

# Cure of Illness

*\*You can search for more of Sri Aurobindo and Mother's quotes on health, integral healing and how to cure illnesses at <https://incarnateword.in>.*

## Flowers and related quotes on Health

*Health is the outer expression of a deep harmony one must be proud of it and not despise it.*

**The Mother**



Botanical Name: *Thespesia populnea*

**Spiritual Significance: Health**

Not to be preoccupied with it, but to leave it to the Divine.



Botanical Name: *Hibiscus mutabilis*

**Spiritual Significance: The Divine Grace**

Thy goodness is infinite, we bow before Thee in gratitude.



Botanical Name: *Rhoeo spathacea*

**Spiritual Significance: Divine Presence**

It hides from the ignorant eye its ever-present magnificence!



Botanical Name: Helianthus

**Spiritual Significance:**

**Consciousness Turned towards the Light**

It thirsts for Light and cannot live without it.



Botanical Name: Helianthus

**Spiritual Significance:**

**Body-Consciousness undergoing  
the Supramental Transformation**

Solid and resolute, it faces all difficulties.



Botanical Name: *Hibiscus rosa-sinensis*

**Spiritual Significance:**

**Consciousness One with the Divine Consciousness**  
Smiling and happy, it no longer knows any shadows.



Botanical Name: *Hibiscus rosa-sinensis*

**Spiritual Significance: Faith**

You flame up and triumph.



Botanical Name: *Asystasia gangetica*  
**Spiritual Significance: Trust in the Divine**  
Most indispensable for the impulsive vital.



Botanical Name: Rosa 'Edward'  
**Spiritual Significance:** Surrender  
To will what the Divine wills  
is the supreme wisdom.



Botanical Name: Solandra maxima  
**Spiritual Significance: Absolute Truthfulness**  
Must govern one's life  
if one wants to be close to the Divine.



Botanical Name: *Ocimum tenuiflorum*

**Spiritual Significance: Devotion**

Modest and fragrant, it gives itself  
without seeking for anything in return.



Botanical Name: *Antigonon leptopus*

**Spiritual Significance: Harmony**

Let us work for the day when  
this will become both the means and the end.



Botanical Name: *Cassia fistula*

**Spiritual Significance: Imagination**

Abundant and varied, may be charming,  
but must not be substituted for Truth.



Botanical Name: *Jacquemontia pentantha*

**Spiritual Significance: Hope**

Paves life's way.



Botanical Name: *Zinnia elegans*

**Spiritual Significance: Ananda of Endurance**

To know how to bear and endure  
undoubtedly creates a strong and lasting joy.



Botanical Name: *Hibiscus rosa-sinensis*

**Spiritual Significance: Power of Integral Purity**  
The power of accepting only the Divine influence.



Botanical Name: *Calandrinia grandiflora*

**Spiritual Significance: Material Power to Heal**  
Demands a great sincerity in one's goodwill.



Botanical Name: *Petrea volubilis*

**Spiritual Significance:**  
**Spiritual Power of Healing**  
Opening and receptivity  
to the Divine influence.



Botanical Name: *Hibiscus rosa-sinensis* Viceroy

**Spiritual Significance: Power in the Converted Mind**

When the mind turns towards the Divine  
it becomes a powerful instrument.



Botanical Name: *Murraya paniculate*

**Spiritual Significance: Peace in the Vital**

The result of the abolition of the desires.



Botanical Name: *Dendranthema Xgrandiflorum*

**Spiritual Significance: Life Energy**

Powerful and manifold, meets all needs.



Botanical Name: *Gliricidia sepium*

**Spiritual Significance: Refinement of Habits**

Orderly, clean and well-organised.



Botanical Name: *Dombeya Xcayeuxii*

**Spiritual Significance:**  
**Conquest over the Greed for Food**  
A promise of good health.



Botanical Name: *Clerodendrum ugandense*

**Spiritual Significance: Repose**  
Opens out in calm relaxation.  
The true repose is that of  
perfect surrender to the Divine.



