Cure of Illness by Higher Consciousness

Second Edition



A Compilation from the works of Sri Aurobindo and the Mother

Compiled by Jamshed M Mavalwalla

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by
Higher Consciousness

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Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION

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The idea for the comprehensive compilation: Vijay bhai
Compiler: Jamshed M. Mavalwalla
Proofreading: Archana Udaykumar and Gayatri Majumdar
Cover: Archana Udaykumar and Uttam Mondal
E-book: Uttam Mondal
Help in preparing the second edition: Uttam Mondal

Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

> "*It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc.*"
>
> (CWM 12: 206)

On another occasion She said:

> "*If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a little, one sees that all the contradictions complement*

one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"*It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost.*"

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

As part of our series of comprehensive compilations, we now bring out a new series of compilations on the topic "Descent of Higher Consciousness in Sadhana." This book, *Cure of Illness by Higher Consciousness*, is the fifth volume in this series.

The quotations in this compilation are taken from the volumes of *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition. Each quotation is followed by the title of the book, the volume number, and the page number from which it has been taken.

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to read the fuller text are advised to consult *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition.

Jamshed M. Mavalwalla

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I—Higher Consciousness Above the Head Is Called the Higher, Spiritual, Divine or the Mother's Consciousness

1.

"There is a higher consciousness above you, not in the body, so above the head, which we call the higher, spiritual or divine consciousness, or the Mother's consciousness." (CWSA 30: 385)

2.

"What is Sri Aurobindo's force? It is not a personal property of this body or mind. It is a higher Force used by me or acting through me." (CWSA 35: 485)

3.

"It [Force] is only of importance if it is part of the consciousness and the life used at all times, not only for illness but for whatever one has to do. It manifests in various ways—as a strength of the consciousness evenly supporting the life and action, as a power put forth for this or that object of the outward life, as a special Force from above drawn down to raise and increase the scope of the Consciousness and its height and transform it not by a miraculous, but by a serious, steady, organised action following certain definite lines. Its effectiveness as well as its action is determined first by its own height and intensity

or that of the plane from which it comes (it may be from any plane ranging from the Higher Mind upward to the Overmind), partly by the condition of the objects or the field in which it acts, partly by the movement which it has to effect, general or particular. It is neither a magician's wand nor a child's bauble, but something one has to observe, understand, develop, master before one can use it aright or else—for few can use it except in a limited manner—be its instrument." (CWSA 35: 486)

4.

"My role in a medical case is to use the force either with or without medicines. There are three ways of doing that—one by putting the Force without knowing or caring what the illness is or following the symptoms—that however needs either the mental collaboration or quiescence of the victim. The second is symptomatic, to follow the symptoms and act on them even if one is not sure of the disease. There an accurate report is very useful. The third needs a diagnosis—that is usually where the anti-forces are very strong and conscious or where the patient himself answers strongly to the suggestions of the illness and unwittingly resists the action of the Force. This last is usually indicated by the fact that the thing gets cured and comes back again or improves and swings back again to worse. It is especially the great difficulty in cases of insanity and the like. Also in

things where the nerves have a say—but in ordinary illnesses too." (CWSA 35: 505)

5.

"I have not yet written about the Force because it is too complex to be adequately stated in a short space and I had no time these days for anything long. Anyhow, the clue is that the Force does not act in a void and in an absolute way, like a writing on a blank paper or in the air, the 'Let there be light and there was light' formula. It comes as a Force intervening and acting on a very complex nexus of forces that were in action and displacing their disposition and interrelated movement and natural result by a new disposition, movement and result. It meets in so doing a certain opposition, very often a strong opposition from many of the forces already in possession and operation. To overcome it three factors are needed, the power of the Force itself, i.e. its own sheer pressure and direct action on the field of action (here the man, his condition, his body), the instrument (yourself) and the instrumentation (treatment, medicine). I have often used the Force alone without any human instrument or outer means, but here all depends on the recipient and his receptivity—unless as in the case of many healers there are unseen beings or powers that assist. If there is an instrument in direct touch with the patient, whether the doctor or one who can canalise the force, then the action is immensely assisted,—

how much depends on the instrument, his faith, his energy, his conveying power. Where there is a violent opposition, this is frequently not enough or at least not enough for a rapid or total effect, the instrumentation (treatment or medicine) is needed. It is especially where the resistance of the body or the forces acting on the body-consciousness is strong that the medicine comes in as an aid. But if the doctor is non-psychic or the medicine the wrong one or the treatment unplastic, then they become an added resistance which the Force has to overcome. This is a very summary and inadequate statement, but it gives the main points, I believe.

P.S. I forgot to say that the surroundings, especially the people around the patient, the atmosphere, the suggestions it carries or they give to him, are often of a considerable importance." (CWSA 35: 503–504)

6.

"There is a force which accompanies the growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga shakti. It is here asleep and coiled up in all the centres of our inner being (chakras) and is at the base what is called in the Tantras the Kundalini shakti. But it is also above us, above our head as the Divine Force—not there coiled up, involved, asleep, but awake, scient [*most knowledgeable*],

potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves—to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind force. When it manifests and works in the vital or physical in the same way, it is then apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outwards and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence." (CWSA 30: 422)

7.

"Yogic Force is different from others because it is a special power of the spiritual consciousness." (CWSA 35: 485)

8.

"Yogic Force is then better; it simply means a higher Consciousness using its power, a spiritual and supraphysical force acting on the physical world directly. One has to train the instrument to be a channel of this force; it works also according to a certain law and under

certain conditions. The Divine does not work arbitrarily or as a thaumaturge; He acts upon the world along the lines that have been fixed by the nature and purpose of the world we live in—by an increasing action of the thing that has to manifest, not by a sudden change or disregard of all the conditions of the work to be done. If it were not so, there would be no need of Yoga or time or human action or instruments or of a Master and disciples or of a Descent or anything else. It could simply be a matter for the … [*tathastu*] and nothing more. But that would be irrational if you like and worse than irrational,—childish. This does not mean that interventions, things apparently miraculous, do not happen—they do. But all cannot be like that." (CWSA 35: 484)

II—By the Descent of Higher Consciousness, Illness Can Be Set Right

1.

"It [*the descent of the higher consciousness into the most physical*] brings light, consciousness, force, Ananda into the cells and all the physical movements. The body becomes conscious and vigilant and performs the right movements, obeying the higher will or else automatically by force of the consciousness that has come into it. It becomes more possible to control the functionings of the body and set right anything that is wrong, to deal with illness and pain etc. A greater control comes over the actions of the body and even over happenings to it from outside, e.g. minimising of accidents and small mishaps. The body becomes a more effective instrument for work. It becomes possible to minimise fatigue. Peace, happiness, strength, lightness in the whole physical system. These are the more obvious and normal results which grow as the consciousness grows, but there are many others that are possible. There is also the unity with the earth-consciousness, the constant sense of the Divine in the physical, etc.

It is, of course, not easy to make the physical entirely conscious in this way—for it is the seat of unconsciousness and obscurity and inertia—but a partial and sufficiently effective introduction of the higher consciousness can be

established as a basis and the rest of the ground conquered as its force increases in the body." (CWSA 30: 493–494)

2.

"If a sadhaka can call down the force to cure him without need of medical treatment, that is always the best, but it is not always possible, so long as the whole consciousness mental, vital, physical down to the most subconscient is not opened and awake. There is no harm in a Doctor who is a sadhak carrying on his profession and using his medical knowledge; but he should do it in reliance on the Divine Grace and the Divine Will; if he can get true inspirations to aid his science, so much the better. No doctor can cure all cases; he has to do his best with the best result he can." (CWSA 35: 784–785)

III—Spiritual Force Cures Illness

1.

"In every case, it is the Force that cures.

Medicines have little effect; it is the faith in medicines that cures.

Get treated by the doctor whom you trust and take only the medicines that inspire trust in you.

The body only has trust in material methods and that is why you have to give it medicines—but medicines have an effect only if the Force acts through them." (CWM 15: 158)

2.

"In a case of cure of illness, someone is lying ill for two days, weak, suffering from pains and fever; he takes no medicine but finally asks for cure from his Guru; the next morning he rises well, strong and energetic. He has at least some justification for thinking that a force has been used on him and put into him and that it was a spiritual power that acted. But in another case medicines may be used, while at the same time the invisible force may be called for to aid the material means, for it is a known fact that medicines may or may not succeed—there is no certitude. Here for the reason of an outside observer (one who is neither the user of the force nor the doctor nor the patient) it remains uncertain whether the patient was cured by the

medicines only or by the spiritual force with the medicines as an instrument. Either is possible, and it cannot be said that because medicines were used, therefore the working of a spiritual force is per se incredible and demonstrably false. On the other hand it is possible for the doctor to have felt a force working in him and guiding him or he may see the patient improving with a rapidity which, according to medical science, is incredible. The patient may feel the force working in himself bringing health, energy, rapid cure. The user of the force may watch the results, see the symptoms he works on diminishing, those he did not work upon increasing till he does work on them and then immediately diminishing, the doctor working according to his unspoken suggestions, etc. etc. until the cure is done. (On the other hand he may see forces working against the cure and conclude that the spiritual force has to be contented with a withdrawal or an imperfect success.) In all that the doctor, the patient or the user of force is justified in believing that the cure is at least partly or even fundamentally due to the spiritual force. Their experience is valid of course for themselves only, not for the outside rationalising observer. But the latter is not logically entitled to say that their experience is incredible and must be false.

…

My object was not to show that spiritual force must be believed in, but that the belief in it is not necessarily a

delusion and that this belief can be rational as well as possible." (CWSA 29: 180–181)

3.

"Certainly, one can act from within on an illness and cure it. Only it is not always easy as there is much resistance in Matter, a resistance of inertia. An untiring persistence is necessary; at first one may fail altogether or the symptoms increase, but gradually the control of the body or of a particular illness becomes stronger. Again, to cure an occasional attack of illness by inner means is comparatively easy, to make the body immune from it in future is more difficult. A chronic malady is harder to deal with, more reluctant to disappear entirely than an occasional disturbance of the body. So long as the control of the body is imperfect, there are all these and other imperfections and difficulties in the use of the inner force.

