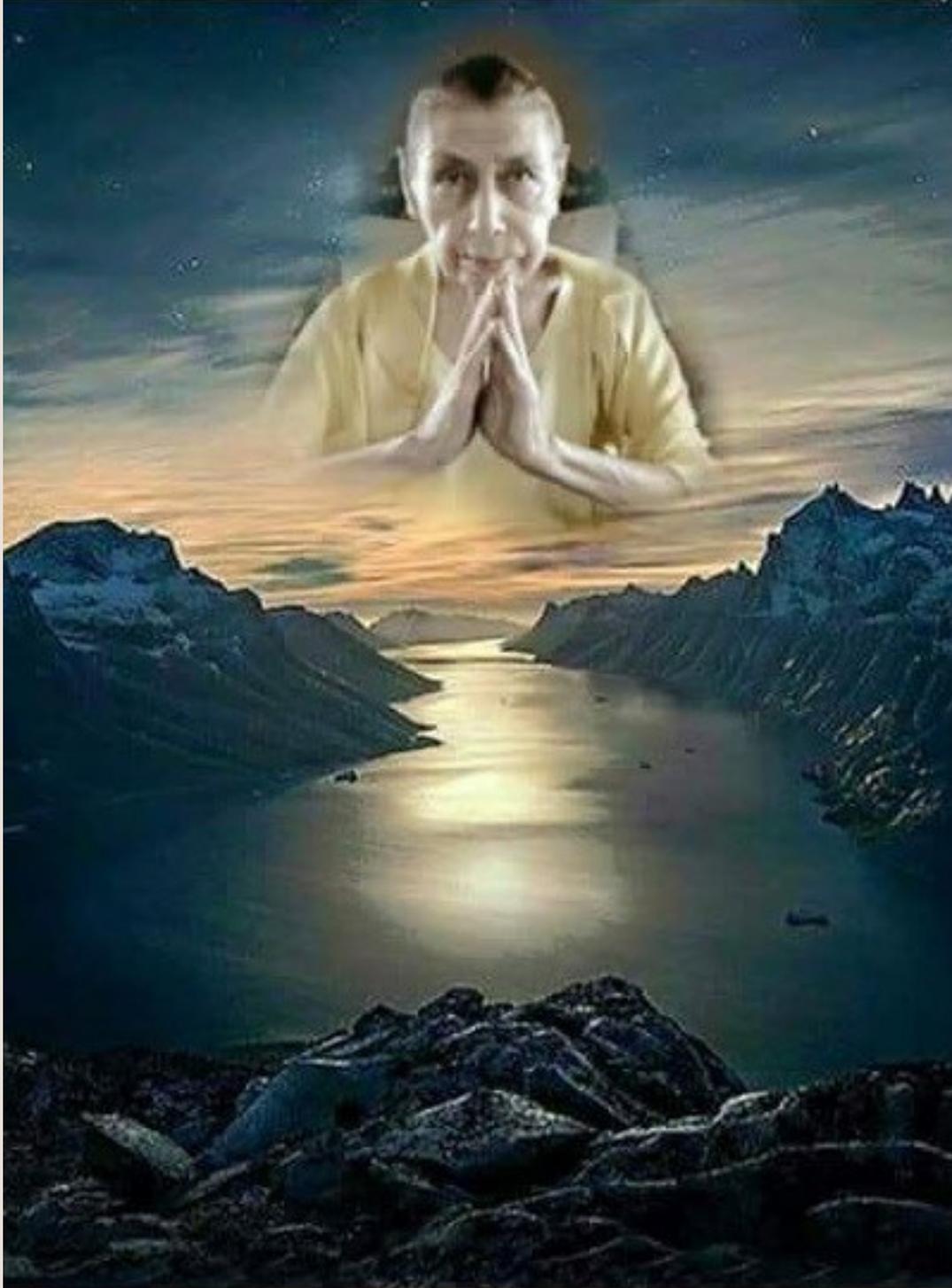


THE CALL BEYOND

VOLUME 44 NO.2

15 FEBRUARY 2019



*Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress
Men answer to the touch of greater things:
Or, raised by some strong hand to breathe heaven-air...*

