31 January 1970

I don’t know very well what attitude to take. I may however simply put into a question the problem that is troubling me: is everything directed?

You know, my child, more and more in an absolute way, I see — I see — yes, I see, I feel: everything has been decided.

Everything decided.

And everything has its reason for existence, which eludes us because our vision is not wide enough.

And you understand, life, existence, indeed the world itself would have no sense if it were otherwise.

Yes.

It is... it is a kind of absolute conviction. And I see it. Yes, it is a thing I see.

How to say it?... I am now paying for this conviction! The body has difficult moments, really difficult moments in its transference of authority (what I call “transference”) and so, seen with the ordinary vision, that would be senseless because difficulties seem to increase with what might be called “conversion”; but... to the true vision, when one is within the true vision, it is the remnant of Falsehood which is seen as the cause of all ailing (that which is still a mixed thing). And it is so even quite materially (morally this has been conquered long ago: desires disappearing, all troubles disappear; they are replaced by a smile constant and wholly sincere — not made-to-order or with an effort, but natural and spontaneous), I mean to say physically, materially: illness and trouble and all that. It is the same thing.
Notes on the Way

It is the same thing, only... you are less ready, Matter is slower to transform itself, so there is more resistance.

And the only solution, at every moment and in all cases, is (gesture of self-giving): “What Thou willest”, that is to say, the abolition of preference and desire. Even the preference for not suffering.

But what is difficult to understand is whether this Consciousness... one understands easily that it governs all in the vast and in the eternal, but does it govern all in all the small details, it is that...

In the microscopic.

In the microscopic...

And it is exactly what I was seeing, I understand why. The problem was there this morning: the individual consciousness, even when it is very wide, is not able to realise, that is to say, understand concretely, that it is possible to become conscious of all at the same time. For it is not of that kind. It has just the difficulty of understanding that the Consciousness is conscious of all at the same time, all together, in its totality and in the smallest detail. That...

Yes, it is difficult... but it is reassuring.

Ah! That makes you very quiet, very quiet.... I told you the other day that the body has had this experience of dying without dying, and the experience enabled the body to say: “Good, it is well and good,” to accept without... (how to say it?) without effort—to adhere. And then, it is gone. All the old illusion of disappearance with the dissolution of the body—that is not there since long, and now the body itself is completely convinced that even if it were thus scattered, that would enlarge its
field of consciousness... I do not know how to explain, for the sense of the personal and the necessity of the personal for the consciousness has disappeared.

And I see very well that the body is quite aware that it is only because of its resistance — its resistance to Truth — that it can suffer. Wherever there is a complete adhesion, suffering disappears immediately.

(Silence)

But it is the same thing for countries and states: it is the same change-over of authority. Instead of personal authorities, there is going to be a divine authority, and this very change of authority is creating the unspeakable chaos in which men live now — because of the resistance.

(Long silence)

The more a part of the being (whatever it is) approaches the time for transition, that is to say, the more it is ready for this transition, the more it grows in sensitivity. And so, at the time when one is able to go beyond the stage of problems and see with the universal vision, the problems acquire for the personal sensitivity a very sharp acuteness. This I had noticed before; now it is reproduced in the case of the body. It gains a sensitivity that is... well, terrifying. People who do not know why it is so are truly frightened.... The possibility of illness, of... And it is the same thing for problems. Only, for those who know and have understood, it is the occasion for making the final progress, to do this (Mother opens her hands upward).

In essence, that which still has the illusion of being something separate must dissolve. That must tell itself: “It does not concern me, I do not exist.” This is the best attitude that one can take. Then... it is taken up in the Great Universal Rhythm.