If you can succeed by the inner action in preventing increase, even that is something; you have then by *abhy.asa* to strengthen the power till it becomes able to cure. Note that so long as the power is not entirely there, some aid of physical means need not be altogether rejected." (CWSA 31: 579–580)

4.

"A successful cure of *X*'s mother would be certainly a considerable achievement, and though difficult owing to

the tenacity and malignance and extreme intractability of the disease, it is not impossible. What you say is true, the Force was acting before, but it acted with immediate rapidity and completeness only with those who had sufficient faith and receptivity (mainly sadhaks) or in other good conditions.

These cases seem to indicate a new power of the Force and a new technique. Your idea that it may spread and happen elsewhere is not without foundation; for, when once something is there in the earth-atmosphere that was not there before, it begins to work on many sides in an unforeseen way. Thus since the Yoga has been in action, its particular opening movements have come to a number of people who were at a distance and not connected with us and who understood nothing of what was happening to them. These things are to be expected for Nature is still in evolution and new Lights and Powers have to be brought down in her and made part of the conscious earth-existence." (CWSA 35: 501–502)

5.

"To separate yourself from the thing and call in the Mother's force to cure it [*is the Yogic method*]—or else to use your own will force with faith in the power to heal, having the support of the Mother's force behind you. If you cannot use either of these methods then you must rely on the action of the medicine." (CWSA 31: 578)

6.

"As for the illness itself, we understood from what you wrote that it was only a cold and not a serious illness. In such a case one can take medicines from the Dispensary to hasten the cure or one relies on the Force and opens oneself to the Mother, rejecting the suggestions of illness, putting oneself on the side of the helping forces." (CWSA 31: 579)

7.

"As the body consciousness becomes more open to the Force (it is always the most difficult and the last to open up entirely), this frequent stress of illness will diminish and disappear." (CWSA 31: 565)

8.

"So there are two things you have to do when you have discovered the disorder, big or small—the disharmony. Firstly, we said that this disharmony creates a kind of tremor and a lack of peace in the physical being, in the body. It is a kind of fever. Even if it is not a fever in general, there is localised fever; there are people who get restless. So the first thing to do is to quieten oneself, bring peace, calm, relaxation, with a total confidence, in this little corner (not necessarily in the whole body). Afterwards you see what is the cause of the disorder. You look. Of course, there are many, but still you try to find out approximately

the cause of this disorder, and through the pressure of light and knowledge and spiritual force you re-establish the harmony, the proper functioning. And if the ailing part is receptive, if it does not offer any obstinate resistance, you can be cured in a few seconds." (CWM 5: 184–185)

9.

"Try to keep yourself open to our Force in the body, that is the main thing. If the nerves (physical) are quieted, the illness itself will be less intense in its symptoms and can be more easily got over." (CWSA 31: 579)

10.

"Illness must not be accepted as a means of transformation; it rather indicates certain difficulties encountered by the force of transformation especially in the vital and the body. But it is not necessary that these difficulties should be allowed to take this obscure form of illness. All illness should be rejected and all suggestions of illness; the Force should be called in to cure by the assent to health and the refusal of assent to the suggestions that bring or prolong its opposite." (CWSA 31: 549)

IV—Cure by Putting Spiritual Force on the Affected Physical Spot

1.

"There are two ways of curing an illness spiritually. One consists in putting a force of consciousness and truth on the physical spot which is affected. In this case the effect produced depends naturally on the receptivity of the person. Supposing the person is receptive; the force of consciousness is put upon the affected part and its pressure restores order. Many of you here can tell how Sri Aurobindo cured them. It was like a hand which came and took away the pain. It is as clear as that.

In other cases, if the body lacks receptivity altogether or if its receptivity is insufficient, one sees the inner correspondence with the psychological state which has brought about the illness and acts on that. But if the cause of the illness is refractory, not much can be done. Let us say the origin is vital. The vital absolutely refuses to change, it clings terrifically to the condition in which it is; then that is hopeless. You put the force, and usually it provokes an increase in the illness, produced by the resistance of the vital which did not want to accept anything. I speak of the vital but it can be the mind or something else.

When the action is directly upon the body, that is, on the affected part, it is possible that one is relieved; then,

some hours later or even after a few days, the illness returns. This means that the cause has not been changed, that the cause is in the vital and is still there; it is only the effect which has been cured. But if one can act simultaneously upon both the cause and the effect, and the cause is sufficiently receptive to consent to change, then one is completely cured, once for all." (CWM 4: 264–265)

V—Method of Effecting a Cure or Correcting Physical Imperfection

1.

"*What should one do who wants to change his bodily condition, effect a cure or correct some physical imperfection? …*

… The method by which you will be most successful depends on the consciousness you have developed and the character of the forces you are able to bring into play. You can live in the consciousness of the completed cure or change and by the force of your inner formation slowly bring about the outward change. Or if you know and have the vision of the force that is able to effect these things and if you have the skill to handle it, you can call it down and apply it in the parts where its action is needed, and it will work out the change. Or, again, you can present your difficulty to the Divine and ask of It the cure, putting confidently your trust in the Divine Power.

But whatever you do, whatever the process you use, and even if you happen to have acquired in it a great skill and power, you must leave the result in the hands of the Divine. Always you may try, but it is for the Divine to give you the fruit of your effort or not to give it. There your personal power stops; if the result comes, it is the Divine Power and not yours that brings it. You question if it is right

to ask the Divine for these things. But there is no more harm in turning to the Divine for the removal of a physical imperfection than in praying for the removal of a moral defect. But whatever you ask for or whatever your effort, you must feel, even while trying your best, using knowledge or putting forth power, that the result depends upon the Divine Grace. Once you have taken up the Yoga, whatever you do must be done in a spirit of complete surrender. This must be your attitude,—'I aspire, I try to cure my imperfections, I do my best, but for the result I put myself entirely into the hands of the Divine.'

Does it help, if you say, 'I am sure of the result, I know that the Divine will give me what I want"?'

You may take it in that way. The very intensity of your faith may mean that the Divine has already chosen that the thing it points to shall be done. An unshakable faith is a sign of the presence of the Divine Will, an evidence of what shall be." (CWM 3: 96–97)

VI—Physical Nature Responds to the Forces of Illness by Habit, So on the Contrary, Develop the Habit of Responding Only to the Divine Forces

1.

"The physical nature is a thing of habits; it is out of habit that it responds to the forces of illness; one has to get into it the contrary habit of responding to the Divine Force only. This of course so long as a highest consciousness does not descend to which illness is impossible." (CWSA 31: 744)

Physical Nature Responds to the Forces of Illness by Habit so on the contrary develop the habit of responding to the Divine Forces only

VII—Conditions for the Higher Force to Work

1.

"The body [*experiences physical pain*], naturally—but the body transmits it to the vital and mental. With the ordinary consciousness the vital gets disturbed and afflicted and its forces diminished, the mind identifies and is upset. The mind has to remain unmoved, the vital unaffected, and the body has to learn to take it with equality so that the higher Force may work." (CWSA 31: 575)

2.

"For the Mother's Force to work fully in the body, the body itself and not only the mind must have faith and be open." (CWSA 32: 231)

3.

"But it is always the right inner poise, quietude inward and outward, faith, the opening of the body consciousness to the Mother and her Force that are the true means of recovery—other things can only be minor aids and devices." (CWSA 31: 571)

VIII—To Change the Physical Part, One Must Have Unfaltering Perseverance

1.

"It is as when one struggles physically by yogic means with a disease, it goes alternately. One can succeed in pulling himself out, so to say, from the disease, in withdrawing from it, in cutting off the relation one had with it; and then suddenly one emerges above this feeling of unease, disorder and confusion and realises that one is cured. But sometimes it is enough even to remember, a movement of wonder is enough, a memory of what it was is enough for everything to be reversed once more and for one to have to begin the same work over again. Sometimes one has to begin again thrice, four times, ten times, twenty times. And then some people can make the effort once, but the second time they no longer do it well, and the third time they don't do it at all; and they tell you, 'Oh! One can't be cured by occult means, the divine Force doesn't cure you, it is better to take medicines.' So for these, it is better to go to the doctor because this means that they have no spiritual perseverance and only material means can convince them of their effectiveness.

When one wants to change something of the material life, whether the character or the functioning of the organs or habits, one must have an unfaltering perseverance, be ready to begin again a hundred times the same thing with

the same intensity with which one did it the first time and as though one had never done it before.

People who are touchy cannot do this. But if one can't do it, one can't do yoga, in any case not the integral yoga, one can't change one's body.

To change one's body one must be ready to do millions of times the same thing, because the body is a creature of habits and functions by routine, and because to destroy a routine one must persevere for years." (CWM 7: 103–104)

2.

"It is quite true that the Mother has been putting a constant pressure of her Force to help you in overcoming this illness. I am very glad you have been so vividly aware of it. We do not think it is correct that the Mother can only take the pain away but cannot replace the organs in their right place. This also is possible for the spiritual Force to effect in time." (CWSA 32: 232– 233)

3.

"When the higher descends into the lower consciousness, it alters the lower but is also modified and diminished by it; when the lower ascends, it is sublimated but at the same time qualifies the sublimating substance and power." (CWSA 22: 990)

4.