Botanical Name: *Guettarda speciosa*

**Spiritual Significance: Peace in the Nerves**  
Indispensable for good health



Botanical Name: *Ixora thwaitesii*

**Spiritual Significance: Peace in the Cells**

The indispensable condition for the body's progress.



Botanical Name: *Pavetta indica*

**Spiritual Significance: Radiating Peace in the Cells**

A happy contagion.



Botanical Name: Epidendrum X obrienianum

**Spiritual Significance:**

**Attachment of the Cells to the Divine**

They know how to expect everything  
from Him and to rely only on Him.



Botanical Name: Lantana

**Spiritual Significance: Light in the Cells**

The first step towards purity in the cells.



Botanical Name: Lantana

**Spiritual Significance: Purity in the Cells**

Can only be obtained through the conquest of desires;  
the true condition for good health.



Botanical Name: *Anethum graveolens*

**Spiritual Significance: Light in the Blood**

When the blood becomes receptive  
to the higher consciousness.



Botanical Name: *Pimpinella major*

**Spiritual Significance: Purity in the Blood**

Can only be obtained through the absence of desires.



Botanical Name: Areca catechu

**Spiritual Significance: Steadfast Vitality**

The vitality that is based on integral consecration.



Botanical Name: Conifers

**Spiritual Significance: Perpetual Vitality**

A vitality that is not affected by external influences.



Botanical Name: *Hibiscus rosa-sinensis*

**Spiritual Significance: Beauty of Supramental Youth**

Exquisite in its freshness, powerful in its undeniable beauty.



Botanical Name: *Hibiscus hirtus*

**Spiritual Significance: Eternal Youth**

It is a gift the Divine gives to us when we unite with Him.

The real disease is fear. Throw the fear away and the disease will go.

*CWM 15: 141*

An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom.

*CWM 14: 89*

Health: not to be preoccupied with it, but to leave it to the Divine

*CWM 15: 143*

Do not love your ill health and the ill health will leave you.

*CWM 15: 146*

Finally it is Faith that cures.

*CWM 15: 159*

The body is cured if it has decided to be cured.

*CWM 15: 147*

Peace and stillness are the great remedy for disease.

*CWM 15: 151*

Good health is the exterior expression of an inner harmony.

*CWM 17: 271*

Truth cures.

*CWM 15: 160*

Conquest over the greed for food: a promise of good health.

*CWM 15: 148*

In the effect of food on the body 90% belongs to the power of thought.

*CWM 15: 144*

It is only by correcting your way of living that you can hope to secure good health.

*CWM 15: 163*

All depends on an inner attitude.

*CWM 15: 222*

We are always surrounded by the things of which we think.

*CWM 14: 343*

The method we use to deal with our body, maintain it, keep it fit, improve it and keep it in good health, depends exclusively on the state of consciousness we are in; for our body is an instrument of our consciousness and this consciousness can act directly on it and obtain what it wants from it.

*CWM 09: 109-110*

A strict discipline is needed to cure the body of fear. The cells themselves tremble. It is only by discipline, by yoga that one can overcome this fear.

*CWM 05: 116*

...as soon as one feels a wave of physical disequilibrium, of ill health coming, well, to concentrate in the right spirit is to concentrate in an inner calm, a trust in the divine Grace, and a will to remain in physical equilibrium and good health. This is the right spirit.

*CWM 06: 340*

If anything goes wrong, repeat OM, all will go well.



Each spot of the body is symbolical of an inner movement; there is there a world of subtle correspondences.

*CWM 03: 88*

The particular place in the body affected by an illness is an index to the nature of the inner disharmony that has taken place.

*CWM 03: 88*

It is good to do exercises and to lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realise the Divine.

*CWM 15: 136*

All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health.

*CWM 10: 320*

There is not one human being who has not the energy and capacity to resist something imposed upon him – if he is left free to do so. People tell you, “I can’t do otherwise” – it is because in the depths of their heart they do not want to do otherwise; they have accepted to be the slaves of their vice. There is a moment when one accepts.

