

The Call Beyond





Highlights

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Cover picture: Hira Das



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SRI AUROBINDO ASHRAM - DELHI BRANCH

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Resurrecting the Christ Within

April is the month of Good Friday and Easter. In crucifixion of Jesus on Friday and His resurrection on the third day can be seen symbolism of great significance. We have a soul, the Divine within, but we neither see it, nor let it run our lives. More often than not, we ignore its authentic interventions in our lives due to ignorance, various temptations and distractions, and undue obsession with mundane preoccupations and misconceived notions. **Ignoring the soul is nothing short of crucifying the Divine within, and bringing spirituality into daily life tends to resurrect It.** On occasions like Easter, when even those who do not normally go to the Church decide to join the congregation, an effort is made to “reach out” to the Divine – reaching out inevitably leading to searching within. On such days, “striving to forget all outer contingencies,” the gathering turns to “their noblest thoughts, their best feelings.” Once, when a group of passengers on the ship in which the Mother was travelling to Pondicherry reached out to the Divine in a flash of sincerity, the Mother was in perfect communion with the Divine, and in that state, She willed for all the passengers that “Thy divine light” may illumine their intelligence, and sublime love penetrate their hearts and “fill them with that pure and lofty benevolence which is one of the best expressions of Thy law.” If Easter eggs be considered symbolic of the Divine within, hatching of the eggs would be Its resurrection. The Divine with the warmth of Its Love and Light is watchful and constantly with us, and arranging for each egg the right incubation till it is ready to emerge and spread its wings. May more and more eggs hatch, or in the Mother’s words, “May the supreme serenity of Thy sublime presence awaken in them.”

The quotes are from The Mother’s prayer dated 22 March 1914 in the collection ‘Prayers and Meditations’.



A Significant Segment of History Revisited

Raju Mansukhani

“Forerunners of a divine multitude, / Out of the paths of the morning star they came / Into the little room of mortal life. / I saw them cross the twilight of an age / The sun-eyed children of a marvellous dawn...” These verses from Sri Aurobindo’s epic poem, ‘Savitri’ (Book III, Canto 4) present a metaphysical poetic context to the golden age that gave us scholars, saints and sages such as Raja Ram Mohan Roy, Rishi Rajnarayan Basu, Swami Dayanand Saraswati, Bankimchandra Chatterjee, Keshub Chandra Sen, Rabindranath Tagore, Mahatma Gandhi, and Swami Vivekananda: all of whom contributed to the intellectual and spiritual foundations of the freedom struggle and building of modern India. With the commencement of the 200th Birth Anniversary celebrations of Swami Dayanand Saraswati, the non-conformist monk born in Kathiawad in 1824, it is time to realize how these giants stood on each other’s shoulders and contributed to the genesis and development of a brand of nationalism that was unique to the spiritual genius of India.

Let us start the story with Raja Ram Mohan Roy, whose 250th Birth Anniversary began in 2022. About Raja Ram Mohan Roy, Rabindranath Tagore said that that Roy was “the man who is to represent in his life the complete significance of the spirit and the mission of the land to which he belonged.” The key to the pioneering work of Rammohun Roy lay in his restoration of the spiritual teachings of Vedanta. From the age of 11, when he was in Benaras studying Sanskrit and the sacred texts, Roy began absorbing the principles of Vedanta. It was not merely a philosophical or scholarly quest; it was a life-transforming and life-affirming journey, which culminated in the formation of Brahma Sabha in 1828, which evolved into Brahma Samaj by 1830.



*Raja Ram Mohan Roy
(1772-1833)*

(Source: Wikipedia/Google)

Raja Ram Mohan Roy was acutely aware of global events and their revolutionary impact. In the aftermath of the American and French revolutions, the clarion calls for equality and liberty made him a global thinker-activist ready to denounce social injustices perpetuated by Hindu orthodoxy. His ideals, ideas and ideology reveal a unique synchronicity for he remained up-to-date with British and French texts on philosophy and politics, yet never lost sight of Vedantic principles of the oneness of God and His creation.

