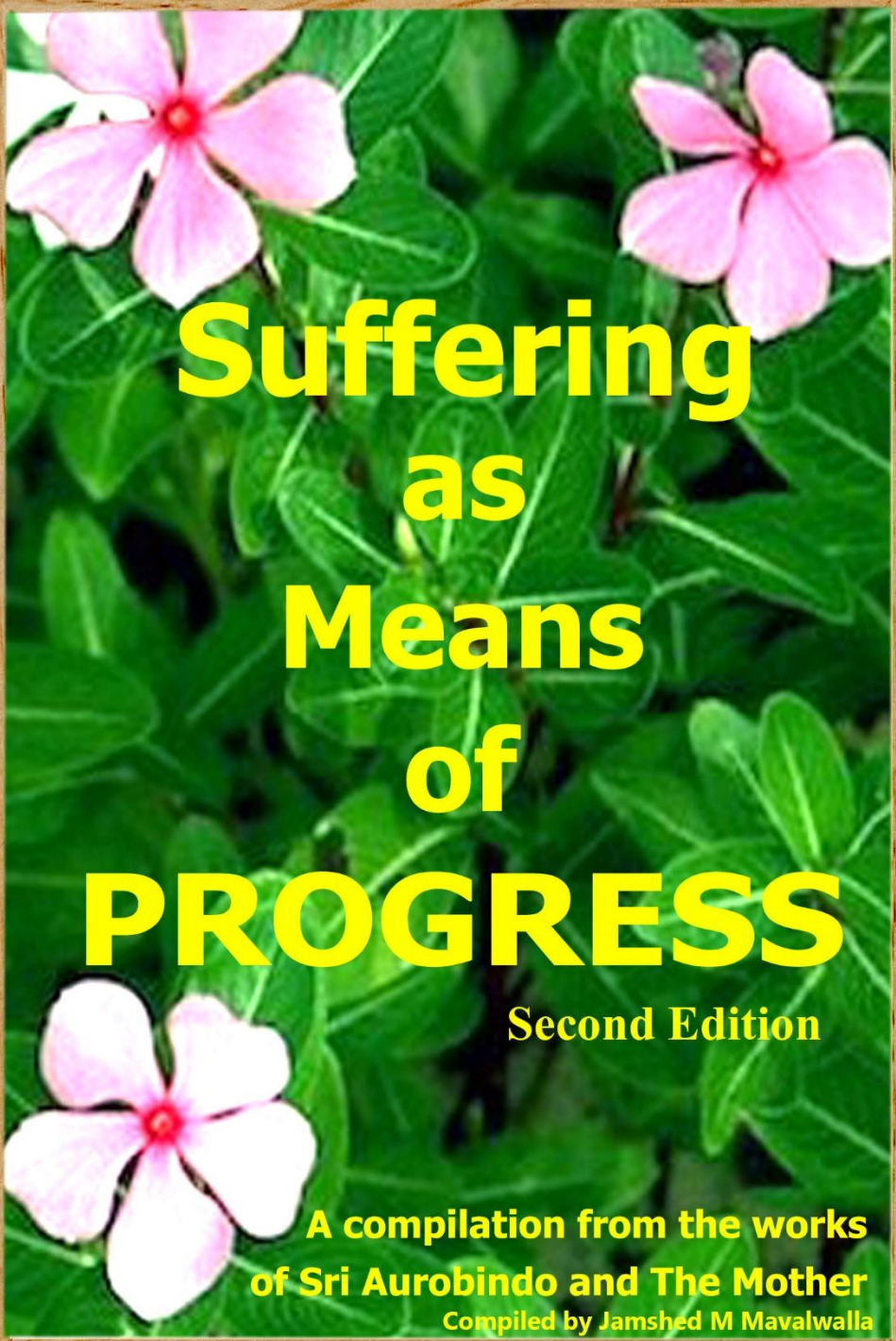

Suffering
as
Means
of
PROGRESS
Second Edition
A compilation from the works
of Sri Aurobindo and The Mother
Compiled by Jamshed M Mavalwalla

Suffering as Means of PROGRESS

Second Edition

Compiled by Jamshed M Mavalwalla

A Compilation from the Works of Sri Aurobindo and the Mother

Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION

Suffering as Means of PROGRESS

Second Edition

First Edition: 2023
Second Edition: 2026

© All writings of Sri Aurobindo and the Mother
are copyright of Sri Aurobindo Ashram Trust
and have been reproduced here with their kind permission.

©2026 AuroPublications, Sri Aurobindo Society, Puducherry
www.aurosociety.org

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

The photograph of three flowers on the cover has been given the spiritual significance 'Progress' by the Mother.

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 "Suffering". This book *Suffering as Means of Progress*, is the fourth 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

Contents

I—Certain Essential Qualities Can Only Develop Through Suffering and Difficulties 1
II—Sufferings as a Means of Progress and Progress as the Cure of Suffering are Coexistent 2
III—Looking Back, We Realize All Suffering Was a Divine Grace to Make Us Advance 4
IV—Sufferings on the Path, Is Not Too High a Price for the Victory That Has to Be Won 5
V—Suffering Is an Opportunity for Progress, and as We Understand and Collaborate, Suffering Disappears 6
VI—In the Intensity of Suffering, One Can Find the Will for Perfect Sincerity 7
VII—If, in Advancing, Difficulties Increase, Take It as Grace That Tests Sincerity 8
VIII—Suffering Can Pull Us Out of Inertia and Ignorance 9
IX—When There Is Suffering, the Aspiration Becomes Intense 11
X—It Is Suffering That Makes Us Conscious of a Higher Force 13
XI—If One Believes That Suffering Will Help in Attaining the Realization, One No Longer Feels the Suffering 14
XII—Suffering Helps the Soul to Grow Through Experience 16
XIII—Joy Is More Intense Because of Suffering 17
XIV—Facing Suffering, One Begins to Question the Purpose of Physical Existence 18
XV—The Ethical Soul Accepts Sufferings and Difficulties as Opportunities for Its Growth 20
XVI—One Develops Virtue by Deliberately Embracing Pain and Builds Strength Through Suffering 21
XVII—Let Each Instance of Suffering Pave the Way to Transformation 22

