Chapter One

Peace — The Basis of the Sadhana

Peace Is the First Condition

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

* Peace is necessary for all; without peace and an increasing purity, even if one opens, one cannot receive perfectly all that comes down through the opening. Light too is necessary for all — without light one cannot take full advantage of all that comes down.

* Peace is necessary for the higher states to develop.

* Equanimity and peace in all conditions in all parts of the being is the first foundation of the Yogic status. Either Light (bringing with it knowledge) or Force (bringing strength and dynamism of many kinds) or Ananda (bringing love and joy of existence) can come next according to the trend of the nature. But peace is the first condition without which nothing else can be stable.

* The first thing that you have to bring down is a positive, complete and enduring peace from above — that is the only foundation on which the rest can be done, i.e. the development of the higher consciousness, force, knowledge, love, Ananda.

* What you are doing is entirely the right thing and nothing more is needed. The peace you feel is the basis, the foundation for
the transformation, all the rest will be built on it. To open to
the Divine Forces with a quiet and strong aspiration, to become
conscious of their working, to allow quietly that working and
calmly to contain it, seconding it with one’s aspiration, getting
more and more knowledge and understanding of what is being
done as one goes on — this is the sound and natural way of the
Yoga.

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A quiet aspiration can be as effective as an intense call. Peace is
the basis of the sadhana.

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The meditation experience seems to be developing in the right
direction. Before it was only an opening; but to get something
settled, there must be this assimilation and the growth in sta-
bility, in peace. Peace is the basis of the spiritual change — all
the rest falls into the peace and is sustained on it as on a sure
foundation.

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Stability is indeed a great — the first necessity, like the founda-
tions of a house. I am so glad to hear that you feel it growing in
you.

Peace, Calm, Wideness

At last you have the true foundation of the sadhana. This calm,
peace and surrender are the right atmosphere for all the rest to
come, knowledge, strength, Ananda. Let it become complete.

It 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.

The quiet consciousness of peace you now have in the mind
must become not only calm but wide. You must feel it every-
where, 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.

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.

* Wideness and calmness are the foundation of the Yogic con-
sciousness and the best condition for inner growth and experi-
ence. If a wide calm can be established in the physical conscious-
ness, 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.

Difficulties, Disturbances and Peace

Aspire, concentrate in the right spirit and, whatever the dif-
ficulties, you are sure to attain the aim you have put before
you.

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.

Peace is the true remedy; distraction by hard work is only a temporary relief — although a certain amount of work is necessary for the proper balance of the different parts of the being. To feel the peace above or about your head is a first step; you have to get connected with it and it must descend into you and fill your mind and life and body and surround you so that you live in it — for this peace is one sign of the Divine’s presence with you, and once you have it all the rest will begin to come.

Truth in speech and truth in thought are very important. The more you can feel falsehood as being not part of yourself, as coming on you from outside, the easier it will be to reject and refuse it.

Persevere and what is still crooked will be made straight and you will know and feel concretely the truth of the Divine’s presence and your faith will be justified by direct experience.

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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.

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To be calm, undisturbed and quiet is not the first condition for sadhana but for siddhi. It is only a few people (very few, one, two, three, four in a hundred sadhaks) who can get it from the first. Most have to go through a long preparation before they can get anywhere near it. Even afterwards when they begin to feel the peace and calm, it takes time to establish it — they swing between peace and disturbance for a fairly long time until all parts of the nature have accepted the truth and the peace. So there is no reason for you to suppose you cannot progress or arrive. You are finding a great difficulty with one part of your nature which has been accustomed to open itself to these feelings, separation from the Mother and attachment to relatives,
and is not willing to give them up — that is all. But everybody finds such obstinate difficulties in that part of the nature, even the most successful sadhaks here. One has to persevere until the light conquers there.

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It is the quietness in which the Force can act and an entire reliance on that Force to do for you what is necessary — and for the rest a quiet vigilance not to consent to the confusion and restlessness — that you must achieve. It has been evident throughout since the working in you began that this is the only possible foundation for your sadhana.

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That is the right way — to keep the peace of the higher consciousness, then even if there is vital disturbance, it will be only on the surface. The foundation will remain till the Force can release the true vital.

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Detachment, silence, inner peace are certainly indispensable for the spiritual progress — a quiet peace-filled detachment. In that peace the Force must do its work. Attacks of confusion, pains etc. — the one thing to arrive at is to be able to stand back from them, to feel detachment from them, separate and call down the Force to act. Whenever one can do that, the attack, the difficulty after a time retires — or even if it lasts a little cannot disturb what has been gained.

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The depression and vital struggle must have been due to some defect of over-eagerness and straining for a result in your former effort — so that when a fall in the consciousness came it was a depressed, disappointed and confused vital that came to the surface giving full entry to the suggestions of doubt, despair and inertia from the adverse side of Nature. You have to move towards a firm basis of calm and equality in the vital and
physical no less than in the mental consciousness; let there be the full downflow of Power and Ananda, but into a firm adhara capable of containing it — it is a complete equality that gives that capacity and firmness.

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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.