*-Sri Aurobindo
(Savitri, Book 11, Canto 1, p. 689)*



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Spirituality is a Liberating Experience

Manan Bindal

One often finds himself shackled by the circumstances of life. A lot of the responsibility of being in that situation is a direct or indirect consequence of our own mindset or actions. We have an erroneous conception of the world, of how things should or should not be. Sometimes, we might not be at fault, but we are still responsible for the adversity in life.

We have an endless stream of desires. Our focus is always on wanting and getting rather than being fulfilled by giving. We have an ignorant, superficial, fragile sense of I, ruled by the ego. We lack an understanding of what would make life purposeful. We manage to suppress our inner voice, whenever it tries to guide us, because of bloated egos and selfish desires. We keep doing more of the same and still wish for a miracle.

It does not work. That is when, if we are fortunate, we can find an answer in spirituality. It can liberate us from the shackles, largely of our own making. Spirituality is an inner journey that has been lit up for us by Sri Aurobindo and the Mother who are reaching out to us and inspiring us to walk the path they have walked before and graciously illumined for us.

Manan Bindal has just completed a course on Teaching Yoga conducted by Sri Aurobindo Ashram – Delhi Branch. This article is an answer that he wrote in response to a question asked in a test conducted during the course.

Education Begins Before Birth

Giti Tyagi

*Attempt of a Divinity within,
A consciousness in the inconscient Night,
To realise its own supernal Light,
Confronts the ruthless forces of the Unseen.*

Sri Aurobindo (in 'Man, The Thinking Animal', a Sonnet)

Education is a never-ending process of inner growth and development. It is believed to begin at birth and continue throughout life. But The Mother states that education begins even before birth. *"True maternity"*, according to The Mother, *"begins with the conscious creation of a being, with the willed shaping of a soul coming to develop and utilise a new body."* A woman who bears the child ought to educate herself so as to improve her own spiritual self. Thus, with strong will power and determination, she prepares herself to create a child with utmost potentialities. To be able to do so, she should be surrounded with pure thoughts, noble feelings and harmonious surroundings.

Generally speaking, heredity and atavism are held responsible for the characteristics a child is born with. But, finally a child is the product of nature and nurture, i.e. heredity and environment. *"Heredity and Atavism"*, according to The Mother, *"are nothing else than subconscious preferences for our own trend of character when we can, by concentration and will, call into being a type constructed according to the highest ideal."* Thus, motherhood rises to the level of being sacred.

With the birth of the child begins the continuous process of providing a congenial environment which consciously or unconsciously moulds the behaviour and personality of the child. Environment consists of various aspects: physical, intellectual, social and emotional. Sri Aurobindo recommends a free and creative environment conducive for a child to grow mentally, morally, aesthetically and spiritually. A free and creative environment is a prerogative of the child. *“Education to be true must not be a machine made fabric but a true building or living evocation of the power of mind and spirit of human being,”* says Sri Aurobindo.

All those who have the responsibility of educating the children should undergo the training required for them progressively to embody, in their lives and personalities, the experiences gained in their pursuit of values and of integrated development. Education is best imparted to the child first by the parents who have educated themselves and aspire to grow spiritually. The values such as sincerity, patience, honesty and truthfulness are better taught by example than by persuasive speech. A child naturally respects the parents and imbibes the traits and qualities that are obvious in their personalities. Imitation is one of the easiest and commonest methods of learning in childhood. The values the parents wish to inculcate in the child should be present in their own selves. As is quoted in Dhammapada, *“Just as a beautiful flower which is radiant yet lacks fragrance, so are the beautiful words of one who does not act accordingly.”*

