

PEACE *is* Most Needed *in* SADHANA

Second Edition

Compilation from the works of
Sri Aurobindo and the Mother

Compiled by Jamshed M Mavalwalla

Peace is Most Needed in Sadhana

Second Edition

Compiled by Jamshed M Mavalwalla

**A Compilation from the Works of
Sri Aurobindo and The Mother**



Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

Peace is Most Needed in Sadhana

Second Edition

First Edition: 2017
Second Edition: 2026

© All writings of Sri Aurobindo and the Mother
are copyright of Sri Aurobindo Ashram Trust
and have been reproduced here with their kind permission.

© 2026 AuroPublications, Sri Aurobindo Society, Puducherry
www.aurosociety.org

The idea for the comprehensive compilation: Vijay bhai

Compiler: Jamshed M Mavalwalla

Proofreading: Archana Udaykumar

Cover: Kavita Dutta and Uttam Mondal

E-book: Vivechana Saraf, Shivakumar and Uttam Mondal

Help in preparing the second edition: Uttam Mondal

Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

"It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc."

(CWM 12: 206)

On another occasion She said:

"If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a

I—Why Peace and Calm Are Most Needed in Sadhana

little, one sees that all the contradictions complement one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost."

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

This compilation, *Peace Is Most Needed in Sadhana*, is the second and final book in the series of books on Peace.

The Mother emphasizes that if one wishes always to progress, one must understand more completely what one already knows.

“For those who want always to progress, there are three major ways of progressing:

- (1) To widen the field of one’s consciousness.
- (2) To understand ever better and more completely what one knows.
- (3) To find the Divine and surrender more and more to His Will.”

(CWM 16: 435–436)

The purpose of this comprehensive compilation is to help the reader understand in detail why Peace is most needed in Sadhana. The headings and subheadings are intended to guide the reader towards a clearer and deeper understanding. However, it is important to read the quotations themselves, for Sri Aurobindo’s and the Mother’s words are infused with a consciousness infinitely higher than our own. Therefore, reading these quotations will not only help the reader gain a more complete

I—Why Peace and Calm Are Most Needed in Sadhana

understanding of Peace but also, and most importantly, elevate his or her consciousness.

The quotations in this compilation are taken from the volumes of *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition. Each quotation is followed by the title of the book, the volume number, and the page number from which it has been taken.

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to read the fuller text are advised to consult *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition.

The section headings and subheadings have also been provided by the compiler to bring clarity to the selected topic.

Jamshed M. Mavalwalla

Contents

I—Why Peace and Calm Are Most Needed in Sadhana.....	1
II—Why Peace Is Not Sought By Men.....	10
III—Benefits of Getting Peace.....	12
IV—Other Ways of Attaining Peace	31
V—Maheshwari’s Aspect of the Mother Is Her Personality of Calm Wideness.....	45
VI—The Consciousness of Peace Must Not Only Become Calm but Also Wide	47
VII—The Inner Consciousness Is a Place of Deep Peace.....	51
VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity	57
IX—Silence and Peace	62
X—When Inertia, <i>Tamas</i> , Is Changed Into Its Divine Equivalent, It Becomes Divine Peace, <i>Sama</i>	66
XI—Peace and Ananda	70
XII—The Deep Calm and Peace in the Atmosphere of Sri Aurobindo Ashram	73
XIII—Peace and Sleep.....	76
XIV—Peace from the Mother’s Prayers and Meditations	81
XV—Peace and the Physical Body.....	91
XVI—Other Quotations on Peace and Calm.....	94
Other Comprehensive Compilations by Jamshed M Mavalwalla...	116

I—Why Peace and Calm Are Most Needed in Sadhana

- 1. Those who do not have Peace and even live in Sri Aurobindo Ashram can remain restless and full of struggle**
- 2. Those who are open to the Mother's Peace can get it in the worst circumstances**

"The one thing that is most needed for this sadhana is peace, calm, especially in the vital—a peace which depends not on circumstances or surroundings but on the inner relation with a higher consciousness which is the consciousness of the Divine, of the Mother. Those who have not that or do not aspire to get it can come here and live in the Asram for ten or twenty years and yet be as restless and full of struggle as ever,—those who open their mind and vital to the Mother's strength and peace can get it even in the hardest and most unpleasant work and the worst circumstances." (CWSA 32: 458)

- 3. Peace and Calm are the only basis on which true progress and realisation can come**

"Peace is the one thing you have to ask for now—it is only on the basis of peace and calm that the true progress and realisation can come. There must be no vital excitement in

I—Why Peace and Calm Are Most Needed in Sadhana

your seeking or your aspiration towards the Mother.”
(CWSA 32: 473)

4. Peace is necessary for the higher states to develop

“Peace is necessary for the higher states to develop.”
(CWSA 29: 123)

5. Peace helps towards purity, and the essence of purity is to respond only to the Divine Influence

“Peace helps to purity—since in peace disturbing influences cease and the essence of purity is to respond only to the Divine Influence and not to have an affinity with other movements.” (CWSA 29: 48)

“Purification—rejecting from one’s nature all that is egoistic or of the nature of rajasic desire.

Aspiration for peace and calm and a perfect equality.

Purification and a basis of calm are the first necessary steps in the spiritual life.” (CWSA 29: 46)

6. If you get peace, then cleansing the vital becomes easy

“If you get peace, then to clean the vital becomes easy. If you simply clean and clean and do nothing else, you go very slowly—for the vital gets dirty again and has to be cleaned a hundred times. The peace is something that is clean in itself—so to get it is a positive way of securing your object. To look for dirt only and clean is the negative way.”
(CWSA 29: 152)

7. Rejection of wrong movements would be easier when you bring down a settled peace

“It would be easier [*to get rid of wrong movements*] when you bring down a settled peace and equanimity into that part of the being. There will then be more of an automatic rejection of such movements and less need of tapasya.”
(CWSA 31: 707–708)

8. Once peace, purity and equanimity are established, all the rest will come as the Mother’s free gift

“Particularly what you must aspire for is peace in all the being, complete equanimity, samata. The feeling that peace is not enough must go. Peace and purity and equanimity once established, all the rest must be the Mother’s free gift, not a result of the demand from the being.” (CWSA 29: 46)

9. For self-realisation, peace and silence of the Mind are the first condition

“For the self-realisation, peace and silence of the mind are the first condition.” (CWSA 30: 321)

10. The mind can grow in knowledge provided it learns quietude and peace

“First aspire and pray to the Mother for quiet in the mind, purity, calm and peace, an awakened consciousness, intensity of devotion, strength and spiritual capacity to face all inner and outer difficulties and go through to the end of the Yoga. If the consciousness awakens and there is devotion and intensity of aspiration, it will be possible for the mind, provided it learns quietude and peace, to grow in knowledge.” (CWSA 29: 142–143)

11. In peace all things that are Divine can come

“When the mind is silent, there is peace and in peace all things that are divine can come.” (CWSA 29: 162)

12. In Integral Yoga, peace is a basis for the Divine consciousness and all its dynamisms

“Q: I find it difficult to emerge from the peace I found in meditation. How difficult it must be to come out of the peace of Nirvana or Samadhi! I think that is why Yoga could not be made dynamic up till now.

A: It is only because they make the peace an end, not, as we aim at doing, a basis for the divine consciousness and all its dynamisms.” (CWSA 35: 309)

13. Spiritual peace is a common experience of mystics all over the world

14. When one enters peace or peace enters into one, then one knows that peace is a truth of existence and is there all the time behind life and visible things

“A spiritual peace, for example,—the peace that passeth all understanding—is a common experience of the mystics all over the world—it is a fact but a spiritual fact, a fact of the invisible; when one enters it or it enters into one, one knows that it is a truth of existence and is there all the time behind life and visible things.” (CWSA 28: 325)

15. Peace was the very first thing that the Yogins and seekers of old asked for—they declared it to be the best condition for realising the Divine

“Peace was the very first thing that the Yogins 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.” (CWSA 31: 681)

16. Peace can only be discovered by doing Yoga

“Philosophy knows nothing about peace and silence or the inner and outer vital. These things are discovered only by Yoga.” (CWSA 28: 321)

17. Inner peace is not the object of Integral Yoga

18. Inner peace is only one of the elementary conditions for Integral Yoga

“This Yoga is a special way to a high and difficult spiritual achievement. It is given only when there is sufficient evidence of capacity or an irresistible call. Inner peace is not its object; that is only one of the elementary conditions for it.” (CWSA 29: 27)

19. It is better to approach the Divine for the Peace

“It is far better to approach the Divine for the Peace or Light or Bliss that the realisation of Him gives than to bring

I—Why Peace and Calm Are Most Needed in Sadhana
in these minor things which can divert us from the one
thing needful.” (CWSA 29: 6)

20. With Peace one can carry out the work without disturbance

“It is from the Divine that a sadhak receives peace, a peace quite independent from outward circumstances. Turn more towards the Divine, aspire for the real inner peace and you will get enough peace to carry on your work without disturbance.” (CWM 14: 141)

21. The first secret of Yoga is to maintain the inner calm always and, from that calm, to meet everything

“It is the first secret of Yoga, to maintain the inner calm always and from that calm to meet everything.” (CWSA 29: 145-146)

22. One of the things that a Sadhaka must have is a firm peace, santi

“There are four things that he [sadhaka] must have; first, equality in the most concrete practical sense of the word, *samata*, ... secondly, a firm peace and absence of all disturbance and trouble, *santi*; thirdly, a positive inner

spiritual happiness ... *sukham*; fourthly, a clear joy and laughter of the soul embracing life and existence." (CWSA 24: 722)

23. Silence and peace are two of the innumerable ways of approaching the Divine

24. If you enter into contact with the Divine through any one aspect, you find that the difference is merely in the most external form, but the contact is identical

"But perfection is only one special way of approaching the Divine; it is one side, and in the same way there are innumerable sides, angles or aspects, innumerable ways of approaching the Divine, for example: will, truth, purity, perfection, unity, immortality, eternity, infinity, silence, peace, existence, consciousness, etc. The number of approaches is almost unlimited. With each one you approach or draw near or enter into contact with the Divine through one aspect and if you really do it, you find that the difference is merely in the most external form, but the contact is identical." (CWM 10:104)

"Exterior things must be of little importance when one does 'sadhana'. The needed inner peace can be established in any surroundings." (CWM 14: 217)

25. Peace is a power of the Divine

“The peace is the condition of the right play of the Force. Force and Peace are two different powers of the Divine.”
(CWSA 29: 155)

26. A peaceful state is the basis of the Yogic consciousness

“A peaceful state is the basis of the Yogic consciousness. It is only when that is complete and fully established that the true intensity and energy can come.” (CWSA 29: 155)

II—Why Peace Is Not Sought By Men

“Ordinary human minds, Europeans especially, are accustomed to regard thought as indispensable and as the highest thing—so they are alarmed at silence. V.V. S. Aiyar when he was here asked for Yoga. I told him how to make his mind silent and it became silent. He immediately got frightened and said “I am becoming a fool, I can’t think”,—so I took what I had given away from him. That is how the average mind regards silence.” (CWSA 35: 437)

“Q: Why don’t men want to rise above the falsehood and ignorance that reign everywhere in the world?”

A: Because they love falsehood, vital agitation, violence, drama. The peace of eternity seems to them as empty as death because they live exclusively in the mind and vital.” (CWM 17: 178)

“Man is a quarrelling and fighting animal and so long as he is so how can there be peace?” (CWSA 28: 437)

“Q: To turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace.... Why do men flee from these boons as though they fear them?”

II—Why Peace Is Not Sought By Men

A: I still wonder why and I can find no answer except that stupidity rules the world.” (CWM 16: 17)

“My dear child,

Only spiritual force has the power to impose peace on the vital, for if peace is not *imposed* on it by a power greater than its own, the vital will never accept it.

So you must open yourself to the spiritual force and allow it to work in you; then you will more and more dwell in constant peace and joy. With all my love.” (CWM 16: 122)

“The only remedy lies in opening to the higher forces in order to let them do in the vital their work of organisation and classification, of light and peace.” (CWM 16: 148)

III—Benefits of Getting Peace

[Kindly also refer to the earlier e-book 'The Descent of Spiritual Peace' section VIII—Why Peace is the First thing that has to be brought down from above.]

1. Peace and quietness in our body give us the strength to resist attacks of illness

"Establish a greater peace and quietness in your body, that will give you the strength to resist attacks of illness." (CWM 15: 149)

"Peace and stillness are the great remedy for disease.

When we can bring peace in our cells, we are cured." (CWM 15: 151)

"It is not very difficult to get rid of headache and giddiness. However bad your condition may be, call the light from above. Try to feel that the light is entering into you from the crown of your head bringing with it calm and peace. If you do it seriously, your headache and giddiness will disappear in no time." (CWM 15: 163)

"Q: I am having fever. What is the best way to get rid of it?"

III—Benefits of Getting Peace

A: Remain peaceful and confident and it will soon be over.”
(CWM 15: 148)

“Q: *I have a severe pain in my throat, neck and the back of my head. The attacks are intolerable and I am losing patience.*

A: You must not lose patience, this does not hasten the cure. On the contrary, you must keep a peaceful faith that you are going to be cured.” (CWM 15: 148)

“The only thing I can suggest about diseases is to call down peace. Keep the mind away from the body by whatever means —whether by reading Sri Aurobindo’s books or meditation. It is in this state that the Grace acts. And it is the Grace alone that cures. The medicines only give a faith to the body. That is all.” (CWM 15: 149)

“Q: *“When there is a clearly localised illness in the body, what is the best way of opening the physical consciousness to receive the healing Force?”*

A: ...

