

# THE CALL BEYOND

Volume 45 No.12

15 December 2020



## Peace

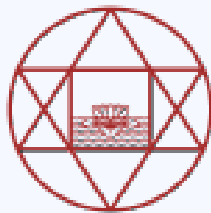
The first sign of the divine presence in the being is peace.

*The Mother*

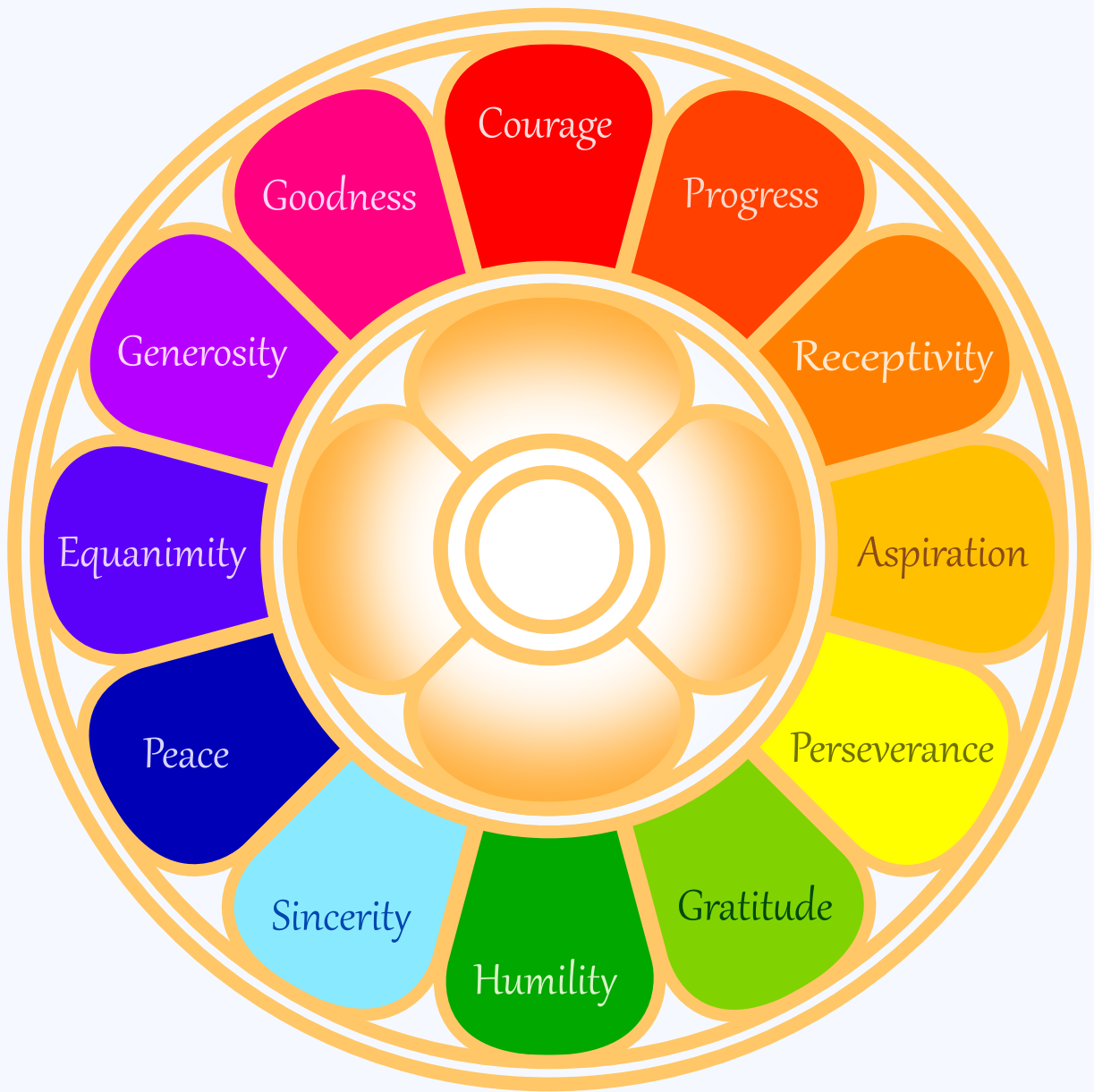
## *Highlights*

*Peace ... .. Pages 5, 7, 16, 24*

*Cats Small and Big ... .. Page 21*



An Online Publication of  
SRI AUROBINDO ASHRAM - DELHI BRANCH



*The central circle represents the Divine Consciousness.*

*The four petals represent the four powers of the Mother.*

*The twelve petals represent the twelve powers of the Mother manifested for Her work.*

