was in the class. I also noticed children were learning more when I was instructing less. Practically, this led to my classes getting more activity-



based, with much peer learning, and less lecturing. I often used computers with children, creating projects that help learn the material. I read up on constructivist theory and learned that each child (and adult) builds their own knowledge; I only needed to create an environment to let learning happen. I noticed that my 'I have a PhD and can show other ways of doing this' ego was coming in the way of learning. Then I was able to consciously make the choice to let go of 'teaching', and allow opportunities for learning flourish. My interpretation of Sri Aurobindo's first principle was then that it also applies to practical learning through a constructivist approach.

Some time has passed since then, and I no longer see spiritual growth and practical learning as two distinct applications of the first principle of true teaching. *It appears that every true learning is with the engagement of our entire being, and is spiritual, and helps us follow our core.* Now the environment I am working to create at STEM Land is one where sessions with children are about self-discovery. They are not about procedures or underlying concepts, but about the children's experience. The environment offers choice and looks to the children to take responsibility for their learning. I do instruct, and the children do work on projects, but this learning happens when the need comes up from the children.

[During the course of his PhD in Electronics Sanjeev became exposed to many alternative educational schools in India. He continued interacting and supporting them for over a decade while he worked in the US and India.

He moved to Auroville in June 2013 to work on educational initiatives. In 2014 there was a special focus on the use of technology to look at new ways of learning. In Jan 2015 he founded Aura Auro Design that helps electronics graduates become proficient engineers and also put aside three hours a day to volunteer at schools looking at constructionist way of learning. Aura Auro Design runs STEM (Science Technology Engineering Mathematics) Land at Udavi School to explore integrated learning of these interrelated streams. Sanjeev can be reached at sanjeev.r@auroville.org.in]

Source: Teachers' Reflections. 'Auroville Wiki', 20 November 2015. http://wiki.auroville.org.in/wiki/Teachers%27_reflections



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 Trainee to Management Committee

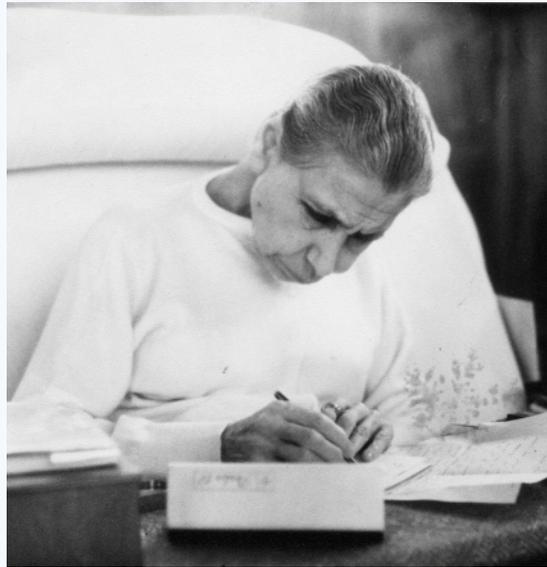
Sudhir Pradhan came to Sri Aurobindo Ashram – Delhi Branch as a Vocational Trainee in 1996. Seeing his interest and potential, he was given an opportunity to immerse in the teaching-learning atmosphere of Mirambika Free Progress School, where he was from 1997-2001. “Sri Aurobindo Ashram – Delhi Branch created the platform for me to be in an actual learning atmosphere, full of opportunities for acquiring practical experience. My stay at the Ashram improved my confidence level and learning skills,” says he. Sudhir is now working as a teacher at Udavi School, Auroville. He also coordinates the activities of the Primary wing of the school, and is active member of the Managing Committee.



Sudhir Pradhan at work



Tapasya and Surrender



The path of tapasya is arduous. Here you rely solely upon yourself, you proceed by your own strength. You ascend and achieve according to the measure of your force. There is always the danger of falling down. And once you fall, you lie broken in the abyss and there is hardly a remedy. The other path, the path of surrender, is safe and sure. It is here, however, that the Western people find their difficulty. They have been taught to fear and avoid all that threatens their personal independence. They have imbibed with their mothers' milk the sense of individuality. And surrender means giving up all that. In other words, you may follow, as Ramakrishna says, either the path of the baby monkey or that of the baby cat. The baby monkey holds to its mother in order to be carried about and it must hold firm, otherwise if it loses its grip, it falls. On the other hand, the baby cat does not hold to its mother, but is held by the mother and has no fear nor responsibility; it has nothing to do but to let the mother hold it and cry ma ma.