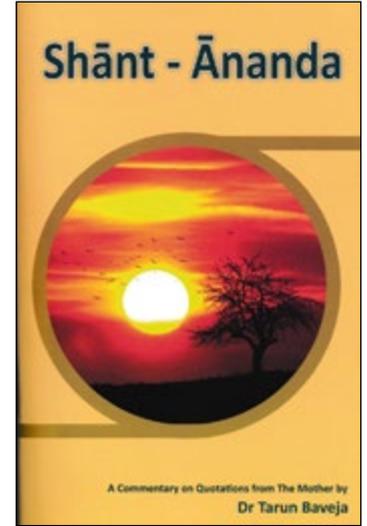
Dialogue with The Mother

Tarun Baveja

Make me worthy of knowing Thee.

-The Mother

Dirt wanting to be clean!
 Shortness stretching to become long,
 Small hoping to expand,
 Mistakes pleading for correctness,
 Temporary things asking for permanence,
 How can this ever be!

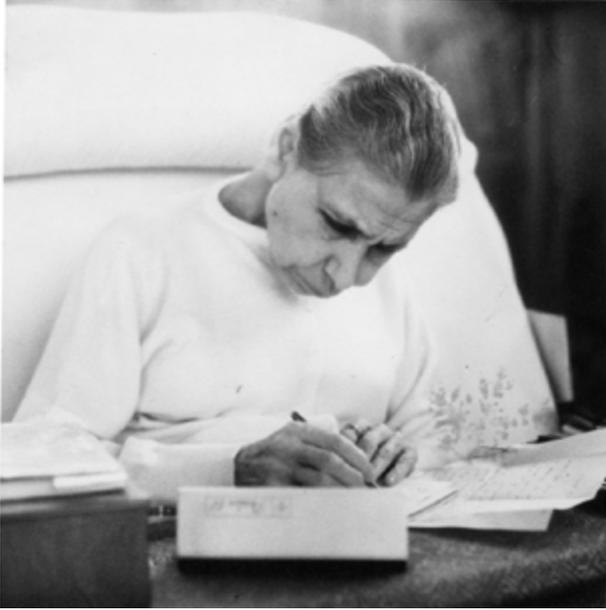


But for You, O Lord; we would never ask for this.
 Knowing that we are asking for the impossible,
 Yet we are not ashamed.
 We know that we are your children,
 Children of the All-powerful
 For whom nothing is impossible.

Ignorance and knowing are the same for You,
 Ignorant am I, Knowledge I seek;
 Grant that the two become one for me too,
 Me who is Thy child.

(From 'Shant-Ananda: A Commentary on Quotations from The Mother' by Dr. Tarun Baveja. Published by Sri Aurobindo Ashram – Delhi Branch, 2018)

The Feeling Of Uneasiness



There is another quality which must be cultivated in a child from a very young age: that is the feeling of uneasiness, of a moral disbalance which it feels when it has done certain things, not because it has been told not to do them, not because it fears punishment, but spontaneously. For example, a child who hurts

its comrade through mischief, if it is in its normal, natural state, will experience uneasiness, a grief deep in its being, because what it has done is contrary to its inner truth.

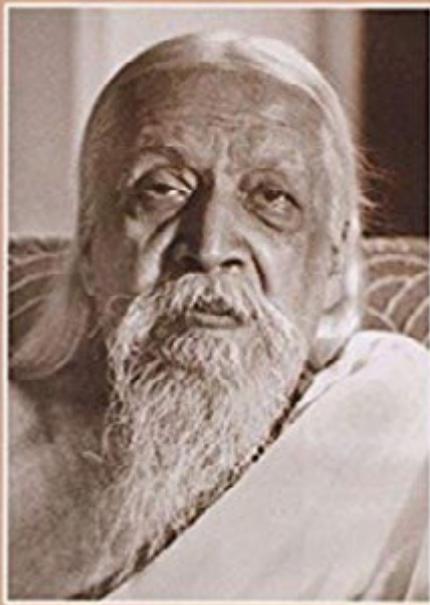
For in spite of all teachings, in spite of all that thought can think, there is something in the depths which has a feeling of a perfection, a greatness, a truth, and is painfully contradicted by all the movements opposing this truth. If a child has not been by its milieu, by deplorable examples around it, that is, if it is in the normal state, spontaneously, without its being told anything, it will feel an uneasiness when it has done something against the truth of its being. And it is exactly upon this that later its effort for progress must be founded.