A stylized signature or flourish, consisting of a series of connected loops and lines, positioned at the bottom right of the text.

# Contents

## *celebrating 100 years*

- *The End of the Beginning* . . . . . 5

## *readers write*

- *We Love to Hear from You* . . . . . 6

## *editorial*

- *A Piece on Peace* . . . . . 7

## *springboard*

- *The Diamond Polished.* . . . . 10

## *words of the mother*

- *The Only Way Out* . . . . . 16
- *Absolute Love, Perfect Peace* . . . . . 16

## *hundred years ago*

- *A Preface on National Education.* . . . . 17

## *twenty-five years ago*

- *A Dream Reality.* . . . . 19

## *kidzkorner*

- *Cats Small and Big* . . . . . 21

## *poetry*

- *In Search of Peace* . . . . . 24
- *Finding Peace.* . . . . 25

## *notice board*

- *Advent of the New Year* . . . . . 26
- *Contact us.* . . . . 27



## The End of the Beginning

*Quiet is a condition in which there is no restlessness or disturbance.*

*Calm is a still unmoved condition which no disturbance can affect – it is a less negative condition than quiet.*

*Peace is a still more positive condition; it carries with it a sense of settled and harmonious rest and deliverance.*

*Sri Aurobindo*

In this last month of the year, we are on the twelfth of the twelve petals in the outermost circle of the Mother's symbol. This petal symbolizes PEACE, which is the prize for the transcendence in which the spiritual quest culminates. Transcending the human consciousness, and with it the ignorance that characterizes it, leads to infinite breadth of vision, height of perception and depth of revelation which give such a sense of proportion that everything matters and yet nothing matters. Reconciling of all contradictions leaves no scope for strife and discord, and to that is added the joy of liberation, in which life may continue but all preoccupations of life assume a relative utility. Work continues as a matter of habit, or out of gratitude for being where one is, but all attachment to the work or its outcome vanishes as a result of relative utility merging with fruitful futility. The result is a "positive condition" emanating from "a sense of settled and harmonious rest and deliverance."

It is the end, and yet not the end. One never gets to the end of a circle, and this is one circle worth going round and round again and again. One more step from Peace, and we will be back to Sincerity where we started in January 2020. And really, we would not mind that, because Sincerity is something we can always do with a little more of. With that, sincerely wishing you all a peaceful new year!

Om! Shantih Shantih Shantih!

PETAL OF THE MONTH: Peace



## We Love to Hear from You

The Call Beyond was the best Diwali gift. I loved the article on education.

I am still reading and enjoying it.

*Poonam (Gambhir)*

*(in an e-mail dated 13 Nov 2020)*

Excellent and inspiring issue.

*Dr. Mahesh Karandikar*

*(in an e-mail dated 13 Nov 2020)*

Please do continue to send me all issues of The Call Beyond! It is my beautiful link with the school which nurtured me for 31 years.

Regards

*Pratibha Madan*

*(In an e-mail dated 14 November 2020)*

The current issue of The Call Beyond with the theme Equanimity is very engaging and peaceful.

*Debalina (Roy)*

*(in an e-mail dated 14 Nov 2020)*



*Peace was the very first thing that the yogis and seekers of old asked for and it was a quiet and silent mind – and that always brings peace – that they declared to be the best condition for realising the Divine.*

**Sri Aurobindo**





## A Piece on Peace

*Ashantasya kutah sukham?*

(For the unpeaceful how can there be happiness?)