And I would go even further; I say, there is a moment when one accepts to be ill. If one did not accept to be ill, one would not be ill. Only, people are so unconscious of themselves and their inner movements that they are not even aware of what they do.

*CWM 8: 5*

So long as the mind governs life with the presumptuous certitude that it knows, how can the reign of the Divine be established?

*CWM 10: 321*

Each thought turned towards oneself veils the Divine.

*CWM 14: 259*

The imperative condition for cure is calm and quietness. Any agitation, any nervousness prolongs the illness.

*CWM, Questions and Answers, 26 November 1969*

Peace and stillness are the great remedy for disease.

When we can bring peace in our cells, we are cured.

*CWM 15: 151*

Peace in the nerves: indispensable for good health.

*CWM 15: 151*

As regards malady or illness, it is true that the chief reliance should be on the inner will and secondly on simple remedies. But this rule should not at first be rigorously applied in affections of a strongly physical character, because the gross body is the most obstinately recalcitrant to the will; there it is better in the earlier stages to respect to a certain extent the habits of the bodily consciousness which being physical relies upon physical remedies. When you find that the will is strong enough to deal rapidly with even these affections, then you can dispense with remedies.

*CSWA 36: 297*

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.

**403 – It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which Medical Science has taught to our minds and bodies and made our second nature.**

We cannot counteract the harm done by mental faith in the need for drugs by any external measures. Only by escaping from the mental prison and emerging consciously into the light of the spirit, by a conscious union with the Divine, can we enable Him to give back to us the balance and health we have lost.

The supramental transformation is the only true remedy.

*CWM 10: 325*

We are at a moment of transition in the history of the earth. It is merely a moment in eternal time, but this moment is long compared to human life. Matter is changing in order to prepare itself for the new manifestation, but the human body is not plastic enough and offers resistance; this is why the number of incomprehensible disorders and even diseases is increasing and becoming a problem for medical science.

The remedy lies in union with the divine forces that are at work and a receptivity full of trust and peace which makes the task easier.

*CWM 16: 423*

You must not fear. Most of your troubles come from fear. In fact, ninety per cent of illnesses are the result of the subconscious fear of the body. In the ordinary consciousness of the body there is a more or less hidden anxiety about the consequences of the slightest physical disturbance. It can be translated by these words of doubt about the future: “And what will happen?” It is this anxiety that must be checked. Indeed this anxiety

is a lack of confidence in the Divine's Grace, the unmistakable sign that the consecration is not complete and perfect.

As a practical means of overcoming this subconscious fear each time that something of it comes to the surface, the more enlightened part of the being must impress on the body the necessity of an entire trust in the Divine's Grace, the certitude that this Grace is always working for the best in our self as well as in all, and the determination to submit entirely and unreservedly to the Divine's Will.

The body must know and be convinced that its essence is divine and that if no obstacle is put in the way of the Divine's working, nothing can harm us. This process must be steadily repeated until all recurrence of fear is stopped. And then even if the illness succeeds in making its appearance, its strength and duration will be considerably diminished until it is definitively conquered.

CWM 15: 140

When 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 establishes itself in the depths of the being, and the cells themselves will share in the eternal Truth and Delight.

CWM 15: 140

If you want to get cured there are two conditions. First you must be without fear, absolutely fearless, you understand, and secondly you must have a complete faith in the Divine protection. These two things are essential.

CWM 15: 141

My advice is not to worry. The more you think of it, the more you concentrate upon it and, above all, the more you fear, the more you give a chance for the thing to grow.

If, on the contrary, you turn your attention and your interest elsewhere you increase the possibilities of cure.

*CWM 15: 142*

If you are ill, your illness is looked after with so much anxiety and fear, you are given so much care that you forget to take help from the One who can help you and you fall into a vicious circle and take a morbid interest in your illness.

*CWM 15: 143*

You need not torture yourself about these small things – they have no importance in themselves and their utility is to show us where inconscience is still to be found in our nature so that we may put light there.