The most important surrender is the surrender of your character, your way of being, so that it may change. If you do not surrender your very own nature, never will this nature



change. It is this that is most important. You have certain ways of understanding, certain ways of reacting, certain ways of feeling, almost certain ways of progressing, and above all, a special way of looking at life and expecting from it certain things – well, it is this you must surrender. That is, if you truly want to receive the divine Light and transform yourself, it is your whole way of being you must offer – offer by opening it, making it as receptive as possible so that the divine Consciousness which sees how you ought to be, may act directly and change all these movements into movements more true, more in keeping with your real truth. This is infinitely more important than surrendering what one does.

The Mother ('The Great Adventure', pp. 39-40)

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>



*But vain are human power and human love
To break earth's seal of ignorance and death;
His nature's might seemed now an infant's grasp;
Heaven is too high for outstretched hands to seize.
This Light comes not by struggle or by thought;
In the mind's silence the Transcendent acts
And the hushed heart hears the unuttered Word.
A vast surrender was his only strength.*

Sri Aurobindo ('Savitri', Book 3, Canto 2, lines 201-208)



Renascent India

Everybody can feel, even without any need of a special sense for the hidden forces and tendencies concealed in the apparent march of things, for the signs are already apparent, that India is on the verge, in some directions already in the first movements of a great renaissance, more momentous, more instinct with great changes and results, than anything that has gone before it. Every new awakening of the kind comes by some impact slight or great on the national consciousness which puts it in face of new ideas, new conditions, new needs, the necessity of readaptation to a changing environment. The spirit of the nation has to take account of its powers and possibilities and is stirred by a will to new formation and new creation. The change does not always amount to a renaissance. But the impact in which we live at the present hour is nothing less than that of a new world. *It is not merely the pressure of the whole Western civilisation upon the ancient spirit of the East or of modernism on a great traditional civilisation, but it is a great worldwide change, an approaching new birth of mankind itself of which the change in us is only a part.* Therefore the result that we are face to face with, is a renaissance, the birth of the Spirit into a new body, new forms in society and politics, new forms of literature, art, science, philosophy, action and creation of all kinds. And the question arises what in the great play of modification and interchange around us are we going to take from the world around us, how are we going to shape [it] in the stress of our own spirit and past traditions, and what are we going to bring out of ourselves and impress upon the world in exchange? In what new forms is the spirit of India going to embody itself and what relations will its new creations have with the future of the world?

Sri Aurobindo ('Essays Divine and Human', p. 397)



Sri Aurobindo Called Me!

S.S. Hans

It all started with the book 'The Mother' by Sri Aurobindo, which my uncle Dr. Makhan Lal Dheer presented to me in 1946. My uncle was an ardent devotee of Sri Aurobindo.

Shortly after reading the book, I had an early morning dream in which I saw a fair and bearded man seated, with a golden light around him. The next morning my mother had a dream in which she saw a hooded python encircling me.

We narrated our dream to Dr. Dheer. He said the man I had seen was Sri Aurobindo, and the hooded snake symbolised protection.

I applied for permission to go to Pondicherry. In November 1950, Nolini-da wrote to say that permission had been granted to me. So, the day I turned nineteen, I left for Pondicherry with Rs.150 in my pocket. Believe me, that amount was enough for the passage and a ten-day stay in the Ashram.

During the journey I lost all my belongings, and had several nervous moments when all the passengers were thoroughly searched at midnight at Chinna-bahu-samudram, the entry point to Pondicherry. At the Ashram I was treated very kindly by Nolini-da and Madhav ji.

The dream-vision, which I had in 1946, was still clearly etched in my mind. On November 24, Darshan Day, I "realised" that vision. What I saw On November 24 was identical with what I had seen in my dream. How can I not believe that Sri Aurobindo himself called me to him?