*-The Bhagavad Gita (2:66)*



Zedoary, Turmeric (Botanical name: *Curcuma zedoaria*)

Spiritual significance given by The Mother: **Peace**

To want what You want always and in every circumstance is the only way to enjoy an unshakable peace.

Being at peace has an appeal that happiness does not have. The reason is that happiness is a part of the dualities of life – it is coupled with sorrow; one cannot exist without the other. Happiness is usually associated with food, material possessions, name and fame, being praised or loved – all the things over which we have, at best, imperfect control. Therefore, when we have these things, we may be happy; when they are gone, we are unhappy; and we have no way of making any of these things last for ever. Hence, perpetual happiness is a myth. With the happiness gone, peace is shattered. In contrast, with sustained inner peace, happiness follows automatically.

Sustained inner peace may be difficult to achieve, but is not impossible. Sustained inner peace has two basic ingredients. First, a life lived without killing the conscience; second, overcoming desires and attachments. Once a person (P) went to a sage (S) in a state of extreme agitation, looking for peace. The sage took him to peace through a very brief conversation, which went somewhat like this.

P: I want peace. I want peace. I want peace.

S: Calm down, and drop the 'I'.



P (his agitation now somewhat under control): Want peace, want peace.

S: Now drop the 'want'.

P (pretty peaceful by now): Peace, peace, peace.

S: Now you have peace. That is what you wanted, isn't it.

This apocryphal story contains a great lesson. 'I' stands for the ego. Ego multiplies our desires, promotes attachments, and comes in way of our acting on our conscience. Most of our desires emanate from the ego. Beyond basic necessities, everything that we get primarily boosts our ego – be it new clothes, new furniture, or a bigger car. That is why, Sri Aurobindo said that desires starve in the absence of support from the ego. When, from the sentence 'I want peace', we take away 'I', we get 'want peace', which is a very weak sentence. The desires ('want') become almost lifeless when the support in the form of the ego ('I') is withdrawn. The intensity having gone from the desires, it is easy to overcome them. With the desires ('want') also gone, what is left is the peace inherent in man. The most fundamental reality of the being is his divine essence, commonly called the soul. The soul has no desires and no attachments. It is always at peace. This everlasting peace can engulf the entire being if we terminate, and eventually exterminate, the disturbing interplay of ego and desires, which normally so occupies us that we start mistaking the turbulence on the surface for the whole of our being; it is like mistaking the foam on the surface for the entire ocean. Thus, peace is not something for which we need to search somewhere outside. Peace is within us, waiting peacefully to be unmasked. For peace to last, it is not enough to unmask it. Sustained peace also requires vigilance, so that peace does not get overshadowed once again by the ego, which is ever-eager to take over the leadership of life. There is a popular story





that illustrates how easily peace can be shattered. There was a poor couple, living from hand-to-mouth, but so contented that their life was full of peace. They had a rich neighbour, who got very jealous of them because peace eluded him in spite of his wealth. Finally, he hit upon a plan. One night, he placed a bag containing Rs. 99 outside the house of his poor neighbours. The next morning, they were pleasantly surprised to find the bag. Taking it as a gift from God, they brought it in, opened it, and counted the money in it. Finding Rs. 99 in it, they thought that if only they could save one rupee, they would have a whole hundred rupees. To save this rupee, they started cutting corners. Finally, they managed to save the much awaited rupee. Having tasted the ego-boost that they got by possessing all of one hundred rupees, they started craving to make their possession grow. To satisfy the craving, they started saving still more. The desire for amassing wealth became so overpowering that now their life started revolving around this uncontrollable urge. The more you feed the ego, the more it needs. Ego is the driving force behind all greed. The net result of the quest for more and more was that they lost their peace. This is the story behind the Hindi proverb, *ninyaanve kaa pher* (the maze of ninety-nine), which denotes the insatiable character of greed and its potency to shatter peace.