*CWM 15: 137*

You may have been told that certain bodily complaints will give you a great deal of pain. Things like that are often said. You then make a formation of fear and keep expecting the pain. And the pain comes even when it need not.

But in case it is there after all, I can tell you one thing. If the consciousness is turned upward, the pain vanishes. If it is turned downward, the pain is felt and even increases. When one experiments with the upward and the downward turnings, one sees that the bodily complaint as such has nothing to do with the pain. The body may suffer very much or not at all, although its condition is exactly the same. It is the turn of the consciousness that makes all the difference.

I say “turned upward” because to turn towards the Divine is the best method, but what can be said in general is that if the consciousness is turned away from the pain to one’s work or anything that interests one, the pain ceases.

And not only the pain but whatever damage there may be in an organ is set right much more easily when the consciousness is taken away from the trouble and one is open to the Divine.

There is the Sat aspect of the Divine – the pure supreme Existence above or beyond or behind the cosmos. If you can keep in contact with it, all physical complaints can be removed.

*CWM 15: 144-145*

My dear child, now it is time for the faith to become truly active and to stand unshaken against all contradictions. Have the faith, the true faith, that you will be cured and the cure is bound to come.

*CWM 15: 149*

You must not lose patience, this does not hasten the cure. On the contrary, you must keep a peaceful faith that you are going to be cured.

*CWM 15: 148*

To keep quiet and to concentrate, leaving the Force from above to do its work, is the surest way to be cured of anything and everything. There is no illness that can resist that if it is done properly, in time and long enough, with a steady faith and a strong will.

*CWM 15: 148*

...that kind of “miracle” can happen only as the result of an absolute sincerity in the consecration to the Divine and an unshakable faith in the Divine Grace. This was not the case, she was full of fears, desires and demands and terribly concentrated on her exterior being and what she called its needs. This is just the opposite of a sincere consecration.

CWM 15: 152-153

All the materialism and positivism in the world have been constructed just because people do not want the divine Grace to come in at all. If they are cured they want to say, “It is *I* who cured myself”; if they make a progress, they want to think, “It is *I* who have progressed”; if they organise something, they want to proclaim, “It is *I* who am organising.” And many, many of those who try to do otherwise, if they look within themselves, would see how seldom spontaneously, sincerely (not as when one says something because one knows it should be said, or as one thinks something because it is the fashion to think like that but spontaneously, sincerely, with all their heart) they *know* that it is not they who have done the thing, but the divine force.

CWM 4: 279

My dear child, I quite agree with you that there is a power other and much more powerful than that of the doctors and the medicines and I am glad to see that you put your trust in it. Surely it will lead you throughout all difficulties and in spite of all catastrophic warnings. Keep your faith intact and all will be all right.

CWM 15: 156

Wake up in yourself a will to conquer. Not a mere will in the mind but a will in the very cells of your body. Without that you can't do anything; you

may take a hundred medicines but they won't cure you unless you have a will to overcome the physical illness.

I may destroy the adverse force that has possessed you. I may repeat the action a thousand times. But each time that a vacuum is created it will be filled up by one of the many forces that try to rush in. That is why I say, wake up the will to conquer.

CWM 15: 146

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

The only thing I can suggest about diseases is to call down peace. Keep the mind away from the body by whatever means – whether by reading Sri Aurobindo's books or meditation. It is in this state that the Grace acts. And it is the Grace alone that cures. The medicines only give a faith to the body. That is all.

CWM 15: 149

Catch hold of a peace deep within and push it into the cells of the body. With the peace will come back the health.

CWM 15: 151

*(To someone suffering from stomach and intestinal trouble)*

It is due to restlessness and agitation. What is the matter? Bring down peace, *the Divine Peace*, in your stomach and it will be all right.

CWM 15: 151

It is not very difficult to get rid of headache and giddiness. However bad your condition may be, call the light from above. Try to feel that the light is entering into you from the crown of your head bringing with it calm and peace. If you do it seriously, your headache and giddiness will disappear in no time.

