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*Why is there suffering? How to cure suffering?*

For a long time quite recently, that is to say, for days together, there was a very acute, very intense, very clear 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. But physical suffering gives me the impression of a child being beaten, because here, in Matter, Falsehood has become ignorance; that is to say, there is no bad will — no bad will is there in Matter, all is inertia and ignorance: complete ignorance of the Truth, ignorance of the Origin, ignorance of the Possibility and ignorance even of what is to be done in order not to suffer physically. This ignorance is everywhere in the cells, and it is only the experience, the experience of what is translated in this rudimentary consciousness as suffering, which can awaken, bring forth the need to know and to cure, and the aspiration to transform oneself.

It has become a certainty, because in all the cells there is born the aspiration, which is becoming more and more intense and

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which wonders at the resistance; but they have observed that whenever something goes wrong in the working (that is to say, instead of being supple, spontaneous, natural, the working becomes a painful effort, a struggle against something which takes the appearance of a bad will, but is only a reticence that does not understand), at that moment, the intensity of the aspiration, of the call, is tenfold, becomes constant. The difficulty is to remain at that state of intensity. Generally everything falls back, I cannot say into a somnolence, but a kind of relaxation: you take things easy; and it is only when the inner disorder becomes painful that the intensity grows and remains permanent. For hours — hours together — without slackening, the call, the aspiration, the will to be united with the Divine, to become the Divine, is maintained at its maximum. Why? Because there was externally what is called a physical disorder, a suffering. Otherwise, when there is no suffering, from time to time one soars up, then one falls back into a slackening; again another time one soars up once more... there is no end to it. That lasts eternally. If we want things to go fast (relatively fast according to the rhythm of our life), this smack of the whip is necessary. I am convinced of it, because as soon as you are within your inner being you look upon that with contempt (as regards oneself).

But then, all of a sudden, when there comes this true Compassion of the Divine Love, and when one sees all these things that appear so horrible, so abnormal, so absurd, this great pain which is upon all beings and even upon all things... then there takes birth in this physical being the aspiration to soothe, to cure, to remove that. There is in Love, at its Origin, something which is translated constantly as the intervention of Grace: a force, a sweetness, something like a vibration of solace spread everywhere, but which an illumined consciousness can direct, concentrate on some points. And it is there, there itself that I saw the true use one can make of thought: thought serves as a kind of channel to carry this vibration from place to place, wherever it is necessary. This force, this vibration of sweetness is there in a

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static way upon the world, pressing in order to be received, but it is an impersonal action. And thought — illumined thought, surrendered thought, thought which is no longer anything but an instrument, which tries no longer to initiate things, which is satisfied with being moved by the higher Consciousness — thought serves as an intermediary to establish a contact, a relation, and to enable this impersonal Force to act wherever it is necessary, upon definite points.

It may be said in an absolute way that an evil always carries its own remedy. One might say that the cure of any suffering coexists with the suffering. So, instead of seeing an evil “useless” and “stupid” as it is generally thought to be, you see that the progress, the evolution which has made the suffering necessary — which is the cause of the suffering and the very reason for its existence — attains the intended result; and at the same time the suffering is cured, for those who are able to open themselves and receive. The three things — suffering as a means of progress, progress, and the cure of suffering — are coexistent, simultaneous; that is to say, they do not follow each other, they are there at the same time.

If, at the moment when the transforming action creates a suffering, there is in that which suffers the necessary aspiration and opening, the remedy also is taken in at the same time, and the effect is total, complete: transformation, with the action necessary to obtain it, and, at the same time, cure of the false sensation produced by the resistance. And the suffering is replaced by... something which is not known upon this earth, but which is akin to joy, well-being, trust and security. It is a supersensation, in a perfect peace, and which is obviously the only thing that can be eternal.

This analysis expresses very imperfectly what one would call the “content” of Ananda.

I believe it is something that has been felt, experienced, partially and in a very fleeting manner, through all the ages, but which has just begun to concentrate and almost concretise itself

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upon earth. But physical Matter, in its cellular form, has, one cannot say fear or anxiety, but a kind of apprehension of new vibrations, and this apprehension naturally takes away from the cells their receptivity and assumes the appearance of uneasiness — it is not suffering, but an uneasiness. When, however, this apprehension is counterbalanced and cured by aspiration and the will for total surrender and by the act of total surrender, then this sort of apprehension, having disappeared, becomes a supreme well-being.

All this, they are as though microscopic studies of the phenomena of consciousness, free from mental intervention. The necessity of using words to express oneself brings this mental intervention, but in the experience it does not exist. And it is very interesting, because the pure experience has a content of truth, of reality, which disappears as soon as the mind intervenes. There is a savour of true reality which altogether escapes expression because of that. It is the same difference as between an individual and his portrait, a fact and the story told. It is like that. But it is much more subtle.

And then, to come back to what we were saying just now, when one is conscious of this Force — this Force, this Compassion in its essential reality — and when one sees how it can act through the conscious individual, one has the key to the problem.