*Published earlier as a blog on Speaking Tree on 14 December 2012*

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*For a comprehensive alphabetically arranged directory of the spiritual significance of flowers, you may visit <http://www.blossomlikeaflower.com/> This resource has often been used for authentic pictures and description of the flowers for this column.*

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*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.*

## The Diamond Polished



*Hira Das*

Short and stocky, but with an agility that defies his age and build; and a voice loud, clear and commanding – that is Hira Bhaiya, the beloved of the Ashram youngsters whose energy finds under his guidance endless creative outlets as much in the playfield as in theatre. Hira Das, 46, came to the Ashram from

Purulia, West Bengal in 1999 at age 25. He had finished class XII, was a state-level freestyle swimming champion, but was neither interested in going further in academics nor had been able to carve out a career. He discovered Sri Aurobindo Ashram – Delhi Branch through Tara Didi, whom he saw around 1996 in Hyderabad where he had gone to attend a National Integration Camp organized under her guidance. There he received a booklet that said that there were Vocational Training (VT) courses in the Ashram at Delhi. Desperate to do something in life, he applied for the course in 1999 and was selected. The next problem was to find the money to travel to Delhi. For that he borrowed Rs. 300 from a friend and landed in the Delhi Ashram. Of the choices available then in VT courses, in his application he had filled in ‘hand-made paper’ as his first choice, and just for the heck of it, ‘welding’ as his second choice. The hand-



made paper section was closed at that time; so, he was assigned 'welding'. He was not very happy with it, but travelling back to Purulia was not easy either, particularly because he would have to face his family who would say that this good-for-nothing boy has come back once again after making a futile trip to Delhi. So, he managed to finish the 6-month course in welding, but since he was not much interested in continuing as a welder, he went back to Purulia. He applied for a job with the Police but failed because he was not tall enough. He tried to convince them that he was physically very strong and agile, but rules are rules. He was a little short of the minimum prescribed height. He applied for a few other jobs but failed there too for one reason or the other. Forlorn, he again came back to Sri Aurobindo Ashram – Delhi Branch in 2001. Now he was assigned work in the Kitchen. Seeing his talent for sports, he was gradually given more and more responsibilities in that area. In 2004, he took some time off and went and did courses in mountaineering and water sports. Soon, he became a regular part of Youth Camps for teaching adventure sports in Van Niwas, the Ashram's centre near Nainital, and started travelling for conducting such camps in other Aurobindonian centres in the country too. He also started spending more and more time teaching sports to the children of Matri Karuna Vidyalaya (a school for the underprivileged



*Ashram youngsters with their beloved Hira Bhaiya*

children then run by the Delhi Ashram) and The Mother's International School (MIS). He proved to be such an asset for MIS that they offered him a full-time job as a sports teacher in 2006, which he continues to hold to this day. Although a little late, at 32, the boy was at last 'settled'.





Hira became a sports teacher, but did not confine himself to sports. There was a lot more in him waiting to emerge, and with the security of a job in his pocket, it poured out. From sports to amateur dancing is just one step, and from dancing to theatre just one more. Another of his passions since childhood was photography. He bought a good second-hand camera, and started indulging in this passion, moving from stills to videos, and from videos to video editing in order to become self-reliant. Putting all these accomplishments together, with his creative mind he soon became the pivot for organizing cultural programs, in which he combines the pyramids that he teaches as a sports teacher with dances and slide shows and musical videos to hook up musical dance-dramas based on mythological tales and patriotic themes, both of which are very close to his heart.



*A selection of pictures clicked by Hira Das in Sri Aurobindo Ashram – Delhi Branch*



In what he has done, Hira has gone beyond any formal courses of education he has attended. He is not only a self-taught man, he is also a born teacher. Many things that educationists say, he also says and practices because they come naturally to him. For example, he asserts that a student should be encouraged to grow in the area in which he is interested, the area for which he has special talent. In his case, he says that that encouragement came from Tara Didi. Then he says that the games have to be made interesting. Just asking the children to take two rounds of the playfield looks like a punishment. But if you make running the part of a game, they will run happily as much as would make ten rounds. Then he goes on to say that a teacher should keep thinking how he can improve. It is very easy to go on repeating year after year the same classes, but if one tries, the classes keep improving, which is good for the students, and the teacher also enjoys teaching. That's not all: he says that the sports teacher should not just give