CWM 15: 163

It has nothing to do with *punishment*; it is the natural and normal consequence of an error, shortcoming or fault which necessarily has consequences. Actually, everything in the world is a question of equilibrium or disequilibrium, of harmony or disorder. Vibrations of harmony attract and encourage harmonious events; vibrations of disequilibrium create, as it were, a disequilibrium in circumstances (illnesses, accidents, etc.). This may be collective or individual, but the principle is the same – and so is the remedy: to cultivate in oneself order and harmony, peace and equilibrium by surrendering unreservedly to the Divine Will.

CWM 16: 322

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.*

With my blessings.

*CWM 15: 150*

“An illness of the body is always the outer expression and translation of a disorder, a disharmony in the inner being; unless this inner disorder is healed, the outer cure cannot be total and permanent.”

*CWM 15: 138*

After all, an illness is only a wrong attitude taken by some part of the body.

The chief role of the doctor is, by various means, to induce the body to recover its trust in the Supreme Grace.

*CWM 15: 155*

Physical troubles always come as lessons to teach equality and to reveal what in us is pure and luminous enough to remain unaffected. It is in equality that one finds the remedy. An important point: equality does not mean indifference.

*CWM 15: 138*

The best way is to call for the Divine Presence of Truth and Harmony, to replace the vibrations of disorder and confusion.

*CWM 17: 235*

Truth is supreme harmony and supreme delight.

All disorder, all suffering is falsehood.

*CWM 15: 154*

In order to be cured, my child, not only is it necessary to stop all these unseemly practices completely, but it is necessary to get rid of all these unhealthy desires from your thought and sensation, for it is desires that irritate the organs and make them ill. You must ruthlessly clean up everything and your will is not strong enough for that; invoke my will, call it sincerely and it will be there to help you. You are right when you say that with my help you will surely be able to conquer. That is true, but you must sincerely want this help and let it work within you and in all circumstances.

*CWM 15: 147*

Tumours always indicate some difficulty in the nature; certain cells decide to be independent of the discipline of the body. They do not remain in harmony with the other parts and begin to grow out of all proportion. Generally this is the result of a very strong greed in the nature. It may be greed for material things or for power or any other subtle object.

By performing an operation you may remove the tumour, but if the inner nature remains unchanged, it will come up in some other part and all the trouble that the patient has to undergo for the operation and its after-effects will be in vain.

*CWM 15: 163-164*

... about medical knowledge in the world: if you have studied enough or lived long enough, that is, a fairly good number of years, you will find that with the same authority, the same certitude, the same conviction, at one time certain things are not only considered bad, but on the basis of an absolute knowledge, an unquestionable observation, they are reputed to have a certain effect, and at another time these very unquestionable observations lead to diametrically opposite results. Very often I give an example which I happened to observe, especially as regards the value of certain foods and their effects on the body, like certain fruits or vegetables:

at a particular time in medical history – not so long ago, about fifty or sixty years ago – when you had a certain illness, the doctor gave you a list of things recommending to you with absolute seriousness not to touch any of these lest you become even more ill – I could give you the list, but it is not interesting. Well, about these very same things, fifty or sixty years later, not the same doctor perhaps but another one will tell you with the same seriousness, the same unquestionable certitude and authority that these are the very things you must eat if you want to be cured! So if you have observed things pretty well and have a slightly critical mind, you can tell yourself, “Oh! it must depend on people or perhaps on the period.” And I shall tell you, as the doctor-friend I knew in France forty or fifty years ago used to tell all his patients, “Take a remedy while it is in fashion, for then it will cure you.”

*CWM 8: 363-364*

One piece of advice given here is that one should always be kind. It should not be mistaken for the sort of advice people normally give. It says something interesting, even very interesting. My comment is: Always be kind and you will be free from suffering, always be contented and happy, and you will radiate your quiet happiness.