The Mother ('Great Adventure', p. 13)

The Synthesis of Yoga

The Psychology of Self-Perfection

The Synthesis of Yoga



Sri Aurobindo

Essentially, this divine self-perfection is a conversion of the human into a likeness of and a fundamental oneness with the divine nature, a rapid shaping of the image of God in man and filling in of its ideal outlines. To perceive and have a right view of our way to such a transformation we must form some sufficient working idea of the complex thing that this human nature at present is in the confused interminglings of

its various principles, so that we may see the precise nature of the conversion each part of it must undergo and the most effective means for the conversion. How to disengage from this knot of thinking mortal matter the Immortal it contains, from this mentalised vital animal man the happy fullness of his submerged hints of Godhead, is the real problem of the human being and living. Life develops many first hints of the divinity without completely disengaging them; *Yoga is the unravelling of the knot of Life's difficulty.*

Man has in him the power to evolve and release a still greater ideal energy which in turn escapes out of the

restrictions of the mental formula of his nature and discloses the supramental form, the ideal power of a spiritual being. In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words we must arrive at and use a psycho-physical knowledge with a spiritual foundation.

Man in his real nature is a spirit using the mind, life and body for an individual and a communal experience and self-manifestation in the universe. This spirit is an infinite existence limiting itself in apparent being for individual experience. In itself it is eternal Sachchidananda, but this complexity, this knotting up and unravelling of the infinite in the finite is the aspect we see it assume in universal and in individual nature. To discover this eternal Sachchidananda, this essential self of our being within us, and live in it is the stable basis, to make its true nature evident and creative of a divine way of living in our instruments, supermind, mind, life and body, the active principle of a spiritual perfection.

Supermind, mind, life and body are the four instruments which the spirit uses for its manifestation in the workings of Nature. Supermind is spiritual consciousness acting as a self-luminous knowledge, will, sense, aesthesis, energy, self-creative and unveiling power of its own delight and being. Mind is the action of same powers, but limited and only very indirectly and partially illumined. Supermind or gnosis is the characteristic, illumined, significant action of spirit in its own native reality.

Life is an energy of spirit subordinated to action of mind and body, which fulfils itself through mentality and physicality and acts as a link between them. It has its own characteristic operations but nowhere works independently of mind and body. All energy of the spirit in action works in the two terms of existence and consciousness, for the self-formation of existence and the play and self-realisation of consciousness, for the delight of existence and the delight of consciousness. Man himself has, besides his gross material body, an encasing vital sheath, a mental body, a body of bliss and gnosis. But all matter, all body contains within it the secret powers of these higher principles; matter is a formation of life that has no real existence apart from the informing universal spirit which gives it its energy and substance.

The Spirit has based all its workings upon two twin aspects of its being, Soul and Nature, Purusha and Prakriti. Nature is Prakriti, Maya, Shakti. If we look at her most external side where she seems the opposite of Purusha, she is Prakriti, an inert and mechanical self-driven operation, inconscient or conscient only by the light of Purusha, elevated by various degrees, vital, mental, supramental, of his soul-elimination of her workings. If we look at her on her other internal side where she moves nearer to unity with Purusha, she is Maya, will of being and becoming or of cessation from being and becoming with all their results, apparent to the consciousness, of involution and evolution, existing and non-existing, self-concealment of spirit and of self-discovery of spirit. Both are sides of one and the same thing, Shakti, power of being of the spirit which operates, whether super consciously or consciously or subconsciously in a seeming

inconscience,— in fact all these motions coexist at the same time and in the same soul,—as the spirit's power of knowledge, power of will, power of process and action, *jnana-shakti*, *ichchha-shakti*, *kriya-shakti*. By this power the spirit creates all things in itself, hides and discovers all itself in the form and behind the veil of its manifestation.