“Suppose that as a result of some illness or other, there is some sort of pain at a precise spot. ... You are in pain, in great pain; it is hurting very much, you are suffering a lot.

III—Benefits of Getting Peace

First point: do not stress the pain by telling yourself, 'Oh, how painful! Oh, this pain is unbearable! Oh, it is becoming worse and worse, I shall never be able to bear it', etc., all this sort of thing. The more you go on thinking like this and feeling like this and the more your attention is concentrated on it, the pain increases amazingly.

So, the first point: to control yourself sufficiently not to do that.

Second point: ... If you know how to concentrate, to be quiet, and if you can bring into yourself a certain peace, of any kind—it may be a mental peace, it may be a vital peace, it may be a psychic peace; they have different values and qualities, this is an individual question—you try to realise within yourself a state of peace or attempt to enter into a conscious contact with a force of peace.... Suppose you succeed more or less completely. Then, if you can draw the peace into yourself and bring it down into the solar plexus—for we are not talking of inner states but of your physical body—and from there direct it very calmly, very slowly I might say, but very persistently, towards the place where the pain is more or less sharp, and fix it there, this is very good." (CWM 8: 211–213)

2. Peace in the nerves is indispensable for good health

“Peace in the nerves: indispensable for good health.”
(CWM 15: 151)

“These pains [the nervous pain] are a part of the pressure of the old nature on the body; that is why we consider it can only be healed by the Peace and Power bringing a new movement of the physical nature there. In the stage of the struggle between the two natures, the peace does not always remain, but it will remain longer and longer as you get the habit of opening constantly to it.” (CWSA 31: 573)

“Peace within and a cheerful confidence and gladness without is what is wanted— then this kind of nervous pressure and disorder would cease.” (CWSA 31: 60)

“When there is this tendency of the nervous being, it is imperative to get down peace and strength into the nervous being and not allow it to upset the body or the general system.” (CWSA 31: 563)

3. Not having any depression is because one has established a fundamental calm

“As for her not having any depression it is because she has established a fundamental calm which is only upset by clashes with X; all the rest passes on the surface ruffling it perhaps, but not breaking the calm.” (CWSA 30: 24)

“The sovereign immutable peace that liberates from anxiety, tension and suffering.” (CWM 15: 185)

4. By bringing down strength and calm into the lower vital, fear can be eliminated

“By bringing down strength and calm into the lower vital (region below the navel) [fear can be eliminated].” (CWSA 31: 280)

5. Peace and purity throw off the sexual suggestions

“If it [*peace*] is established *all through*, then it brings purity and the purity throws off the sexual suggestions.” (CWSA 31: 513)

“The sex exists for its own satisfaction and this or that person is only an excuse or occasion for its action or a channel for awakening its activity. It is from within, by the peace and purity from above coming into that part and holding it, that it must disappear.” (CWSA 31: 487)

“The cravings once belonged to the vital physical, but when there is a sufficient force of peace in the being, then they go out and the vital physical is free and under the influence of the quietude. ... The peace and clarity must acquire such

a force that they will remain even if these forces come back—then there will be the phenomenon of the inner peace remaining undisturbed in the inner being even while the outer is superficially disturbed.” (CWSA 31: 376–377)

6. Peace in the vital will be able to reject all wrong movements

“If you bring down the peace into your vital, it will be liberated—for even if wrong movements come, it will be able to reject them.” (CWSA 31: 114)

“To establish and deepen the inner calm and quiet. If that is done, all these things will be felt more and more as external and the falling off of desire and attachment will become possible.

For getting rid of passion the same condition. If you separate yourself from these movements and establish calm and peace inside, the passions may still rise on the surface, but they will be felt to be external movements and you can deal with them or call down the divine aid to get rid of them. So long as the mind does not fall quiet, it is not possible to deal finally with the vital being from which these forces rise.” (CWSA 29: 44)

7. Peace and purity of the consciousness are the very foundation of the necessary change in the nature

“Peace and purity of the consciousness are the very foundation of the necessary change in the nature.” (CWSA 29: 123)

8. The inflow of the calm, light, peace, and purity of the Mother's Power would eventually free the system from the siege of hostile forces

“The lower vital in most human beings is full of grave defects and of movements that respond to hostile forces. A constant psychic opening, a persistent rejection of these influences, a separation of oneself from all hostile suggestions and the inflow of the calm, light, peace, purity of the Mother's power would eventually free the system from the siege.” (CWSA 31: 158)

“The quieter you are, the stronger you become. The firm basis of all spiritual power is equanimity. You must not allow anything to disturb your poise: you can then resist every kind of attack. If, besides, you possess sufficient discernment and can see and catch the evil suggestions as they come to you, it becomes all the more easy for you to push them away; but sometimes they come unnoticed, and

then it is more difficult to fight them. When that happens, you must sit quiet and call down peace and a deep inner quietness. Hold yourself firm and call with confidence and faith: if your aspiration is pure and steady, you are sure to receive help.” (CWM 3: 34)

9. It is only by getting into peace, calm, and equality that we can hope to gain the power that conquers hostile forces

“The universe is certainly or has been up to now in appearance a rough and wasteful game with the dice of chance loaded in favour of the Powers of darkness, the Lords of obscurity, falsehood, death and suffering. But we have to take it as it is and find out—if we reject the way out of the old sages—the way to conquer. Spiritual experience shows that there is behind it all a wide terrain of equality, peace, calm, freedom, and it is only by getting into it that we can have the eye that sees and hope to gain the power that conquers.” (CWSA 28: 464–465)

“Yes—it is because they [*the hostile forces*] know that Peace is the basis and if that is there in full, all the rest will come. So they want anyhow to prevent it.” (CWSA 31: 801)

10. Due to the experience of peace and silence, one begins to feel the inner being and live in it

“When one begins to feel the inner being and live in it (the result of the experience of peace and silence) the ordinary time sense disappears or becomes purely external.” (CWSA 28: 404)

11. When the peace increases and takes possession of the external nature, then difficulties will progressively become things of the past

“It is because the centre of your difficulties has been there [*in the chest and stomach*]. The chest = the emotional nature exposed to wrong feelings; the stomach = the dynamic vital centre, exposed to wrong desires, ambitions, sense of possession and vital ego etc. But all that will progressively become things of the past, when the Peace, the Presence, the inner happiness increase and take possession of the external nature.” (CWSA 28: 246)

“One must find the inner peace and keep it constantly. In the force this peace brings, all these little miseries will disappear.” (CWM 16: 191)

12. When a thing comes from the Divine, you are in peace

“You can easily know when a thing comes from the Divine. You feel free, you are at ease, you are in peace. But when something presents itself to you and you jump at it and cry out, “Oh, at last I have it”, then you can know for certain that it does not come from the Divine. Equanimity is the essential condition of union and communion with the Divine.” (CWM 3: 10)

“Indeed it is very difficult to discriminate the impulses of Truth from the impulses of falsehood, unless one has received this special gift of discrimination that the Light of Truth has brought.

However, to help at the beginning, one can take as a guiding rule that all that brings with it or creates peace, faith, joy, harmony, wideness, unity and ascending growth comes from the Truth; while all that carries with it restlessness, doubt, scepticism, sorrow, discord, selfish narrowness, inertia, discouragement and despair comes straight from the falsehood.” (CWM 12: 302)

“... 269 – Leap not too quickly at all voices, for there are lying spirits ready to deceive thee; but let thy heart be pure and afterwards listen. [Thoughts and Aphorisms, Sri Aurobindo]

It is indeed of utmost importance not to accept each and every voice as coming from the Divine, because one is liable to obey the command of an imposter. There is only one guarantee which is a complete absence of all personal desire, even the desire of serving the Divine, and the fact of being immersed in a total peace. Only then can one be sure of one's discernment." *3 January 1970* (CWM 10: 290–291)

13. In peace and silence is the greatest strength

"And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength." (CWM 12: 123)

14. An active peace is contagious and powerful, controls and calms, puts everything in order and organises

15. Those who are really strong and powerful are always very calm

"Quietude is a very positive state; there is a positive peace which is not the opposite of conflict—an active peace, contagious, powerful, which controls and calms, which puts everything in order, organises.

... True quietude is a very great force, a very great strength. In fact one can say, looking at the problem from the other side, that all those who are really strong, powerful, are always very calm. It is only the weak who are agitated; as soon as one becomes truly strong, one is peaceful, calm, quiet, and one has the power of endurance to face the adverse waves which come rushing from outside in the hope of disturbing one. This true quietude is always a sign of force. Calmness belongs to the strong.

And this is true even in the physical field. I don't know if you have observed animals like lions, tigers, elephants, but it is a fact that when they are not in action, they are always so perfectly still. A lion sitting and looking at you always seems to be telling you, 'Oh, how fidgety you are!' It looks at you with such a peaceful air of wisdom! And all its power, energy, physical strength are there, gathered, collected, concentrated and —without a shadow of agitation—ready for action when the order is given.”
(CWM 8: 329)

16. Capacity to remain still when one wants to and remain perfectly calm in action is the sign of strength

17. People who could not sit still for half an hour without fidgeting and were even the least agitated in action—then one may be sure there is a weakness somewhere

"I have seen people, many people, who could not sit still for half an hour without fidgeting. They had to move a foot or a leg, or an arm or their head; they had to stir restlessly all the time, for they did not have the power or the strength to remain quiet.

This capacity to remain still when one wants to, to gather all one's energies and spend them as one wishes, completely if one wants, or to apportion them as one wants in action, with a perfect calm even in action—that is always the sign of strength. It may be physical strength or vital strength or mental strength. But if you are in the least agitated, you may be sure there is a weakness somewhere; and if your restlessness is integral, it is an integral weakness." (CWM 8: 329)

18. If something is to be truly built, it is in peace and silence and quietness that it must be done

"In peace, in silence and in quietness the world was built; and each time that something is to be truly built, it is in peace and silence and quietness that it must be done. It is

ignorance to believe that you must run from morning to night and labour at all sorts of futile things in order to do something for the world.” (CWM 3: 67)

19. If you want to have experiences, then you must have calm, quietude, and serene peace

“In all cases, without exception, whatever may happen, calm and quietude and serene peace and an absolute faith in the divine Grace—if you have all this, nothing can happen to you. And you must have all this if you want to have experiences; because experiences without this—it’s not good; but with this, it’s excellent.” (CWM 7: 82)

20. A first firmness in insisting on active equality and calm is the beginning of liberated perfection

21. Without equality and calm, we can have no solid basis

22. By the lack of equality and calm, we shall be constantly falling back to the lower status

23. Calm once attained, vital and mental preferences have lost their disturbing force

“... we have by all the means in our power to insist on this receptive and active equality and calm. Even something of

it, *alpam api asya dharmasya*, is a great step towards perfection; a first firmness in it is the beginning of liberated perfection; its completeness is the perfect assurance of a rapid progress in all the other members of perfection. For without it we can have no solid basis; and by the pronounced lack of it we shall be constantly falling back to the lower status of desire, ego, duality, ignorance.

This calm once attained, vital and mental preference has lost its disturbing force; it only remains as a formal habit of the mind.” (CWSA 24: 724)

24. Mental control over the vital movements has to be replaced by a greater control from above, by the calm, purity and strong peace

“As for the diminution of mental control over the vital movements, that often happens temporarily in the course of the Yoga. Mental control has to be replaced by a greater control from above and by the calm, purity and strong peace of the vital itself opened to the Divine Force and its government of the whole nature.” (CWSA 31: 124)

25. As the calm of equality increases and deepens, they (egoistic will, intolerant desire, obstinate liking) disappear

26. Then there can come the living reality of the perception that all in us is done and directed by the master of our being

“But it loses its disturbing aspect of strong egoistic will, intolerant desire, obstinate liking. These appearances may remain for a while in a diminished form, but as the calm of equality increases, deepens, becomes more essential and compact, *ghana*, they disappear, cease to colour the mental and vital substance or occur only as touches on the most external physical mind, are unable to penetrate within, and at last even that recurrence, that appearance at the outer gates of mind ceases. Then there can come the living reality of the perception that all in us is done and directed by the Master of our being, *yatha prayukto smi, tatha karomi*, which was before only a strong idea and faith with occasional and derivative glimpses of the divine action behind the becomings of our personal nature.” (CWSA 24: 724–725)

27. The normal work is better done when peace is there

Q: *I try always to be more careful, but things get spoilt in my hands.*

III—Benefits of Getting Peace

A: Yes, this happens often; but you must call in more and more peace and let it enter into the cells of the body; then the suggestion of awkwardness can no longer have any effect.” (CWM 16: 180)

“Q: Can ‘calm’ give a solution to all problems?

A: Yes, but for this the calm must be perfect, in all the parts of the being, so that the power may express itself through it.” (CWM 14: 134)

“To learn to be quiet and silent... When you have a problem to solve, instead of turning over in your head all the possibilities, all the consequences, all the possible things one should or should not do, if you remain quiet with an aspiration for goodwill, if possible a need for goodwill, the solution comes very quickly. And as you are silent you are able to hear it.