It is particularly noticeable that all the digestive functions are extremely sensitive to an attitude that is critical, bitter, full of ill-will, to a sour judgment. Nothing disturbs the functioning of the digestion more than that. And it is a vicious circle: the more the digestive function is disturbed, the more unkind you become, critical, dissatisfied with life and things and people. So you can't find any way out. And there is only one cure: to deliberately drop this attitude, to absolutely forbid yourself to have it and to impose upon yourself, by constant self-control, a deliberate attitude of all-comprehending kindness. Just try and you will see that you feel much better.

*CWM 3: 291*

*What are physical ailments? Are they attacks by the hostile forces from outside?*

There are two factors that have to be considered in the matter. There is what comes from outside and there is what comes from your inner condition. Your inner condition becomes a cause of illness when there is a resistance or revolt in it or when there is some part in you that does not respond to the protection; or even there may be something there that almost willingly and wilfully calls in the adverse forces. It is enough if there is a slight movement of this kind in you; the hostile forces are at once upon you and their attack takes often the form of illness.

*But are not illnesses sometimes the result of microbes and not a part of the movement of the Yoga?*

Where does Yoga begin and where does it end? Is not the whole of your life Yoga? 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

The imagination is really the power of mental formation. When this power is put at the service of the Divine, it is not only formative but also creative. There is, however, no such thing as an unreal formation, because every image is a reality on the mental plane. The plot of a novel, for instance, is all there on the mental plane existing independently of the physical. Each of us is a novelist to a certain extent and possesses the capacity to make forms on that plane; and, in fact, a good deal of our life embodies the products of our imagination. Every time you indulge your imagination in an unhealthy way, giving a form to your fears and anticipating accidents and misfortunes, you are undermining your own future. On the other hand, the more optimistic your imagination, the greater the chance of your realizing your aim. Monsieur Coué got hold of this potent truth and cured hundreds of people by simply teaching them to imagine themselves out of misery. He once related the case of a lady whose hair was falling off. She began to suggest to herself that she was improving every day and that her hair was surely growing. By constantly imagining it her hair really began to grow and even reached an enviable length owing to still further auto suggestion.

*CWM 3: 156*

In most cases the use of medicines – within reasonable limits, that is, when one doesn't poison oneself by taking medicines – is simply to help the body to have confidence. It is the body which heals itself. When it wants to be cured, it is cured. And this is something very widely recognised now; even the most traditional doctors tell you, "Yes, our medicines help, but it is not the medicines which cure, it is the body which decides to be cured." Very well, so when the body is told, "Take this", it says to itself, "Now I am going to get better", and because it says "I am going to get better", well, it is cured!

In almost every case, there are things which help – a little – provided it is done within reasonable limits. If it is no longer within reasonable limits, you are sure to break down completely. You cure one thing but catch

another which is usually worse. But still, a little help, in a way, a little something that gives confidence to your body: “Now it will be all right, now that I have taken this, it is going to be all right” – this helps it a great deal and it decides to get better and it is cured.

CWM 9: 124

It is the faith of the patient which gives the remedy its power to heal.

If men had an absolute faith in the healing power of Grace, they would perhaps avoid many illnesses.

CWM 10: 322

If you say, “I have done all that I could and in spite of everything the thing continues, so I give up”, you may be already sure that you have not done what you could. When an error persists “in spite of everything” it means that something hidden in your being springs up suddenly like a Jack-in-the-box and takes the helm of your life. Hence, there is only one thing to do, it is to go hunting for all the little dark corners which lie hidden in you and, if you put just a tiny spark of goodwill on this darkness, it will yield, will vanish, and what appeared to you impossible will become not only possible, practicable, but *it will have been done*. You can in this way in one minute get rid of a difficulty which would have harassed you for years. I absolutely assure you of it. That depends only on one thing: that you truly, sincerely, want to get rid of it. And it is the same for everything, from physical illnesses up to the highest mental difficulties. One part of the consciousness says, “I don’t want it”, but behind there hides a heap of things which say nothing, do not show themselves, and which just want that things continue as they are – generally out of ignorance; they do not believe that it is necessary to be cured, they believe that everything is for the best in the best of worlds.