"It is evident that if spiritual force exists, it must be able to produce spiritual results—therefore there is no irrationality in the claim of those sadhaks who say that they feel the force of the Guru or the force of the Divine working in them and leading towards spiritual fulfilment and experience. Whether it is so or not in a particular case is a personal question, but the statement cannot be denounced as *per se* incredible and manifestly false because such things cannot be. Farther, if it be true that spiritual force is the original one and the others are derivative from it, then there is no irrationality in supposing that spiritual force can produce mental results, vital results, physical results. It may act through mental, vital or physical energies and through the means which these energies use, or it may act directly on mind, life or matter as the field of its own special and immediate action. Either way is *prima facie* possible." (CWSA 29: 179–180)

IX—Going Out of the Body and Pushing the Higher Forces into the Body to Cure

"Wait, take an example which is quite concrete: sunstroke. This upsets you considerably, it is one of the things which makes you most ill—a sunstroke upsets everything, it disturbs the inner functions, it generally causes a congestion in the head and very high fever. So, if this has happened, if it has succeeded in getting through the protection and entering you, well, if you can just go into a quiet place, stretch yourself out flat, go out of your body (naturally, you must learn this; there are people who do this spontaneously, for others a long discipline is necessary), go out of your body, remain above in a way to be able to see the body (you know the phenomenon, seeing one's body when one is outside? This can be done at will, going out of one's body and remaining just above it), the body is stretched out on a bed, a bench, on the ground, anywhere; you are stretched just above it and from there, consciously, you pull the Force from above, and if you are used to doing it, if your aspiration is strong enough, you get the answer; and then, from there, taking care not to re-enter your body, you begin to push these forces into the body, like that, regularly, until you see the body receiving them (for, the first few moments they don't enter, because the body is quite upset by the illness, it is not receptive, it is tensed up), you push them gently,

gently, quietly, without nervousness, very peacefully, into the body. But you must not be disturbed by anyone. If someone comes along, sees you stretched out and shakes you, it is extremely dangerous. You must do this in quiet conditions, ask people not to disturb you or better shut yourself up where they can't disturb you. But you can concentrate slowly (this takes more or less time—ten minutes, half an hour, one hour, two hours—it depends upon the seriousness of the disorder which has set in), slowly, from above, you concentrate the Force until you see that the body is receiving, that the Force is entering, the disorder is being set right and there is a relaxation in the body itself. Once that is done you can get back and you are cured. This has been done for a sunstroke, which is a fairly violent thing, and also for typhoid fever, and many other illnesses, as, for instance, for a liver which was suddenly upset somehow (not due to indigestion, but a liver which doesn't function properly for the moment); it may also be cured in the same way. There was a case of cholera which was healed like that. The cholera had just been caught, had entered, but was not yet lodged; it was completely cured. Consequently, when I say that if one masters the spiritual force and knows how to use it, there is no malady which cannot be cured. I don't say it just like that in the air; it is said from experience with the thing. Of course, you will say you don't know how to go out of the body, draw the Force, concentrate it, have all this

mastery.... It is not very frequent, but it is not impossible. And one can be sure that if one is helped... In fact, there is a much easier method, it is to call for help.

But the condition in every case—in every case—whether one does it oneself and depending only on oneself or whether one does it by asking someone to do it for one, the first condition: not to fear and to be calm. If you begin to boil and get fidgety in your body, it is finished, you can do nothing.

For everything—to live the spiritual life, heal sickness—for everything, one must be calm." (CWM 4: 270–271)

X—Medicine Can Be Taken as a Support of the Force

1.

"Where the illness becomes pronounced and chronic in the body, it is necessary often to call in the aid of physical treatment and that is then used as a support of the Force. *X* in his treatment does not rely on medicines alone, but uses them as an instrumentation for the Mother's force." (CWSA 31: 581)

"I did not mean that it [*cure through the Force*] cannot be done without medicines. But if it is to be done with the aid of medicines, then the right medicine is helpful, the wrong one obviously brings in a danger." (CWSA 31: 584)

2.

"Allopathy, homeopathy, naturopathy, osteopathy, Kaviraji, hakimi have all caught hold of Nature and subjected her to certain processes; each has its successes and failures. Let each do its own work in its own way. I do not see any need for fights and recriminations. For me all are only outward means and what really works are unseen forces behind; as they act, the outer means succeed or fail—if one can make the process a right channel for the right force, then the process gets its full utility—that is all." (CWSA 35: 514)

XI—Increase the Physical Receptivity to the Force by Widening Yourself

1.

"*How can one increase the receptivity of the body?*

It depends on the part. The method is almost the same for all parts of the being. To begin with, the first condition: to remain as quiet as possible. You may notice that in the different parts of your being, when something comes and you do not receive it, this produces a shrinking—there is something which hardens in the vital, the mind or the body. There is a stiffening and this hurts, one feels a mental, vital or physical pain. So, the first thing is to put one's will and relax this shrinking, as one does a twitching nerve or a cramped muscle; you must learn how to relax, be able to relieve this tension in whatever part of the being it may be.

The method of relaxing the contraction may be different in the mind, the vital or the body, but logically it is the same thing. Once you have relaxed the tension, you see first if the disagreeable effect ceases, which would prove that it was a small momentary resistance, but if the pain continues and if it is indeed necessary to increase the receptivity in order to be able to receive what is helpful, what should be received, you must, after having relaxed this contraction, begin trying to widen yourself—you feel you are widening yourself. There are many methods. Some

find it very useful to imagine they are floating on water with a plank under their back. Then they widen themselves, widen, until they become the vast liquid mass. Others make an effort to identify themselves with the sky and the stars, so they widen, widen themselves, identifying themselves more and more with the sky. Others again don't need these pictures; they can become conscious of their consciousness, enlarge their consciousness more and more until it becomes unlimited. One can enlarge it till it becomes vast as the earth and even the universe. When one does that one becomes really receptive. As I have said, it is a question of training. In any case, from an immediate point of view, when something comes and one feels that it is too strong, that it gives a headache, that one can't bear it, the method is just the same, you must act upon the contraction. One can act through thought, by calling the peace, tranquillity (the feeling of peace takes away much of the difficulty) like this: 'Peace, peace, peace... tranquillity... calm.' Many discomforts, even physical, like all these contractions of the solar plexus, which are so unpleasant and give you at times nausea, the sensation of being suffocated, of not being able to breathe again, can disappear thus. It is the nervous centre which is affected, it gets affected very easily. As soon as there is something which affects the solar plexus, you must say, 'Calm... calm... calm', become more and more calm until the tension is destroyed." (CWM 4: 265–266)

2.

"The possibilities of illness are always there in your body and around you; you carry within you or there swarm about you the microbes and germs of every disease. How is it that all of a sudden you succumb to an illness which you did not have for years? You will say it is due to a 'depression of the vital force'. But from where does the depression come? It comes from some disharmony in the being, from a lack of receptivity to the divine forces. When you cut yourself off from the energy and light that sustain you, then there is this depression, there is created what medical science calls a 'favourable ground' and something takes advantage of it. It is doubt, gloominess, lack of confidence, a selfish turning back upon yourself that cuts you off from the light and divine energy and gives the attack this advantage. It is this that is the cause of your falling ill and not microbes." (CWM 3: 55–56)

3.

"*What do you mean by these words: 'When you are in difficulty, widen yourself'?'*

I am speaking, of course, of difficulties on the path of yoga, incomprehension, limitations, things like obstacles, which prevent you from advancing. And when I say 'widen yourself', I mean widen your consciousness.

…

… But if, when you have to face anguish, suffering, revolt, pain or a feeling of helplessness—whatever it may be, all the things that come to you on the path and which precisely are your difficulties—if physically, that is to say, in your body consciousness, you can have the feeling of widening yourself, one could say of unfolding yourself—you feel as it were all folded up, one fold on another like a piece of cloth which is folded and refolded and folded again—so if you have this feeling that what is holding and strangling you and making you suffer or paralysing your movement, is like a too closely, too tightly folded piece of cloth or like a parcel that is too well-tied, too well-packed, and that slowly, gradually, you undo all the folds and stretch yourself out exactly as one unfolds a piece of cloth or a sheet of paper and spreads it out flat, and you lie flat and make yourself very wide, as wide as possible, spreading yourself out as far as you can, opening yourself and stretching out in an attitude of complete passivity with what I could call 'the face to the light': not curling back upon your difficulty, doubling up on it, shutting it in, so to say, into yourself, but, on the contrary, unfurling yourself as much as you can, as perfectly as you can, putting the difficulty before the Light—the Light which comes from above—if you do that in all the domains, and even if mentally you don't succeed in doing it—for it is sometimes difficult—if you can imagine yourself doing this *physically*, almost materially, well, when you have finished unfolding

yourself and stretching yourself out, you will find that more than three-quarters of the difficulty is gone. And then just a little work of receptivity to the Light and the last quarter will disappear." (CWM 8: 285–287)

4.

"*Sweet Mother, how can we make our consciousness vast?*

Vast? Ah, there are many ways of doing this.

The easiest way is to identify yourself with something vast. For instance, when you feel that you are shut up in a completely narrow and limited thought, will, consciousness, when you feel as though you were in a shell, then if you begin thinking about something very vast, as for example, the immensity of the waters of an ocean, and if really you can think of this ocean and how it stretches out far, far, far, far, in all directions, like this (*Mother stretches out her arms*), how, compared with you, it is so far, so far that you cannot see the other shore, you cannot reach its end anywhere, neither behind nor in front nor to the right or left... it is wide, wide, wide, wide... you think of this and then you feel that you are floating on this sea, like that, and that there are *no* limits.... This is very easy. Then you can widen your consciousness a little.

Other people, for example, begin looking at the sky; and then they imagine all those spaces between all those stars, and all... that kind of infinity of spaces in which the

earth is a tiny point, and you too are just a very tiny point, smaller than an ant, on the earth. And so you look at the sky and feel that you are floating in these infinite spaces between the planets, and that you are growing vaster and vaster to go farther and farther. Some people succeed with this." (CWM 6: 344–345)

5.

"Now, if one is able to consciously unite with one's psychic being, one can *always* be in this state of receptivity, inner joy, energy, progress, communion with the divine Presence. And when one is in communion with That, one sees it everywhere, in everything, and all things take on their true meaning." (CWM 8: 305)

"Passivity is not laziness. An active movement is one in which you throw your force out, that is, when something comes out from you—in a movement, a thought, a feeling—something which goes out from you to others or into the world. Passivity is when you remain just yourself like this, open, and receive what comes from outside. It does not at all depend on whether one moves or sits still. … To be passive is to remain immobile and receive what comes from outside. So it is said here... I don't know what is written... (*Mother turns the pages of the book.*) It is very clear! 'Activity in aspiration', that means that your aspiration goes out from you and rises to the Divine—in

the tapasya, the discipline you undertake and when there are forces contrary to your sadhana you reject them. This is a movement of activity.

Now, if you want to get true inspiration, inner guidance, the guide, and if you want to have the force, to receive the force which will guide you and make you act as you should, then you do not move any longer, that is—I don't mean not move physically but nothing must come out from you any more and, on the contrary, you remain as though you were quite still, but open, and wait for the Force to enter, and then open yourself as wide as possible to take in all that comes into you. And it is this movement: instead of out-going vibrations there is a kind ofcalm quietude, but completely open, as though you were openingall your doors in this way to the force which must descend intoyou and transform your action and consciousness.