The soul when it dwells in the principle of mind, not yet subject to but user of life and body, knows itself as a mental being working out its mental life and forces and images, bodies of the mental substances, according to its individual knowledge, will and dynamics modified by its relation to other similar beings and powers in the universal mind. When it dwells in the principle of life, it knows itself as a being of the universal life working out action and consciousness by its desires under similar modifying conditions proper to universal life-soul whose action is through many individual life-beings. When it dwells in the principle of matter, it knows itself as a consciousness of matter acting under a similar law of the energy of material being. In proportion as it leans towards the side of knowledge, it is aware of itself more or less clearly as a soul of mind, a soul of life, a soul of body viewing and acting in or acted upon by its nature; but where it leans towards the side of ignorance, it knows itself as an ego identified with nature of mind, of life or of body, a creation of Nature.

The universal Purusha dwells in all these planes in a certain simultaneity and builds upon each of these principles a world or series of worlds with its beings who live in the nature of that principle. Man, the microcosm, has all these planes in his own being, ranged from his subconscious

to his superconscient existence. By a developing power of Yoga he can become aware of these concealed worlds hidden from his physical, materialised mind and senses which know only the material world, and then he becomes aware that his material existence is not a thing apart and self-existent, as the material universe in which he lives is also not a thing apart and self-existent, but is in constant relation to the higher planes and acted on by their powers and beings. He can open up and increase the action of these higher planes in himself and enjoy some sort of participation in the life of the other worlds,—which, for the rest, are or can be his dwelling-place, that is to say, the station of his awareness, *dhama*, after death or between death and rebirth in a material body. But his most important capacity is that of developing the powers of the higher principles in himself, a greater power of life, a purer light of mind, the illumination of supermind, the infinite being, consciousness and delight of spirit. By an ascending movement he can develop his human imperfection towards the greater perfection.

Mind in him, though he is an embodied mental being, has to bear the control of the body and the physical life and can only by some more and less considerable effort of energy and concentration consciously control life and body. It is only by increasing that control that he can move towards perfection, – and it is only by developing soul-power that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.

Sri Aurobindo (In the Arya, Vol. 5, No.7, 15 Feb 1919)

A Beacon of Hope

S.S. Hans

To reach the village school in Uttar Pradesh, I had travelled from New Delhi by rail, bus and tonga. The last two kilometres had to be traversed on foot.

As I neared the village pond, the setting sun painted the sky in radiant hues. The splendour of the flaming disc mirrored on the still waters of the pond suffused my heart with a gladness I had not known for years.

Under a century-old banyan tree, the school stood surrounded by vast mustard fields. It consisted of a long, unpaved verandah with a make-shift room in each corner and a big open courtyard in front. I was told that all the construction work, including the whitewashing of the school building, had been done by the students and the teachers of the school themselves.

The school was opened seven years ago with just five students on the rolls by a blind person, Dr Munisha Nand, who himself started his education at the age of 40. He took his M.A. in Sanskrit, then did Ph.D. and Post-doctoral research on the *Gita*, with assistance from the UGC, where I had got acquainted with him before my retirement. After completing his research work, he took the momentous decision to give away all that he had acquired in life by way of education, culture and wisdom, to the poor children of a remote U.P. village.

The school represents a great adventure in education, a bold experiment and a shining example in self-help and sacrifice. Staying with Dr Munisha Nand for a few days is a revelation in itself, for one never gets the feeling that he is a blind person. His competence as a teacher is matched by his administrative abilities. Although steeped in ancient values, he is most modern in his outlook - a real 'karmayogi'.