XVIII—Suffering Teaches the Secret of Emerging from the Ego and Uniting with the Divine 23
XIX—After Suffering, You Grow Wiser and Want to Come Out of Ignorance 25
XX—We Grow in Experience through Suffering 27
XXI—In the Integral Yoga, Suffering Becomes a Step on the Path to Perfection 29
XXII—Saving a Man's Body or Mind from Suffering Is Not Always for the Good of the Soul, Mind or Body 42
XXIII—Pain Teaches Us to Bear and Grow in Rapture 43
XXIV—In the Suffering of Our Being, There Is the Secret Flame of Rapture 46
XXV—Suffering Can Help Us to Find the Unvarying Delight 47
XXVI—By Deepening One's Sorrow without Ego, One Can Open the Psychic Door 49
XXVII—For Radha, Suffering Is an Opportunity for the Divine to Grow Closer 51
XXVIII—Suffering Is Certainly NOT Indispensable for Progress 55
Other Comprehensive Compilations by Jamshed M. Mavalwalla 56

I—Certain Essential Qualities Can Only Develop Through Suffering and Difficulties

1. **309 – Distrust the man who has never failed and suffered; follow not his fortunes, fight not under his banner.** [Thoughts and Aphorisms]

   310 – There are two who are unfit for greatness and freedom, the man who has never been a slave to another and the nation that has never been under the yoke of foreigners. [Thoughts and Aphorisms]

Certain essential qualities can only develop through suffering and difficulties. Men run away from them in their ignorance, but the Supreme Lord imposes them on those He has chosen to represent Him on earth in order to hasten their development—for he is the Supreme Wisdom." (CWM 10: 301)

II—Sufferings as a Means of Progress and Progress as the Cure of Suffering are Coexistent

1.

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

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

supersensation, in a perfect peace, and which is obviously the only thing that can be eternal." (CWM 11: 43)

III—Looking Back, We Realize All Suffering Was a Divine Grace to Make Us Advance

1.

"But in any case, when faith has been granted, when one has had this sudden inner illumination, in order to preserve it constantly in the active consciousness individual effort is altogether indispensable. One must *hold on* to one's faith, *will* one's faith; one must seek it, cultivate it, protect it. …

Certainly a personal effort is needed to preserve one's faith, to let it grow within. Later—much later—one day, looking back, we may see that everything that happened, even what seemed to us the worst, was a Divine Grace to make us advance on the way; and then we become aware that the personal effort too was a grace. But before reaching that point, one has to advance much, to struggle much, sometimes even to suffer a great deal." (CWM 9: 351–352)

2.

"Do not take the sorrows of life for what they seem to be; they are in truth a way to greater achievements." (CWM 14: 248)

IV—Sufferings on the Path, Is Not Too High a Price for the Victory That Has to Be Won

"The attitude you express in your letter is quite the right one—whatever sufferings come on the path, are not too high a price for the victory that has to be won and, if they are taken in the right spirit, they become even a means towards the victory." (CWSA 31: 674)

V—Suffering Is an Opportunity for Progress, and as We Understand and Collaborate, Suffering Disappears

1.

"When I see others suffer, I feel that I am unfortunate, but the wisdom that is not mine, sees the good that is coming and approves. [Thoughts and Aphorisms]

What is this 'wisdom'?

It is the supreme wisdom, the wisdom of the Supreme. By this wisdom the present, the past and the future are all seen equally. It knows the causes of all effects and the effects of all causes. The sum total of all circumstances, perceived simultaneously in their entirety, is seen by it as Nature's sublime effort to express the Divine progressively, her ascending march towards divine perfection. That is 'the good that is coming', everything tends towards that; and that is why the true wisdom approves.

For it is only our short sightedness, our too limited perception and our misguided sensations that, for us, change into suffering what is a possibility and an opportunity for progress.

And this is proved by the fact that as soon as we understand and collaborate, suffering disappears." (CWM 10: 49–50)

VI—In the Intensity of Suffering, One Can Find the Will for Perfect Sincerity

1.

"One must be ready, if there is something which is clinging, clinging tightly, one must be ready to tear it away completely, without its leaving any trace behind. This is why at times one makes the same mistake and repeats it, until the suffering is sufficiently great to impose a total sincerity. One must not try that method, it is bad. It is bad because it destroys many things, it wastes much energy, spreads bad vibrations. But if one can't do otherwise, well, in the intensity of suffering one can find the will for perfect sincerity.

And there is a moment—in everyone's life there is a moment—when this need for perfect sincerity comes as a definitive choice. There is a moment in one's individual life, also a moment in the collective life when one belongs to a group, a moment when the choice *must* be made, when the purification must be done. Sometimes this becomes very serious, it is almost a question of life and death for the group: it *must* make a decisive progress... if it wants to survive." (CWM 6: 146–147)

VII—If, in Advancing, Difficulties Increase, Take It as Grace That Tests Sincerity

1.

"Suffering inflicted on others is not a good base on which to build spiritual realisation.

To advance alone on the path can be a form of egoism. One can liberate oneself alone only if the others refuse to follow. One must therefore first offer to lead them along. And if this burdens the advance and increases the difficulties, one should take it as the effect of a special Grace that tests the sincerity of the consecration in this way. The capacity to receive the divine help is in proportion to this sincerity." (CWM 14: 275)

VIII—Suffering Can Pull Us Out of Inertia and Ignorance

1.