Receptivity is the result of a true passivity." (CWM 6: 112–113)

XII—Illness Due to an Attack by Adverse Forces: Then Bring in the Force of Spiritual Purification

1.

"Sometimes there is, as I have said, a bad will: you are more or less on strike, at least you want the illness to have its consequences. So, that takes a little more time. However, if you do not happen to be particularly ill-willed, after some time the Force acts: after a few minutes or hours or at the most some days you are cured.

Now, in the case of special attacks of adverse forces, the thing gets complicated, because you have not only to deal with the will of the body ... But I say that the situation gets complicated if behind this there is an attack, a pressure from adverse forces who really want to harm you. You may have opened the door through spiritual error, through a movement of vanity, of anger, of hatred or of violence; even if it is merely a movement that comes and goes, that can open the door. There are always germs watching and only waiting for an occasion. That is why one should be very careful. Anyhow, for some reason or other, the influence has pierced through the shell of protection and acts there encouraging the illness to become as bad as it can be. In that case the first means is not quite sufficient. Then you have to add something; you must add the Force of spiritual purification which is such an absolutely perfectly constructive force that nothing that's

in the least destructive can survive there. If you have this Force at your disposal or if you can ask for it and get it, you direct it on the spot and the adverse force usually runs away immediately, for if it happens to be in the midst of this Force it gets dissolved, it disappears; for no force of disintegration can survive within this Force; therefore disintegration disappears and with it that also disappears. It can be changed into a constructive force, that is possible, or it may be simply dissolved and reduced to nothing. And with that not only is the illness cured, but all possibility of its return is also eliminated. You are cured of the illness once for all, it never comes back." (CWM 5: 185–186)

2.

"And then if there is a group of such small entities, they may clash with one another, because among themselves they do not have a very peaceful life: clashing with one another, fighting, destroying, demolishing each other. And that is the origin of microbes. They are forces of disintegration. But they continue to be alive even in their divided forms and this is the origin of germs and microbes. Therefore most microbes have behind them a bad will and that is what makes them so dangerous. And unless one knows the quality and kind of bad will and is capable of acting upon it, there is a ninety-nine per cent chance of not finding the true and complete remedy. The microbe is a very material expression of something living in a subtle

physical world and that is why these very microbes (as I have said there) that are always around you, within you, for years together do not make you ill and then suddenly they make you fall ill.

There is another reason. The origin of the microbes and their support lie in a disharmony, in the being's receptivity to the adverse force." (CWM 5: 180)

3.

"Hostile [*source of illness*] here means hostile to the Yoga. An illness which comes in the ordinary course as the result of physical causes—even though adverse universal forces are the first cause—is an ordinary illness. One brought by the forces hostile to Yoga to upset the system and prevent or disturb progress—without any adequate physical reason—is a hostile attack. It
may have the appearance of a cold or any other illness, but to the eye which sees the action of forces and not only the outward symptoms or results, the difference is clear." (CWSA 31: 554)

4.

"These are waves of the hostile force which come trying whom they can touch. When you feel an attack of this kind, you must realise that this comes on you from outside and touches some weak point in you, and you have to remain as quiet as you can, reject it and open yourself. I judge

from what you have written that it was the physical and vital-physical consciousness that it made restless and inclined to revolt and it did not take the whole of your consciousness. If you can keep it localised like that when it comes and remain quiet in mind and heart and reject it, then it will not be so difficult to throw it out. The peace and force must be called down into this vital-physical (nervous) part and the whole body until you feel the atmosphere and force pervading you and in you always in all the body and not only upon or around you. If you still find a difficulty, it is because of the past habit of reaction in the nervous being and a certain weakness there; but persevere, do not consent to the invasion of the old forces. The habit will lessen and disappear and the true Force occupying the body will remove the weakness." (CWSA 31: 554–555)

XIII—Method of Developing the Capacity to Heal Oneself

"*Mother, is it possible to develop in oneself the capacity to heal?*

In principle, everything is possible by uniting consciously with the Divine Force.

But a method has to be found, and this depends on the case
and the individual.

The first condition is to have a physical nature that gives energy rather than draws energy from others.

The second indispensable condition is to know how to draw energy from above, from the inexhaustible impersonal source." (CWM 16: 431)

XIV—Become Conscious of Spiritual Force

1.

"There are many people who are not even conscious, the immense majority of people are not even conscious of the action of the divine Force in them. If you speak to them about it, they look at you in round-eyed wonder, they think you are half mad, they don't know what you are talking about. That is the vast majority of human beings. And yet the Consciousness is at work, working all the time. It moulds them from within whether they want it or not. But then, when they become conscious of this, there are people who are shocked by it, who are so stupid as to revolt and say: 'Ah! no, I want it to be *myself*!' Myself, that is, an imbecile who knows nothing. And then, that stage too passes. At last there comes a moment when one collaborates and says: 'Oh! What joy!' And you give yourself, you want to be as passive and receptive as possible so as not to stand in the way of this divine Will, this divine Consciousness that is acting. You become more and more attentive, and exactly to the extent you become more attentive and more sincere, you feel in what direction, in what movement this divine Consciousness is working, and you give yourself to it wholly.

How should one practise this consciousness?

You must establish this will to be conscious constantly and then change the mental will into an aspiration. You must have this movement. And then never to forget. You must look, look at yourself, and look at your life with the sincerity not to make a mistake, never to deceive yourself." (CWM 5: 62–63)

2.

"Moreover, it [spiritual Force] is not only in its results but in its movements that the Force is tangible and concrete. When I speak of feeling Force or Power, I do not mean simply having a vague sense of it, but feeling it concretely and consequently being able to direct it, manipulate it, watch its movement, be conscious of its mass and intensity and in the same way of that of other perhaps opposing forces; all these things are possible and usual by the development of Yoga." (CWSA 29: 181–182)

3.

"Still the Yoga-force is always tangible and concrete in the way I have described and has tangible results. But it is invisible—not like a blow given or the rush of a motor car knocking somebody down which the physical senses can at once perceive. How is the mere physical mind to know that it is there and working? By its results? but how can it know that the results were that of the Yoga-force and not of something else? One of two things it must do. Either it

must allow the consciousness to go inside, to become aware of inner things, to believe in and experience the invisible and the supraphysical, and then by experience, by the opening of new capacities it becomes conscious of these forces and can see, follow and use their workings just as the scientist uses the unseen forces of Nature. Or one must have faith and watch and open oneself and then it will begin to see how things happen; it will notice that when the Force was called in, there began after a time to be a result,—then repetitions, more repetitions, more clear and tangible results, increasing frequency, increasing consistency of results, a feeling and awareness of the Force at work—until the experience becomes daily, regular, normal, complete. These are the two main methods, one internal, working from in outward, the other external, working from outside and calling the inner force out till it penetrates and is sensible in the exterior consciousness. But neither can be done if one insists always on the extrovert attitude, the external concrete only and refuses to join to it the internal concrete—or if the physical Mind at every step raises a dance of doubts which refuses to allow the nascent experience to develop. Even the scientist carrying out a new experiment would never succeed if he allowed his mind to behave in that way." (CWSA 29: 182–183)

XV—Healing Illness by Spiritual Force Is Best

"To heal [*illness*] by the true force is obviously the best—provided the body is amenable. It has a consciousness of its own which must be fully enlightened before it gives a full response." (CWSA 31: 578)

XVI—Opening the Physical Consciousness to Receive the Healing Force

1.

"*When there is a clearly localised illness in the body, what is the best way of opening the physical consciousness to receive the healing Force?*"

For this—as for everything else in this domain which may be called the 'outposts' of occultism or the threshold of occultism—each one must find his own movement; for what is most effective for each one is the method for which he has been more or less prepared and which is most familiar to him. So it is very difficult to make a general rule.

But there is a preparation which may be of a general kind. That is, to accustom the body methodically to understand that it is only the outer expression of a truer and deeper reality and that it is this truer and deeper reality which governs its destiny—though it is not usually aware of it.

One can prepare the body through a series of observations, studies, understandings,1 by showing it examples, making it understand things as one makes a child understand them, either by observing its own movements—but generally, in this, one is comparatively blind!—or by observing those of others. And in a more general way, this preparation will be based on recognised

studies, on clear facts. Like this, for instance: that a certain number of persons, placed in exactly similar circumstances, experience, each one of them, very different effects. One may go even further: in a given set of definite circumstances, there is a certain number of particular, definite individuals, in apparently quite identical conditions, and for some the effects are catastrophic, while others escape without any harm.

During the war there was a very large number of such examples for study. In epidemics it is the same thing; in cataclysms of Nature, like tidal waves or earthquakes or cyclones, it is the same thing.

The body understands these things if they are shown and explained to it as one explains things to a child: 'You see, there was something *else* that acted there, not only the plain material fact by itself.' And, unless some bad will is there, it understands.

This is a preparation.

Gradually, if you make use of this understanding, you must, with a methodical work of infusing consciousness into the cells of the body, infuse at the same time the truth of the divine Presence. This work takes time, but, if done methodically and constantly, it produces an effect.

So you have prepared the ground.

Suppose that as a result of some illness or other, there is some sort of pain at a precise spot. At that moment all will depend, as I said at the beginning, on the approach

most familiar to you. But we can give an example. You are in pain, in great pain; it is hurting very much, you are suffering a lot.

First point: do not stress the pain by telling yourself, 'Oh, how painful! Oh, this pain is unbearable! Oh, it is becoming worse and worse, I shall never be able to bear it', etc., all this sort of thing. The more you go on thinking like this and feeling like this and the more your attention is concentrated on it, the pain increases amazingly.

So, the first point: to control yourself sufficiently not to do that.

Second point: as I said, it depends on your habits. If you know how to concentrate, to be quiet, and if you can bring into yourself a certain peace, of any kind—it may be a mental peace, it may be a vital peace, it may be a psychic peace; they have different values and qualities, this is an individual question—you try to realise within yourself a state of peace or attempt to enter into a conscious contact with a force of peace.... Suppose you succeed more or less completely. Then, if you can draw the peace into yourself and bring it down into the solar plexus—for we are not talking of inner states but of your physical body—and from there direct it very calmly, very slowly I might say, but very persistently, towards the place where the pain is more or less sharp, and fix it there, this is very good.

This is not always enough.