When you are caught in a difficulty, try this method: instead of becoming agitated, turning over all the ideas and actively seeking solutions, of worrying, fretting, running here and there inside your head—I don’t mean externally, for externally you probably have enough common sense not to do that! but inside, in your head—*remain quiet*. And according to your nature, with ardour or peace, with intensity or widening or with all these together, implore the Light and wait for it to come.

In this way the path would be considerably shortened.” (CWM 9: 422–423)

28. Inner calm and peace and an ardent aspiration towards the Divine are a good preparation for receiving help from Sri Aurobindo and the Mother

“Inner calm and peace and an ardent aspiration towards the Divine are the best preparation for receiving the help we can give, and you can be assured of receiving it from us.” (CWM 17: 188)

29. Curing the weak spot in one’s envelope by a call to the force and an inner peace

“If one becomes aware of the weak spot in one’s envelope, a few minutes’ concentration, a call to the force, an inner peace is sufficient for it to be all right, get cured, and for the untoward thing to vanish.” (CWM 4: 63)

30. If the pregnant mother is placed in special conditions of peace, the child could be formed in the best possible conditions

“In many countries of old—and even now in certain countries— the woman who was going to have a child was

placed in special conditions of beauty, harmony, peace and well-being, in very harmonious physical conditions, so that the child could be formed in the best possible conditions. This is obviously what ought to be done, for it is within the reach of human possibilities.” (CWM 8: 200)

31. In peace there is a harmony that gives a feeling of liberation

“In peace there is besides the sense of stillness a harmony that gives a feeling of liberation and full satisfaction.” (CWSA 29: 148)

IV—Other Ways of Attaining Peace

[Kindly also refer to the earlier e-book 'The Descent of Spiritual Peace' section X—Detailed Process of Bringing Descent of Peace.]

1. One can gain peace by an entire reliance on the Divine and surrender to the Divine Will

"As for peace one can gain it by an entire reliance on the Divine and surrender to the Divine Will." (CWSA 28: 520)

"That is why all spiritual disciplines begin with the necessity of surrendering all responsibility and relying on a higher principle. Otherwise peace is impossible." (CWM 9: 304–305)

"This complete self-surrender must be the chief mainstay of the sadhaka because it is the only way, apart from complete quiescence and indifference to all action,—and that has to be avoided,—by which the absolute calm and peace can come." (CWSA 24: 723)

"At the same time by this surrender there comes also a calm and happy mastery of self and nature." (CWSA 29: 77)

“It is certain that for someone who has desires, when his desires are not satisfied, it is a sign that the Divine Grace is with him and wants, through experience, to make him progress rapidly, by teaching him that a willing and spontaneous surrender to the Divine Will is a much surer way to be happy in peace and light than the satisfaction of any desire.” (CWM 10: 261)

“Give yourself, all that you are and what you do, to the Divine, and you will have peace.” (CWM 14: 106)

“Whatever you do in life must be done as a service to the Divine and nobody else.

Whatever you are, think or feel, you are responsible for it to the Divine and to nobody else.

He is the sole Master of your being and your life. If in all sincerity you surrender entirely to Him He will take charge of you and your heart will be in peace.

All the rest belongs to the world of Ignorance and is governed by ignorance which means confusion and suffering.” (CWM 14: 105)

“In the integrality and absoluteness of bhakti and surrender, we find the essential condition of perfect peace leading to uninterrupted bliss.” (CWM 14: 108)

2. To live within, in constant aspiration towards the Divine, renders us capable of remaining in peace

“To live within, in constant aspiration towards the Divine—that renders us capable of regarding life with a smile and remaining in peace whatever the external circumstances.” (CWM 14: 232)

3. One gets, by the rejection of desire, rajas and ego, a quietude into which the ineffable Peace can descend

“One gets by the rejection of desire, rajas and ego a quietude and purity into which the Peace ineffable can descend; ...” (CWSA 29: 217)

“When the consciousness as well as the action is free from ego and desire, there is always a fundamental calm.” (CWSA 28: 48)

“It is only when one gives oneself in all sincerity to the Divine Will that one has the peace and calm joy which come from the abolition of desires.” (CWM 16: 433)

“One must constantly progress in the light and peace that come from the absence of personal desires.” (CWM 16: 430)

“The vital liberation or liberation from desire gives the individual will the power to identify itself perfectly and consciously with the divine will and brings constant peace and serenity as well as the power which results from them.” (CWM 12: 71)

“The Buddha has said that there is a greater joy in overcoming a desire than in satisfying it. It is an experience everybody can have and one that is truly very interesting, very interesting.

There was someone who was invited — it happened in Paris —invited to a ... (a first performance) of an opera of Massenet's. ... The subject was fine, the play was fine, and the music not displeasing; it was the first time and this person was invited to the box of the Minister of Fine Arts ... This Minister of Fine Arts was a simple person, an old countryside man, who had not lived much in Paris, who was quite new in his ministry and took a truly childlike joy in seeing new things. Yet he was a polite man and as he had invited a lady he gave her the front seat and himself sat at the back. But he felt very unhappy because he could not see everything. He leaned forward like this, trying to see something without showing it too much. Now, the lady

who was in front noticed this. She too was very interested and was finding it very fine, and it was not that she did not like it, she liked it very much and was enjoying the show; but she saw how very unhappy that poor minister looked, not being able to see. So quite casually, you see, she pushed back her chair, went back a little, as though she was thinking of something else, and drew back so well that he came forward and could now see the whole scene. Well, this person, when she drew back and gave up all desire to see the show, was filled with a sense of inner joy, a liberation from all attachment to things and a kind of peace, content to have done something for somebody instead of having satisfied herself, to the extent that the evening brought her infinitely greater pleasure than if she had listened to the opera. This is a true experience, it is not a little story read in a book, and it was precisely at the time this person was studying Buddhist discipline, and it was in conformity with the saying of the Buddha that she tried this experiment.” (CWM 7: 38–39)

“Peace in the vital: the result of abolishing desires.” (CWM 14: 355)

“When all the being lives in the solid realisation of calm, peace, liberation, oneness, then the desires fall away and the necessity of rejection ceases, because there is nothing to reject any longer.” (CWSA 29: 425)

4. The abolition of egoism is the way to gain constant Peace and delight

“If men knew that this transformation, the abolition of egoism, is the only way to gain constant peace and delight, they would consent to make the necessary effort. This, then, is the conviction that must awaken in them.

Everyone should repeatedly be told: abolish your ego and peace will reign in you.” (CWM 16: 428)

“All that happens is to teach us one and the same lesson, unless we get rid of our ego there is no peace either for ourselves or for others. And without ego life becomes such a wonderful marvel!” (CWM 14: 257)

“Certainly, action without ambition and egoistic calculation is the condition of peace and felicity—both inner and outer.” (CWM 14: 260)

5. Neither desire nor attachment must drive him, but the work is done with a Will that stirs in a divine Peace

“But the seeker who has advanced far on the way of works has passed beyond this intermediate stage in which desire is a helpful engine. Its push is no longer indispensable for his action, but is rather a terrible hindrance and source of

stumbling, inefficiency and failure. Others are obliged to obey a personal choice or motive, but he has to learn to act with an impersonal or a universal mind or as a part or an instrument of an infinite Person. A calm indifference, a joyful impartiality or a blissful response to a divine Force, whatever its dictate, is the condition of his doing any effective work or undertaking any worth-while action. Not desire, not attachment must drive him, but a Will that stirs in a divine peace, a Knowledge that moves from the transcendent Light, a glad Impulse that is a force from the supreme Ananda." (CWSA 23: 266-267) (SABCL 20: 254-255)

6. The Divine gives itself together with calm to those who give themselves without reserve

"The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda." (CWSA 29: 67)

7. The Self gives peace

"Love, joy and happiness come from the psychic. The Self gives peace or a universal Ananda." (CWSA 28: 106)

“Atma is not the same as psychic—Atma is the self which is one in all, calm, wide, ever at peace, always free.” (CWSA 28: 108)

8. The same calm experienced in the ascent is found in the depths of the Psychic Being

“In your experience the ascent was into the regions of the calm and silent Self above; when you came down you went into the depths of the psychic being and found there the same calm and wideness. This experience is of great importance for it means that the way to both these is now open to you—and these two are the fundamental experiences of our Yoga—the unveiling of the psychic and the self-realisation. Pursue your meditations in the same poise.” (CWSA 30: 433–434)

“Indeed, the expression of a true psychic life in the being is peace, a joyful serenity.” (CWM 2: 60)

9. A total gratitude towards the Divine is the best way to be peaceful

“To feel deeply, intensely and constantly a total gratitude towards the Divine is the best way to be happy and peaceful.” (CWM 16: 314)

“But to be able to remain in peace you must keep in your heart gratitude towards the Divine for all the help He gives. If gratitude also is veiled, the obscure periods last much longer. There is, however, a swift and effective remedy: it is to keep always burning in your heart the flame of purification, the aspiration for progress, the intensity, the ardour of consecration. This flame is kindled in the heart of all who are sincere; you must not let ingratitude cover it up with its ashes.” (CWM 14: 247)

10. Leave the result to the Lord; then your heart will be at Peace

“Q: All that happens is done for your own good and is done by the Divine Grace.” Is it good, is it healthy to think like this?

A: Not only is it right, good and healthy to think like this, but it is an absolutely indispensable attitude if one wants to advance on the spiritual path. As a matter of fact, it is the first step without which one cannot advance at all. That is why I always say: ‘Whatever you do, do the *best* you can, and leave the result to the Lord; then your heart will be at peace.’ 13 May 1963 (CWM 16: 277)

“To do at each moment the best we can and leave the result to the Divine’s decision, is the surest way to peace,

happiness, strength, progress and final perfection.” (CWM 14: 111)

11. Having patience under all kinds of pressure, you lay the foundations of peace

“They [*patience and peace*] go together. By having patience under all kinds of pressure you lay the foundations of peace.” (CWSA 29: 114)

12. Let the sadhaka be vigilant about the persistence of trouble, asanti, and bring about a more enlightened and consistent action of the will to get rid of asanti

“The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason for discouragement and impatience. It [unrest] comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring out the presence of the defect, put the sadhaka upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the spiritualised buddhi. Thus persisting, it will be found that these things lose their

force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the mental buddhi is the chief instrument; ..." (CWSA 24: 723)

13. To forget oneself is the source of immutable peace

14. Later on, in this self-forgetfulness, one finds the Divine, and that is the source of an ever-increasing bliss

"The first thing one learns on the way is that the joy of giving is far greater than the joy of taking.

Then gradually one learns that to forget oneself is the source of immutable peace. Later on, in this self-forgetfulness, one finds the Divine, and that is the source of an ever-increasing bliss." (CWM 16: 434)

209 – He who acquires for himself alone, acquires ill though he may call it heaven and virtue. [Thoughts and Aphorisms, Sri Aurobindo]

"Man has a right to beatitude since that is what he was created for. But any egocentric movement is the very opposite of this beatitude; so that if you seek it for yourself alone, you repel it instead of attracting it. By self-forgetfulness, by self-giving, without asking anything in

return, by merging, so to say, into this beatitude so that it may shine upon all, you find the inner peace and joy which never leave you.” (CWM 10: 276)

15. It is through work and self-mastery that one can find happiness and peace

“When one’s attention is always turned towards oneself, one is never happy. When one allows oneself to be ruled by every passing impulse, one is never peaceful.

It is through work and self-mastery that one can find happiness and peace.” (CWM 16: 132)

16. The sound of ‘AUM’ gives rise to a feeling of peace, of serenity

“More than any other sound, this sound ‘AUM’ gives rise to a feeling of peace, of serenity, of eternity.” (CWM 2: 67)

17. When one obeys and follows the inner Divine Presence, one creates an atmosphere of peace

“The inner law, the truth of the being is the divine Presence in every human being, which should be the master and guide of our life.

When you acquire the habit of listening to this inner law, when you obey it, follow it, try more and more to let it guide your life, you create around you an atmosphere of truth and peace and harmony which naturally reacts upon circumstances and forms, so to say, the atmosphere in which you live.” (CWM 3: 278–279)

18. The only way to be always in peace, light and joy is to become conscious of the Divine Presence

“For those who want to live according to Truth, the only way is to become conscious of the Divine Presence and to live exclusively according to Its Will.

This is the only way to escape from evil and suffering, the only way to be always in peace, light and joy.” (CWM 10: 275)

“Then one grieves no longer because one has entered into the Truth and the Truth brings calm and peace.” (CWSA 28: 528)

19. If you truly want peace, your constant preoccupation should be with the progress you must make to be able to know and serve the Divine

“If you truly want peace and happiness, your constant preoccupation should be:

“What progress must I make to be able to know and serve the Divine?” (CWM 12: 383)

20. Aspire for peace in the whole being

“What you should do, is always to reject the lower experiences and concentrate on a fixed and quiet aspiration towards the one thing needed, the Light, the Calm, the Peace, the Devotion that you felt for two or three days.” (CWSA 29: 65)

“If you are surrendered only in the higher consciousness, with no peace or purity in the lower, certainly that is not enough and you have to aspire for the peace and purity everywhere.” (CWSA 29: 72)

V—Maheshwari's Aspect of the Mother Is Her Personality of Calm Wideness

"One [of four great Aspects of the Mother] is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness." (CWSA 32: 17)

"Tranquil is she [MAHESHWARI] and wonderful, great and calm for ever." (CWSA 32: 18)

"Maheshwari can appear too calm ..." (CWSA 32: 20)

Maheshwari works in order to bring her Calm and Wideness into the being

"Q: Why is the Mother working in the form of Maheshwari in me? Why is she working so slowly? If she worked in the form of Mahakali, everything troubling me would flee from fear and the Mother's luminous Sun would rise in me.