Raja Rammohun Roy was passionate about education. Arguing that English was the language that would open the doors to modern thought and science, he worked hard to bring Western education to India. His justification might be debatable, but not his intentions, nor his love for the country. Further, he undertook the monumental task of translating Sanskrit texts into English and Bangla, for the use of the common man.



*Rishi Rajnarayan Basu
(1826-1899)*

(Source: Veethi/Google)

Often hailed as a Rishi, it was Rajnarayan Basu (Bose) who now carried the flame lit by Ram Mohan Roy. His father, Nandakishore Basu, had been a disciple and secretary of Ram Mohan Roy. "Religion is not an occasional handling of the feelings, it is life itself," said Rajnarayan Basu, and went on, "Live constantly in an ambience of love, since religion is nothing but love." One of Rajnarayan Basu's children was Swarnalata Devi, the mother of Sri Aurobindo. On Rajnarayan Basu's passing on in 1899, Sri Aurobindo wrote a sonnet:



*Not in annihilation lost, nor given
 To darkness art thou fled from us and light,
 O strong and sentient spirit; no more heaven
 Of ancient joys, no silence eremite
 Received thee; but the omnipresent Thought
 Of which thou wast a part and earthly hour,
 Took back its gift. Into that splendour caught
 Thou hast not lost thy special brightness. Power
 Remains with thee and old genial force
 Unseen for blinding light, not darkly lurks;
 As when a sacred river in its course
 Dives into ocean, there its strength abides
 Not less because with vastness wed and works
 Unnoticed in the grandeur of the tides.*

Swami Dayanand Saraswati, like Ram Mohan Roy, was disillusioned by the social practices erroneously linked to religion. He sought the true spiritual life based on Hindu scriptures, and set about reviving the teachings of the Vedas. His mission was to solve contemporary problems, be they religious, social, political, or cultural through Vedic principles. Swami Dayanand worked for the regeneration of the Indian nation, a process that Brahma Samaj had initiated in Bengal.

In 'Rig-vedadi-bhashya-bhumika' or 'Introduction to the commentaries of the Rigveda', Swami Dayanand interpreted Vedic verses in the light of burning issue of the day, namely colonial exploitation. He underscored the fundamental unity of the Indian people despite the bewildering plurality of languages, religious sects, social mores, and customs. Through its quest for political independence, however fierce that struggle maybe, he wanted India to reveal a new spiritual light for all humanity.

Once again, education came to the fore. There was an exhaustive programme that Swami Dayanand Saraswati drew up. The



Swami Dayanand
Saraswati (1824-1883)
(Source: Daily Excelsior/
Google)

programme, based on the Vedic model of gurukula, encompassing over 22 years of study, was considered obligatory for all children. Swami Dayanand was convinced that as a result of physical activities in the Gurukuls, the intellect becomes refined and subtle. The personal integrity, character and health of the teachers was equally, if not more, important. They should have the “truthfulness in words, in acts and thoughts, decorum, the self-control, sweetness of conduct,” he said.

On 10 April 1875 was established the ‘Society of the Men with Higher Principles’ (the Arya Samaj) by Swami Dayanand in Bombay. In its first Charter, Swami Dayanand declared “the well-being of the whole humanity will be the objective of the Samaj.” The objective of Arya Samaj was, thus not restricted to India: it was to improve the conditions under which all humanity lives from the physical, social and spiritual angles. In his classic, ‘Satyarth Prakash’ (The Light of the Truth), Swami Dayanand wrote: “I believe in a religion based on all-embracing universal principles, that have always been accepted as truths by mankind and will continue to be obeyed down the ages to come. I call this the Eternal Primitive Religion: because it is above the hostility of all human beliefs...”