But if by widening this movement you can add a sort of mental formation with a little life in it—not just cold, but with a little life in it—that the only reality is the divine Reality, and all the cells of this body are a more or less deformed expression of this divine Reality—there is only one Reality, the Divine, and our body is a more or less deformed expression of this sole Reality—if by my aspiration, my concentration, I can bring into the cells of the body the consciousness of this *sole* Reality, all disorder must necessarily cease.

If you can add to that a movement of complete and trusting surrender to the Grace, then I am sure that within five minutes your suffering will disappear. If you know how to do it.

You may try and yet not succeed. But you must know how to try again and again and again, until you do succeed. But if you do those three things at the same time, well, there is no pain which can resist." (CWM 8: 211–213)

"The pain itself is, from your description, evidently nervous and, if you develop openness in the more physical layers of the being, then the action of the Force can always remove it or you will yourself be able to use the Force to push it away. It is a matter of getting the habit of opening in the body consciousness." (CWSA 31: 574)

XVII—The Body Carries Within It the Certitude of Cure Unless Perverted

1.

"When one is normal, that is to say, unspoilt by bad teaching and bad example, when one is born and lives in a healthy and relatively balanced and normal environment, the body, spontaneously, without any need for one to intervene mentally or even vitally, has the certitude that even if something goes wrong it will be cured. The body carries within itself the certitude of cure, the certitude that the illness or disorder is sure to disappear. It is only through the false education from the environment that gradually the body is taught that there are incurable diseases, irreparable accidents, and that it can grow old, and all these stories which destroy its faith and trust. But normally, the body of a normal child—the body, I am not speaking of the thought—the body itself feels when something goes wrong that it will certainly be all right again. And if it is not like that, this means that it has already been perverted. It seems *normal* for it to be in good health, it seems quite abnormal to it if something goes wrong and it falls ill; and in its instinct, its spontaneous instinct, it is sure that everything will be all right. It is only the perversion of thought which destroys this; as one grows up the thought becomes more and more distorted, there is the whole collective suggestion, and so,

little by little, the body loses its trust in itself, and naturally, losing its self-confidence, it also loses the spontaneous capacity of restoring its equilibrium when this has been disturbed.

But if when very young, from your earliest childhood, you have been taught all sorts of disappointing, depressing things—things that cause decomposition, I could say, disintegration—then this poor body does its best but it has been perverted, put out of order, and no longer has the sense of its inner strength, its inner force, its power to react.

If one takes care not to pervert it, the body carries within itself the certitude of victory. It is only the wrong use we make of thought and its influence on the body which robs it of this certitude of victory. So, the first thing to do is to cultivate this certitude instead of destroying it; and when it is there, no effort is needed to aspire, but simply a flowering, an unfolding of that inner certitude of victory.

The body carries within itself the sense of its divinity. There. This is what you must try to find again in yourself if you have lost it." (CWM 9: 164–164)

2.

"On the contrary, you must tell a child—or yourself if you are no longer quite a baby—'Everything in me that seems unreal, impossible, illusory, *that* is what is true, *that* is what

I must cultivate.' When you have these aspirations: 'Oh, not to be always limited by some incapacity, all the time held back by some bad will!', you must cultivate within you this certitude that *that* is what is essentially true and *that* is what must be realised.

Then faith awakens in the cells of the body. And you will see that you find a response in your body itself. The body itself will feel that if its inner will helps, fortifies, directs, leads, well, all its limitations will gradually disappear." (CWM 9: 163)

3.

"The vital body surrounds the physical body with a kind of envelope which has almost the same density as the vibrations of heat observable when the day is very hot. And it is this which is the intermediary between the subtle body and the most material vital body. It is this which protects the body from all contagion, fatigue, exhaustion and even from accidents. Therefore if this envelope is wholly intact, it protects you from everything, but a little too strong an emotion, a little fatigue, some dissatisfaction or any shock whatsoever is sufficient to scratch it as it were and the slightest scratch allows any kind of intrusion. Medical science also now recognises that if you are in perfect vital equilibrium, you do not catch illness or in any case you have a kind of immunity from contagion. If you have this equilibrium, this inner harmony which keeps the envelope

intact, it protects you from everything. There are people who lead quite an ordinary life, who know how to sleep as one should, eat as one should, and their nervous envelope is so intact that they pass through all dangers as though unconcerned. It is a capacity one can cultivate in oneself. If one becomes aware of the weak spot in one's envelope, a few minutes' concentration, a call to the force, an inner peace is sufficient for it to be all right, get cured, and for the untoward thing to vanish." (CWM 4: 63)

XVIII—Pray and Aspire for the Force to Cure with Full Trust

1.

"*When one is caught in an illness, how should one pray to the Mother?*

Cure me, O Mother!" (CWM 15: 152)

2.

"Children when left to themselves and not deformed by older people have such a great trust that all will be well! For example, when they have a small accident, they never think that this is going to be something serious: they are spontaneously convinced that it will soon be over, and this helps so powerfully in putting an end to it.

Well, when one aspires for the Force, when one asks the Divine for help, if one asks with the unshakable certitude that it will come, that it is impossible that it won't, then it is sure to come. It is this kind... yes, this is truly an inner opening, this trustfulness. And some people are constantly in this state. When there is something to be received, they are always there to receive it. There are others, when there is something to have, a force descends, they are always absent, they are always closed at that moment; while those who have this childlike trust are always there at the right time.

… If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. … The psychic being has this trust, has it wonderfully, without a shadow, without an argument, without a contradiction. And when it is like that, there is not a prayer which does not get an answer, no aspiration which is not realised." (CWM 6: 403–404)

3.

"When one aspires for something, if at the same time one knows that the aspiration will be heard and answered in the best way possible, that establishes a quietude in the being, a quietude in its vibrations; whilst if there is a doubt, an uncertainty, if one does not know what will lead one to the goal or if ever one will reach it or whether there is a way of doing so, and so on, then one gets disturbed and that usually creates a sort of little whirlwind around the being, which prevents it from receiving the real thing. Instead, if one has a quiet faith, if whilst aspiring one knows that there is no aspiration (naturally, sincere aspiration) which remains unanswered, then one is quiet. One aspires with as much fervour as possible, but does not stand in nervous agitation asking oneself why one does not get immediately what one has asked for. One knows how to wait. I have said somewhere: 'To know how to wait is to put time on one's side.' That is quite true. For if one gets excited, one loses all one's time—one loses one's time,

loses one's energy, loses one's movements. To be very quiet, calm, peaceful, with the faith that what is true will take place, and that if one lets it happen, it will happen so much the quicker. Then, in that peace everything goes much better." (CWM 5: 395–396)

XIX—Surrender Your Will for a Cure

1.

"Instead of being upset and struggling, the best thing to do is to offer one's body to the Divine with the *sincere prayer*, 'Let Thy Will be done.' If there is any possibility of cure, it will establish the best conditions for it; and if cure is impossible, it will be the very best preparation for getting out of the body and the life without it.

In any case the first indispensable condition is a quiet surrender to the Divine's will." (CWM 15: 149)

2.

"Turn your mind completely away from your difficulty, concentrate exclusively on the Light and the Force coming from above; let the Lord do for your body whatever He pleases. Hand over to Him totally the entire responsibility of your physical being.

This is the cure." (CWM 15: 150)

XX—Only the Divine Can Heal

1.

"*Only the Divine* can heal. It is in *Him alone* that one must seek help and support, it is in *Him alone* that one must put all one's hope." (CWM 16: 182)

2.

"It seems to me that this happens quite often—much more often than one might think. For example, each time an illness is cured, each time an accident is avoided, each time a catastrophe, even a terrestrial catastrophe, is averted, in all these things, it is always an intervention of the vibration of harmony in the vibration of disorder that causes the disorder to cease.

So the people, the faithful, who always say, 'By the grace of God, this has happened,' are not so wrong.
I am simply observing a fact, that this vibration of order and harmony intervenes—the causes of its intervention have nothing to do with it, it is merely a scientific observation—and I have experienced this quite a number of times." (CWM 10: 190)

3.

"The Grace is always there ready to act but you must let it work and not resist its action. The one condition required is faith. When you feel attacked, call for help to Sri

Aurobindo and myself. If your call is sincere (that is to say, if you sincerely want to be cured) your call will be answered and the Grace will cure you." (CWM 14: 87)

4.

"Finally it is Faith that cures." (CWM 15: 159)

5.

"Faith is an exclusively psychic phenomenon." (CWM 10: 288)

XXI—There Is No Such Thing as an Incurable Illness in Reality

1.

"I do not know why the doctors speak of cancer as inevitable. There are so many people who carry gall-stones in the bladder for so many years without any development of cancer. It is evident that it is a dangerous illness, not easily curable—but we cannot say positively either that she will not survive. There is no such thing as an incurable illness in reality—for what the doctors call such is only an illness for which they have not yet been able to discover a physical remedy. *X* has one force on her side, her faith and her will to survive for the sadhana; on the other side is a kind of destiny of the body which is strong but not absolutely insurmountable. Her faith must be left intact—and we must send force to help her. That is all that we can say at present. If she can by her faith draw down and open to such a force as will counteract the adverse physical forces in her body, then she will survive." (CWSA 31: 586)

2.

"Of course it [*cancer*] can [*be cured by Yoga*], but on condition of faith or openness or both. Even a mental suggestion can cure cancer—with luck, of course, as is shown by the case of the woman operated on unsuccessfully for cancer, but the doctors lied and told her

it had succeeded. Result, cancer symptoms all ceased and she died many years afterwards of another illness altogether." (CWSA 31: 586)

3.

"Yes, if the faith and opening are there, medicines are not indispensable." (CWSA 31: 578)

XXII—When the Physical Is Neither Open nor Responsive to the Force, It Cannot Be Cured by Spiritual Force

1.

"Illness marks some imperfection or weakness or else opening to adverse touches in the physical nature and is often connected also with some obscurity or disharmony in the lower vital or the physical mind or elsewhere.

It is very good if one can get rid of illness entirely by faith and Yoga-power or the influx of the Divine Force. But very often this is not altogether possible, because the whole nature is not open or able to respond to the Force. The mind may have faith and respond, but the lower vital and the body may not follow. Or if the mind and vital are ready, the body may not respond, or may respond only partially, because it has the habit of replying to the forces which produce a particular illness and habit is a very obstinate force in the material part of the nature. In such cases the use of the physical means can be resorted to,—not as the main means, but as a help or material support to the action of the Force. Not strong and violent remedies, but those that are beneficial without disturbing the body." (CWSA 31: 580)

2.