A: Mahakali can work only when there is a calm inner being and a resolute will facing without disturbance all the difficulties. When there is not that, then it is only possible for Maheshwari to work in order to bring her calm and wideness into the being." (CWSA 32: 67)

V—Maheshwari's Aspect of the Mother Is Her Personality of Calm
Wideness

"Q: *Do calm and equality come down from above by the Mother's Grace?*

A: When they descend, it is by the soul's aspiration and the Mother's grace." (CWSA 32: 165)

VI—The Consciousness of Peace Must Not Only Become Calm but Also Wide

“The quiet consciousness of peace you now have in the mind must become not only calm but wide. You must feel it everywhere, yourself in it and all in it. This also will help to bring the calm as a basis into the action.

The wider your consciousness becomes, the more you will be able to receive from above. The Shakti will be able to descend and bring strength and light as well as peace into the system. What you feel as narrow and limited in you is the physical mind; it can only widen if this wider consciousness and the light come down and possess the nature.

The physical inertia from which you suffer is likely to lessen and disappear only when strength from above descends into the system.” (CWSA 29: 124–125)

“Wideness and calmness are the foundation of the Yogic consciousness and the best condition for inner growth and experience. If a wide calm can be established in the physical consciousness, occupying and filling the very body and all its cells, that can become the basis for its transformation; in fact, without this wideness and calmness the transformation is hardly possible.” (CWSA 29: 125)

VI—The Consciousness of Peace Must Not Only Become Calm but
Also Wide

“Remain quiet, open yourself and call the divine Shakti to confirm the calm and peace, to widen the consciousness and to bring into it as much light and power as it can at present receive and assimilate.

Take care not to be over-eager, as this may disturb again such quiet and balance as has been already established in the vital nature.

Have confidence in the final result and give time for the Power to do its work.” (CWSA 29: 125)

“My child,

My blessings are with you to widen and purify your consciousness so that peace may always be within you.” (CWM 13: 60)

“The first experience there [*on the higher plane*] is peace and calm and wideness. It is not till these are settled that other experiences of that plane can come.” (CWSA 30: 402)

“The vastness, the overwhelming calm and silence in which you feel merged is what is called the Atman or the silent Brahman. It is the whole aim of many Yogas to get this realisation of Atman or silent Brahman and live in it. In our Yoga it is only the first stage of the realisation of the Divine and of that growing of the being into the higher or divine

VI—The Consciousness of Peace Must Not Only Become Calm but
Also Wide
Consciousness which we call transformation.” (CWSA 30:
393)

“Yes, the inward move is the right one. To live within in the peace and silence is the first necessity. I spoke of the wideness because in the wideness of silence and peace (which the Yogins recognise as the realisation of self at once individual and universal) is the basis for harmonising the inward and the outward. It will come.” (CWSA 29: 154)

“For the moment the important thing is to cultivate this widening and deepening of the consciousness which enables you to feel my constant presence with you, to feel it in a real and concrete way which will bring you an immutable peace.” (CWM 13: 67)

“If you keep the wideness and calm as you are keeping it and also the love for the Mother in the heart, then all is safe—for it means the double foundation of the Yoga—the descent of the higher consciousness with its peace, freedom and security from above and the openness of the psychic which keeps all the effort or all the spontaneous movement turned towards the true goal.” (CWSA 30: 320–321)

“The consciousness that is aware of the Divine and the Truth and does not look at things from the ego [*is the true*

VI—The Consciousness of Peace Must Not Only Become Calm but
Also Wide

consciousness] —it is wide and calm and strong and
aspires to union and surrender — it is many things besides,
but this is the essential.” (CWSA 28: 99)

“That is of course how it should be. It should go so far
indeed that you will feel this peace and vastness as your
very self, the abiding stuff of your consciousness —
unchangeably there.” (CWSA 29: 151)

VII—The Inner Consciousness Is a Place of Deep Peace

“Peace is never easy to get in the life of the world and never constant, unless one lives deep within and bears the external activities as only a surface front of our being.” (CWSA 29: 154)

“When the inner being once thoroughly establishes its separateness, even oceans of inertia cannot prevent it from keeping it. It is the first thing to be done in order to have a secure basis in the Yoga, to establish thoroughly this separateness. It comes most usually when the peace is thoroughly fixed in all inner parts, that the separateness also becomes fixed and permanent.” (CWSA 28: 92)

“The inner consciousness begins to be a place of deep peace, light, happiness, love, closeness to the Divine or the presence of the Divine, the Mother. One is then aware of two consciousnesses, this inner one and the outer which has to be changed into its counterpart and instrument—that also must become full of peace, light, union with the Divine.” (CWSA 28: 89)

“It is quite usual to feel an established peace in the inner being even if there is disturbance on the surface. In fact that is the usual condition of the Yogi before he has

attained the absolute samata in all the being.” (CWSA 29: 153)

“As to the change of nature, the first step is to become conscious and separate from the old surface nature. ... Behind is the true mental and vital being supported by the psychic—this true being is calm, wide, peaceful. By drawing back and becoming separate one creates the possibility of living in the peace of this inner Purusha no longer identified with the surface Prakriti. Afterwards it will be much easier to change, by the force of the psychic perception and the Peace and Power and Light from above, the surface being.” (CWSA 28: 97–98)

“Peace if it is strong and permanent can liberate the inner being which can become a calm and unmoved witness of the external movements.” (CWSA 29: 22)

“The attitude of the witness consciousness within ... is a very necessary stage in the progress. It helps the liberation from the lower prakriti — not getting involved in the ordinary nature movements; it helps the establishment of a perfect calm and peace within, for there is then one part of the being which remains detached and sees without being disturbed the perturbations of the surface; it helps also the ascent into the higher consciousness and the descent of the higher consciousness, for it is through this

VII—The Inner Consciousness Is a Place of Deep Peace
calm, detached and liberated inner being that the ascent
and descent can easily be done.” (CWSA 30: 244–245)

“There is a stage in the sadhana in which the inner being
begins to awake. Often the first result is the condition
made up of the following elements:

(1) A sort of witness attitude, in which the inner
consciousness looks at all that happens as a spectator or
observer, observing things but taking no active interest or
pleasure in them.” (CWSA 30: 241)

“Aspiration is a turning upward of the inner being with a
call, yearning, prayer for the Divine, for the Truth, for the
Consciousness, Peace, Ananda, Knowledge, descent of
Divine Force or whatever else is the aim of one’s
endeavour.” (CWSA 29: 56–57)

“You must establish a basis of equanimity within—the
peace of the inner being which these surface movements
cannot touch,— then if they come on the surface, there will
be no violent reaction and they can be rejected with more
ease.” (CWSA 29: 135)

“There can be peace in the mind even when the vital is not
quite at rest or peace in the inner being even if the surface
is disturbed. Consciousness cannot feel at rest and free, if
there is no peace.” (CWSA 29: 152)

VII—The Inner Consciousness Is a Place of Deep Peace

"It is possible, when we live inwardly in the depths, to arrive at a state of vast inner equality and peace which is untouched by the reactions of the outer nature, and that is a great but incomplete liberation,—for the outer nature too has a right to deliverance." (CWSA 22: 422)

"When the peace is deep or wide, it is usually in the inner being. The outer parts do not ordinarily go beyond a certain measure of quietude—they get deep peace only when they are flooded with it from the inner being." (CWSA 29: 153)

"The peace starts in the inner being—it is spiritual and psychic but it overflows the outer being—when it is there in the activity, it means either that the ordinary restless mind, vital, physical has been submerged by the flood of the inner peace or, at a more advanced stage, that they have been partially or wholly changed into thoughts, forces, emotions, sensations which have in their very stuff an essence of inner silence and peace." (CWSA 29: 153)

"If peace becomes permanent in the inner being, then the subnature becomes an external and superficial thing—one part of the consciousness is then free; unmoved by anything that happens, it regards the surface turmoil as something not belonging to itself. If the peace extends in the same way into the external parts also, then the whole

VII—The Inner Consciousness Is a Place of Deep Peace

being becomes free and the inferior nature is felt only as something moving about in the atmosphere, trying to enter but unable to do so. But this of course happens only when the descents of Peace have turned into a massive stability of Peace.” (CWSA 29: 153–154)

“Afterwards when the condition of peace is quite settled in the inner being—for it is the inner into which you enter whenever you concentrate—then it begins to come out and control the outer, so that the calm and peace remain even when working, mixing with others, talking or other occupations. For then whatever the outer consciousness is doing, one feels the inner being calm within—indeed one feels the inner being as one’s real self while the outer is something superficial through which the inner acts on life.” (CWSA 29: 313)

“If, however, you practise living in the impersonal Self and can achieve a certain spiritual impersonality, then you grow in equality, purity, peace, detachment, you get the power of living in an inner freedom not touched by the surface movement or struggle of the mental, vital and physical nature, and this becomes a great help when you have to go beyond the impersonal and to change the troubled nature also into something divine.” (CWSA 28: 12)

VII—The Inner Consciousness Is a Place of Deep Peace

“The true vital being on the contrary is wide, vast, calm, strong, without limitations, firm and immovable, capable of all power, all knowledge, all Ananda.” (CWSA 28: 185)

“In the same way there is too a true mental being, a true physical being. When these are manifest, then you are aware of a double existence in you; that behind is always calm and strong, that on the surface alone is troubled and obscure. But if the true being behind remains stable and you live in it, then the trouble and obscurity remain only on the surface; in this condition the exterior parts can be dealt with more potently and they also made free and perfect.” (CWSA 28: 185–186)

“It is in the peace behind and that ‘something truer’ in you that you must learn to live and feel it to be yourself. You must regard the rest as not your real self, but only a flux of changing or recurring movements on the surface which are sure to go as the true self emerges.” (CWSA 29: 125-126)

VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity

“Samata means a wide universal peace, calm, equanimity, an equal feeling of all in the Divine.” (CWSA 29: 130)

“Complete samata takes long to establish and it is dependent on three things — the soul’s self-giving to the Divine by an inner surrender, the descent of the spiritual calm and peace from above and the steady, long and persistent rejection of all egoistic, rajasic and other feelings that contradict samata.” (CWSA 29: 131)

“The peace and the equality are there above you, you have to call them down into the mind and the vital and the body.” (CWSA 29: 66)

“When the peace of the higher consciousness descends, it brings always with it this tendency towards equality, samata, because without samata peace is always liable to be attacked by the waves of the lower nature.” (CWSA 29: 128)

“The basis of internal peace is samata, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, whether pleasant or unpleasant, ill-fortune and good-fortune, pleasure and

VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity
pain, honour and ill-repute, praise and blame, friendship
and enmity, sinner and saint, or, physically, heat and cold
etc.” (CWSA 10: 3)

“Only when samata is accomplished, can shanti be perfect
in the system. If there is the least disturbance or trouble in
the mentality, we may be perfectly sure that there is a
disturbance or defect in the samata.” (CWSA 10: 5)

“The fullness of negative samata [equanimity] is measured
by the firm fixity of Shanti in the whole being. If there is
an absolute calm or serenity in the heart & prana, no
reactions of trouble, disturbance, yearning, grief,
depression etc, then we may be sure that negative samata
is complete.” (CWSA 10: 27)

“Therefore all these things endurance of all contacts,
indifference to all dualities, submission to all movements of
the divine Will, perfect inner peace and tranquillity are the
first step in perfection.” (CWSA 10: 28)

“When you have perfect Samata, then either you will have
perfect Shanti, divine peace, or else perfect or Shuddha
Bhoga, divine enjoyment.” (CWSA 11: 1391)

“[The] result of complete Samata is complete Shanti; on
the other hand if there is any touch of anxiety, grief,

VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity
disappointment, depression etc., it is a sign that Samata is not complete. When we get complete Shanti, then we get complete Sukham. Shanti is negative; it is a state of freedom from trouble. Sukham is positive; it is not merely freedom from grief and pain, but a positive state of happiness in the whole system.” (CWSA 11: 1468)

“The first calm that comes is of the nature of peace, the absence of all unquiet, grief and disturbance. As the equality becomes more intense, it takes on a fuller substance of positive happiness and spiritual ease.” (CWSA 24: 726)

“The Mother’s Peace is above you—by aspiration and quiet self opening it descends. When it takes hold of the vital and the body, then equanimity becomes easy and in the end automatic.” (CWSA 32: 135-136)

“First, the development of the psychic being has a double result which is concomitant. That is, with the development of the psychic being, the sensitivity of the being grows. And with the growth of sensitivity there is also the growth of the capacity for suffering; but there is the counterpart, that is, to the extent to which one is in relation with the psychic being, one faces the circumstances of life in an altogether different way and with a kind of inner freedom which makes one capable of withdrawing from a circumstance

VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity and not feeling the shock in the ordinary way. You can face the difficulty or outer things with calm, peace, and a sufficient inner knowledge not to be troubled. So, on one side you are more sensitive and on the other you have more strength to deal with the sensitivity.” (CWM 7: 21)

“Q: Sweet Mother, here it is said: "a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts are the thing to be established.”

... How can it be done?