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

For a long time quite recently, that is to say, for days together, there was a very acute, very intense, very clear perception that the action of the Force translated itself externally by what we call 'suffering' because that is the only kind of vibration which can pull Matter out of its inertia.

The supreme Peace, the supreme Calm are deformed and disfigured into inertia and into tamas, and precisely because this was the deformation of true Peace and Calm, there was no reason why it should change! A certain vibration of awakening—of reawakening—was necessary to come out of this *tamas*, that could not pass directly from *tamas* to Peace; something was needed to shake the *tamas*, and that is translated externally by suffering.

I am speaking here of physical suffering, because all the other sufferings—vital, mental, emotional sufferings—are due to a wrong working of the mind, and these... may simply be classed together as Falsehood, that's all. But physical suffering gives me the impression of a child being beaten, because here, in Matter, Falsehood has become ignorance; that is to say, there is no bad will—no bad will

is there in Matter, all is inertia and ignorance: complete ignorance of the Truth, ignorance of the Origin, ignorance of the Possibility and ignorance even of what is to be done in order not to suffer physically. This ignorance is everywhere in the cells, and it is only the experience, the experience of what is translated in this rudimentary consciousness as suffering, which can awaken, bring forth the need to know and to cure, and the aspiration to transform oneself." (CWM 11: 41)

2.

"*What part has sorrow played in the evolution of humanity?*

Sorrow, desire, suffering, ambition and every other similar reaction in the feelings and sensations have all contributed to make consciousness emerge from the inconscience and to awaken this consciousness to the will for progress." (CWM 10: 294–295)

IX—When There Is Suffering, the Aspiration Becomes Intense

1.

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

(relatively fast according to the rhythm of our life), this smack of the whip is necessary. I am convinced of it, because as soon as you are within your inner being you look upon that with contempt (as regards oneself).” (CWM 11: 41–42)

X—It Is Suffering That Makes Us Conscious of a Higher Force

1.

"*It is suffering which makes us conscious of a higher force.*

That is true, in many cases it is like that and that is the apparent justification of suffering. If human beings did not suffer, perhaps they would never make any progress. Aspiration is quite lukewarm when one is perfectly satisfied." (CWM 4: 294)

XI—If One Believes That Suffering Will Help in Attaining the Realization, One No Longer Feels the Suffering

1.

"We were saying the other day that it is only his friends whom God treats with severity; you thought it was a joke, but it is true. It is only to those who are full of hope, who will pass through this purifying flame, that the conditions for attaining the maximum result are given. And the human mind is made in such a way that you may test this; when something extremely unpleasant happens to you, you may tell yourself, 'Well, this proves I am worth the trouble of being given this difficulty, this proves there is something in me which can resist the difficulty', and you will notice that instead of tormenting yourself, you rejoice—you will be so happy and so strong that even the most unpleasant things will seem to you quite charming! This is a very easy experiment to make. Whatever the circumstance, if your mind is accustomed to look at it as something favourable, it will no longer be unpleasant for you. This is quite well known; as long as the mind refuses to accept a thing, struggles against it, tries to obstruct it, there are torments, difficulties, storms, inner struggles and all suffering. But the minute the mind says, 'Good, this is what has to come, it is thus that it must happen', whatever happens, you are content. There are people who have acquired such control

of their mind over their body that they feel nothing; I told you this the other day about certain mystics: if they think the suffering inflicted upon them is going to help them cross the stages in a moment and give them a sort of stepping-stone to attain the Realisation, the goal they have put before them, union with the Divine, they no longer feel the suffering at all. Their body is as it were galvanised by the mental conception. This has happened very often, it is a very common experience among those who truly have enthusiasm." (CWM 4: 353–354)

XII—Suffering Helps the Soul to Grow Through Experience

1.

"Life here is an evolution and the soul grows by experience, working out by it this or that in the nature, and if there is suffering, it is for the purpose of that working out, …" (CWSA 28: 540)

XIII—Joy Is More Intense Because of Suffering

1.

"Among the contented, there is a certain category of people who are perfectly adapted to Nature's ways: these are the optimists. For them the days are brighter because of the nights, colours are vivid because of the shadows, joy is more intense because of suffering, pain gives a greater charm to pleasure, illness gives health all its value; I have even heard some of them say that they are glad to have enemies because it made them appreciate their friends all the more." (CWM 12: 67)

XIV—Facing Suffering, One Begins to Question the Purpose of Physical Existence

1.

"Well, to find out what one truly is, to find out why one is on earth, what is the purpose of physical existence, of this presence on earth, of this formation, this existence... the vast majority of people live without asking themselves this even once! Only a small *élite* ask themselves this question with interest, and fewer still start working to get the answer. … Then, one doesn't even think of thinking about it. One lives from day to day the events of each day. When one is very young, one thinks of playing, eating, and a little later of learning, and after that one thinks of all the circumstances of life. But to put this problem to oneself, to confront this problem and ask oneself: 'But after all, *why* am I here?' How many do that? There are people to whom this idea comes only when they are facing a catastrophe. When they see someone whom they love die or when they find themselves in particularly painful and difficult circumstances, they turn back upon themselves, if they are sufficiently intelligent, and ask themselves: 'But really, what is this tragedy we are living, and what's the use of it and what is its purpose?'

And only at that moment does one begin the search to know.