"Medicines are a *pis aller* that have to be used when something in the consciousness does not respond or

responds superficially to the Force. Very often it is some part of the material consciousness that is unreceptive—at other times it is the subconscient which stands in the way even when the whole waking mind, life, physical consent to the liberating influence. If the subconscient also answers, then even a slight touch of the Force can not only cure the particular illness but make that form or kind of illness practically impossible hereafter." (578–579)

3.

"As for curing you by the Force, the main obstacle is your own vital movements. All this egoistic insistence on your own ideas, claims, preferences—assertion of your own righteousness as against the wickedness of others, complaints, quarrels, disputes, rancours against those around you and the reactions they cause—have had this effect on your liver and stomach and nerves. If you give up all that and live quietly and at peace with others, thinking less of yourself and others and more of the Divine, it would make things much easier and help to restore your health. Quietness of the mind in facing your illness is also necessary—agitation stops the action of the Force." (CWSA 31: 579)

4.

"It is a question of receptivity. I am doing the best that can be done for him, but he goes on thinking that he is ill. All

the time he is busy with that idea and he has made a strong formation of illness around him. He is unable to receive my help because of this formation. Let him discard the idea of illness and more than half the trouble will be over and it will be easy to cure him." (CWM 15: 154)

XXIII—What Stops the Forces from Curing

1.

"I know too well the true reason of all these complications and this suffering to give him any advice, because it is only an inner and radical change of his character that can put an end to the ordeal. He has had with him and still has a conscious and steady concentration of force which ought to have cured him long ago. But his inner pessimism and dissatisfaction constantly spoil the working.

Let him have a true faith and then everything will be all right." (CWM 17: 398–399)

2.

"As for medical treatment it is sometimes a necessity. If one can cure by the Force as you have often done, it is the best—but if for some reason the body is not able to respond to the Force (e.g. owing to doubt, lassitude or discouragement or for inability to react against the disease), then the aid of medical treatment becomes necessary. It is not that the Force ceases to act and leaves all to the medicines,—it will continue to act through the consciousness but take the support of the treatment so as to act directly on the resistance in the body, which responds more readily to physical means in its ordinary consciousness." (CWSA 31: 581)

XXIV—If the Body Has No Will to Be Cured, It Won't Be Cured

"But if your body has not the will, the resolution to get cured, you may try whatever you like, it won't be cured. This also I know by experience. For I knew people who could be cured in five minutes, even of a disease considered very serious, and I knew people who had no fatal illness, but cherished it with such persistence that it did become fatal. It was impossible to persuade their body to let go their illness.

And it is here that one must be very careful and look at oneself with great discrimination to discover the small part in oneself that—how to put it?—takes pleasure in being ill. Oh! there are many reasons. There are people who are ill out of spite [malice], there are people who are ill out of hate, there are people who are ill through despair, there are people... And these are not formidable movements: it is quite a small movement in the being: one is vexed and says: 'You will see what is going to happen, you will see the consequences of what he has done to me! Let it come! I am going to be ill.' One does not say it openly to oneself, for one would scold oneself, but there is something somewhere that thinks in that way." (CWM 5: 184)

XXV—Strong Resistance from the Most Material Layers to the Yogic Forces Is Harder to Overcome

"There are certain regions which offer a much stronger resistance than others to the action of the Yogic forces, and the illnesses affecting them are harder to cure. They are those parts that belong to the most material layers of the being, and the illnesses that pertain to them, as, for instance, skin diseases or bad teeth. Sri Aurobindo spoke once of a Yogi who, still enjoying robust health and a magnificent physique, had been living for nearly a century on the banks of the Narmada. Offered by a disciple medicine for a toothache, he observed, in refusing, that one tooth had given him trouble for the last two hundred years. This Yogi had secured so much control over material nature as to live two hundred years, but in all that time he had not been able to conquer a toothache.

Some of the diseases which are considered most dangerous are the easiest to cure; some that are considered as of very little importance can offer the most obstinate resistance." (CWM 3: 90)

XXVI—Illness Has to First Enter the Subtle Body to Cause Illness

1.

"To whatever cause an illness may be due, material or mental, external or internal, it must, before it can affect the physical body, touch another layer of the being that surrounds and protects it. This subtler layer is called in different teachings by various names,—the etheric body, the nervous envelope. It is a subtle body and yet almost visible. In density something like the vibrations that you see around a very hot and steaming object, it emanates from the physical body and closely covers it. All communications with the exterior world are made through this medium, and it is this that must be invaded and penetrated first before the body can be affected. If this envelope is absolutely strong and intact, you can go into places infested with the worst of diseases, even plague and cholera, and remain quite immune. It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side, of a material basis, but rather of material conditions than of physical matter, on the other, of the vibrations of our psychological states. Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness constitute this

element in it and give it strength and substance. It is a very sensitive medium with facile and quick reactions; it readily takes in all kinds of suggestions and these can rapidly change and almost remould its condition. A bad suggestion acts very strongly upon it; a good suggestion operates in the contrary sense with the same force. Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage." (CWM 3: 89)

2.

"These things [*bacilli, viruses*] and the germs also are only a minor physical instrumentation for something supraphysical.

They [*the forces of illness*] first weaken or break through the nervous envelope, the aura. If that is strong and whole, a thousand million germs will not be able to do anything to you. The envelope pierced, they attack the subconscient mind in the body, sometimes also the vital mind or mind proper—prepare the illness by fear or thought of illness. The doctors themselves said that in influenza or cholera in the Far East 90 per cent got ill through fear. Nothing to take away the resistance like fear. But still the subconscient is the main thing.

If the contrary Force is strong in the body, one can move in the midst of plague and cholera and never get

contaminated. Plague too, rats dying all around, people passing into Hades. I have seen that myself in Baroda." (CWSA 31: 569)

3.

"If we live only in the outward physical consciousness, we do not usually know that we are going to be ill until the symptoms of the malady declare themselves in the body. But if we develop the inward physical consciousness, we become aware of a subtle environmental physical atmosphere and can feel the forces of illness coming towards us through it, feel them even at a distance and, if we have learned how to do it, we can stop them by the will or otherwise. We sense too around us a vital physical or nervous envelope which radiates from the body and protects it, and we can feel the adverse forces trying to break through it and can interfere, stop them or reinforce the nervous envelope. Or we can feel the symptoms of illness, fever or cold for instance, in the subtle physical sheath before they are manifest in the gross body and destroy them there, preventing them from manifesting in the body. Take now the call for the Divine Power, Light, Ananda. If we live only in the outward physical consciousness, it may descend and work behind the veil but we shall feel nothing and only see certain results after a long time. Or at most we feel a certain clarity and peace in the mind, a joy in the vital, a happy state in the physical

and infer the touch of the Divine. But if we are awake in the inward physical, we shall feel the light, power or Ananda flowing through the body, the limbs, nerves, blood, breath and, through the subtle body, affecting the most material cells and making them conscious and blissful and we shall sense directly the Divine Power and Presence." (CWSA 28: 205)

4.

"It is my experience and the Mother's that all illnesses pass through the nervous or vital physical sheath of the subtle consciousness and subtle body before they enter the physical. If one is conscious of the subtle body or with the subtle consciousness, one *can* stop an illness on its way and prevent it from entering the physical body. But it may have come without one's noticing, or when one is asleep or through the subconscient, or in a sudden rush when one is off one's guard; then there is nothing to do but to fight it out from a hold already gained on the body. Let us suppose however that I am always on guard, always conscious, even in sleep—that does not mean that I am immunised in my very nature from all illness. It only means a power of self-defence against it when it tries to come. Self-defence by these inner means may become so strong that the body becomes practically immune as many Yogis are. Still this 'practically' does not mean 'absolutely' for all time." (CWSA 31: 563–564)

5.

"*Illnesses enter through the subtle body, don't they? How can they be stopped?*

Ah! Here we are.... If one is very sensitive, very sensitive—one must be very sensitive—the moment they touch the subtle body and try to pass through, one feels it. It is not like something touching the body, it is a sort of feeling. If you are able to perceive it at that moment, you have still the power to say 'no', and it goes away. But for this one must be extremely sensitive. However, that develops. All these things can be developed methodically by the will. You can become quite conscious of this envelope, and if you develop it sufficiently, you don't even need to look and see, you feel that something has touched you. … one can very easily feel a kind of little discomfort (it is not something which is imposed with a great force), a little uneasiness coming near you from anywhere at all: front, behind, above, below. If at that moment you are sufficiently alert, you say 'no', as though you were cutting off the contact with great strength, and it is finished. If you are not conscious at that moment, the next minute or a few minutes later you get a queer sick feeling inside, a cold in the back, a little uneasiness, the beginning of some disharmony; you feel a maladjustment somewhere, as though the general harmony had been disturbed. Then you must concentrate all the more and with a great strength of

will keep the faith that nothing can do you harm, nothing can touch you. This suffices, you can throw off the illness at that moment. But you must do this immediately, you understand, you must not wait five minutes, it must be done at once. If you wait too long and begin to feel really an uneasiness somewhere, and something begins to get quite disturbed, then it is good to sit down, concentrate and call the Force, concentrate it on the place which is getting disturbed, that is to say, which is beginning to become ill. But if you don't do anything at all, an illness indeed gets lodged somewhere; and all this, because you were not sufficiently alert. And sometimes one is obliged to follow the entire curve to find the favourable moment again and get rid of the business. I have said somewhere that in the physical domain all is a question of method—a method is necessary for realising everything. And if the illness has succeeded in touching the physical-physical, well, you must follow the procedure needed to get rid of it. This is what medical science calls 'the course of the illness'. One can hasten the course with the help of spiritual forces, but all the same the procedure must be followed. There are some four different stages. The very first is instantaneous. The second can be done in some minutes, the third may take several hours and the fourth several days. And then, once the thing is lodged there, all will depend not only on the receptivity of the body but still more on the willingness of the part which is the cause of

the disorder. You know, when the thing comes from outside it is in affinity with something inside. If it manages to pass through, to enter without one's being aware of it, it means there is some affinity somewhere, and the part of the being which has responded must be convinced." (CWM 4: 267–269)