A: How should you do it? You must want it, then aspire; and then each time you do something which is contrary to this ideal, you must put it before yourself and put the light upon it and the will for change. Each time one makes an egoistic movement or does those things which should not be done, one must immediately catch it as though by its tail and then put it in the presence of one’s ideal and one’s will to progress, and put the light and consciousness upon it so that it may change.

... No matter what one is doing, one can always do this work. Each time one becomes aware that there is something which is not all right, one must always catch it like this, prevent it from hiding, for it tries to hide: catch it and then keep it like this before the light of one’s conscious

VIII—Samata Means a Wide Universal Peace, Calm, and Equanimity will, and then put the light upon it so that it changes.”
(CWM 7: 74–75)

IX—Silence and Peace

“But if through meditation or concentration we turn inward or upward, we can bring down into ourselves or raise up from the depths calm, quiet, peace and finally silence. It is a concrete, positive silence (not the negative silence of the absence of noise), immutable (unchallengeable) so long as it remains, a silence one can experience even in the outer tumult of a hurricane or battlefield. This silence is synonymous with peace and it is all-powerful; it is the perfectly effective remedy for the fatigue, tension and exhaustion arising from that internal over-activity and noise which generally escape our control and cease neither by day nor night.

This is why the first thing required when one wants to do Yoga is to bring down and establish in oneself the calm, the peace, the silence.” (CWM 16: 229)

“Silence in the vital: a powerful help for inner peace.” (CWM 14: 355)

“The descent of the Silence is not usually associated with sadness, though it does bring a feeling of calm detachment, unconcern and wide emptiness, but in this emptiness there is a sense of ease, freedom, peace.” (CWSA 35: 357)

“The silence descends into the inner being first—as also other things from the higher consciousness.” (CWSA 30: 213)

“It is on the Silence behind the cosmos that all the movement of the universe is supported.

It is from the Silence that the peace comes; when the peace deepens and deepens, it becomes more and more the Silence.” (CWSA 29: 163)

“The other way, which is the way to knowledge, is the meditation in the head by which there comes the opening above, the quietude or silence of the mind and the descent of peace etc. of the higher consciousness generally till it envelops the being and fills the body and begins to take up all the movements. But this involves a passage through silence, a certain emptiness of the ordinary activities ...” (CWSA 29: 210)

“It is the silence and calm of the higher consciousness pressing down into the body. When it comes down fully then there is the ‘still statue’ feeling at first. Afterwards the calm or silence becomes free and normal.” (CWSA 30: 454)

“The quiet and silence you feel in your heart is the result of the pressure of the higher consciousness to come down.

That always brings a quietude in mind and heart and as it descends a great peace and silence.” (CWSA 30: 377)

“The silence and peace are there waiting to manifest. Let the mind and vital give all themselves and they will pour in and reveal themselves.” (CWSA 29: 152)

“In the silence of our heart there is always peace and joy.” (CWM 14: 142)

“In peace and inner silence you will more and more become conscious of the constant Presence.” (CWM 14: 140)

“It [calm, peace] does not remain when engaged in work because it is still confined to the mind proper which has only just received the gift of silence. When the new consciousness is fully formed and has taken entire possession of the vital nature and the physical being (the vital as yet is only touched or dominated by the silence, not possessed by it), then this defect will disappear.” (CWSA 29: 124)

“My dear little smile,

You have described your condition very well and since you are so conscious of it, I feel that soon you will be able to master it.

IX—Silence and Peace

It goes without saying that our help is always with you to bring you peace and silence, and it is absolutely certain that peace and silence will be established in you some day never to leave you again.

Very affectionately.” (CWM 16: 98)

X—When Inertia, *Tamas*, Is Changed Into Its Divine Equivalent, It Becomes Divine Peace, *Sama*

"All undesirable things are a mistranslation in the Ignorance of something that on a higher plane is or might be desirable. Inertia, *tamas*, is the mistranslation of the divine *sama*, rest, quietude, peace; ... It is only when the lower perversions are got rid of that the higher things in their truth can reign." (CWSA 28: 49)

"The ... *gunas* become purified and refined and changed into their divine equivalents: ... *tamas* becomes *sama*, the divine quiet, rest, peace." (CWSA 28: 47)

"It is possible that the fatigue or lethargy comes as the wrong condition which has to be replaced by the peace. ... so *tamas*, the obscure inertia, has to be replaced by *sama*, the luminous quietude and peace." (CWSA 28: 48–49)

"You cannot drive out *rajas* and *tamas*, you can only convert them and give the predominance to *sattwa*. *Tamas* and *rajas* disappear only when the higher consciousness not only comes down but controls everything down to the cells of the body. They then change into the divine rest and peace and the divine energy or *Tapas*; finally *sattwa* also changes into the divine Light. As for remaining quiet when

X—When Inertia, Tamas, Is Changed Into Its Divine Equivalent, It
Becomes Divine Peace, Sama

tamas is there, there can also be a tamasic quiet.” (CWSA 28: 47)

“The peace (*sama*) is the pure form, tamas is its degraded or perverted form ... When there is the transformation, tamas can be got rid of—but till then there is always a possibility of its mixing with the peace or stillness so long as that is not perfect and all-pervading.” (CWSA 28: 49)

“The tamas is part of the general physical Nature and so long as that is not fully changed and illumined, something of it remains; but one has only to go on opening oneself to the Mother’s consciousness and in time the tamas too will change into the inner divine rest and peace.” (CWSA 28: 49)

“It is a greater and greater descent of peace that brings *sama* ...” (CWSA 28: 49)

“The Peace is not of the nature of inertia, but the inertia (tamas) is a degradation of peace or rest as rajas is a degradation of divine Force. So when the physical is invited to peace and cannot receive it, it brings up inertia instead.” (CWSA 29: 154)

“Q: *Can’t the love and peace that come from above get distorted when they enter the mind and vital?*”

X—When Inertia, Tamas, Is Changed Into Its Divine Equivalent, It
Becomes Divine Peace, Sama

A: Indeed they very often are; the love gets changed into a kind of passion and the peace into inertia." (CWM 17: 86)

"In the spiritual change inertia has to be replaced by the divine peace and calm, ..." (CWSA 28: 270)

"The physical inertia from which you suffer is likely to lessen and disappear only when strength from above descends into the system." (CWSA 29: 125)

"The first means [*of changing inertia into peace*] is not to get upset when it comes or when it stays. The second is to detach yourself, not only yourself above but yourself below and not identify. The third is to reject everything that is raised by the inertia and not regard it as your own or accept it at all.

If you can do these things then there will be something in you that remains perfectly quiet even in the pits of inertia. Through that quiet part you can bring down peace, force, even light and knowledge into the inertia itself." (CWSA 31: 396–397)

"Q: *Why is there suffering? How to cure suffering?*

A: For a long time quite recently, that is to say, for days together, there was a very acute, very intense, very clear

X—When Inertia, Tamas, Is Changed Into Its Divine Equivalent, It
Becomes Divine Peace, Sama

perception that the action of the Force translated itself externally by what we call 'suffering' because that is the only kind of vibration which can pull Matter out of its inertia.

The supreme Peace, the supreme Calm are deformed and disfigured into inertia and into *tamas*, and precisely because this was the deformation of true Peace and Calm, there was no reason why it should change! A certain vibration of awakening —of reawakening—was necessary to come out of this *tamas*, that could not pass directly from *tamas* to Peace; something was needed to shake the *tamas*, and that is translated externally by suffering.

I am speaking here of physical suffering, because all the other sufferings—vital, mental, emotional sufferings—are due to a wrong working of the mind, and these... may simply be classed together as Falsehood, that's all." (CWM 11: 41)

XI—Peace and Ananda

“It is when one is full of peace that one laughs most gladly. It is an inner condition, not something external like being silent or not laughing. It is a condition of serenity and stillness within in which there is no disturbance even if things go wrong or people are unpleasant or the body feels unwell—the state of serene inner gladness remains the same. It is self-existent.” (CWSA 29: 156)

“Shanti is peace or calm—it is not Ananda. There can of course be a calm Ananda.” (CWSA 29: 157)

“There are two conditions, one of Ananda, another of great calm and equality in which there is no joy or grief. If one attains the latter, afterwards a greater more permanent Ananda becomes possible.” (CWSA 29: 157)

“Peace is a sign of mukti—Ananda moves towards siddhi.” (CWSA 29: 157)

“To be full of peace, the heart quiet, not troubled by grief, not excited by joy is a very good condition. As for Ananda, it can come not only with its fullest intensity but with a more enduring persistence when the mind is at peace and the heart delivered from ordinary joy and sorrow. If the mind and heart are restless, changeful, unquiet, Ananda of

a kind may come, but it is mixed with vital excitement and cannot abide. One must get peace and calm fixed in the consciousness first, then there is a solid basis on which the Ananda can spread itself and in its turn become an enduring part of the consciousness and the nature.” (CWSA 29: 156)

“In experience even on the spiritual plane so long as we do not transcend the spirit in mind, there is a difference between peace and Ananda. Peace is the Divine static, Ananda the Divine dynamic. ... It [Peace] has essentially the character of the Witness Spirit or at the most of the disinterested Witness-Creator. ... Ananda ... affirms and rejoices in all that is native to peace, but it affirms too and rejoices in all that peace negates or regards with a sovereign separateness. But these opposing differences prove in the end to be part of the separative mental creation, ... in which we live. In supermind experience peace is always full of Ananda and by its Ananda can act and create; Ananda is for ever full of the divine peace and its most vehement ecstatic intensity contains no possibility of disturbance. At the height of the supramental Infinite peace and Ananda are one. For there status and dynamis are inseparable, rest and action affirm each other, essence and expression are one indivisible whole.” (CWSA 12: 207–208)

“But in the highest ascents of the spiritual bliss there is not this vehement exaltation and excitement; there is instead an illimitable intensity of participation in an eternal ecstasy which is founded on the eternal Existence and therefore on a beatific tranquillity of eternal peace. Peace and ecstasy cease to be different and become one. The supermind, reconciling and fusing all differences as well as all contradictions, brings out this unity; a wide calm and a deep delight of all-existence are among its first steps of self-realisation, but this calm and this delight rise together, as one state, into an increasing intensity and culminate in the eternal ecstasy, the bliss that is the Infinite.” (CWSA 22: 1026–1027)

XII—The Deep Calm and Peace in the Atmosphere of Sri Aurobindo Ashram

“There are two atmospheres in the Asram, ours and that of the sadhaks. When people with a little perceptiveness come from outside, they are struck by the deep calm and peace in the atmosphere and it is only when they mix much with the sadhaks that this perception and influence fade away. The other atmosphere of dullness or unrest is created by the sadhaks themselves—if they were opened to the Mother as they should be, they would live in the calm and peace and not in unrest or dullness.” (CWSA 35: 632)

“Magre like many others got an immediate strong impression of the atmosphere of the Asram—most feel it as an atmosphere of calm and peace, something quite apart from that of the ordinary world.” (CWSA 35: 632)

“Even casual visitors have sometimes felt a great peace and quiet in the atmosphere [of Sri Aurobindo Ashram] and wished that they could stay here.” (CWSA 35: 50)

“... the Ashram is a condensation of dynamic and active peace, so much so that all those who come from outside feel as if they were in another world. It is indeed something of another world, a world in which the inner life governs

XII—The Deep Calm and Peace in the Atmosphere of Sri Aurobindo
Ashram

the outer, a world where things get done, where work is carried out not for a personal end but in a selfless way for the realisation of an ideal.” (CWM 16: 7)

“Let all the clouds disperse, all the attachments disappear, all the obstacles vanish, so that you can enjoy fully the peace and the joy of being here, so close to me, in the Divine’s abode.” (CWM 13: 70)

“Q: Why does my mind become so full of joy listening to the Mother’s music? Today while listening to her play, my mind, my heart, my whole consciousness became full of peace and joy and then went high up somewhere.

A: What else is the Mother’s music except the bringing down of these things? She does not play or sing merely for the music’s sake, but to call down the Divine Consciousness and its Powers.” (CWSA 32: 571–572)

“If you did not yield to these vital suggestions and if you were content with increasing the inner contact and increasing self-control and peace, then in time you would have the fullness of the sadhana and would find life here well worth living. The push to go comes from an adverse Force that is trying to make people depart from the Asram—but none who have gone as yet have found peace or satisfaction outside.” (CWSA 32: 522)

XII—The Deep Calm and Peace in the Atmosphere of Sri Aurobindo
Ashram

“The reasons for which you ask to change your work are psychological and do not depend on the work itself. Wherever you will go, you will carry them with you and nowhere will you be able to find peace unless you have the peace in your heart.” (CWM 14: 312)

XIII—Peace and Sleep

“To begin with, when one is conscious of one’s nights, the first thing to do before falling fast asleep, just in the state when one begins to relax, relax all one’s nerves— ... well, at that moment, one must relax very carefully all mental activity and make that quiet, as quiet as possible, and not go off to sleep until the mind is quite calm. Then you escape quite a long period of useless excitement which is extremely tiring. If you can so manage that the mind relaxes and enters into a complete peace first, your sleep will immediately become very peaceful and very refreshing; naturally, your vital must not be in a turmoil, for then, in that case, it will take you into all sorts of places and make you commit all kinds of stupidities, and the result will be that you will wake up even more tired than when you went to sleep.” (CWM 6: 185)

“Q: Sweet Mother, to profit by one’s nights, to have good dreams, is it necessary that one should have done nothing very intellectual late at night, or that one should not eat too late at night or do anything external?”