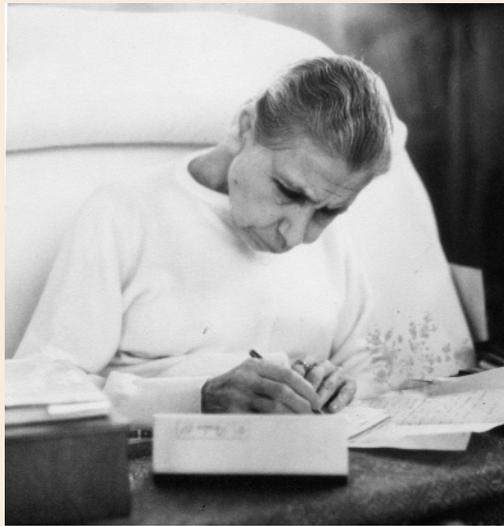
Years later, Sri Aurobindo wrote about Swami Dayananda Saraswati that “he was the personification of pure energy, the highest clarity, the discerning perspicacity, a master and a dominant figure in one word, herald of the Vedic Word.”

Raju Mansukhani is a researcher-writer on history and heritage issues, and former deputy curator of ‘Pradhan Mantri Sanghralaya’

This article is the edited and abridged version of an article titled ‘The Vedic Way’ published in ‘The Statesman’ on 17 March 2023.



Open Yourself, Be Modest



What you should do is to throw the doors of your being wide open to the Divine. The moment you conceal something, you step straight into Falsehood. The least suppression on your part pulls you immediately down into unconsciousness. If you want to be fully conscious, be always in front of the Truth – completely open yourself, and try your utmost to let it see deep inside you, into every corner of your being. That alone will bring into you light and consciousness and all that is most true. **Be absolutely modest – that is to say, know the distance between what you are and what is to be, not allowing the crude physical mentality to think that it knows when it does not, that it can judge when it cannot.** Modesty implies the giving up of yourself to the Divine whole-heartedly, asking for help and, by submission, winning the freedom and absence of responsibility which imparts to the mind utter quietness. Not otherwise can you hope to attain the union with the Divine Consciousness and the Divine Will.

The Mother ('The Great Adventure', p. 59)

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 playlist is: <https://www.youtube.com/playlist?list=PLbJ59iL6vu-UXeufBeKQIUTwGf3GhZ9LJ>



The Inner Guide*



As the supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every man, so its supreme Guide and Teacher is the inner Guide, the World-Teacher, *jagad-guru*, secret within us. It is he who destroys our darkness by the

resplendent light of his knowledge; that light becomes within us the increasing glory of his own self-revelation. He discloses progressively in us his own nature of freedom, bliss, love, power, immortal being. He sets above us his divine example as our ideal and transforms the lower existence into a reflection of that which it contemplates. By the inpouring of his own influence and presence into us he enables the individual being to attain to identity with the universal and transcendent.

What is his method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end lift all into the Light and transform all. **For in his Yoga there is nothing too small to be used and nothing too great to be attempted.** As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.

The full recognition of this inner Guide, Master of the Yoga, lord, light, enjoyer and goal of all sacrifice and effort, is of



the utmost importance in the path of integral perfection. It is immaterial whether he is first seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one's highest Self and the highest Self of all, as a Divine Person within us and in the world, in one of his — or her — numerous forms and names or as the ideal which the mind conceives. **In the end we perceive that he is all and more than all these things together.** The mind's door of entry to the conception of him must necessarily vary according to the past evolution and the present nature.

This inner Guide is often veiled at first by the very intensity of our personal effort and by the ego's preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its turning-point. For now we begin to understand the sense of our struggles and efforts, successes and failures. **At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings.** We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love. We recognise it too in a more personal relation that from the first touched or at the last seizes us; we feel the eternal presence of a supreme Master, Friend, Lover, Teacher. **We recognise it in the essence of our being as that**



develops into likeness and oneness with a greater and wider existence; for we perceive that this miraculous development is not the result of our own efforts: an eternal Perfection is moulding us into its own image. One who is the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being (*caitya guru* or *antaryamin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the supreme Soul and the supreme Shakti, the One who is differently named and imaged by the religions, is the Master of our Yoga.