… and yet, in spite of everything, from the very moment of birth in a physical body, there is in the being, in its depths, this psychic presence which pushes the whole being towards this fulfilment. But who knows it and recognises it, this psychic being? That too comes only in special circumstances, and unfortunately, most of the time these have to be painful circumstances, otherwise one goes on living unthinkingly. And in the depths of one's being is this psychic being which seeks, seeks, seeks to awaken the consciousness and re-establish the union. One knows nothing about it." (CWM 9: 15–17)

XV—The Ethical Soul Accepts Sufferings and Difficulties as Opportunities for Its Growth

"The ethical soul,—not the counterfeit but the real,—accepts the pains and sufferings and difficulties and fierce intimidations of life, not as a punishment for its sins, but as an opportunity and trial, an opportunity for its growth, a trial of its built or native strength, and good fortune and all outer success not as a coveted reward of virtue, but as an opportunity also and an even greater more difficult trial." (CWSA 13: 419)

XVI—One Develops Virtue by Deliberately Embracing Pain and Builds Strength Through Suffering

1.

"Neither is its law the pursuit of pleasure high or base, nor self-satisfaction of any kind, however subtle or even spiritual. It is true, here too, that the highest good is both in its nature and inner effect the highest bliss. Ananda, delight of being, is the spring of all existence and that to which it tends and for which it seeks openly or covertly in all its activities. It is true too that in virtue growing, in good accomplished there is great pleasure and that the seeking for it may well be always there as a subconscient motive to the pursuit of virtue. But for practical purposes this is a side aspect of the matter; it does not constitute pleasure into a test or standard of virtue. On the contrary, virtue comes to the natural man by a struggle with his pleasure-seeking nature and is often a deliberate embracing of pain, an edification of strength by suffering. We do not embrace that pain and struggle for the pleasure of the pain and the pleasure of the struggle; for that higher strenuous delight, though it is felt by the secret spirit in us, is not usually or not at first conscious in the conscient normal part of our being which is the field of the struggle." (CWSA 25: 150)

XVII—Let Each Instance of Suffering Pave the Way to Transformation

1.

"Let each suffering pave the way to transformation." (CWM 15: 86)

XVIII—Suffering Teaches the Secret of Emerging from the Ego and Uniting with the Divine

1.

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

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

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

If one knows how to teach the cells the splendour that lies within them, if one knows how to make them understand the reality which makes them exist, gives them being, then they too enter the total harmony, and the physical disorder which causes the illness vanishes as do all other disorders of the being. But for that one must be neither cowardly nor fearful. When the physical disorder comes, one must not be afraid; one must not run away from it, must face it with courage, calmness, confidence, with the certitude that illness is a *falsehood* and that if one turns entirely, in full confidence, with a complete quietude to the divine Grace, It will settle in these cells as It is established in the depths of the being, and the cells themselves will share in the eternal Truth and Delight." (CWM 9: 42–43)

XIX—After Suffering, You Grow Wiser and Want to Come Out of Ignorance

1.

"*If, for example, one wants to know something or one needs guidance, or something else, how can one have it from the Divine, according to one's need?*

By asking the Divine for it. If you do not ask Him, how can you have it?

If you turn to the Divine and have full trust and ask Him, you will get what you need—not necessarily what you imagine you need; but the true thing you need, you will get. But you must ask Him for it.

…

But if you ask Him, as He is the Divine He knows a little better than you what you need; He will give you what you need.

Or else, if you insist and want to impose your own will, He may give you what you want in order to enlighten you and make you conscious of your mistake, that it was truly not the thing you needed. And then you begin to protest—I don't mean you personally, I am speaking of all human beings—and you say, 'Why has the Divine given me something which harms me?'—completely forgetting that it was you who asked for it!

…

In both cases you protest, and the poor Divine is accused.

Only, if instead of all that, you simply have an aspiration within you, an urge, an intense ardent need to find That, which you conceive more or less clearly to be the Truth of your being, the Source of all things, the supreme Good, the Answer to all we desire, the Solution to all problems; if there is this intense need in you and you aspire to realise it, you won't any longer say to the Divine, 'Give me this, give me that', or, 'I need this, I must have that.' You will tell Him, 'Do what is necessary for me and lead me to the Truth of my being. Give me what Thou in Thy supreme Wisdom seest as the thing I need.'

And then you are sure of not being mistaken, and He will not give you something which harms you.

…

And after much seeking, making many mistakes, suffering a good deal and being very disappointed, then, sometimes, one begins to grow wise and wonders if there isn't a way out of all this, that is to say, a way to come out of one's own ignorance.

And it is then, at that moment that one can do this (*Mother opens her arms*): 'Here I am, take me and lead me along the true path.'

Then all begins to go well." (CWM 8: 121–124)

XX—We Grow in Experience through Suffering

1.

"The true sense of the guidance becomes clearer when we can go deep within and see from there more intimately the play of the forces and receive intimations of the Will behind them. … But with each person the guidance works differently according to his nature, the conditions of his life, his cast of consciousness, his stage of development, his need of farther experience. We are not automata but conscious beings and our mentality, our will and its decisions, our attitude to life and demand on it, our motives and movements help to determine our course; they may lead to much suffering and evil, but through it all, the guidance makes use of them for our growth in experience and consequently the development of our being and consciousness. All advance by however devious ways, even in spite of what seems a going backwards or going astray, gathering whatever experience is necessary for the soul's destiny." (CWSA 29: 177)

2.

"And what of suffering and happiness, misfortune and prosperity? These are experiences of the soul in its training, helps, props, means, disciplines, tests, ordeals,—and prosperity often a worse ordeal than suffering. Indeed, adversity, suffering may often be regarded rather as a

reward to virtue than as a punishment for sin, since it turns out to be the greatest help and purifier of the soul struggling to unfold itself. To regard it merely as the stern award of a Judge, the anger of an irritated Ruler or even the mechanical recoil of result of evil upon cause of evil is to take the most superficial view possible of God's dealings with the soul and the law of the world's evolution. And what of worldly prosperity, wealth, progeny, the outward enjoyment of art, beauty, power? Good, if they be achieved without loss to the soul and enjoyed only as the outflowing of the divine Joy and Grace upon our material existence." (CWSA 13: 267–268)

XXI—In the Integral Yoga, Suffering Becomes a Step on the Path to Perfection

1.