XXVII—Illness Has to Be Thrown Out Before It Can Enter the Body

"Attacks of illness are attacks of the lower nature or of adverse forces taking advantage of some weakness, opening or response in the nature,—like all other things that come and have got to be thrown away, they come from outside. If one can feel them so coming and get the strength and the habit to throw them away before they can enter the body, then one can remain free from illness. Even when the attack seems to rise from within, that means only that it has not been detected before it entered the subconscient; once in the subconscient, the force that brought it rouses it from there sooner or later and it invades the system. When you feel it just after it has entered, it is because though it came direct and not through the subconscient, yet you could not detect it while it was still outside. Very often it arrives like that, frontally or more often tangentially from the side, direct, forcing its way through the subtle vital envelope which is our main armour of defence, but it can be stopped there in the envelope itself before it penetrates the material body. Then one may feel some effect, e.g. feverishness or a tendency to cold, but there is not the full invasion of the malady. If it can be stopped earlier or if the vital envelope of itself resists and remains strong, vigorous and intact, then there

is no illness; the attack produces no physical effect and leaves no traces.” (CWSA 31: 553–554)

XXVIII—The Major Danger in an Illness Comes from Fear

"Nine-tenths of the danger in an illness comes from fear. Fear can give you the apparent symptoms of an illness; and it can give you the illness too,—its effects can go so far as that. Not so long ago the wife of one who frequents the Ashram but is not herself practising Yoga, heard that there was cholera in the house where her milkman lived; fear took her and the next moment she began to show symptoms of the disease. She could however be rapidly cured, because the apparent symptoms were not allowed to develop into the real illness.

There are physical movements, effects of the pressure of the Yoga, which sometimes create ungrounded fears that may do harm if the fear is not rejected. There is, for instance, a certain pressure in the head of which there has been question and which is felt by many, especially in the earlier stages, when something that is still closed has to open. It is a discomfort that comes to nothing and can easily be got over, if you know that it is an effect of the pressure of the forces to which you are opening, when they work strongly on the body to produce a result and to hasten the transformation. Taken quietly, it can turn into a not unpleasurable sensation. But if you get frightened, you are sure to contract a very bad headache; it may even go as far as a fever. The discomfort is due to some resistance

in the nature; if you know how to release the resistance, you are immediately free of the discomfort. But get frightened and the discomfort may turn into something much worse. Whatever the character of the experience you have, you must give no room to fear; you must keep an unshaken confidence and feel that whatever happens is the thing that had to happen. Once you have chosen the path, you must boldly accept all the consequences of your choice. But if you choose and then draw back and choose again and again draw back, always wavering, always doubting, always fearful, you create a disharmony in your being, which not only retards your progress, but can be the origin of all kinds of disturbance in the mind and vital being and discomfort and disease in the body." (CWM 3: 90–91)

XXIX—Spiritual Force May Not Succeed in All Cases

"It does not follow that a spiritual force must either succeed in all cases or, if it does not, that proves its nonexistence. Of no force can that be said. The force of fire is to burn, but there are things it does not burn; under certain circumstances it does not burn even the feet of the man who walks barefoot on red-hot coals. That does not prove that fire cannot burn or that there is no such thing as force of fire, Agni-shakti." (CWSA 29: 181)

XXX—The Descent of the Force Cannot Produce Illness

1.

"Illness does not rise up by the descent of the Force, nor hereditary taint nor madness. They come up of themselves, as in X's case who never had even the smallest grain of a descent or a Force anywhere. It is only after he went off his centre, that we are putting Force (not as a descent, but as an agent) to keep him as straight and as sound as possible." (CWSA 31: 552)

2.

"A descent [*of the force*] cannot possibly produce nausea and vomiting etc. There can, if one pulls down too much force, be produced a headache or giddiness; both of these go if one keeps quiet a little, ceases pulling and assimilates. A descent cannot produce blood pressure, madness or apoplexy or heart failure or any other illness." (CWSA 31: 552–553)

3.

"To make people ill in order to improve or perfect them is not Mother's method. But sometimes things like headache come because the brain either tries too much or does not want to receive or makes difficulties. But these Yogic headaches are of a special kind and after the brain has

found out the way to receive or respond, they don't come at all." (CWSA 30: 483)

4.

"Headache is not a sign of the force descending, it is only a result sometimes of some difficulty in receiving it. If there is no difficulty in receiving, there is no headache. The signs of the force coming are the pressure to be quiet, the sense of peace coming or wanting to come and many others, such as a feeling in the head or body of something coming in like a stream or a current or shower etc." (CWSA 30: 483)

5.

"It is quite impossible for the descent of the Divine Grace to produce nausea and nervousness and a general disturbance like that—to think so is self-contradictory and foolish. Sometimes when one has pulled or strained, there is a headache or sensation as if of headache or if one pulls down too much force, then there may be a giddiness but one has only to remain quiet and that sets itself right by an assimilation of what has come down or otherwise. There is never any adverse or troublesome after consequence. What seems to have happened is that X's finding the Force he had called down much more than what he was accustomed to, got nervous and went from nervousness into a panic—with the result of an upsetting of his stomach

and circulation. If it is not that, then it must have been an attack of illness which he associated with the descent, but the attack seems to be of a nervous character. Probably if he had had the experience of this increased descent some time ago, he would not have been frightened and nothing would have happened, but the madness of *Y* following on the death of *Z* has created a panic and at the least thing each person thinks he is going to go mad or die. As nothing upsets the organism more than fear, they create by this general atmosphere of panic danger where there was none.

The idea that *Y* was sent mad by a descent of Divine Force is an absurdity and an irrational superstition. People go mad because they have a physical predisposition due either to heredity (as in the case of Y and A) or to some kind of organic cause or secret illness, like syphilis gone to the head or colon bacillus similarly misdirected or brain lesion or other material cause, the action being often brought up by some psychological factor (ambition turning to megalomania, hypochondria, melancholia etc.) or on the contrary itself bringing these to the surface. AII that happens in ordinary life and not only in Yoga; the same causes work here. The one thing is that there may be an invasion of an alien Force bringing about the upsetting, but it is not the Divine Force, it is a vital Force that invades. The Divine Force cannot by its descent be the cause of madness any more than it can be of apoplexy or any other

physical illness. If there is no predisposition one may have all kinds of attacks from vital or other forces or from one's own movements of the lower nature, as violent as possible, but there will be no madness." (CWSA 31: 808–809)

XXXI—The Descent of Higher Forces Cannot Upset a Sadhak

1.

"*People say, 'As long as the lower nature is not fully purified, it is dangerous to do a lot of meditation. If one meditates too much before one has become purified by means of work, things might rise up from the lower nature and upset the sadhak. When the higher forces come down into a nature not sufficiently purified through work, it is difficult to bear the descent of the divine forces.*'

It is not the descent of the higher or divine forces that upsets a sadhak, it is his acceptance of forces of falsehood through ambition, vanity, desire to be a great Yogi or an attachment to his experiences without regard to their truth or their source.

It is not well to spend the whole time or the greater part of the time in meditation unless one is very strong in mind—for one gets into a habit of living in an inner world entirely and losing touch with external realities—this brings in a one sided inharmonious movement and may lead to disturbance of balance. To do both meditation and work and dedicate both to the Mother is the best thing." (CWSA 32: 251)

2.

"Q: *The suggestion that the pressure of sadhana is unbearable has got fixed in my mind, particularly after reading in two places that those whose nerves are weak are better off living outside the Ashram. One place is in one of your letters, and another in the Conversations, where the Mother says: 'You must have a strong body and strong nerves. . . . If you have to bear the pressure of the Divine Descent, you must be very strong and powerful, otherwise you would be shaken to pieces.' Are these things applicable to me?*

These things refer to beginners who are not open and have not a fit Adhar, yet want to do the sadhana.

Your body is not weak and you have considerable vital strength. Moreover you have the openness to the Force and the habit of receiving it, and there is no reason why there should be any upsetting by the Force. It is not the Force, but the suggestion of these vital Forces that produces the upsetting." (CWSA 32: 211)

XXXII—In Yoga, Why the Body Has to Be Prepared

1.

"The most material plane of the universe is still in a condition in which receptivity is mixed with a large amount of resistance. But rapid progress in one part of the being which is not followed by an equivalent progress in other parts produces a disharmony in the nature, a dislocation somewhere; and wherever or whenever this dislocation occurs, it can translate itself into an illness. The nature of the illness depends upon the nature of the dislocation. One kind of disharmony affects the mind and the disturbance it produces may lead even as far as insanity; another kind affects the body and may show itself as fever or prickly heat or any other greater or minor disorder.

… The body, on the other hand, is ordinarily dense, inert and apathetic. And if you have in this part something that is not responsive, if there is a resistance here, the reason is that the body is incapable of moving as quickly as the rest of the being. It must take time, it must walk at its own pace as it does in ordinary life. What happens is as when grown-up people walk too fast for children in their company; they have to stop at times and wait till the child who is lagging behind comes up and overtakes them. This divergence between the progress in the inner being and the inertia of the body often creates a dislocation in the system, and that manifests itself as an illness. This is why

people who take up Yoga frequently begin by suffering from some physical discomfort or disorder. That need not happen if they are on their guard and careful. Or if there is a greater and unusual receptivity in the body, then too they escape. But an unmixed receptivity making the physical parts closely follow the pace of the inner transformation is hardly possible, unless the body has already been prepared in the past for the processes of Yoga. ” (CWM 3: 86–87)

XXXIII—How to Make Physical Consciousness Fit to Receive the Descent

1.

"What you have to do is to get these lower parts to understand that they exist not for themselves but for the Divine and to give their adhesion, without claim or *arrière-pensée* or subterfuge. It is the whole issue at the present moment in the sadhana; for it is only if this is done that the physical consciousness can change and become fit for the descent. Otherwise there will always be these ups and downs in some part of the being at least, delay, confusion and disorder. This is the only true basis for fixity in the true consciousness and for a smooth course in the sadhana." (CWSA 32: 46–47)

2.