Sri Aurobindo (The Synthesis of Yoga, SABCL edition, pp. 55-56)



The unconscious or half-conscious wresting of fact and word and idea to suit a preconceived notion or the doctrine or principle of one's preference is recognised by Indian logicians as one of the most fruitful sources of fallacy; and it is perhaps the one which it is most difficult for even the most conscientious thinker to avoid.

Sri Aurobindo (In: Essays on the Gita, SABCL edition, p. 26)

The ego's permeability is available to us in our daily lives if we can only learn to permit it; the connection that it reveals is the source of a happiness that we yearn for but feel is out of reach.

Mark Epstein

Connection may be our natural state, as Buddhism teaches, but it is not static. Part of trusting in it is to let our experience of it come and go. ... This is a common frustration at the beginning of spiritual work. Once we discover that it is possible to relax the ego's grip, we try to package this ability so that it will be there to prop us up.

Mark Epstein



A Trail of Thoughts

Ever got that feeling that it's been ages and ages...No that sentence is not complete. And I guess it needn't be. As if it had been ages since you did anything enjoyable, ages since you did anything boring. Ages since you had anything nice to eat. Ages since you heard a good song. In short, ages since you had done anything or nothing. As if time had been standing still. On the other hand, sometimes time slips right through your fingers and disappears right down the drain. You just can't seem to keep track of it. Is this Tuesday or Wednesday? Or maybe it's Friday? I'm sure tomorrow is Sunday. Hey, wasn't 'The X-Files' on yesterday? Oh dear me! You mean the assignment's due today?! What many people would do to control time! God created this crazy world; it's a wonder how he did. To stuff so many feelings and emotions into one single human being must have taken an enormous amount of time. He gave us a whole lot of senses, but was a bit stingy with the sense to appreciate. We wish to have all the powers in the world. What very often we fail to realize is that if we had everything our own way, life would be too monotonous for words. One day I was discussing water melons with a friend (how profound!). We talked about the simple pleasure of having a cold, sweet, crisp, red water melon after a hot, hot, day. I added, much to the wonder of the friend, that I wouldn't want every melon to be cold and sweet. Why, you might ask. The answer is simple. If every water melon would turn out sweet, crisp etc. wouldn't we forget the pure joy of accidentally stumbling upon such a one after a series of disappointments?

Humans have advanced. We have reached the moon, learnt to go against the laws of nature. But that is big. We mustn't forget to appreciate the simple things in life. When God created this world, he balanced everything out. For every suffering there is a joy yet to come and so on. We can't control time because it



wasn't meant to be controlled. And that is why, in nature, not every melon is sweet.

Garima Saxena

Class XI-C, The Mother's International School

Reproduced from 'The Call Beyond', Vol. 23, No. 1, 1998, pp. 46-47.



The enlightened man does not mourn either for the living or the dead, for he knows that suffering and death are merely incidents in the history of the soul.

Sri Aurobindo (In: Essays on the Gita, SABCL edition, p. 56)

Finite bodies have an end, but that which possesses and uses the body is infinite, illimitable, eternal, indestructible. It casts away old and takes up new bodies as a man changes worn-out raiment for new ; and what is there in this to grieve at and recoil and shrink ?

Sri Aurobindo (In: Essays on the Gita, SABCL edition, p. 57)

When we take loved objects into our egos with the hope or expectation of having them forever, we are deluding ourselves and postponing an inevitable grief. The solution is not to deny attachment but to become less controlling in how we love.

Mark Epstein

The interesting thing about meditation is how disposable it is. It has no need to outlive its own usefulness and is ultimately expendable.