I had been invited by him to participate in the annual function of the school. Students vied with their teachers in making it a big success. At the end of it all, they turned up in their best garments. But the abject poverty of the area was writ large on their persons. If only half the students had their slippers on, just a few of them wore half-sleeve sweaters even in the month of January!

More than the cultural programme put up by the students, what struck me about the function was that a sixth class Muslim student, Nasir-ud-Din, came out first in the Gita recitation competition and a scheduled caste girl from the primary section stood second. As Nasir-ud-Din came to the dais to receive his prize, I couldn't help wondering what a beacon of hope this unique school started by a sightless visionary provided amidst all the gloom around.

(Reproduced from 'The Call Beyond', Vol. 19, No.1, p. 42, 1994)

Handy Tools for the Seeker

This column shall carry advice, practices or exercises which can make it a little easier for the spiritual seeker to walk on the path of spiritual progress. Contributions from readers are welcome, and may be printed at the editor's discretion after editorial revision.

The Incurable Ego

There is no happiness unless you have clean dropped thinking about yourself; but you must not do it by halves. While even there is a least grain of self left, it will spoil it all. You must just leave it all behind and vouchsafe the personality and mind that much sympathy as to any stranger, no more, no less.

-Edward Carpenter (1844-1929), English poet and philosopher, drawn to ancient Indian wisdom, travelled to India and Ceylon for spiritual exploration.

There are a few expressions in this beautiful quote, which deserve special attention. Carpenter says, "you must not do it by halves". That needs sincerity, much more difficult than making compromises and deceiving oneself. Dropping the self, however, does not mean being cruel to oneself, or indulging in ascetic self-mortification. That is why, says Carpenter, give your "personality and mind that much sympathy as to any stranger, no more, no less." Personality and mind is the little self; it should get as much sympathy as a stranger, no more, but no less either. One might even extrapolate: if you love others because you see the Divine in others, see the Divine in yourself too and love your true Self.

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.

Is Love Incompatible with Peace and Harmony?

V wants to know:

I have felt that the pursuit of Love, Peace & Harmony in practical day to day life takes a toll on pursuit of righteousness, and reasoning fails. As we grow, it is easier to just have harmony and peace, and to keep everything calm at the cost of everything else around. Any comments?

Answer:

1. Peace and Harmony achieved without Love will be only a compromise, a patchwork, and therefore shaky and vulnerable to external circumstances.
2. When it appears that Love takes a toll on pursuit of righteousness, it could be because of misplaced ideas about expressing love. *First*, expression of love should be to give what you have to those who need it. *Secondly*, it should be free from attachment to the object of love, and it should be free from attachment to the consequences of love. What happens is that often we try to give what we do not have. Even more often, we give to those who do not need what

we are giving them. For example, giving spiritual wisdom to someone who needs money will not work. When we try to give what to do not have to those who do not need what we are trying to give, we are only overstretching ourselves because of attachment to the object of our love. For example, unwanted advice given to a grown up child will invite rebellion. Naturally, then, this expression of love will take away peace and harmony. The more we are attached to the child, the greater will be the loss of peace and harmony. And, equating expression of the love with righteousness, we would conclude that righteousness is incompatible with peace and harmony.

3. Reasoning, of course, fails because love is above reason. It can be rationalized, but the origin of love is higher than reason.



Feedback & Encouraging Words

Feedback on Orientation to Integral Yoga, 22 – 23 December 2018



In fact it would be wonderful, if you could have a more detailed sessions, going into more depth – I would be very interested in knowing more about the ‘practical aspect’ of spirituality.

Swati Garg

Lot of information which can be utilized in our daily life to make things simpler. Let us broaden our horizon, and life will be happier and simpler.

Sudip Das Gupta

The programme was very exciting as it provided me a good learning opportunity. It ignited my body and mind by looking at life differently. The yoga sessions were nicely conducted by Miss Priya. Also, the breakfast was really delicious.