A: This depends on each one; but certainly if you want to sleep quietly at night, you must not study till just before sleeping. If you read something which requires concentration, your head will continue to work and so you

won't sleep well. When the mind continues working one doesn't rest.

The ideal, you see, is to enter an integral repose, that is, immobility in the body, perfect peace in the vital, absolute silence in the mind—and the consciousness goes out of all activity to enter into *Sachchidananda*. If you can do this, then when you wake up you get up with the feeling of an extraordinary power, a perfect joy. But it is not very, very easy to do this. It can be done; this is the ideal condition.

Usually it is not at all like this, and most of the time almost all the hours of sleep are wasted in some kind of disordered activities; your body begins to toss about in your bed, you give kicks, you turn, you start, you turn this way and that, and then you do this (*gesture*) and then this... So you don't rest at all." (CWM 7: 123–124)

"Q: Mother, what does this mean: "sleep has to be gradually transformed into the yogic repose"?"

A: Ah, yogic repose. It means that instead of an unconscious sleep it is a sleep ... a conscious sleep. The body is in a state of complete repose, with the nerves relaxed, the muscles relaxed; one is completely relaxed and at rest; but the spirit remains conscious, conscious enough to be able to put the vital also at rest, the mind also at rest, and let everything be in a state of peace,

quietude, immobility, so that the consciousness may be completely free. Then the consciousness can either rest also, if it thinks it necessary, or work if it thinks that is needed; and in any case it is free to do as it wants, what it wants, and to go to the regions to which it wants to go. But the parts belonging to the present physical being, that is, the mind, vital and physical, are in a complete repose and a kind of immobility, due to which the hours of sleep do not need to be so long. One can cut short the number of hours of sleep very much if one leaves the body in this state of rest. But this asks for much work, and a very conscious work ... and very persistent. It cannot be had immediately, it may require years of discipline. Only, once it is acquired, well, one has mastered sleep and can prevent, well... For example, there are many people who, when they go to sleep, are in a very good state of consciousness, and when they wake up in the morning they are completely dazed and have lost all that they had gained the previous day; and that's because their sleep is unconscious and they go out in the vital or the mind or the subtle physical; they go to undesirable places or else fall into the inconscience and lose in this inconscience all they had gained before...

In any case one thing you can do in all security is, before going to sleep, to concentrate, relax all tension in the physical being, try... that is, in the body try so that the body lies like a soft rag on the bed, that it is no longer

something with twitchings and cramps; ... And then, the vital: to calm it, calm it as much as you can, make it as quiet, as peaceful as possible. And then the mind also—the mind, try to keep it like that, without any activity. You must put upon the brain the force of great peace, great quietude, of silence if possible, and not follow ideas actively, not make any effort, nothing, nothing; you must relax all movement there too, but relax it in a kind of silence and quietude as great as possible.

Once you have done all this, you may add either a prayer or an aspiration in accordance with your nature, to ask for the consciousness and peace and to be protected against all the adverse forces throughout the sleep, to be in a concentration of quiet aspiration and in the protection; ask the Grace to watch over your sleep; and then go to sleep. This is to sleep in the best possible conditions. What happens afterwards depends on your inner impulses, but if you do this persistently, night after night, night after night, after some time it will have its effect.

Usually, you see, one lies down on the bed and tries to sleep as quickly as possible, and then, that's all, with a state of total ignorance of how it ought to be done. But what I have just told you, if you do that regularly it will have an effect. In any case, it can very well avoid the attacks which occur at night: one has gone to bed very nicely, one wakes up ill; this is something absolutely disastrous, it means that during the night one has been

XIII—Peace and Sleep

getting infected somewhere in a state of total
inconscience.” (CWM 7: 65–66)

“The rest must not be one which goes down into the
inconscience and tamas. The rest must be an ascent into
the Light, into perfect Peace, total Silence, a rest which
rises up out of the darkness. Then it is true rest, a rest
which is an ascent.” (CWM 7: 283)

XIV—Peace from the Mother's Prayers and Meditations

"... Thy Presence is for me an absolute, immutable, invariable fact, and Thy Peace dwells constantly in my heart." " (CWM 1: 4)

". " . " . " O Supreme Master who shinest in my being and each thing, let Thy Light be manifest and the reign of Thy Peace come for all." " (CWM 1: 7)

"To know that at each instant what must be surely is, as perfectly as is possible, for all those who know how to see Thee in everything and everywhere! No more fear, no more uneasiness, no more anguish; nothing but a perfect Serenity, an absolute Confidence, a supreme unwavering Peace." " (CWM 1: 9)

"In Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest; have perfect equality in face of all and the Eternal will be there." (CWM 1: 10)

"Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee, for that is still a mental agitation which obscures Thy

Eternal Presence; it is in the most complete Peace, Serenity and Equality that all is Thou even as Thou art all, and the least vibration in this perfectly pure and calm atmosphere is an obstacle to Thy manifestation. No haste, no inquietude, no tension, Thou, nothing but Thou, without any analysis or any objectivising, and Thou art there without a possible doubt, for all becomes a Holy Peace and a Sacred Silence.” (CWM1: 10)

“LIKE a flame that burns in silence, like a perfume that rises straight upward without wavering, my love goes to Thee; and like the child who does not reason and has no care, I trust myself to Thee that Thy Will may be done, that Thy Light may manifest, Thy Peace radiate, Thy Love cover the world. When Thou wilt I shall be in Thee, Thyself, and there shall be no more any distinction; I await that blessed hour without impatience of any kind, letting myself flow irresistibly toward it as a peaceful stream flows toward the boundless ocean.

Thy Peace is in me, and in that Peace I see Thee alone present in everything, with the calm of Eternity.” (CWM 1: 11)

“O LORD, Thou art my refuge and my blessing, my strength, my health, my hope, and my courage. Thou art supreme Peace, unalloyed Joy, perfect Serenity.” (CWM 1: 15)

XIV—Peace from the Mother's Prayers and Meditations

"Then, in that perfect peace and serenity, I unite my will to Thine, and in that integral silence I listen to Thy truth and hear its expression." (CWM1: 19)

"O Lord, Lord, a boundless joy fills my heart, songs of gladness surge through my head in marvellous waves, and in the full confidence of Thy certain triumph I find a sovereign Peace and an invincible Power." (CWM 1: 19)

"To turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace; it is to breathe infinity, to soar in eternity, no longer feel one's limits, escape from time and space." (CWM 1: 22)

"Oh! how I call Thee from the very depths of my heart, True Light, Sublime Love, Divine Master who art the source of our light and of our living, our guide and our protector, the Soul of our soul and the Life of our life, the Reason of our being, the supreme Knowledge, the immutable Peace!" (CWM 1: 24)

"Do not torment thyself, child. Silence, peace, peace." (CWM1: 26)

"May Thy Peace be with all." (CWM 1: 27)

XIV—Peace from the Mother's Prayers and Meditations

"In this even-fall, Thy Peace deepens and grows more sweet and Thy Voice more clear and distinct in the silence that fills my being." (CWM 1: 28)

"O Lord, my prayer soars towards Thee: May they know at last Thy peace and that calm and irresistible strength which comes of an immutable serenity—the privilege of those whose eyes have been opened and who are able to contemplate Thee in the flaming core of their being." (CWM 1: 38)

"O Lord, Eternal Master, Thou art my Light and my Peace; guide my steps, open my eyes, illumine my heart, and lead me on the paths that go straight to Thee." (CWM 1: 39)

"A great Light floods my whole being, and I am no longer conscious of anything but Thee.

Peace, peace, peace upon all the earth." (CWM 1: 39)

"In this love lie peace and joy, the fount of all strength and all realisation. It is the infallible healer, the supreme consoler; it is the victor, the sovereign teacher." (CWM 1: 40)

"In Thee is supreme Peace." (CWM 1: 43)

"Thou art eternal silence and perfect peace in what we are able to perceive of Thee." (CWM 1: 48)

"Give them all, O Lord, Thy peace and light, open their blinded eyes and their darkened understanding; calm their futile worries and their vain anxieties." (CWM 1: 49)

"With peace in our hearts, with light in our minds, we feel Thee, O Lord, so living within us that we await events with serenity, knowing that Thy path is everywhere, since we carry it in our own being, and that in all circumstances we can become the heralds of Thy word, the servitors of Thy work.

With a calm and pure devotion we hail Thee and recognise Thee as the sole reality of our being." (CWM 1: 70)

"With peace in my heart, with light in my mind, the hope born of certitude in all my being, I greet Thee, O Lord, divine Master of eternal love." (CWM 1: 72)

"Peace, peace upon all the earth!

May all escape from the ordinary consciousness and be delivered from the attachment for material things; may they awake to the knowledge of Thy divine presence, unite themselves with Thy supreme consciousness and taste the plenitude of peace that springs from it." (CWM 1: 74)

XIV—Peace from the Mother's Prayers and Meditations

"Give me the peace of perfect disinterestedness, the peace that makes Thy presence felt and Thy intervention effective, the peace that is ever victorious over all bad will and every obscurity." (CWM 1: 75)

"O immutable Peace, deliver men from ignorance; may Thy plenary and pure Light reign everywhere!" (CWM 1: 76)

"He who wants to serve Thee worthily should not be attached to anything, not even to those activities which enable him to commune more consciously with Thee. ... But if as a result of the totality of circumstances, material things still take a greater place in life than usual, one must know how not to become absorbed by them, how to keep in one's inmost heart the clear vision of Thy presence and live constantly in that serene peace which nothing can disturb." (CWM 1: 84) February 25–26, 1914

"But what is unchangeable and universal is the happy peace, the luminous and immutable serenity of all those who are solely consecrated to Thee, who no longer have any darkness, ignorance, egoistic attachment or bad will in them.

Oh, may all awake to this divine peace." (CWM 1: 85)

"In the silence of the night Thy Peace reigned over all things, in the silence of my heart Thy Peace reigns always;

XIV—Peace from the Mother's Prayers and Meditations

and when these two silences were united, Thy Peace was so powerful that no disturbance of any kind could resist it." (CWM 1: 94)

"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." (CWM 1: 96)

"My thought is filled with Thee, my heart is full, all my being is filled with Thy Presence, and peace grows ever deeper, giving rise to that happiness, so special, so unmixed, of a calm serenity, which seems vast as the universe, deep as the unfathomable depths which lead to Thee.

Oh, these silent and pure nights when my heart overflows and unites with Thy divine Love to penetrate all things, embrace all life, illumine and regenerate all thought, purify all feeling, awaken in every being the consciousness of Thy marvellous Presence and of the ineffable peace that flows from it!

Grant, O Lord, that this consciousness and peace may constantly grow within us, so that we may be more and more the faithful intermediaries of Thy divine and absolute law." (CWM 1: 100)

"Thou art consciousness and light, Thou art peace in the depth of all things, the divine love that transfigures, the knowledge that triumphs over darkness." (CWM 1: 104)

"LORD, my thought is calm and my heart ingathered; I turn towards Thee with a profound devotion and a boundless trust: I know that Thy love is all-powerful and that Thy justice will reign over the earth; I know that the hour is near when the last veil will be rent and all iniquity disappear to give place to an era of peace and harmonious effort.

O Lord, with thought rapt within and the heart at peace, I approach Thee and all my being is filled with Thy divine Presence; grant that I may see Thee alone in all things and that all may be resplendent with Thy divine Light. Oh, may all hatred be appeased, all rancour effaced, all fears dispelled, all suspicions destroyed, all malevolence overcome, and in this city, in this country, upon this earth, may all hearts feel vibrating within them that sublime love, source of all transfiguration." (CWM 1: 121)

"Everything works together to prevent me from remaining a creature of habits, and in this new state, in the midst of these circumstances, so complex and unstable, I have never before so completely lived Thy immutable peace or rather the "I" has never before disappeared so completely that Thy divine peace alone is alive there." (CWM 1: 125)

XIV—Peace from the Mother's Prayers and Meditations

"O my sweet Master, in peace, serenity, equanimity, I give myself to Thee and merge in Thee, my thought calm and tranquil, my heart smiling; Thy work will be done, I know, and Thy victory is certain." (CWM 1: 141)

"In Thy love is peace, in Thy love is joy, in Thy love is Thy servitor's sovereign lever of work." (CWM 1: 154)

"O MY sweet Master, eternal splendour, I can only unite with Thee in silence and peace, saying that Thy Will may be done in every detail as in the whole. Take possession of Thy kingdom, master all that revolts against Thee, heal the souls who do not know Thee and the intellects that do not want to submit and be consecrated to Thee. Awaken our slumbering energies, stimulate our courage, enlighten us, O Lord, show us the Way.