"... the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most humiliating fall, becomes a step on the path to perfection. And we recognise in ourselves with opened eyes the method of God in the world, His purpose of light in the obscure, of might in the weak and fallen, of delight in what is grievous and miserable. We see the divine method to be the same in the lower and in the higher working; only in the one it is pursued tardily and obscurely through the subconscious in Nature, in the other it becomes swift and self-conscious and the instrument confesses the hand of the Master. All life is a Yoga of Nature seeking to manifest God within itself." (CWSA 23: 47)

2.

"We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the

evolution of our life has been designedly led towards its turning-point. For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love." (CWSA 23: 62)

3.

"The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality—not, in any case, the eventuality—of its benefit. … As in the world, so in

ourselves, we cannot see God because of his workings and, especially, because he works in us through our nature and not by a succession of arbitrary miracles." (CWSA 23: 64)

4.

"To him the heart can consecrate itself, approach him as the supreme Beloved, beat and move in him as in a universal sweetness of Love and a living sea of Delight. For his is the secret Joy that supports the soul in all its experiences and maintains even the errant ego in its ordeals and struggles till all sorrow and suffering shall cease. His is the Love and the Bliss of the infinite divine Lover who is drawing all things by their own path towards his happy oneness. On him the Will can unalterably fix as the invisible Power that guides and fulfils it and as the source of its strength." (CWSA 23: 83)

5.

"For it is only by this giving and receiving that it can effect its own growth while at the same time it helps the sum of things. At length, though at first slowly and partially, we learn to make the conscious sacrifice; even, in the end, we take joy to give ourselves and what we envisage as belonging to us in a spirit of love and devotion to That which appears for the moment other than ourselves and is certainly other than our limited personalities. The sacrifice and the divine return for our sacrifice then become a gladly

accepted means towards our last perfection; for it is recognised now as the road to the fulfilment in us of the eternal purpose.

But, most often, the sacrifice is done unconsciously, egoistically and without knowledge or acceptance of the true meaning of the great world-rite. It is so that the vast majority of earth creatures do it; and, when it is so done, the individual derives only a mechanical minimum of natural inevitable profit, achieves by it only a slow painful progress limited and tortured by the smallness and suffering of the ego. Only when the heart, the will and the mind of knowledge associate themselves with the law and gladly follow it, can there come the deep joy and the happy fruitfulness of divine sacrifice." (CWSA 23: 107)

6.

"For the Supreme who transcends the universe, is yet here too, however veiled, in us and in the world and in its happenings; he is there as the omniscient Witness and Receiver of all our works and their secret Master. All our actions, all our efforts, even our sins and stumblings and sufferings and struggles are obscurely or consciously, known to us and seen or else unknown and in a disguise, governed in their last result by the One. All is turned towards him in his numberless forms and offered through them to the single Omnipresence. In whatever form and

with whatever spirit we approach him, in that form and with that spirit he receives the sacrifice." (CWSA 23: 110)

7.

"This, in short, is the demand made on us, that we should turn our whole life into a conscious sacrifice. Every moment and every movement of our being is to be resolved into a continuous and a devoted self-giving to the Eternal. All our actions, not less the smallest and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. Our commonest or most grossly material actions must assume this sublimated character; …" (CWSA 23: 111)

8.

"My Yoga [the Yoga of the Gita] will free you from all bondage of the soul to its works, *karma bandhaṁ prah āsyasi.* You are afraid of many things, afraid of sin, afraid of suffering, afraid of hell and punishment, afraid of God, afraid of this world, afraid of the hereafter, afraid of yourself. What is it that you are not afraid of at this

moment, you the Aryan fighter, the world's chief hero? But this is the great fear which besieges humanity, its fear of sin and suffering now and hereafter, its fear in a world of whose true nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga will deliver you from the great fear and even a little of it will bring deliverance. When you have once set out on this path, you will find that no step is lost; every least movement will be a gain; you will find there no obstacle that can baulk you of your advance. A bold and absolute promise and one to which the fearful and hesitating mind beset and stumbling in all its paths cannot easily lend an assured trust; nor is the large and full truth of it apparent unless with these first words of the message of the Gita we read also the last, 'Abandon all laws of conduct and take refuge in Me alone; I will deliver you from all sin and evil; do not grieve'." (CWSA 19: 94–95)

9.

"And yet there is not only in him [seeker] or before him this eternal self-aware Existence, this spiritual Consciousness, this infinity of self-illumined Force, this timeless and endless Beatitude. There is too, constant also to his experience, this universe in measurable Space and Time, some kind perhaps of boundless finite, and in it all is transient, limited, fragmentary, plural, ignorant, exposed to disharmony and suffering, seeking vaguely for some

unrealised yet inherent harmony of oneness, unconscious or half-conscious or, even when most conscious, still tied to the original Ignorance and Inconscience. He is not always in a trance of peace or bliss and, even if he were, it would be no solution, for he knows that this would still be going on outside him and yet within some larger self of him as if for ever. At times these two states of his spirit seem to exist for him alternately according to his state of consciousness; at others they are there as two parts of his being, disparate and to be reconciled, two halves, an upper and a lower or an inner and an outer half of his existence. He finds soon that this separation in his consciousness has an immense liberative power; for by it he is no longer bound to the Ignorance, the Inconscience; it no longer appears to him the very nature of himself and things but an illusion which can be overcome or at least a temporary wrong self-experience, Maya." (CWSA 23: 120)

10.