commands. With children, he should also become a child, and guide the children while playing with them. Finally, he says that he teaches primarily for physical fitness. Therefore, he involves all the children in the games. Every child can become physically fit, but only a few can excel in competitive sports. Therefore, he does not concentrate on only a few who are potential champions. Once he went to Kailash-Mansarovar for a camp in which the participants were all sports teachers from different parts of the country. A senior official involved in the organization of the camp asked the participants to tell one by one about their activities. Most teachers said that their schools had produced champions in one game or the other. Hira was feeling embarrassed what he would say when his turn came. He did what the best thing to do always is: he spoke the truth. He said that he tried to make every child physically fit rather than focus on producing champions. The official was surprisingly very pleased, and told the other teachers to learn something from schools like MIS. By now, Hira has also conducted camps for many colleges having B.El. Ed. courses, and says that he enjoys helping produce a new generation of good sports teachers, and would like to do that more and more.

Hira obviously does a lot more than what his job requirements are. In addition, he cherishes and values the joy of giving. On his birthday (January 9) every year his school is closed for the winter break. He goes away to tribal areas of West Bengal, Odisha or Jharkhand, and celebrates his birthday with the school children there. He says that within two days, he makes a large group of children put up a physical activity-based cultural program, much to the wonder of their teachers and parents. Instead of taking the credit for it himself, he gives it to the children who, he says, are physically very strong, compared to the city-bred children from affluent families.





*Birthday celebration with a difference. Hira Das, with school children in tribal areas.*

Hira is full of gratitude to Sri Aurobindo Ashram – Delhi Branch for giving him a platform to grow and develop freely. He gives credit to Tara Didi for providing him opportunities to grow in every direction towards which he showed a special inclination. She was the one who taught him how to make human pyramids as a sports teacher. She, being an avid photographer herself, not only encouraged him but also gave him tips for taking better photographs. He says, her encouragement typically comes with a push for improvement: Achha hai, par aur achha karne ki koshish karo (It is good, but try to do better). Hira, literally, means a diamond. There is a proverb in Hindi, hire ki pahchan johri ko hi hoti hai (Only a jeweller knows the worth of a diamond). For Hira, Tara Jauhar was the johri who knew the worth of the hira, and polished him.

*(Based on an interview with the Editor)*





## The Only Way Out

Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are – knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails – once you give up the attachment – to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

*And there is no other remedy. It is the remedy for everyone without exception.*

To all those who suffer, it is the same that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a “bang”, like that, instead of saying, “Oh, this is bad” or “This circumstance is difficult,” you say, “My surrender is not perfect.” Then it is all right. And then you feel the Grace that helps you and leads you, and you go on. *And one day you emerge into that peace that nothing can trouble.*

*The Mother ('The Great Adventure', pp. 102-103)*

## Absolute Love, Perfect Peace\*

One must know how to give one's life and also one's death, give one's happiness and also one's suffering, to depend for everything and in all things upon the Divine Dispenser of all our possibilities of realisation, who alone can and will decide whether we shall be happy or not, whether we shall live or not, whether we shall participate or not in the realisation.

*In the integrality and absoluteness of this love, this self-giving, lies the essential condition for perfect peace, the indispensable foundation of constant beatitude.*

*The Mother ('Prayers and Meditations', Prayer dated 6 May 1927)*

\*Title given by the editor



## A Preface on National Education



... The living spirit of the demand of national education no more requires a return to the astronomy and mathematics of Bhaskara or the forms of the system of Nalanda than the living spirit of Swadeshi a return from railway and motor traction to the ancient chariot and the bullock-cart. There is no doubt plenty of retrogressive sentimentalism about and there have been some queer violences on common sense and reason and disconcerting freaks that prejudice the real issue, but these inconsequent streaks of fantasy give a false hue to the matter. It is the spirit, the living and vital issue that we have to do with, and there the question is not between modernism and antiquity, but between an important civilisation and the greater possibilities of the Indian mind and nature, not between the present and the past, but between the present and the future. It is not a return to the fifth century but an initiation of the centuries to come, not a reversion but a break forward away from a present artificial falsity to her own greater innate potentialities that is demanded by the soul, by the Shakti of India.