"What you are experiencing is the condition which comes when the whole consciousness has come down into the physical—with the object of bringing down the higher consciousness into the external nature. At first there seems to be the external nature only with a tendency to more peace and quiet than before, but no new positive experience. The first thing the physical consciousness is worked on to acquire is quiet, peace and equanimity as a basis for other things—but what comes is a tendency to neutral quiet which looks like inertia with occasional peace

and silence. What is necessary is to bring down peace and silence and a strong equanimity within into the external nature and the very cells of the body. But the difficulty is that the physical nature has little tendency to aspiration, its habit is to wait for the higher forces to do their work and remain passive. I think it is this difficulty that you are feeling. I felt it myself very often and for long periods at that stage of the sadhana. A steady development of the habit of a very quiet but persistent tapasya in the form of a quiet concentration of will to progress could be very helpful at this stage." (CWSA 35: 378)

3.

"*Was there in me a continuous real sadhana in 1933? Was it not rather only a mental experience without any real solidity in it? Otherwise why should such a fall have come during these two years?*

There was certainly a real sadhana then and a very persistent preparation on the mental and vital planes. If there had not been, the descents of peace would not have begun. The fall came because when you descended into the physical consciousness to complete the preparation there, you became too passive, not continuing your will of tapasya, with the result that this sex force took advantage of the inertia of the physical consciousness to assert itself fully. That kind of passivity to the forces comes upon many

when there is the descent into the physical; one then feels different forces playing in the consciousness without having the same power of reaction as one had in the mind and the vital—sometimes peace etc. from above, sometimes disturbing forces. I had to pass through the same stage myself and it took me 2 years at least to get out of it. To develop in the physical itself a constant will for the drawing down of the higher consciousness—especially the Peace and Force from above, is the best way out of it." (CWSA 35: 379)

XXXIV—Descent Is for Those Who Want to Make the Body a Receptacle of a Higher Truth

1.

"*The concentration we have here and the meditation we used to have in the past, are they the same?*

No, I told you this the other day, the concentration we have now is the opposite of meditation. In the common meditation we used to have [*in the Ashram*], I tried to unify the consciousness of all who were present and to lift it in an aspiration towards higher regions; it was a movement of ascent, of aspiration—whereas what we do here, [*in the Playground*] in concentration, is a movement of descent. Instead of an aspiration which rises up, what is required is a receptivity which opens so that the Force may enter into you. There are many ways of doing this; each one according to his particular nature should find out the best method. What is asked here is a receptive offering, not of the body or the mind or the vital, of a piece of your being, but of your entire being. No other thing is asked of you, only to *open* yourself; the rest of the work I undertake.

… while here the rule is that only those who really want the perfection of their physical body can come, not those who want to escape from life, escape from themselves, escape from their body to enter into the heights. That is why in the beginning the selection was very

strict—it is widening little by little, with profit, I hope. We wanted only those who had truly taken it into their head that they wished to perfect their physical body, who understood that their body had its own value and who sought to perfect it, who wanted to try to make it a receptacle of a higher truth, not an old rag one throws aside saying, 'Do not bother me!' On the contrary, to take it up and make of it the best possible instrument, to make it grow, to perfect it as much as it will lend itself to the process." (CWM 4: 122–123)

2.

"At any rate into this world of evolution something of the eternal spirit has thrown itself, with all in it that consented to the descent and to fulfil the world, not to escape from it, is the deepest meaning of the Spirit and Godhead within us and the universe." (CWSA 12: 225)

XXXV—The Outer Consciousness Has to Be Remoulded and Reshaped by the Descent of Higher Consciousness

1.

"The exterior being has to become aware of the inner—the veil between the inner and outer consciousness has to be removed, it is only then that a real Yogic consciousness begins. The outer has to be merely an instrument or channel for the inner to express itself and communicate with the outer physical world. The inner again has to have free communication with the universal on all the planes—it has to enter into the cosmic consciousness. The outer consciousness has to be remoulded and reshaped through the inner consciousness and the processes that must do it are the psychic by its influence and the higher consciousness by its descent. Naturally, in the process the outer being also will lose its separativeness and become aware of and, in a way, unified with the universal." (CWSA 30: 212)

XXXVI—The Inert Physical Can Change Only by the Descent of Higher Consciousness

1.

"I do not know that I can add anything more to what I have already written. It is only by a more constant dynamic force descending into an unalterable equality and peace that the physical nature's normal tendency can be eradicated.

The normal tendency of the physical nature is to be inert and in its inertia to respond only to the ordinary vital forces, not to the higher forces. If one has a perfect equality and peace then one can be unaffected by the spreading of the inertia and bring down into it gradually or quickly the same peace with a force of the higher consciousness which can alter it. When that is there there can be no longer the difficulty and fluctuations with a preponderance of inertia such as you are now having." (CWSA 31: 396)

2.

"The physical changes slowly always—its nature is habit—so it is only by constant descents [*of calmness, purity, light and strength*] that gradually its substance gets changed and it becomes accustomed to the higher condition." (CWSA 31: 403)

3.

"It is when the true contact and the Light and Force can be steadily brought down *into the whole* being (including the lower vital and body) that the basis and organisation [*of the being*] can be founded and settled." (CWSA 30: 493)

4.

"In the physical it [*raising up the difficulties in order to exhaust or destroy them*] is much more dangerous, because here it is the physical adhar itself that is attacked and a too great mass of physical difficulties may destroy or disable or permanently injure. The only thing to do here is to get the physical consciousness (down to the most material parts) open to the Power, then to make it accustomed to respond and obey and to each physical difficulty as it arises, apply or call in the divine Power to throw out the attacking force. The physical nature is a thing of habits; it is out of habit that it responds to the forces of illness; one has to get into it the contrary habit of responding to the Divine Force only. This of course so long as a highest consciousness does not descend to which illness is impossible." (CWSA 31: 744)

5.

"In the physical consciousness the descent is the most important. Something of the subtle physical can always go

up—but the external physical consciousness can only do it when the force from above comes down and fills it. There is then a sort of unification made when the higher consciousness and the physical are one undivided consciousness and there is an ascent of forces from below and descent from above, simultaneous and mutually interpenetrating." (CWSA 30: 418)

6.

"It [*the higher consciousness*] can come into the physical consciousness direct in the sense that the rest can remain passive, but it must pass through the subtle to reach the material." (CWSA 30: 496)

7.

"This is a very great progress—to be able to receive the higher consciousness while doing external things with the physical mind and body—it shows that the physical consciousness is fast opening. What you feel is indeed the Grace coming down and bringing the higher divine or spiritual consciousness with it with all that is there. All that (peace, power, Ananda) will develop afterwards more clearly." (CWSA 30: 493)

8.

"Peace can be brought down into the physical to its very cells. It is the active transformation of the physical that

cannot be *completely* done without the supramental descent." (CWSA 30: 453)

9.

" . . . it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties . . ." (CWSA 32: 2)

10.

"*It is said that there are certain methods in the Tantras to open the chakras from below, whereas in the integral yoga the chakras open from above by the descent of the Mother's force.*

What is the difference between the results of the opening of the chakras in these two systems?

"In Sri Aurobindo's integral yoga, there are no such rigid rules and distinctions. Each one follows his own path and has his own experiences. Nevertheless, Sri Aurobindo has often said and written that his yoga begins where the others leave off.

This is to say that yoga ordinarily consists in awakening the physical consciousness and making it rise gradually towards the Divine. Whereas Sri Aurobindo has said that to do his yoga, one must already have found the Divine and united with Him—then the consciousness

descends through all the states of being down to the most material, bringing the Divine Force with it so that the Force can transform the whole being and finally divinise the physical body." (CWM 16: 368)

11.

"*When can the physical Purusha awaken and control the physical being?*

When the Light has descended into the physical consciousness." (CWM 17: 86)

XXXVII—Spiritual Force for Maintaining Physical Health

1.

"I have never had any hesitation in the use of a spiritual force for all legitimate purposes including the maintenance of health and physical life in myself and in others—that is indeed why the Mother has given flowers, not only as a blessing but as a help in illness. I put a value on the body first as an instrument, *dharmas¯adhana*, or, more fully, as a centre of manifested personality in action, a basis of spiritual life and activity as of all life and activity upon the earth, but also because for me the body as well as the mind and life is a part of the divine whole, a form of the Spirit and therefore not to be disregarded or despised as something incurably gross and incapable of spiritual realisation or of spiritual use. Matter itself is secretly a form of the Spirit and has to reveal itself as that, can be made to wake to consciousness and evolve and realise the Spirit, the Divine within it. In my view the body as well as the mind and life has to be spiritualised or, one may say, divinised so as to be a fit instrument and receptacle for the realisation and manifestation of the Divine." (CWSA 35: 497–498)

2.

"It is not a theory but a constant experience and very tangible when it comes that there is above us, above the

consciousness in the physical body, a great supporting extension as it were of peace, light, power, joy—that we can become aware of it, and bring it down into the physical consciousness and that that, at first for a time, afterwards more frequently and for a longer time, in the end for good, can remain and change the whole basis of our daily consciousness. Even before we are aware of it above, we can suddenly feel it coming down and entering into us. The need is to have an aspiration towards it, make the mind quiet so that what we call the opening is rendered possible. A quieted mind (not necessarily motionless or silent, though it is good if one can have that at will) and a persistent aspiration in the heart are the two main keys of the Yoga." (CWSA 31: 740)

XXXVIII—The Body Can Be Immune to Illness When the Higher Consciousness Descends

1.

"All illnesses are obviously due to the imperfect nature of the body and the physical nature. The body can be immune only when it is open to the higher consciousness and the latter can descend into it. Till then what he writes is the remedy—if he can also call in the force to throw out the illness, that is the most powerful help possible." (CWSA 31: 550)

2.

"Medicines are a *pis aller* that have to be used when something in the consciousness does not respond or responds superficially to the Force. Very often it is some part of the material consciousness that is unreceptive—at other times it is the subconscient which stands in the way even when the whole waking mind, life, physical consent to the liberating influence. If the subconscient also answers, then even a slight touch of the Force can not only cure the particular illness but make that form or kind of illness practically impossible hereafter." (CWSA 31: 578–579)

3.

"The absolute immunity can only come with the supramental change. For below the supramental it is the

result of an action of a Force among many forces and can be disturbed by a disruption of the equilibrium established—in the supramental it is a law of the nature; in a supramentalised body immunity from illness would be automatic, inherent in its new nature.” (CWSA 31: 564)

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