Mark Epstein

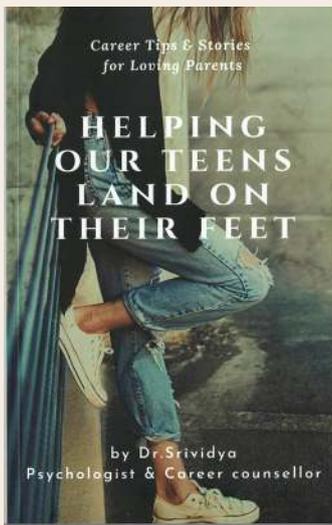
Our need to expand awareness beyond our isolated egos is as necessary in relationships as it is in meditation.

Mark Epstein



Changing Times, Unchanging Minds

Helping Our Teens Land on Their Feet. Career Tips and Stories for Loving Parents. By Dr. Srividya. Self-published, 2022, 133 pp. Available on Amazon. E-book, Rs. 160; Paperback, Rs. 385.



Helping Our Teens Land on Their Feet is a dispassionate offering by a passionate author driven by her love for teenagers who feel lost in spite of being surrounded by loving parents, who in turn find themselves helpless in their struggle to ensure the happiness of their children. Inspired by her stint as a college teacher where she discovered that the students were giving three to four of the best years of their lives to courses that they detested and therefore, “found ways to escape their misery by bunking classes,” she decided to go to the root of the problem. The root of the problem was the combination of confused teens and out-of-date parents. The ‘solution’ which she came up with was to quit teaching and turn to counselling, which she was well qualified to do as a psychologist. That is how her counselling service, which she named ‘LifeVidya’, was born in 2019. Soon after that came two years of the covid pandemic, during which the problem she sought to tackle grew enormously. Thus, she turned out to be the right person at the right time.

Helping Our Teens Land on Their Feet is based on Srividya’s experience with counselling teenagers and their parents, and she has many happy outcomes to report. What she found was that the parents loved their children, and wanted them to be happy, which is no surprise. This made them guide their children, and sometimes impose their advice on their children. **The advice typically is based on their perception of the career that would ‘guarantee’ money, status and stability.** What the



child was made for, what the child enjoyed doing, was a minor consideration, if at all. The teenager responded with rebellion, sulking or suffering, and was further confused by the signals she picked up from the extended family, the peer group, and the society in general. In short, the teenager was flooded with guidance based on extraneous considerations, and in the process was completely forgotten her own individuality.

Srividya's approach is logical and pragmatic. What she demonstrates to the parents is that while their intentions are good, their perception of career options available today is extremely limited. What she does with the teenager is to provide an empathetic ear, and an objective assessment. The assessment is based on a test, which seeks to discover the unique talents and personality traits of the teenager. Then she goes over the results of the test with the teenager and her parents, and tries to suggest careers in which the strengths of the child can be best used. Thus, the sequence of the steps involved in choosing the career is reversed, and that makes all the difference. Instead of starting with 'desirable' career options and then forcing the child to pick up one out of them, she starts with the child, studies the child, and then fits the child into the career that will combine making a living while doing something that the child can do really well, something that the child is passionate about. This approach is more feasible today because of the internet than in the past, and its possibilities were realised as never before during the covid pandemic. What young people, and many not so young people who lose a job or quit a job, have started doing is to go within, become more aware of themselves as a person rather than as a personality, and then see what this person can do to provide some goods, services or solutions that the world needs. Having decided what they can give to the world, they market themselves. **The key word is 'align': align who you are with what the world needs.** With very little investment, and hardly any infrastructure, they can now make



a living by doing what they enjoy doing, while also enjoying a great deal of freedom in terms of how much work they would do, at what pace, and at what time. These are possibilities that the parents are often unaware of, and the grandparents cannot even dream of. That is why, the generation gap is more than in the past, and career choice is one of the areas in which it shows up most acutely with a great deal of suffering among youngsters and their parents.

Helping Our Teens Land on Their Feet can go a long way in carrying a few much-needed messages from a fast-changing world to teenagers and their parents. For example, “Digital marketing, social media and branding are high demand jobs that require a good mix of marketing analytics and technology skills” is a sentence that would be Greek to the older generation, but is the reality of today.