The argument against national education proceeds in the first place upon the lifeless academic notion that the subject, the acquiring of this or that kind of information is the whole or the central matter. But the acquiring of various kinds of information





is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit, it is the formation or, as I would prefer to view it, the evoking of knowledge and will and of the power to use knowledge, character, culture, – that at least if no more. ...

The second ground openly or tacitly taken by the hostile argument is the modern, that is to say, European civilisation is the thing that we have to acquire and fit ourselves for, so only can we live and prosper and it is this that our education must do for us. The idea of national education challenges the sufficiency of this assumption. ... *The scientific, rationalistic, industrial, pseudo-democratic civilisation of the West is now in process of dissolution and it would be a lunatic absurdity for us at this moment to build blindly on that sinking foundation.* When the most advanced minds of the occident are beginning to turn in this red evening of the West for the hope of a new and more spiritual civilisation to the genius of Asia, it would be strange if we could think of nothing better than to cast away our own self and potentialities and put our trust in the dissolving and moribund past of Europe.

And, finally, the objection grounds itself on the implicit idea that the mind of man is the same everywhere and can everywhere be passed through the same machine and uniformly constructed to order. *That is an old and effete superstition of the reason which it is time now to renounce.* For within the universal mind and soul of humanity is the mind and soul of the individual with its infinite variation, its commonness and its uniqueness, and between them there stands an intermediate power, the mind of a nation, the soul of a people. And of all these three, education must take account if it is to be, not a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being.

*Sri Aurobindo (In the Arya, Vol. 7, No. 4, 15 Nov & 15 Dec 1920, pp. 271-274)*



## A Dream Reality

*S.S. Hans*

A few days back, I was confronted with a strange dream. I had died and was going up in the sky, above the clouds, above the moon and stars, still above. Suddenly, I came across the God of Death. His face was familiar. I had met him a number of times before. But there was a marked change in his visage. Previously, it used to be tense and hard-looking. This time, it was showing up a glimpse of a faint smile. It relieved me. It seemed I had done some good acts during my lifetime that had pleased him.

He addressed me saying, “One thing of your world below we have appreciated so much that we have also adopted it here in our management. That is what you call ‘Self-assessment Report’. Accordingly, you have to tell us faithfully, about such acts done by you on the Earth which left an indelible mark on your heart and soul. In the light of your account, we will decide about sending you back to Earth once again.”

I replied, “This time, I cultivated many friendships and loved my friends immensely. Whenever I felt the pangs of love, I would either hanker after my old friends or make new ones. But the more I love, the more unquenchable became my thirst for love. I would pine for the company of some friends, and meeting them daily or on alternate days became a sort of necessity for me. It was, however, a big task to maintain my friendships. These took a great toll of my time and resources. Such was their extent that year after year, I had to send more than a hundred New Year cards to my friends alone.

Then, one day, I had an unusual experience. I was sitting alone. My mind was empty. Neither any emotion nor any thought. A deep silence within and about me. All of a sudden, a caressing wave of love poured forth on my heart. It was like a ray of light coming from somewhere very near. I felt



saturated. It was, however, short-lived and soon departed. It was all a puzzle, a mystery. I wondered from where it came, how it came and how it left?

After some days, this unusual experience happened again. Then too, some entity in me observed that my thoughts and emotions had fallen from me and my mind, denuded of its contents, had become like an empty vessel ready to receive some mysterious love pouring in.

This time I got convinced that there existed a fount of love somewhere deep inside me. Henceforth, whenever I felt the pangs of love, all I had to do was to empty my mind of all the useless weaving of thoughts, emotions and passions. And soon, the soothing waves of love would ripple in my heart and wrap my whole being in their fold. I then realised that I need not hanker after my old friends or make new ones."

I was speaking all this and the God of Death was listening. I observed that the faint smile had spread over his entire visage. Suddenly I realised that I was supposed to answer some of his queries but I had gone astray in my narration. This gave me a jolt which awoke me and stopped my dream. It took me a few seconds to assure myself that I was very much alive and all my narration in the dream to the God of Death was a fact in real life.

