On Thoughts and Aphorisms

example, they are discovering surgical treatments which are unbelievably complicated! It is like their classification of the elements of Matter — what frightful complexity! And all this is for the purpose of... in an effort to express Unity, the one Simplicity — the divine state.

(Silence)

Perhaps it will go quickly.... But the question comes to this — an aspiration that is sufficient, intense and effective enough, to attract That which can transform complication into Simplicity, cruelty into Love, and so on.

And it is no use complaining and saying that it is a pity, because it is like that. Why is it like that?... Probably, when it is no longer like that, we shall know. We could put it another way: if we knew, it would no longer be like that.

So, to speculate: “It would have been better if it had not been like that, etc.” — all that is unpractical, it is no use at all, it is useless.

We must hurry up and do what is needed to put an end to it, that is all; it is the only practical thing.

For the body it is very interesting. But it is a mountain, a mountain of experiences that seem very small, but because of their multiplicity, they have their place.\(^{10}\)

15 May 1963

93 – Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

\(^{10}\) When this talk was first published, Mother remarked, “The scientists will deny it, they will say that I am talking nonsense; but it is because I do not use their terms, it is just a matter of vocabulary.”
As far as moral things are concerned, this is absolutely obvious, it is indisputable — all moral suffering moulds your character and leads you straight to ecstasy, when you know how to take it. But when it comes to the body...

It is true that doctors have said that if one can teach the body to bear pain, it becomes more and more resilient and less easily disrupted — this is a concrete result. In the case of people who know how to avoid getting completely upset as soon as they have a pain somewhere, who are able to bear it quietly, to keep their balance, it seems that the body’s capacity to bear the disorder without going to pieces increases. This is a great achievement. I have asked myself this question from the purely practical, external standpoint and it seems to be like this. Inwardly, I have been told this many times — told and shown by small experiences — that the body can bear much more than we think, if no fear or anxiety is added to the pain. If we eliminate the mental factor, the body, left to itself, has neither fear nor apprehension nor anxiety about what is going to happen — no anguish — and it can bear a great deal.

The second step is when the body has decided to bear it — you see, it takes the decision to bear it: immediately, the acuteness, what is acute in the pain disappears. I am speaking absolutely materially.

And if you are calm — here, another factor comes in, the need for inner calm — if you have the inner calm, then the pain changes into an almost pleasant sensation — not “pleasant” in the ordinary sense, but an almost comfortable feeling comes. Again, I am speaking purely physically, materially.

And the last stage, when the cells have faith in the divine Presence and in the sovereign divine Will, when they have this trust that all is for the good, then ecstasy comes — the cells open, like this, become luminous and ecstatic.

That makes four stages — only three are mentioned here.

The last one is probably not within everyone’s reach, but the first three are quite evident — I know it is like that. The
only thing that used to worry me was that it was not a purely psychological experience and that there was some wear in the body by the fact of enduring suffering. But I have asked doctors and I was told that if the body is taught to bear pain when it is very young, its capacity to endure increases so much that it can really resist disease; that is, the disease does not follow its normal course, it is arrested. That is precious.

10 August 1963

94 – All renunciation is for a greater joy yet ungrasped. Some renounce for the joy of duty done, some for the joy of peace, some for the joy of God and some for the joy of self-torture, but renounce rather as a passage to the freedom and untroubled rapture beyond.

I have rarely had this experience of renunciation — for there to be renunciation, one must be attached to things, and there was always this thirst, this need to go further, to go higher, to feel better, to do better, to have something better. And rather than having a feeling of renunciation one has the feeling that it is a good riddance — you get rid of something cumbersome that weighs you down and hinders your advance. That is what I was saying the other day: we are still everything we no longer want to be and He is everything we want to become — what we call “we” in our egoistic stupidity is precisely what we do not want to be any more, and we would be so happy to throw all that off, to get rid of all that, so as to be able to be what we want to be.

This is a very living experience.

The only process that I have known, and which has been repeated several times during my life, is the renunciation of an error; something you believe to be true — which probably was true for a time — on which you base part of your action, but which in fact was only an opinion. You thought that it was a