Satvik Sehgal

The workshop reminded me of a decision that I have been postponing for some time now. Music was soul lifting.

Thank You!

Rahul Garg

An excellent program within the time constraints available. A good introduction to integral yoga and the ashram. Immensely beneficial. Revised a lot of things which had got hidden somewhere. The music played was healing.

Vivek Kapur

The program started with yoga session on both days, which were very refreshing.

The frequent use of music interludes helped exemplify the use of music for going within as well as for relieving stress.

Both the lecture sessions by Dr. Ramesh Bijlani were very well explained and relevant to the present lifestyle. The campus walk and dining hall experiences were great, as usual.

Sandeep Saha

I have learnt too much today. Yoga gives us really a treasure. I should follow all these things.

Vijaya Patil

It was nice to be introduced to the campus and walk around with Dr. Bijlani. The moment he pointed out the forest as if being inside the meditation hall was splendid.

It was most illuminating to hear Dr. Mithu Pal sing the Christmas carols as well as the talk around Sri Maa's prayer.

Rajula Shah

A life changing and transformative experience.

Amit Bhatia

Sheer bliss to be fortunate to attend this very informative session which rejuvenated us. The best advantage is having a doctor of high integrity and knowledge to share his information which is of immense value to us. Fusion of yoga with medicine gives details about the reasons contributing towards stress which leads to diseases. In fact, it was an eye-opener for me and changed my outlook towards life.

Premila Krishnan

The session was very useful and enlightening. Profound concepts distilled into simple language with clear metaphors and examples. I especially liked the GPS recalibration when we make the 'wrong' choices. Also well organized with a nice breakfast.

Neil Sarkar

The program was lovely, joyful, peaceful, enriching and need of the hour.

Anumeha Sharma

These two days have been a blessing. I am glad I participated and listened to the insightful observations. I have recently begun reading Sri Aurobindo and find his writings very clarifying.

I hope to remember all we discussed about the psychic being and continue to associate with the ashram.

Disha Pokhriyal

Feedback from an alumna of MIS

Dear Tara didi

Thank you for all the courtesies and the hospitality extended to our 1969 batch mates when we visited the Ashram two days ago. We returned greatly inspired after being told of several projects being run under the aegis of Sri Aurobindo Ashram – Delhi Branch in New Delhi, Kechla and Talla Ramgarh so very successfully . We have shared the details of our conversation with our batchmates for them to decide in what manner they would like to contribute. Best regards,

Arun Agrawal

(in an e-mail dated 4 February 2019)

Feedback from a Volunteer

Yesterday was the Ashram's birthday and also the completion of my one year with the Ashram. Thanks for the opportunity to serve. It has been great working and learning at the Ashram .

Hope this association continues for me

Puneeta

(in an e-mail dated 13 February 2019)

Feedback on Mythology for the Kids

Eleven children attended a workshop, Mythology for the Kids, conducted by Ms. Shubhra Maheshwari from 2-12 January 2019.

Children's feedback



I liked it very much. Ma'am was the best ma'am I ever saw in my life. I didn't know I will learn this much.

Pranay, age 8

It was a pleasure to join these mythology classes. I really liked whatever we did. Specially our teacher—

she is just amazing.

Chaitri, age 10

Parents' feedback

Pranay loves the classes and wants them to continue. He taught me so many things during the period.

Amit Kumar Sharma
(father of Pranay, age 8)

The camp was fun-filled and informative, both. My daughter Mira just loved to come here everyday and enjoyed every session. She loved the shlokas and storytelling the most. She loved all the games and mythological tambolas. Group enactment gave her a lot of confidence.

Shalini Bhatia
(mother of Mira, age 7)

It was an amazing experience for Poorna as well as the parents. It is great to listen to Poorna recite the shlokas and bhajans.