*Reproduced from The Call Beyond, Vol. 20, No. 3, p. 41, 1995*



*To seek Thee constantly in all things, to want to manifest Thee ever better in every circumstance, in this attitude lies supreme Peace, perfect serenity, true contentment.*

*The Mother*





## Cats Small and Big

*I have seen in animals all the reactions, emotional, affective, sentimental, all the feelings of which men are so proud. The only difference is that animals cannot speak of them and write about them, so we consider them inferior beings because they cannot flood us with books on what they have felt.*

*The Mother*

Sweet Children of the Sweet Mother,



The Mother has made some observations about cats that would make you love even more these creatures who manage to keep themselves so clean without ever having a bath. The most interesting of these observations are about cats as mothers, who

also double up as teachers. The Mother had seen mother-cats which willingly “sacrificed themselves entirely for their babies.” Even more interesting are Her observations on cats as teachers to their kittens.

When a cat gives birth to kittens, she stays with them all the time. She is so protective by nature that she does not leave even to pass urine or stool. She feeds her milk to her kittens, but eats nothing herself because for that she would have to leave her children alone. When the kittens grow a little older, their mother starts teaching them all the skills necessary for a cat to survive. These skills include walking, climbing, jumping from wall to wall; and catching a mouse! And, what patience! A cat would demonstrate a skill a hundred times, if necessary, till the children can repeat it.

Once the Mother saw a cat teach its children how to jump from one wall to the other. The children were afraid of jumping from



because the gap between the walls seemed to them too big. The mother-cat left the kids and jumped to the distant wall. From there, she encouraged them: “come, come along.” That didn’t work. The cat jumped back to the wall on which the kittens were sitting. It “gave them a speech, it gave them little blows with its paw, and licked them, and yet they did not move.” The mother cat jumped back to the distant wall. This went on “for over half an hour. But after half an hour it found that they had learnt enough. So, it went behind the one it evidently considered the most ready, the most capable, and gave it a hard knock with its head. Then the little one, instinctively, jumped. Once it jumped, it jumped again and again.” Human children do the same. Once they have learnt something new – be it walking, cycling or swimming – they get a thrill from repeating it again and again. The Mother says, “There are few [human] mothers who have this patience” – the type of patience this mother-cat had. No wonder, the kittens trust their mothers fully. They are happy to be lifted by the scruff of the neck and taken wherever their mother takes them. The adjective catty, which is normally used as a synonym for sly, cruel or spiteful, is unfair to cats. Looking from a higher plane, catty should be a compliment, which anybody would love to get!



*A cat teaching its kittens geography!*

The Mother has also made some observations on big cats like lions and tigers. Feared and ferocious they may be, but they are not malicious and do not kill just for fun. When not in action, they are not only physically immobile but also mentally at peace, almost like a yogi in a meditative pose. And, like the

yogi, the lion also has a tremendous reserve of energy, agility and enthusiasm, which are used at the right moment to the



*A lion perfectly at peace*

right extent. In contrast, human beings, in general, find it hard to sit still for more than a few moments. An extreme form of human fidgetiness is the restless legs syndrome (RLS), a new disease, rooted in our modern lifestyle. A lion has a difficult life. In order to survive, it has to kill an animal who also wants to survive. The result is that a hungry lion, and its potential prey, have to exert to their maximum to get what each wants. In spite of all its strength, three-fourths of the time, the lion fails. With only twenty-five percent chance of getting its meal successfully, in spite of all the energy that it puts into the attempt, the lion needs a way of dealing with its disappointment. No wonder, the lion needs to live the lesson of the Gita. It needs lack of attachment to the outcome, from which comes the equanimity of a yogi.