Reproduced from The Call Beyond, Vol. 21, No. 3, p. 42, 1996



Why We Want What Is Not

Man is certainly, in an organised way, the first progressive animal who can augment his capacities, his possibilities, increase his faculties and acquire things that he did not have spontaneously. There is not one animal which can do that.

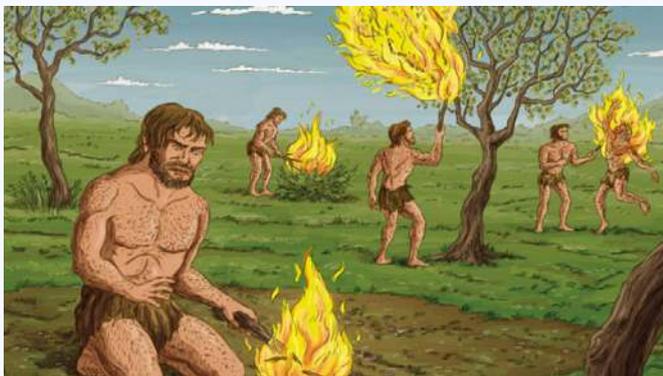
The Mother

Sweet Children of the Sweet Mother,



Who has not observed the remarkable similarity between animals and man? And yet, everybody has concluded that man is a unique animal, if at all he is an animal. What is it that sets man apart from animals?

Only man can speak in so versatile a manner as to create languages. Only man has created and mastered fire. Only man has understood nature enough to harness its energies for comfort and convenience. Only man can educate his body and mind to transcend the so-called human limitations. Animals can also be trained to do a few things that are not natural to them, but that is possible only when human beings train them. In one word, the uniqueness of man is his intelligence, which is expressed in many ways that distinguish him from animals.



One of the first discoveries of man was that he could make fire and make some use of it. (Source: pinterest.com and Google images)

Are there things that animals can do but man cannot? Plenty. Cows can live on grass, horses can run at a speed of 50 kilometres per hour, a monkey can jump from tree to tree, and a camel can survive without water for two weeks. A human being can do none of these things.



In other words, in the course of evolution, everything does not necessarily keep getting better. Man has gained in intelligence, and lost many faculties that had developed to a remarkable degree in one animal or the other. That is why, the Mother has remarked that when man evolves into a superman, he may lose some of his intelligence. She has further pointed out that it will be good, because that will take away man's capacity to deceive himself and others!

If man can do a few things that animals cannot, and animals can do a few things that man cannot, what is it that makes man truly unique, *and superior*? Only man stands upright, which gives him a view from a higher plane. Just try to walk on your fours, and you would realise that you can see easily only the ground just underneath; with some effort, a few feet ahead of you; but hardly anything high up. Perhaps this is symbolic of the fact that only man looks up to something higher and wider, something beyond what is in-built, obvious and ordinary.



Man can teach animals to do things that they do not normally do, e.g. yoga postures.

(Source: dailymail.co.uk and Google images)

Only man aspires to become better than he is. Only man wants to know more. He wants to get at the secrets of life and its creation. He searches for a purpose and meaning in his life. He aspires to become better than he is. He wants to progress, and questions what truly is progress, what is the type of progress most worthy of pursuing. The search for the total Truth and unadulterated Bliss is something that has never disappeared from the human race for long. In

recent history, after temporary denial under the influence of rationalistic scepticism, as well as after suppression by atheistic communism, the ancient aspiration to discover the deepest truths of existence has returned to those very parts of the world that had apparently banished it.



Higher animals have evolved from lower animals slowly, guided by an unseen Power. But man does not have to depend entirely on the natural process to evolve into a better version of man. He can accelerate the process partly through his own efforts, because man has the urge to evolve, and the capacity to do so. *It is the urge to evolve and the capacity to do so, which distinguishes man from all other animals.* However, there are exceptions. Just as man wants to grow into something better than man, there are exceptional individual animals who want to grow into something like a human. The Mother says that these are animals who have spent considerable time with human beings, and have been influenced by them. The Mother had observed some such animals, particularly cats. It is perhaps more than a coincidence that a cat may come and settle in the Ashram, and come regularly for 'meditation' when the human disciples are meditating. These animals may be more receptive to the evolutionary force than other apparently similar animals. Thus, man can inspire some receptive individual animals to aspire to evolve into their better versions.