"Even in the movements of the Ignorance the soul of the seeker becomes aware of her [the Ishwari Shakti, divine Conscious-Force and World-Mother] conscious guidance supporting his steps and leading them slowly or swiftly, straight or by many detours out of the darkness into the light of a greater consciousness, out of mortality into immortality, out of evil and suffering towards a highest good and felicity of which as yet his human mind can form

only a faint image. Thus her power is at once liberative and dynamic, creative, effective,—creative not only of things as they are, but of things that are to be; for, eliminating the twisted and tangled movements of his lower consciousness made of the stuff of the Ignorance, it rebuilds and new-makes his soul and nature into the substance and forces of a higher divine Nature." (CWSA 23: 125)

11.

"An impersonal Presence has dominated from above or penetrated and occupied his nature; a Light descending has suffused his mind, life-power, the very cells of his body, illumined them with knowledge, revealed him to himself down to his most disguised and unsuspected movements, exposing, purifying, destroying or brilliantly changing all that belonged to the Ignorance. A Force has poured into him in currents or like a sea, worked in his being and all its members, dissolved, new-made, reshaped, transfigured everywhere. A Bliss has invaded him and shown that it can make suffering and sorrow impossible and turn pain itself into divine pleasure. A Love without limits has joined him to all creatures or revealed to him a world of inseparable intimacy and unspeakable sweetness and beauty and begun to impose its law of perfection and its ecstasy even amidst the disharmony of terrestrial life." (CWSA 23: 128)

12.

"It [hidden in-most being, the psychic being] insists on Truth, on will and strength and mastery, on Joy and Love and Beauty, but on a Truth of abiding Knowledge that surpasses the mere practical momentary truth of the Ignorance, on an inward joy and not on mere vital pleasure,—for it prefers rather a purifying suffering and sorrow to degrading satisfactions,—on love winged upward and not tied to the stake of egoistic craving or with its feet sunk in the mire, on beauty restored to its priesthood of interpretation of the Eternal, on strength and will and mastery as instruments not of the ego but of the Spirit. Its will is for the divinisation of life, the expression through it of a higher Truth, its dedication to the Divine and the Eternal." (CWSA 23: 155)

13.

"All true Truth of love and of the works of love the psychic being accepts in their place: but its flame mounts always upward and it is eager to push the ascent from lesser to higher degrees of Truth, since it knows that only by the ascent to a highest Truth and the descent of that highest Truth can Love be delivered from the cross and placed upon the throne; for the cross is the sign of the Divine Descent barred and marred by the transversal line of a cosmic deformation which turns it into a stake of suffering and misfortune. Only by the ascent to the original Truth

can the deformation be healed and all the works of love, as too all the works of knowledge and of life, be restored to a divine significance and become part of an integral spiritual existence." (CWSA 23: 157)

14.

"Only by our coming into constant touch with the divine Consciousness and its absolute Truth can some form of the conscious Divine, the dynamic Absolute, take up our earth-existence and transform its strife, stumbling, sufferings and falsities into an image of the supreme Light, Power and Ananda." (CWSA 23: 204)

15.

"The happy and inspired movement of a divine Power and Wisdom guiding and impelling us will replace the perplexities and stumblings of the suffering and ignorant ego." (CWSA 23: 206)

16.

"Our human effort at perfection fails, or progresses very incompletely, owing to the force of Nature's past actions in us, her past formations, her long-rooted associations; it turns towards a true and high-climbing success only when a greater Knowledge and Power than our own breaks through the lid of our ignorance and guides or takes up our personal will. For our human will is a misled and wandering

ray that has parted from the supreme Puissance. The period of slow emergence out of this lower working into a higher light and purer force is the valley of the shadow of death for the striver after perfection; it is a dreadful passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. To abridge and alleviate this ordeal or to penetrate it with the divine delight faith is necessary, an increasing surrender of the mind to the knowledge that imposes itself from within and, above all, a true aspiration and a right and unfaltering and sincere practice. 'Practise unfalteringly,' says the Gita, 'with a heart free from despondency,' the Yoga; for even though in the earlier stage of the path we drink deep of the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality and the honey-wine of an eternal Ananda." (CWSA 23: 219–220)

17.

"Pain of mind and body is a device of Nature, that is to say, of Force in her works, meant to subserve a definite transitional end in her upward evolution. The world is from the point of view of the individual a play and complex shock of multitudinous forces. In the midst of this complex play the individual stands as a limited constructed being with a limited amount of force exposed to numberless shocks which may wound, maim, break up or disintegrate the construction which he calls himself." (CWSA 21: 115)

18.

"When one meets one's own suffering with fortitude, there is an ascetic discipline, an ideal of self-mastery—but to meet somebody else's pain caused by oneself with an ecstasy of pleasure in it is not quite the same thing. Or if one can turn one's own pain into a sort of ecstasy of Ananda, not of perverse masochistic pleasure, so that pain disappears from one's existence, then that is some kind of transfiguration—but can the same be said of turning somebody else's agony into a subject for one's own rapture? It may be a transfiguration, but a very Asuric transfiguration." (CWSA 27: 403)

19.

"But do not listen to these suggestions of the voice that says, 'You shall not succeed and it is no use trying.' That is a thing that need never be said in the Way of the Spirit, however difficult it may seem at the moment to be. Keep through all the aspiration which you express so beautifully in your poem; for it is certainly there and comes out from the depths, and if it is the cause of suffering—as great aspirations usually are in a world and nature where there is so much to oppose them—it is also the promise and surety of emergence and victory in the future." (CWSA 29: 388)

20.

"To do the yoga, this yoga of transformation which, of all things, is the most arduous—it is only if one feels that one has come here for that (I mean here upon earth) and that one has to do nothing else but that, and that it is the only reason of one's existence—even if one has to toil hard, suffer, struggle, it is of no importance—'This is what I want, and nothing else'—then it is different. ...

But once you have set foot on the path of yoga, you must have a resolution of steel and walk straight on to the goal, whatever the cost." (CWM 7: 200)

21.