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

With love, CB

*(Based on Whispers of Nature. Edited by Vijay. Pondicherry: Sri Aurobindo Society, 1981, pp. 38-44)*

*Siddhya asiddhyoh samo bhootvaa, samatvam yoga uchyate*

Having become equal in success and failure, perfect serenity is called yoga

*The Gita (2:48)*



## In Search of Peace

*Aman*

*What disturbs our peace is wanting something,  
The One who has everything can want nothing,  
Therefore only the One who has everything is at peace.*

*What disturbs our peace is fear of change,  
The One who is immutable cannot change,  
Therefore only the One who is immutable is at peace.*

*All is the One, and so are you,  
Know the One that you are,  
Merge with the One that you are,  
Become the One that you are,  
And at peace you will be.*

*Before knowledge of the One comes belief,  
Before merger with the One comes surrender,  
Before becoming the One comes realization,  
Before realizing the One comes faith,  
Where and how to begin is difficult to say.*

*Sure and simple is a dictum straight,  
Before anything else comes divine Grace.  
Grace is that which put you on the path,  
Grace is what will show you the way,  
Serve the One that has chosen you,  
And the rest will follow you like a shadow.  
The shadow will be shadow-less Light,  
Love, Power and Peace, all in one sight.*

*When the power of love overcomes the love of power the world  
will know peace.*

*Jimi Hendrix*





## Finding Peace

*Devanshi Shah*

*On this materialistic earth, in this Yuga of Kali,  
Where ignorance and darkness surround you,  
You try your best to fit into the societal norms.  
Neither are you happy nor satisfied with your work,  
Yet you do it as a routine.*

*In order to fulfill society's demands, you forget yourself.  
Here, money and power create your status.  
In pursuit of status, you dig deep into the hole of ignorance,  
You think money, power, status and sex give you happiness.*

*But take a break .....  
Ask, am I really happy?  
Then withered by the answer,  
You start finding happiness and peace everywhere.*

*But the peace everywhere is really nowhere  
Because the peace that you found is within you.  
Peace was always there within you,  
It is the very nature of your soul.*

*Start an inward journey to find your soul,  
You will find infinite peace,  
You may also realize the Divine  
And understand the meaning of life.*



Source: <https://devanshisartisticapproach.wordpress.com/2017/08/13/finding-peace/>

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*Editor's note: Devanshi Shah (18 Dec 1996-12 Sep 2017) was a highly evolved soul, who, like many such souls, are embodied on earth for only brief periods. Destiny brought her to Sri Aurobindo Ashram – Delhi Branch, where she lived for a few months during her terminal illness. 'The Call Beyond' carried a feature on Devanshi in its September 2017 issue. Readers interested in getting that issue may send an e-mail to [callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in).*

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## Advent of the New Year

In order to make it possible for devotees to come to the Ashram on the New Year day, Sri Aurobindo Ashram – Delhi Branch will keep the Shrine and Meditation Hall area open to visitors

**on Friday, 1 January 2021 from 8 am - 2 pm.**

In keeping with the tradition of the Ashram, a Calendar (2021) will be distributed to the visitors.

The bookshop (SABDA) will be closed. However, agarbatties will be available for sale near the gate. If you need something else from the bookshop, please let us have the list of your requirements. You may place the order by calling 987 3201 493 or 9667 856 712 between 10 am and 12 noon, or between 2 pm and 4 pm, or by e-mailing [bookshop@aurobindoonline.in](mailto:bookshop@aurobindoonline.in). If you place the order by 3 pm on 31 December 2020, a packet, with your name, will be available near the gate where the agarbatties are being sold.

The precautions to minimise the spread of the coronavirus, which everybody is familiar with now, would of course be observed.

With masked faces, we look forward to seeing you in masked faces on New Year Day,

Friday, the 1st of January 2021.

The Ashram Family

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](http://www.sriaurobindoashram.net).*

*For a free subscription to **Sri Aravind Karmadhara**, please send an e-mail to [sakarmdhara@gmail.com](mailto:sakarmdhara@gmail.com)*

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

*Please follow a simple two-step process:*

- 1. Subject: Subscribe*
- 2. Click on Send*

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

*For information about Auro-Mira Service Society and the Kechla project, please visit the website [www.auromira.in](http://www.auromira.in)*



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

**Our website:** [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)

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

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## Feedback

*Please send your feedback to*  
[callbeyond@aurobindoonline.in](mailto:callbeyond@aurobindoonline.in)

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

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