Evolution was from animals to man, but evolution has not stopped with man.

(Source: unsplash.com and Google images. Photo: Johannes Plenio)

Why has Nature planted in man the urge and the capacity to evolve into something radically different and better? Because, that is what will make man manifest his hidden divinity better. The culmination of the process would be human beings who organise their lives around their inherent divinity. That would mean the present ego-driven humanity

transforming into a love-driven humanity of the future. Love is the seed planted in man to drive him towards this transformation. It is love that motivates a person to break the barrier of separation from others and act in a spirit of



oneness. *Oneness is a deeper reality than separation.* Separation evolved so that individuals would attend to their personal needs in order to survive. In humanity, evolution has reached a level where individuals can be separate without feeling separate, and still survive. It is to recover the oneness of the One Source from which all came that human beings have been programmed to use love as a tool. The One from whom all came is a Master Craftsman. He has prepared the blueprint for recovering Its oneness without abolishing the plurality of Its creation. Man is the creature whose privilege it is to usher in that reconciliation of oneness in spite of the plurality. As The Mother has said, “What had been projected into space had to be brought back to itself without, however, annihilating the universe which had thus been created. That is why love burst forth, the irresistible power of union.”

This brings to a close the monthly dialogue that started in July 2020. However, please continue to keep your ears open to the whispers of intelligence hidden in all the plants and animals in your surroundings.

In the year that is coming, which is the 150th Birth Anniversary Year of Sri Aurobindo, we shall start for you a new series based on anecdotes from the life of Sri Aurobindo.

We love to listen from you. To communicate with us is very easy: just 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. 76-85.)



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.

Am I Fit to Quit?

A doctor wants to know:

I am toying with the idea of changing the direction of my life. I started my professional work with great enthusiasm. But I find that medicine has become an industry. The hospital where you work is focused on quantity: how many patients you saw, how many surgeries you did, how much revenue you generated, and so on. I am disillusioned with the work I am doing, and want to live a spiritual life. But I am not sure whether I am fit for it, whether I am capable of it. Please can you guide me.

Answer

Dear Doctor,

To start with, let me concede that circumstances beyond one's control can make it difficult to live a spiritual life. It is a paradox that this difficulty is being experienced by someone belonging to a noble profession. The medical profession provides exactly the type of complementary situation that is required for fulfilling the spiritual purpose of life: the doctor can give what the patient needs. However, there is a caveat. The giving should be an expression of the love that the doctor has for the patient. That is what you are finding it difficult to do.

If you had been a physician, I could have suggested, quit the hospital; be on your own. But being a surgeon, your dependence on hospitals is not easy to avoid. The other



strategies are to find a better hospital; or to practice surgery on your own terms, and be prepared for any consequences. If one has some principles, one also has to be prepared to pay a price for them.

*I would not support your intention to quit the profession and live a spiritual life for two reasons. FIRST, you are a highly skilled professional. That is a good clue about the type of life that has been designed by the Divine to serve as a vehicle for your spiritual growth. Your attitude reflects the unfortunate dichotomy between worldly life and spiritual life that has dominated the Indian psyche for more than a thousand years. Worldly life provides the field for the practice of spirituality; worldly life provides the tests and trials that tell you to what extent you can put into practice the spiritual knowledge that you have. Your disillusionment with your profession is one of those tests. Spirituality is meaningless unless applied to life; life is meaningless unless sanctified by spirituality. SECONDLY, even if your inner calling is not medical practice, you do not seem to have discovered what that calling is. The Mother has said that till you discover your inner calling, treat what you are doing as a temporary occupation. Further, you will discover your inner calling *only if* you perform the work demanded by the temporary occupation with sincerity, commitment and dedication.*

So, if at all you have any such ideas, please throw away the plans of walking out of the profession and spending the day on meditation, reading the scriptures and ritualistic worship. These may help but are neither necessary nor sufficient for a truly spiritual life.