"Here sensibleness is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer." (CWM 13: 128)

XXII—Saving a Man's Body or Mind from Suffering Is Not Always for the Good of the Soul, Mind or Body

1.

"527. To find that saving a man's body or mind from suffering is not always for the good of either soul, mind or body, is one of the bitterest of experiences for the humanly compassionate." Thoughts and Aphorisms (CWSA 12: 497)

2.

"523. A healthy mind hates pain; for the desire of pain that men sometimes develop in their minds is morbid and contrary to Nature. But the soul cares not for the mind & its sufferings any more than the iron-master for the pain of the ore in the furnace; it follows its own necessities and its own hunger." Thoughts and Aphorisms (CWSA 12: 496)

XXIII—Pain Teaches Us to Bear and Grow in Rapture

1.

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

As far as moral things are concerned, this is absolutely obvious, it is indisputable—all moral suffering moulds your character and leads you straight to ecstasy, when you know how to take it. But when it comes to the body...

It is true that doctors have said that if one can teach the body to bear pain, it becomes more and more resilient and less easily disrupted—this is a concrete result. In the case of people who know how to avoid getting completely upset as soon as they have a pain somewhere, who are able to bear it quietly, to keep their balance, it seems that the body's capacity to bear the disorder without going to pieces increases. This is a great achievement. I have asked myself this question from the purely practical, external standpoint and it seems to be like this. Inwardly, I have been told this many times—told and shown by small experiences—that the body can bear much more than we think, if no fear or anxiety is added to the pain. If we eliminate the mental factor, the body, left to itself, has

neither fear nor apprehension nor anxiety about what is going to happen—no anguish—and it can bear a great deal.

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

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

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

That makes four stages—only three are mentioned here.

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

the disease does not follow its normal course, it is arrested. That is precious.” (CWM 10: 168–170)

XXIV—In the Suffering of Our Being, There Is the Secret Flame of Rapture

"Pain and grief are Nature's reminder to the soul that the pleasure it enjoys is only a feeble hint of the real delight of existence. In each pain and torture of our being is the secret of a flame of rapture compared with which our greatest pleasures are only as dim flickerings. It is this secret which forms the attraction for the soul of the great ordeals, sufferings and fierce experiences of life which the nervous mind in us shuns and abhors." Thoughts and Glimpses (CWSA 13: 205)

XXV—Suffering Can Help Us to Find the Unvarying Delight

1.

"Quite naturally we ask ourselves what this secret is, towards which pain leads us. For a superficial and imperfect understanding, one could believe that it is pain which the soul is seeking. Nothing of the kind. The very nature of the soul is divine Delight, constant, unvarying, unconditioned, ecstatic; but it is true that if one can face suffering with courage, endurance, an unshakable faith in the divine Grace, if one can, instead of shunning suffering when it comes, enter into it with this will, this aspiration to go through it and find the luminous truth, the unvarying delight which is at the core of all things, the door of pain is often more direct, more immediate than that of satisfaction or contentment." (CWM 9: 41)

2.

"494. I used to hate and avoid pain and resent its infliction; but now I find that had I not so suffered, I would not now possess, trained and perfected, this infinitely & multitudinously sensible capacity of delight in my mind, heart and body. God justifies himself in the end even when He has masked Himself as a bully and a tyrant." Thoughts and Aphorisms (CWSA 12: 492)

3.

"496. When I found that pain was the reverse side & the training of delight, I sought to heap blows on myself & multiply suffering in all my members; for even God's tortures seemed to me slow & slight & inefficient. Then my Lover had to stay my hand & cry, 'Cease; for my stripes are enough for thee'." Thoughts and Aphorisms (CWSA 12: 493)

XXVI—By Deepening One's Sorrow without Ego, One Can Open the Psychic Door

1.

"Even when one weeps over another's misery, there is always a mixture. There is a mixture, but as soon as the psychic gets mingled in the sorrow, there is an element of 'compassion in reverse' … which comes into the being and, if one can disentangle the two, concentrate upon that, come out of one's ego and unite with this compassion in reverse, through this one can come into contact with the great universal Compassion which is something immense, vast, calm, powerful, deep, full of perfect peace and an infinite sweetness. And this is what I mean when I say that if one just knows how to deepen one's sorrow, go right to its very heart, rise beyond the egoistic and personal part and go deeper, one can open the door of a great revelation. That does not mean that you must seek sorrow for sorrow's sake, but when it is there, when it comes upon you, always if you can manage to rise above the egoism of your sorrow—seeing first which is the egoistic part, what it is that makes you suffer, what the egoistic cause of your suffering is, and then rising above that and going beyond, towards something universal, towards a deep fundamental truth, then you enter that infinite Compassion, and there, truly it is a psychic door that opens. So, if someone sees me shedding tears, if at that moment one tries to unite

completely—you understand, to enter into these tears, melt in them—this can open the door. One can open the door and have the full experience, a very exceptional experience, which leaves a very deep mark upon your consciousness. Usually it is never effaced. But if the door closes again, if once again you become what you are in your ordinary movements, that still remains somewhere behind and you can go back to it in moments of intense concentration; you can go back to it and you feel once again that immensity of an infinite sweetness, a great peace, which... understands everything but not intellectually, which has compassion for all things, which can embrace all things and so heal all things." (CWM 6: 145)

XXVII—For Radha, Suffering Is an Opportunity for the Divine to Grow Closer

1.

"RADHA'S PRAYER

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity." (CWM 15: 210)

2.

"*Here, you have said: "Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome."*
Does the Divine give suffering or sorrow?

