

Reading on PEACE for 5th December 2025

The bliss of the Brahman can be described as the eternity of an uninterrupted supreme ecstasy. There is no opposition or incompatibility between these two states in the nature of the Brahman. Bliss there is the keen height and core of peace; peace there is the intimate core and essence of bliss. There is no turbidity or turbulence in the being of the Brahman; its ineffable poignancy is eternal in its self-poise.

The essential mark of the descent of the consciousness from its highest grade in the supreme spirit is the constant diminution of the power of Sachchidananda, the intensity of its force, force of being, force of consciousness, force of bliss. The intensity of all these three in the supreme status is ineffable; in the Supermind the intensity of consciousness is ever luminous and undiminished; in overmind it is already diminished and diffuse; the highest intensity of mind is a poor thing in comparison with the splendour of overmind, and so it goes diminishing till it reaches an apparent zero which we call inconscience.

The degree and amount of pain which mind, life and body can bear is by our human standards considerable; but their capacity for pleasure is very limited and pale in its intensity, low in its degree. What we call ecstasy would seem to a god to be ridiculously thin and vapid and edgeless. Its capacity of duration also is pitifully brief and measurable by the moments.

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. Peace is a negative-positive; it is positive of itself, of status, of eternity, of the essential, of the abstract-concrete, of force in rest. It is or tends to be negative of all that is less than itself, contradictory to itself or more than itself, of the dynamic, of action, of creation, of time and happening, of the substantial concrete, of force in motion. Or when it allows these things or even feels or supports them, it is with a certain disinterested separateness. It has essentially the character of the Witness Spirit or at the most of the disinterested Witness-Creator. Ananda is in its every fibre a positive of positives. It 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 separate-ness. Ananda is an all embracing and creative force. There can be in the world's tangle of conflicting forces an Ananda of pain and suffering and in the full manifestation pain and suffering no longer remain themselves but are transformed into Ananda. But these opposing differences prove in the end to be part of the separative mental creation, the disjunctive Maya 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.

The sense of a greater or even of an ultimate Self need not be limited to a negative and empty wideness whose one character is to be without limitation or feature. The first extreme push of our recoil from what we now are or think ourselves to be may and does often at first carry us over into this annihilating experience. A negation of our present error, a release from our petty irksome aching bonds may seem to be the only thing worth having, the only thing true. The rest is infinity, freedom, peace. We feel an Infinity that needs nothing but its own infinite to fill it. We rejoice in a freedom of which any form, name or description, any creative activity, any movement, any impulse would be a disturbing denial and the beginning of a relapse into the error of will and desire, the ignorance of the illusory finite. To accept nothing but the bare bliss of infinity is the condition of this peace. The mind escaping from itself denies all thought, all form-making, all motion or play of any kind; for that would be a grievous return to itself, a miserable imprisonment and renewed hard-labour. The life released from the toil of labouring and striving and living, demands only immobility

and no more to be, a sleep of force, the surety and rest of an immutable status. The body accepts denial and dissolution, for to be dissolved is to cease to breathe and suffer. A bodiless, lifeless, mindless infinite breadth and supreme silence shows to us that we are in contact with the Absolute.

The mentality when it arrives at the idea or the realisation of the Spirit, the Divine, tends to break existence into two opposite halves, the lower and the higher existence. It sees on one side the Infinite, the Formless, the One, the Peace and Bliss, the Calm and Silence, the Absolute, the Vast and Pure; on the other it sees the finite, the world of forms, the jarring multiplicity, the strife and suffering and imperfect, unreal good, the tormented activity and futile success, the relative, the limited and vain and vile. To those who make this division and this opposition, complete liberation is only attainable in the peace of the One, in the featurelessness of the Infinite, in the non-becoming of the Absolute which is to them the only real being; to be free all values must be destroyed, all limitations not only transcended but abolished.

They have the liberation of the divine rest, but not the liberty of the divine action; they enjoy the peace of the Transcendent, but not the cosmic bliss of the Transcendent. Their liberty depends upon abstention from the cosmic movement, it cannot dominate and possess cosmic existence itself. But it is also possible for them to realise and participate in the immanent as well as the transcendent peace. Still the division is not cured. The liberty they enjoy is that of the silent unacting Witness, not the liberty of the divine Master-consciousness which possesses all things, delights in all, casts itself into all forms of existence without fear of fall or loss or bondage or stain. All the rights of the Spirit are not yet possessed; there is still a denial, a limitation, a holding back from the entire oneness of all existence. The workings of Mind, Life, Body are viewed from the calm and peace of the spiritual planes of the mental being and are filled with that calm and peace; they are not possessed by and subjected to the law of the all-mastering Spirit.

Sri Aurobindo