Sharmila Gupta
(mother of Poorna, age 9)

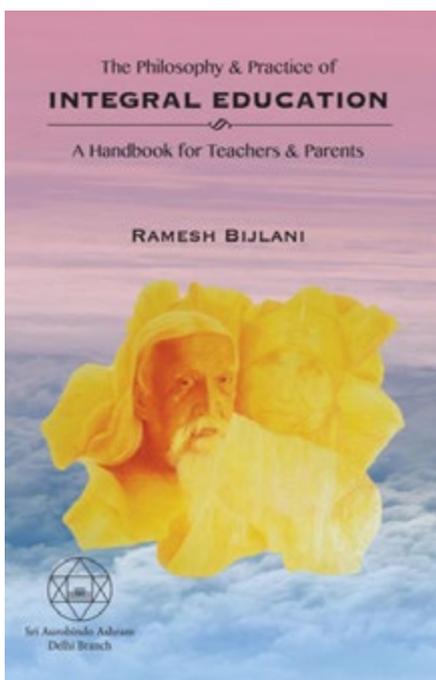
It was a very good experience for Saisha. She had a wonderful time.

Sachin Badola
(father of Saisha, age 8)

Things my child learnt: devotional songs; mythological stories; practice of rituals. What I would recommend is a made-up 'on-the-spot' skit.

Mridula Singh
(mother of Adamya, age 8)

Feedback on the book, 'The Philosophy & Practice of Integral Education'



This book is a great source of learning for teachers like me who are passionate about teaching.

The writing style is so simple and clear. I wish I had this book when I started my teaching career more than thirty years back.

Poonam Gambhir
(in an e-mail dated 19 January 2019)

Many many thanks sir for writing a wonderful book on Integral Education.

Sir, please provide me the story 'What is Wrong with Kavita's Maths'.

Binod Pradhan
(in an e-mail dated 20 January 2019)

Feedback on the Story 'Kalu Gets Into Trouble'

Kalu Gets Into Trouble is a Children's Story by Dr. Ramesh Bijlani which teaches the basics of a fracture and its treatment through the interaction between a child's toys. To get the story by e-mail, you may write to callbeyond@aurobindoonline.in



Many thanks for sending me your short stories and giving me and my children an opportunity to be benefitted by them. I read 'Kalu Gets Into Trouble' and am amazed at such a realistic description of childhood, something every child would identify with. The

story helps to inculcate the good qualities such as keeping toys in a neat and tidy fashion, and being helpful to others in need. The story is not only easily comprehensible but also motivating and inspiring. The knowledge provided in understandable terminology about the prevention, first-aid and cure in case of a bone injury is remarkable! My children are 12,9 and 4 years old and they loved the story and promised themselves to value their belongings, tidy up their room, assign proper places to their stuff. The drawings add to the beauty of the story. The precision with which the drawings have been aptly sketched make the story come alive. The children loved the beautiful illustrations by Atvinder Kaur and Soham Mukherjee – lively, artistic and relating so precisely to the story.

Giti Tyagi

(in an e-mail dated 27 January 2019)

Yoga Classes

It is proposed to add a new late evening slot (8.30-9.30 pm; Monday, Wednesday and Friday) to the round-the-year classes on the physical practices of Yoga from 1 March 2019. Although not the ideal time for asanas and pranayamas, many working people these days leave home early in the morning and return late in the evening, and thus find no time at all for structured physical activity. This slot is expected to fill a real need for such persons. The classes would be conducted in 'Chetna', the Yoga Hall in The Mother's Integral Health Centre, Sri Aurobindo Ashram-Delhi Branch (entry through Gate no. 6, opposite Sarvodaya Enclave).



Contact us

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

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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 Sri Aurobindo Ashram – Delhi Branch

Please visit the website www.sriarobindoashram.net

Ashram's YouTube channel: <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

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

Feedback

Please send your feedback to
callbeyond@aurobindoonline.in

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