Well, my child, that text, you know what it is: it is Radha's prayer to Krishna. And so, it is such a personification of

divine forces that one is obliged to extend human feelings to the Divine in order to be able to express oneself. To understand it in its true form a whole long explanation would be required, and then it is no longer artistic—it becomes dogmatic or in any case didactic. It is to give the idea that all is in the Divine and all is divine. And necessarily, if one changes the state of consciousness and is identified with the Divine, that changes the very nature of things. For example, what seemed pain or sorrow or misery—one becomes aware quite on the contrary that it is an opportunity for the Divine's growing closer to you, and that from this event perhaps one may draw a still greater joy than that experienced from something satisfying. Only, you must understand it like that, in that spirit and with that consciousness, for otherwise, if taken in the ordinary sense, it is the very contradiction of the principle that all is divine.

The same thing, exactly the same vibration, according to the way in which it is received and responded to, brings either an intense joy or considerable despair, exactly the same, according to the state of consciousness one is in. So there is nothing of which it could be said: it is a misfortune. There is nothing that could be called suffering. All that is necessary is to change one's state of consciousness. That is all. Only (I have written this somewhere, I don't know where now), if you yourself succeed in changing your state of consciousness and enter

this condition of bliss, you can see others still quarrelling, fighting, being unhappy, suffering and feeling miserable, and you yourself feel that everything is so harmonious, so wonderful, so sweet, so pleasant, and you say: "Well, why don't they do what I do?" But the trouble is that everybody is not ready to do that! And for those who remain in the ordinary consciousness, for them suffering is something very real." (CWM 5: 384–385)

3.

"The soul within has always the inherent (*ahaituki*) yearning for the Divine; the *hetu* or special motive is simply an impulsion used by it to get the mind and the vital to follow the inner urge. If the mind and the vital can feel and accept the soul's sheer love for the Divine for his own sake, then the sadhana gets its full power and many difficulties disappear; but even if they do not, they will get what they seek after in the Divine and through it they will come to realise something, even perhaps to pass beyond the limit of their original desire. I may say that the idea of a joyless God is an absurdity which only the ignorance of the mind could engender; the Radha love is not based upon any such thing, but means simply that whatever comes on the way to the Divine, pain or joy, *milana* or *viraha*, and however long the sufferings may last, the Radha love is unshaken and keeps its faith and certitude pointing fixedly

like a star to the supreme object of Love.” (CWSA 29: 13–14)

XXVIII—Suffering Is Certainly NOT Indispensable for Progress

"*Is suffering indispensable in order to make progress?*

Certainly NOT." (CWM 17: 118)

Other Comprehensive Compilations by Jamshed M. Mavalwalla

Other comprehensive collections compiled by the same compiler are listed below. These works are available for free download through the Sri Aurobindo Society's publications website:

https://auropublications.org/free-e-books/#Jamshed

On the website, the most recently published books appear at the top of the list, while the earliest published books appear at the bottom.

Compilations Related to Sadhana

1. SURRENDER In the Integral Yoga
2. ASPIRATION In the Integral Yoga
3. REJECTION In the Integral Yoga Part I
4. REJECTION In the Integral Yoga Part II
5. Conquering Obstacles in Sadhana
6. LOVE for the DIVINE
7. Bhakti Yoga: The Yoga of Devotion
8. The Supreme Divine Love
9. Preparing for Yoga Through Human Love
10. The Descent of Spritual Peace
11. Peace is Most Needed in Sadhana
12. To Prepare for Spiritual Life Cultivate Equality
13. Necessity for Spiritual Perfection Is Perfect Equality
14. Fundamental Faith Required in Yoga
15. Faith Precedes Spiritual Experience

16. Regain Faith if Faith Falters
17. Cure from Illness by Faith
18. COURAGE in SADHANA
19. HUMILITY in SADHANA
20. SINCERITY in SADHANA
21. How to Become Absolutely SINCERE
22. Insincerity Can Be Changed in Yoga
23. To Succeed in Sadhana Aspire Sincerely
24. PERSEVERANCE in SADHANA
25. RECEPTIVITY in SADHANA
26. All Is She (Compiled by Archana Udaykumar)
27. Faithfulness in Sadhana
28. Modesty in Sadhana
29. Generosity in Sadhana
30. Patience in Sadhana
31. Cheerfulness in Sadhana
32. Meditation, Concentration and Contemplation in Sadhana
33. Namjapa of Mantra in Sadhana
34. Seek Spiritual Progress in Happiness
35. Silence in Sadhana
36. Status of Silence in the Infinite
37. Concentration in Spiritual Life
38. Work in Sadhana
39. Work is Indispensible in Sadhana of Integral Yoga
40. The Gita's Gospel of Works
41. Gratitude towards the Divine
42. Pain, the Hammer of the Gods

Compilations on India: This series of books was released in celebration of the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence.

43. India and Her Mission

44. The Task of Building India Is Spiritual
45. The Splendour of Bharat's Past Be Reborn
46. Spirit of Kshatriya with a Large Liberal Ideal
47. Become Indian and Do Not Imitate the West
48. Qualities of the Indian Mind
49. Develop Original Thinking
50. The Mantra Vande Mataram
51. The Men Who Will Lead India
52. India One and Indivisible
53. Indian Spiritual Nationalism

Compilations Related to Sadhana Continued

54. Descent of Higher Consciousness General
55. Descent of Higher Consciousness Specific
56. Higher Destiny by Descent of Higher Consciousness
57. Nexus Between Psychic Being and Higher Consciousness
58. Cure of Illness by Higher Consciousness
59. Descent Can Transform Our Being
60. How the Descent Helps the Evolution
61. Suffering Is Not Indispensable Nor Necessary
62. Causes and Remedies of Suffering
63. Through Yoga One Can Come Out of Suffering
64. Suffering as Means of Progress
65. Release from Suffering in Indian Philosophy
66. How to Account for Suffering If Existence Is Delight
67. Delight Secretly Supports All Our Sufferings
68. Purity in Sadhana

One compilation is available only in printed book form:
Sadhana of the Psychic Being