

PEACE reading for 24th November 2025

Sweet Mother, what does “solid peace” mean?

You see, there is a negative peace, that is, an absence of disturbance; but solid peace is a positive peace. One may feel a peace which is absolutely positive, which is not the negation of the absence of peace, a peace that is something solid, concrete, very... almost active, you see, that is, having a power of contagion, of spreading through the whole being and bringing peace even in places where there is none. This becomes something very positive and concrete... as though one were touching a solid object. This indeed is true peace. The other is just the preceding step — the negation of the disturbance — that is to say, one remains untroubled, one has no vibration which shows any disturbance.

Can one have silence without having peace?

Perhaps, yes; that is to say, one may have silence in the mind and not have peace in the heart. It can very well happen that the mind is quite silent and immobile but that, all the same, here, in the heart something vibrates and throbs. This usually proves that one is pretty divided. But many people are divided. One can indeed have mental silence and not have peace in the heart. It can very well happen that the mind is quite silent and immobile, but that, despite this, there are still tremblings in the nerves which continue vibrating and jumping there, and yet the mind is quite silent. But if the silence is kept long enough, the rest must necessarily follow.

Are quietude and calm the same thing?

Quietude and calm? Yes, almost.

Of course there are very different kinds of calm and very different kinds of peace, and to each a different word could be given, another name, if one wanted to be quite precise and exact. But then, it is a work which means constructing a vocabulary for oneself and, obviously, when one has to speak always to the same people and the number is limited, one can build up a vocabulary precise enough for there not to be any need to explain the words used.

But if you are communicating with new people or those outside, you would have to begin your work all over again, for it is something, in short, quite... not only relative but quite arbitrary. My words are given a certain meaning, each one gives them a certain meaning, and people don't understand one another well unless they have the habit of speaking to each other and are in agreement, at least tacitly, about the meaning of the words they use. You speak to a new person who comes from quite a different environment — say, someone who comes from another country than yours — and has, for instance, a very, very different trend of thinking. Well, you say something to him, he does not understand what you tell him. He understands something else which is in his head, because he doesn't give the same meaning as you to the words you use. It is when people have the habit of speaking to one another, when they have taken care to make their vocabulary precise, that they can speak to one another with the least lack of understanding or, if you like, the maximum understanding.

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to

rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is still the true sign of a divine intervention, of divine grace.

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; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

The Mother