Regarding your fitness for spiritual life, the answer is easy. We are all fit for it. The dictum is to start from where one is, and start walking the talk. Through personal effort, we walk; through Grace, the Divine walks to us. Our walk is



the work we put in, both outer and inner. Outer work is the worldly life we live. Inner work is the inner churning that we experience during sincere introspection about the way we are living our outer life. Both are important; the trick is to strike the right balance between outer and inner work, and the balance is not the same for everyone. But for all practical purposes, outer work never ends; what ends is the feeling that 'I am doing the work'. This is, what one may call, work enlightened by knowledge and lubricated by devotion.



*The Absolute, the Perfect, the Immune,
 One who is in us as our secret self,
 Our mask of imperfection has assumed,
 He has made this tenement of flesh his own,
 His image in the human measure cast
 That to his divine measure we might rise;
 Then in a figure of divinity
 The Maker shall recast us and impose
 A plan of godhead on the mortal's mould
 Lifting our finite minds to his infinite,
 Touching the moment with eternity.
 This transfiguration is earth's due to heaven:
 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', Book 1, Canto 4, lines 765-781)



Feedback and Encouraging Words

Feedback on a newspaper article

Dear Sir,

Today while reading the newspaper, I came across this interesting article in the Speaking Tree section of The Times of India, and it was only I after I was through it , I realised it was yours. Was so happy to see it!!

Thanks for reaching to us and enlightening us in so many ways.

Best regards

Renu (Bhatia) (Dr.)

(in an email dated 24 November 2021)

Dear Dr Bijlani,

I read your article 'Three Things That Help You Win the Game of Life'. It makes a very interesting reading. I am still playing the game of life.

Shama (Kapoor)

(in an email dated 25 November 2021)

Dear Ramesh,

A few days ago, I read your article in the 'Speaking Tree' in The Times of India. You have appropriately identified the place of Ego, Sex, and Love in our lives.

I recall that during my teaching when I used to discuss Maslow's Hierarchy of Needs many students used to express a modification in basic needs ... that Sex should be added!

As always, it is a pleasure to read your writings -- full of lucidity and logic.

Shashi (Sharma)

(in an email dated 5 December 2021)

[The article is available online. The link is: <https://www.speakingtree.in/article/three-things-that-help-you-win-the-game-of-life>]



Feedback on Darshan Day functions

Dear Ashram Family,

Last evening when I was present for Darshan day (24 November), it was such a beautiful moment to be in, absolutely Divine. I was filled with so much Gratitude to be present there. Wish such Divinity and Simplicity could reach more and more people.

On Thanksgiving today, would like to thank you all for enriching me with the Ashram experience, and some awesome moments of growth that I have been through with your support.

More love and oneness to all.

Puneeta (Puri)

(in an email dated 25 November 2021)

Feedback on YES (Yoga, Education and Spirituality)

How wonderful!!

Loved the narrative video of Kavya's story your narration makes it better than the original! Also, it is in a form which I can use for my Circle Time with adults too ... it lends itself beautifully to it ... Not only this story but the other videos too. Just ended up seeing all the videos in the link ... Super... super ... getting a very good feel rather vibration about the magnitude (and plenitude) of the impact of this channel. So happy and grateful to be a part of it!

Mithu (Pal)

Academic Supervisor

Cambridge School, New Delhi

(in an email dated 6 Dec 2021)

It is addressing a niche. And I am sure it will get better with time.

Tuhin Chowdhury

(in an email dated 7 Dec 2021)

*[The feedback is for a YouTube channel, YESpirituality, the link to which is:
<https://www.youtube.com/channel/UCy0kOAmEWXqLKLuKtyxfRgQ/videos>]*



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:

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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>

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

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



Feedback

*Please send your feedback to
callbeyond@aurobindoonline.in*

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Sri Aurobindo Ashram – Delhi Branch*

Sri Aurobindo Marg

New Delhi 110 016

contact@aurobindoonline.in

91-11-2656-7863