My heart is overflowing with a sovereign peace, my thought is calm and silent." (CWM 1: 170)

"Give joy, peace and happiness to them all. ... If they suffer, illumine their suffering and make it a means of transfiguration; grant them the beatitude of Thy love and the peace of Thy unity; may their hearts feel vibrating within them Thy eternal Presence. They are all in me, O Lord, I am in them all, and since instead of an 'I', there is now only Thy sovereign love, they are all in Thy love and will be transfigured by it. O Lord, my sweet Master,

unknowable splendour, give them joy, peace, beatitude.”
(CWM 1: 189)

“Before, I dreaded the conflict, for it hurt in me the love of harmony and peace. But now, O my God, I welcome it with gladness: it is one among the forms of Thy action, one of the best means for bringing back to light some elements of the work which might otherwise have been forgotten, and it carries with it a sense of amplitude, of complexity, of power.” (CWM 1: 378)

“It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace.” (CWM 1: 380)

XV—Peace and the Physical Body

“Peace in the physical: to want what God wills is its best condition.” (CWM 14: 360)

“Peace in the cells: the indispensable condition for the body’s progress.” (CWM 14: 360)

“Yes, certainly, there is a mental peace, a vital peace, a peace of the physical Nature. It is the peace of a higher consciousness that descends from above.” (CWSA 29: 151)

“When the light and peace are full in the vital and physical consciousness, it is this that remains always as a basis for the right movement of the whole nature.” (CWSA 29: 152)

“It is the same peace [*in the physical as in the vital*]*—but is felt materially in the material substance, concretely in the physical mind and nervous being, as well as psychologically in the mind and vital or subtly in the subtle body.*” (CWSA 29: 152)

“... but if we look from the standpoint of the higher beauty, it becomes visible; very few bodies would bear comparison with perfect beauty. There are a thousand reasons for this unbalance but only one remedy, to instil into the being this instinct, this sense of true beauty, a supreme beauty which

will gradually act on the cells and make the body capable of expressing beauty. This is still a thing which is not known: the body is infinitely more plastic than you believe. You must have surely noticed (perhaps very vaguely) that those who live in an inner peace, in an inner beauty, a light, and perfect goodwill, have an expression which is not quite the same as of people who live in bad thoughts, in the lower part of their nature.” (CWM 4: 55)

“And when physically you have been shaken, you must not ask too much of the body, you must give it a good deal of tranquillity, a good deal of rest.” (CWM 11: 8)

Q: *"The difficulty is that I am very much absorbed by the condition of this body, it takes away much of my consciousness— the physical mind, for example, invades me completely.*

...“It does not matter, do not worry if you are occupied with your body; only try to *profit* by that — profit by this preoccupation—to bring into it the Peace, the Peace.” Always it is as though I was enveloping you within a cocoon of Peace. And then, if you could put, precisely into this mind that vibrates, stirs all the while, truly like a monkey, if you could put there... it is a Peace which acts *directly* in this material vibration—a Peace in which everything relaxes.

Do not think, do not think of trying to transform this physical mind or to silence it or abolish it; all that is still activity. Simply let it go on, but... put the Peace, feel the Peace, live the Peace, know the Peace—the Peace, the Peace.” (CWM 11: 8–9)

“It is very good to have recovered the calm.

It is in the calm that the body can increase its receptivity and gain the power to contain.” (CWM 14: 134)

“It is not in the outward circumstances that you must look for quietness, it is from inside yourself. Deep inside the being there is a peace that brings quietness in the whole being down to the body, if we allow it to do so.

It is that peace you must seek and then you will get the quietness you wish for.” (CWM 14: 138)

XVI—Other Quotations on Peace and Calm

“In the practice of Yoga, what you aim at can only come by the opening of the being to the Mother’s force and the persistent rejection of all egoism and demand and desire, all motives except the aspiration for the Divine Truth. If this is rightly done, the Divine Power and Light will begin to work and bring in the peace and equanimity, the inner strength, the purified devotion and the increasing consciousness and self-knowledge which are the necessary foundation for the siddhi of the Yoga.” (CWSA 29: 108)

“In the liberation of the soul from the Ignorance the first foundation is peace, calm, the silence and quietude of the Eternal and Infinite; but a consummate power and greater formation of the spiritual ascension takes up this peace of liberation into the bliss of a perfect experience and realisation of the eternal beatitude, the bliss of the Eternal and Infinite.” (CWSA 22: 1026)

“There is a psychic world—a sort of Heaven of peace and beauty and harmony. It is also a place of rest for the soul between two incarnations in which it absorbs its past experiences and becomes ready for another birth.” (CWSA 28: 124)

“The way of the Spirit is the way of peace and light and harmony; ...” (CWSA 28: 269)

“So long as the mind is restless, it is not possible to get at the inner Truth. Calm, peace, quietude—that is the first necessary condition.” (CWSA 29: 126)

“The calm from above came to you and established your connection with the Above,— and if you hold firmly to it, you will be able to remain calm. But to be rid of these vital disturbances from outside, you have to get down the Power and Will that is also there above — or at least so to be connected with it that it will act whenever you call upon it against the forces of the Ignorance.” (CWSA 29: 147)

“It is the calm that has come down from above, only you are feeling it from there (mind and heart) and not from above the mind. But you have to find it below the heart and not only from the heart above, — the calm has to spread lower down.” (CWSA 29: 147)

“Peace is the first condition, but peace of itself does not bring Force—it is a receptacle of Force, not a bringer of Force.” (CWSA 29: 155)

“To think and question about an experience when it is happening is the wrong thing to do; it stops it or diminishes

it. Let the experience have its full play — if it is something like this 'new life force' or peace or Force or anything else helpful. When it is over, you can think about it — not while it is proceeding. For these experiences are spiritual and not mental and the mind has to be quiet and not interfere." (CWSA 30: 47–48)

"These things are small and relative—you may have a new table or you may not have a new table, neither way is of any very great importance and it makes no difference to the Divine Purpose in you. The one thing important is to increase calm and peace and the descent of the Divine Force, to grow in equality and inward light and consciousness. Outward things have to be done with a great quiet, doing whatever is necessary but not exciting or upsetting yourself about anything. It is only so that you can advance steadily and quickly. When you feel the Mother's Force about you, the peace closely round you that is the one thing of importance — these small outward things can be settled in a hundred different ways, it does not really matter." (CWSA 30: 230)

"Rasa of poetry, painting or physical work is not the thing to go after. What gives the interest in Yoga is the rasa of the Divine and of the divine consciousness which means the rasa of Peace, of Silence, of inner Light and Bliss, of growing inner Knowledge, of increasing inner Power, of the

Divine Love, of all the infinite fields of experience that open to one with the opening of the inner consciousness.” (CWSA 30: 234)

“But in that peace there must come the feeling of the Divine Presence, the sense of the Mother’s power working in you, the joy or Ananda.” (CWSA 30: 242)

“The most important experience, however, is that of the peace and quiet which comes with a good concentration. It is this that must grow and fix itself in the mind and vital and body—for it is this peace and quiet that make a firm basis for the sadhana.” (CWSA 30: 256)

“The cosmic forces here whether good or bad are forces of the Ignorance. Above them is the Truth-Consciousness that can only manifest when ego and desire are overcome—it is the force from the Divine Truth-Consciousness that must descend—the higher Peace, Light, Knowledge, Purity, Power, Ananda must work upon the cosmic forces in the individual so as to change them and substitute the Truth-Forces in place of the ordinary working.” (CWSA 30: 287)

“This [*restless thinking*] is what we call the activity of the mind, which always comes in the way of the concentration and tries to create doubt and dispersion of the energies. It

can be got rid of in two ways, by rejecting it and pushing it out, till it remains as an outside force only—by bringing down the higher peace and light into the physical mind.” (CWSA 31: 20)

“If the peace and silence continue to come down, they usually become so intense as to seize the physical mind also after a time.” (CWSA 31: 39)

“What you say is quite true. No personal effort can get these things done; that is why we tell you always to keep yourself quiet and let the peace and the force work. As for understanding, it is your physical mind that wants to understand, but the physical mind is incapable of understanding these things by itself—for it has no knowledge of them and no means of knowledge. Its standards also are quite different from the standards of the true knowledge. All the physical mind can do is to be quiet and allow the light to come into it, accepting it, not interposing its own ideas—then it will progressively get the knowledge. It can’t get it in this way; it must surrender.” (CWSA 31: 53)

“To keep one’s consciousness in a higher state is to raise it above the lower levels in the being, it is to keep it in the light, in the peace, in the higher knowledge and harmony; that is, to place one’s consciousness as high as possible in

one's being, at the level where one is liberated from all lower movements." (CWM 6: 328)

Q: If one feels that there is a calm in the atmosphere and everywhere, does this mean that the calm is within oneself?

A: Eh? Yes. The first thing that comes is that... for example, if one has a certain experience of a particular kind—as one may have an experience of peace, an experience of calm, one may also have an experience of perfect benevolence, an experience of understanding or of compassion—the thing, the experience is as though the consciousness were possessed by one of these movements; and so there occurs this thing which seems strange afterwards, but which for the moment is altogether natural — one feels everywhere, in everyone, in the whole atmosphere, all around himself and, if the consciousness is vast enough, in the entire earth, exactly the *same* peace or the *same* compassion or the *same* benevolence. And so one can say in all sincerity, with a completely living experience: 'The universe is perfect benevolence.' " (CWM 6: 362)

"So when people come and tell me, 'I come here for peace, quietness, leisure, to do my yoga', I say, 'No, no, no! Go away immediately somewhere else, you will be much more peaceful anywhere else than here.' " (CWM 7: 411)

“To control something, a movement, is simply to replace by one’s presence, without words or explanations, the bad vibration by the true one. This is what constitutes the power of mastery. It does not lie in speaking, in explaining; with words and explanations and even a certain emanation of force, you may have an influence on someone, but you do not control his movement. The control of the movement is the capacity to oppose the vibration of this movement by a stronger, truer vibration which can stop the other one... I could give you an example, you know, a very easy one. Two people are arguing in front of you; not only are they arguing, but they are on the point of coming to blows; so you explain to them that this is not the thing to do, you give them good reasons for stopping and they come to a stop. You will have had an influence on them. But if you simply stand before them and look at them and send out a vibration of peace, calm, quietude, without saying a word, without any explanation, the other vibration will no longer be able to last, it will fall away of itself. That is mastery.” (CWM 8: 352)

“In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; ...” (CWM 9: 298)

"A safe and quiet life is not enough to make people happy. Inner development is necessary, and the peace that comes from a conscious contact with the Divine." (CWM 10: 269)

"Q: Where did the love and peace that I used to feel come from, since my heart was always closed?"

A: Your heart is not always closed. When it (HEART) opens, the peace and love enter into you." (CWM 17: 85)

"My dear child,

The peace is upon you; allow it to penetrate you, and in the peace you will find the light, and the light will bring you the knowledge.

With all my love. Your mother." (CWM 16: 150)

"Each one has around him an atmosphere made of the vibrations that come from his character, his mood, his way of thinking, feeling, acting. These atmospheres act and react on each other by contagion; the vibrations are contagious; that is to say, we readily pick up the vibration of someone we meet, especially if that vibration is at all strong. So it is easy to understand that someone who carries in and around himself peace and goodwill, will in a way impose on others at least something of his peace and goodwill, whereas scorn, irritability and anger will arouse similar movements in others." (CWM 16: 32)

“The supramental force has the power to transform even the darkest hate into luminous peace.” (CWM 15: 93)

“Have no sorrow and remain very peaceful and quiet, while keeping an affectionate remembrance of the one who has departed.” (CWM 15: 121)

“Keep this attitude—never side with anybody nor take up any personal quarrel—think only of the Divine Peace, Harmony, Light and Happiness and become more and more their purified and quiet instrument.” (CWM 14: 262)

“What we do with passion and intolerance cannot be divine, because the Divine works only in peace and harmony.” (CWM 14: 279)

“The Divine is present among us. When we remember Him always He gives us the strength to face all circumstances with perfect peace and equanimity. Become aware of the Presence and your difficulties will disappear.” (CWM 14: 232)

“Surely we must always want peace and harmony and work for it as much as we can—but for that the best field of action is always within ourselves.” (CWM 14: 185)

“Good will for all and good will from all is the basis of peace and harmony.” (CWM 14: 186)

“Such is life!

The world is a place of falsehood and it is only in the silent depths of the Divine that one can find the peace of truth.” (CWM 14: 195)

“Be peaceful, confident in the divine working.” (CWM 14: 141)

“It is in an unshakable peace that can be found the true power.” (CWM 14: 140)

“It is in peace that knowledge and power are truly effective.” (CWM 14: 140)

“The Divine’s Peace must dwell constantly in our hearts.” (CWM 14: 140)

“The peace must be immense, the quietness deep and still, the calm unshakable, and the trust in the Divine ever-increasing.” (CWM 14: 138)

“It is by a quiet, strong and persistent peace that the true victories can be won.” (CWM 14: 138)

“It is only in tranquillity and peace that one can know what is the best thing to do.” (CWM 14: 138)

“Truly peace is badly needed—without peace the simplest thing makes at once a big fuss.” (CWM 14: 138)

“Nowhere will you be able to find peace unless you have peace in your heart.” (CWM 14: 138)

“If you ask from within for peace, it will come.” (CWM 14: 139)

“When the heart and the mind are at peace, the rest naturally follows.” (CWM 14: 139)

“There is no greater peace than that of a pure mind.” (CWM 14: 139)

“Solace in the mind: a silent peace.” (CWM 14: 139)

“The vast peace and the calm are there, ready for you to open to them and receive them.” (CWM 14: 139)

“Let the vast peace of the Divine penetrate you entirely and initiate all your movements.” (CWM 14: 139)

“Let the Peace be manifested in you more and more constantly and integrally.” (CWM 14: 140)

“Let the Divine’s peace always reign in your heart and mind.” (CWM 14: 140)

“Two or three nights ago, something like that happened; there was this descent of Force, a descent of this Truth-Power with a special intensity.... Well, that is what is happening—happening everywhere, all the time. So, if it happens in an agglomerate that is large enough, it appears to be a miracle—but it is the miracle of *the whole earth*.