The style of the book is engaging, not preachy, and sprinkled with subtle humour. The author leaves the reader free to reflect and ruminate as she meanders through her experiences with real people, who strike us as the parent or teenager next-door. What comes through are the sincerity, passion and compassion of the author, who is clearly committed to reducing suffering among teenagers and their parents at a crucial juncture in their lives.

For a 23-minute video based on the book, you may go to: https://www.youtube.com/watch?v=SngOb_Y0Ubc



A simple shift can create a lot of joy and peace.

Srividya



Feedback and Encouraging Words

An Expression of Gratitude

Dear Tara Didi,

I heartily convey my gratitude to the Ashram, which has become a platform for my learning and has helped me grow towards a better life. I also give thanks to the Mirambika family who helped me make the most of my learning experience and grow.

I have got a job in Delhi Public School, Ara. So, I will have to leave the Ashram on 6 April 2023.

Regards

Narendra (Pasayat)

(in an e-mail dated 25 March 2023)

[Editor's note: Narendra Pasayat spent about 13 years in the Ashram, starting as a Vocational Trainee, and leaving with a postgraduate degree and a bagful of experiences, including that as a teacher.]



There is nothing which gives you a joy equal to that of gratitude.

The Mother



GRATITUDE. Ipomoea carnea, the pink morning glory.



Feedback on Eye Camps

Dear Didi,

Here is the feedback on a recent Dhanwantari Eye Exercise Camp based on my experience and that of my son, Madhav.

Madhav (Age 18 years) says:

The Dhanwantari Eye Exercise Camp was an extremely enjoyable and rewarding experience. The faculty - Dr Pardeep Kaur, Dr Mukta Katoch Arora and Senior Dr Katoch - greatly inspired me to not only improve my vision but also ensure my holistic wellbeing. The exercises and practices shared at the camp began showing me positive results very soon, and have encouraged me to focus on improving my eyes.

Here is my feedback:

I am mildly myopic, and I used to find my eyes strained and tired all the time. On the very first day of the Dhanwantari Eye Exercise Camp, I felt a huge change in my vision in terms of clarity and relaxation. The eye washing technique really helped, and further encouraged me to practice all that we were taught because of the instant results. I recommend this camp to all, as there will be some take back for sure.

Divya (Bhalla)

(in an email dated 5 April 2023)



Renunciation is indispensable, but the true renunciation is the inner rejection of desire and egoism ; without that the outer physical abandoning of works is a thing unreal and ineffective, with it it ceases even to be necessary, although it is not forbidden.

Sri Aurobindo (In: Essays on the Gita, SABCL edition, p. 80)



Forthcoming Events

21-23 April 2023

SADHANA TO EVOLVE

A Spiritual Retreat with Arul Dev

Arul Dev, an alumnus of BITS, Pilani, is a Coach, Entrepreneur, and practicing spiritual seeker. He is the Founder CEO of 'People First'.

Venue: Sri Aurobindo Ashram – Delhi Branch

For details, please contact Richa Garg (email: rg.richa1905@gmail.com, WhatsApp: 9310776981)

Monday, 24 April 2023

DARSHAN DAY

(The Mother's second and final arrival in Pondicherry)

7 am Invocation: Srila Basu Venue: Meditation Hall

Exhibitions: Art for Ashram, The Divine Signature, and Sri Smriti. Open much of the day between 10 am and 4 pm

6.30 pm March Past and Lights of Aspiration, Shrine Area

7 pm Musical offering by Mithu Pal and Ashram choir, & 'Significance of April 24' – Reading by Tara Didi

Venue: Meditation Hall

Saturday, 29 April 2023

BHAJAN SANDHYA, 7 pm

Artistes:

Mithu Pal, Singer, composer and lyricist

P.C. Arun, Carnatic singer and a professional pianist

Rajkumar, Hindustani classical vocalist and Tabla player

Venue: Meditation Hall, Sri Aurobindo Ashram – Delhi Branch



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*
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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



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.sriaurobindoashram.net

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

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

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

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



Feedback

Please send your feedback to
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