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“Pain and grief are Nature’s reminder to the soul that the pleasure it enjoys is only a feeble hint of the real delight of existence. In each pain and torture of our being is the secret of a flame of rapture compared with which our greatest pleasures are only as dim flickerings. It is this secret which forms the attraction for the soul of the great ordeals, sufferings and fierce experiences of life which the nervous mind in us shuns and abhors.”

Thoughts and Glimpses, SABCL, Vol. 16, p. 386

Quite naturally we ask ourselves what this secret is, towards which pain leads us. For a superficial and imperfect understanding, one could believe that it is pain which the soul is seeking. Nothing of the kind. The very nature of the soul is divine Delight, constant, unvarying, unconditioned, ecstatic; but it is true that if one can face suffering with courage, endurance, an unshakable faith in the divine Grace, if one can, instead of shunning suffering when it comes, enter into it with this will, this aspiration to go through it and find the luminous truth, the unvarying delight which is at the core of all things, the door of pain is often more direct, more immediate than that of satisfaction or contentment.

I am not speaking of pleasure because pleasure turns its back constantly and almost completely on this profound divine Delight.

Pleasure is a deceptive and perverse disguise which turns us away from our goal and we certainly should not seek it if we are eager to find the truth. Pleasure vaporises us; it deceives us, leads us astray. Pain brings us back to a deeper truth by obliging us to concentrate in order to be able to bear it, be able to face this thing that crushes us. It is in pain that one most easily finds the true strength again, when one is strong. It is in pain that
Questions and Answers

one most easily finds the true faith again, the faith in something which is above and beyond all pain.

When one enjoys oneself and forgets, when one takes things as they come, tries to avoid being serious and looking life in the face, in a word when one seeks to forget, to forget that there is a problem to solve, that there is something to find, that we have a reason for existence and living, that we are not here just to pass our time and go away without having learnt or done anything, then one really wastes one’s time, one misses the opportunity that has been given to us, this — I cannot say unique, but marvellous opportunity for an existence which is the field of progress, which is the moment in eternity when you can discover the secret of life; for this physical, material existence is a wonderful opportunity, a possibility given to you to find the purpose of life, to make you advance one step towards this deeper truth, to make you discover this secret which puts you into contact with the eternal rapture of the divine life.

(Silence)

I have already told you many a time that to seek suffering and pain is a morbid attitude which must be avoided, but to run away from them through forgetfulness, through a superficial, frivolous movement, through diversion, is cowardice. When pain comes, it comes to teach us something. The quicker we learn it, the more the need for pain diminishes, and when we know the secret, it will no longer be possible to suffer, for that secret reveals to us the reason, the cause, the origin of suffering, and the way to pass beyond it.

The secret is to emerge from the ego, get out of its prison, unite ourselves with the Divine, merge into Him, not to allow anything to separate us from Him. Then, once one has discovered this secret and realises it in one’s being, pain loses its justification and suffering disappears. It is an all-powerful remedy, not only in the deeper parts of the being, in the soul, in
the spiritual consciousness, but also in life and in the body.

There is no illness, no disorder which can resist the discovery of this secret and the putting of it into practice, not only in the higher parts of the being but in the cells of the body.

If one knows how to teach the cells the splendour that lies within them, if one knows how to make them understand the reality which makes them exist, gives them being, then they too enter the total harmony, and the physical disorder which causes the illness vanishes as do all other disorders of the being.

But for that one must be neither cowardly nor fearful. When the physical disorder comes, one must not be afraid; one must not run away from it, must face it with courage, calmness, confidence, with the certitude that illness is a falsehood and that if one turns entirely, in full confidence, with a complete quietude to the divine Grace, It will settle in these cells as It is established in the depths of the being, and the cells themselves will share in the eternal Truth and Delight.