One must hold firm, because it has consequences, it brings a sensation of Power, and very few people can feel it, experience it, without their balance being more or less disturbed, because they do not have a sufficient basis of peace, of vast and very, *very* quiet peace. Many times I have said: There is only *one* answer, one single answer: one must be quiet, quiet, and even more quiet, more and more quiet, and not trying to find a solution with the head, because it cannot. One must only be quiet—quiet, quiet, immovably quiet. Calm and peace, calm and peace—that is the *only* answer.

I do not say that it is the cure, but it is the only answer: to endure in calm and peace, to endure in calm and peace.... Then something will happen.” 25 March 1964 (CWM 10: 194–195)

381 – It is well not to be too loosely playful in one’s games or too grimly serious in one’s life and works. We seek in

both a playful freedom and a serious order. [Thoughts and Aphorisms, Sri Aurobindo]

"Excess in any direction is a violence; and only in peace, poise and harmony can the truth be discovered and lived."
10 March 1970 (CWM 10: 320)

"All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health." (CWM 10: 323)

"Q: *What should be done so that Mother can act in the class?*

A: ... everything depends on the spirit in which it is done.

If you want my help, it is not by accepting one principle of action and rejecting another that you can have it, but by concentrating before the class, by establishing silence and peace in your heart (and in your head too, if possible) and *by calling my presence* with a sincere aspiration that I should be behind all your actions, not in the way you think that I would act (for that can only be an arbitrary opinion and therefore necessarily wrong), but in

silence and calm and inner spontaneity. This is the only true way of getting out of your difficulty.

... The Grace is always there with anyone who wishes to do well." (CWM 12: 333-334)

"It is high time that peace and harmony should reign in the Ashram." (CWM 13: 117)

"The fulfilment of one's desires bars the way to the inner discovery which can only be achieved in the peace and transparency of perfect disinterestedness." (CWM 13: 208)

"The ideal attitude is to belong only to the Divine, to work only for the Divine and above all to expect only from the Divine strength, peace and satisfaction. The Divine is all-merciful and gives us all that we need to lead us as quickly as possible to the goal." (CWM 14: 15)

"Q: I have felt a sort of pain, especially in the chest, as reaction to the intense descent of the vibration-force, and I have had the impression that the body wanted to prevent it.

A: In order that the experience may not be dangerously deformed and painful, one should keep an absolute calm.

It is only in the peace and the calm that the Divine Force expresses itself and acts." (CWM 14: 56)

“It is only the Divine’s Grace that can give peace, happiness, power, light, knowledge, beatitude and love in their essence and their truth.” (CWM 14: 85)

“Nothing can be compared to the peace that comes from a total trust in the Grace.” (CWM 14: 93)

Leave all care to the Divine’s Grace, including your progress, and you will be in peace.” (CWM 14: 93)

“Q: Mother, for several days I have been suffering a lot. It is the inner being that suffers and always wants to unite with the divine consciousness but cannot because of the outer consciousness. Mother, really I am suffering.

A: You know that it is indispensable to be calm; you must try hard to become calm. Then in the calm, pray to Sri Aurobindo to give you the right consciousness; pray in all sincerity, with faith and trust. Your prayer will surely be granted one day.” (CWM 14: 133)

“Q: Sometimes I become absolutely quiet, I speak to no one, but just remain within myself, only thinking of the Divine. Is it good to keep this state constantly?

A: It is an excellent state which one can keep quite easily, but it must be sincere; I mean, it should be not a mere

appearance of calm but a real and deep calm which spontaneously keeps you silent.” (CWM 14: 133)

“The first step is perfect calm and equanimity.” (CWM 14: 134)

“You must learn to be calm and quiet even in the midst of difficulties. This is the way to overcome all obstacles.” (CWM 14: 134)

“So that the experience does not become dangerously distorted and painful, you must keep an absolute calm.

It is only in peace and calm that the Divine Force expresses itself and acts.” (CWM 14: 134)

“Be quiet always, calm, peaceful, and let the Force work in your consciousness through the transparency of a perfect sincerity.” (CWM 14: 136)

“It is only in quietness and peace that one can know what is the best thing to do.” (CWM 14: 136)

“It is in quietness, peace and silence that the spiritual forces act.

All agitation and excitement come from an adverse influence.” (CWM 14: 137)

“That is of course how it should be. It should go so far indeed that you will feel this peace and vastness as your very self, the abiding stuff of your consciousness—unchangeably there.” (CWSA 29: 151)

“Yes, certainly, there is a mental peace, a vital peace, a peace of the physical Nature. It is the peace of a higher consciousness that descends from above.” (CWSA 29: 151)

“The silence and peace are there waiting to manifest. Let the mind and vital give all themselves and they will pour in and reveal themselves.” (CWSA 29: 152)

“This [stream of thoughts] is what we call the activity of the mind, which always comes in the way of the concentration and tries to create doubt and dispersion of the energies. It can be got rid of in two ways, by rejecting it and pushing it out, till it remains as an outside force only—by bringing down the higher peace and light into the physical mind.” (CWSA 29: 225)

“... as I told you, it is a deep spiritual calm and peace that is the only stable foundation for a lasting Bhakti and Ananda.” (CWSA 31: 287)

“Not speaking or contacting when one is in the intensity of the peace is one thing—that can be done.” (CWSA 31: 342)

“Do not dwell much on the defects of others. It is not helpful. Keep always quiet and peace in the attitude.”
(CWSA 31: 351)

“He [Chakrabarti] told her [the Mother] that he had an extraordinary meditation which was entirely due to her, and she was aware of his state of consciousness and discovered in him a remarkable spiritual realisation and a considerable insight on the inner plane. It was the realisation of the Gita or part of it which he had built up in himself, peace, equanimity, the sense of the Divine within, and the atmosphere of peace was so strongly formed and living and real in him that he could convey it to others.”
(CWSA 32: 38–39)

“Dhyana means to make the mind and vital quiet and concentrate in aspiration for the Mother’s Peace, the Mother’s Presence, her Light, Force and Ananda.” (CWSA 32: 135)

“Q: A lady has written a letter to me. She has been attracted to follow this path. She seems to be in affliction and so she wants peace. Shall I reply to her?

A: You can write to her briefly—telling her that the life of sansar is in its nature a field of unrest—to go through it in the right way one has to offer one’s life and actions to the

Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands—these are the first things to do, if she wants to have peace.” (CWSA 32: 143)

“Or you can concentrate to call down from above you (where it always is) first her calm and peace, then her power and light and her ananda. It is always there above the head—but superconscient to the human mind—by aspiration and concentration it can become conscient to it and the adhar can open to it so that it descends and enters into mind, life and body.” (CWSA 32: 155)

“The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being —the Peace first or the Peace and Force together.” (CWSA 32: 206)

“Peace is never easy to get in the life of the world and never constant, unless one lives deep within and bears the external activities as only a surface front of our being.” (CWSA 35: 194)

“His aspiration may be satisfied if he makes himself fit. Let him continue to read the *Arya* and practise daily meditation. In the meditation he should concentrate first in an aspiration that the central truths of which he reads should be made real to him in conscious experience and his mind opened to the calm, wideness, strength, peace, light and Ananda of the spiritual consciousness. Let him write to you from time to time what experiences he gets or what are the difficulties that rise and prevent the experience.” (CWSA 35: 539)

“I do not see why your having difficulties or the external consciousness denying the inner truth should prevent you from calling our help. At that rate hardly anybody could call for help. Almost everybody in the Asram except a few have this difficulty of the external consciousness denying or standing in the way of the inner experience and trying to cling to its old ways, ideas, habits and desires. This division in human nature is a universal fact and one should not make too much of it. Once the Peace and Power are there, it is best to trust to that to remove in time the opposition and enlighten and occupy the external nature.” (CWSA 35: 636)

“He is right in thinking that an inner calm and silence must be the foundation, not only of external work but of all inner and outer activities. But the quieting of the mind in a

mental silence or inactivity although often useful as a first step is not sufficient. The mental calm must be changed first into the deeper spiritual peace, Shanti, and then into the supramental calm and silence full of the higher light and strength and Ananda. Moreover, the quieting of the mind only is not enough. The vital and physical consciousness have to be opened up and the same foundation established there. Also the spirit of devotion of which he speaks must be not merely a mental feeling but an aspiration of the deeper heart and will to the truth above, that the being may rise up into it and that it may descend and govern all the activities." (CWSA 36: 364-365)

"Let us not be in too furious a haste to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or mutilated capacities incapable of unrest because we have made them incapable of intensity and fire and force. ... Our object is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence. The Master of our work and our Yoga knows the thing to be done, and we must allow him to do it in us by his own means and in his own manner." (CWSA 23: 246-247)

“Not merely peace, but fulfilment is what the heart of the world is seeking and what a perfect and effective self knowledge must give to it; peace can only be the eternal support, the infinite condition, the natural atmosphere of self-fulfilment.” (CWSA 23: 385)

“But if you have that [*peace, calm, silence, wideness*] when you concentrate, it is a true spiritual realisation—that which accompanies or prepares the experience of the Atman. It is not merely a mental realisation.” (CWSA 30: 11–12)

“To fix the calm and strength is the main thing now—more important than fresh experiences; these will come fast enough if the calm and strength become durable, are made the habit and stuff of the consciousness.” (CWSA 30: 44)

“It is quite usual to have such periods in the day. The consciousness needs time for rest and assimilation, it cannot be at the same pitch of intensity at all times. During the assimilation a calm quietude is the proper condition.” (CWSA 30: 69)

Other Comprehensive Compilations by Jamshed M Mavalwalla

Other comprehensive collections compiled by the same compiler are listed below. These works are available for free download through the Sri Aurobindo Society's publications website:

<https://auropublications.org/free-e-books/#Jamshed>

On the website, the most recently published books appear at the top of the list, while the earliest published books appear at the bottom.

Compilations Related to Sadhana

- 1 SURRENDER In the Integral Yoga
- 2 ASPIRATION In the Integral Yoga
- 3 REJECTION In the Integral Yoga Part I
- 4 REJECTION In the Integral Yoga Part II
- 5 Conquering Obstacles in Sadhana
- 6 LOVE for the DIVINE
- 7 Bhakti Yoga: The Yoga of Devotion
- 8 The Supreme Divine Love
- 9 Preparing for Yoga Through Human Love
- 10 The Descent of Spritual Peace
- 11 Peace is Most Needed in Sadhana
- 12 To Prepare for Spiritual Life Cultivate Equality
- 13 Necessity for Spiritual Perfection Is Perfect Equality
- 14 Fundamental Faith Required in Yoga
- 15 Faith Precedes Spiritual Experience
- 16 Regain Faith if Faith Falters

- 17 Cure from Illness by Faith
- 18 COURAGE in SADHANA
- 19 HUMILITY in SADHANA
- 20 SINCERITY in SADHANA
- 21 How to Become Absolutely SINCERE
- 22 Insincerity Can Be Changed in Yoga
- 23 To Succeed in Sadhana Aspire Sincerely
- 24 PERSEVERANCE in SADHANA
- 25 RECEPTIVITY in SADHANA
- 26 All Is She (Compiled by Archana Udaykumar)
- 27 Faithfulness in Sadhana
- 28 Modesty in Sadhana
- 29 Generosity in Sadhana
- 30 Patience in Sadhana
- 31 Cheerfulness in Sadhana
- 32 Meditation, Concentration and Contemplation in Sadhana
- 33 Namjapa of Mantra in Sadhana
- 34 Seek Spiritual Progress in Happiness
- 35 Silence in Sadhana
- 36 Status of Silence in the Infinite
- 37 Concentration in Spiritual Life
- 38 Work in Sadhana
- 39 Work is Indispensible in Sadhana of Integral Yoga
- 40 The Gita's Gospel of Works
- 41 Gratitude towards the Divine
- 42 Pain, the Hammer of the Gods

Compilations on India: This series of books was released in celebration of the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence.

- 43 India and Her Mission

- 44 The Task of Building India Is Spiritual
- 45 The Splendour of Bharat's Past Be Reborn
- 46 Spirit of Kshatriya with a Large Liberal Ideal
- 47 Become Indian and Do Not Imitate the West
- 48 Qualities of the Indian Mind
- 49 Develop Original Thinking
- 50 The Mantra Vande Mataram
- 51 The Men Who Will Lead India
- 52 India One and Indivisible
- 53 Indian Spiritual Nationalism

Compilations Related to Sadhana Continued

- 54 Descent of Higher Consciousness General
- 55 Descent of Higher Consciousness Specific
- 56 Higher Destiny by Descent of Higher Consciousness
- 57 Nexus Between Psychic Being and Higher Consciousness
- 58 Cure of Illness by Higher Consciousness
- 59 Descent Can Transform Our Being
- 60 How the Descent Helps the Evolution
- 61 Suffering Is Not Indispensable Nor Necessary
- 62 Causes and Remedies of Suffering
- 63 Through Yoga One Can Come Out of Suffering
- 64 Suffering as Means of Progress
- 65 Release from Suffering in Indian Philosophy
- 66 How to Account for Suffering If Existence Is Delight
- 67 Delight Secretly Supports All Our Sufferings
- 68 Purity in Sadhana

One compilation is available only in printed book form:

[*Sadhana of the Psychic Being*](#)