CWM 4: 74

You may have a physical aspiration also; that the body may feel the need to acquire a kind of equipoise in which all the parts of the being will be well balanced, and that you may have the power to hold off illness at a distance or overcome it fast when it enters trickily, and that the body may always function normally, harmoniously, in perfect health. That is a physical aspiration. ...

As long as it is the mind that thinks, your physical is something that's three-fourths inert and without its own consciousness. There is a physical consciousness proper, a consciousness of the body; the body is conscious of itself, and it has its own aspiration. So long as one thinks of one's body, one is not in one's physical consciousness. The body has a consciousness that's quite personal to it and altogether independent of the mind. The body is completely aware of its own functioning or its own equilibrium or disequilibrium, and it becomes absolutely conscious, in quite a precise way, if there is a disorder somewhere or other, and (how shall I put it?) it is in contact with that and feels it very clearly, even if there are no external symptoms. The body is aware if the whole working is harmonious, well balanced, quite regular, functioning as it should; it has that kind of plenitude, a sense of plenitude, of joy and strength – something like the joy of living, acting, moving in an equilibrium full of life and energy.

CWM 5: 292-293

... if you live normally, under quite normal conditions – without having extravagant ideas and a depressing education – well, through all your youth and usually till you are about thirty, you have an absolute trust in life. If, for example, you are not surrounded by people who, as soon as you have a cold in the head, get into a flurry and rush to the doctor and give you medicines, if you are in normal surroundings and happen to have something – an accident or a slight illness – there is this certainty in the body, this absolute trust that it will be all right: “It is nothing, it will pass off. It is sure to go. I shall be quite well tomorrow or in a few days. It will surely be cured” – whatever you may have caught. That is indeed

the normal condition of the body. An absolute trust that all life lies before it and that all will be well. And this helps enormously. One gets cured nine times out of ten, one gets cured very quickly with this confidence: "It is nothing; what is it after all? Just an accident, it will pass off, it is nothing." And there are people who keep it for a very long time, a very long time, a kind of confidence – nothing can happen to them. Their life is all before them, fully, and nothing can happen to them. And what will happen to them is of no importance at all: all will be well, necessarily; they have the whole of life before them. Naturally, if you live in surroundings where there are morbid ideas and people pass their time recounting disastrous and catastrophic things, then you may think wrongly. And if you think wrongly, this reacts on your body. Otherwise, the body as it is can keep this confidence till the age of forty or fifty – it depends upon people – some know how to live a normal, balanced life. But the body is quite confident about its life. It is only if thought comes in and brings all kinds of morbid and unhealthy imaginations, as I said, that it changes everything. ...

That of course is absolute trust.

Now, you are speaking of "dynamic faith". Dynamic faith is something different. If one has within him faith in the divine grace, that the divine grace is watching over him, and that no matter what happens the divine grace is there, watching over him, one may keep this faith all one's life and always; and with this one can pass through all dangers, face all difficulties, and nothing stirs, for you have the faith and the divine grace is with you. It is an infinitely stronger, more conscious, more lasting force which does not depend upon the conditions of your physical build, does not depend upon anything except the divine grace alone, and hence it leans on the Truth and nothing can shake it. It is very different.

CWM 5: 296-297

*Q: What should one do who wants to change his bodily condition, effect a cure or correct some physical imperfection? Should he concentrate upon the*

*end to be realised and exercise his will-power or should he only live in the confidence that it will be done or trust in the Divine Power to bring about the desired result in its own time and in its own way?*

All these are so many ways of doing the same thing and each in different conditions can be effective. 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.”

*Q: 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

*Q: What is this "consciousness of the completed cure"?*

This does not mean that there is a specific consciousness of the completed cure. It means: "To live in a state of consciousness that's conformable to a complete cure." How shall I explain it?... You have in your mind a picture or an image or formation which realises in itself all the necessary relations and elements for the cure to exist and be total. This is called "having the consciousness of a complete cure". It does not mean that there is a state of consciousness which is in itself a complete cure, and that if you get this consciousness, well, you get the cure. It is not like that. Have you understood the difference?

CWM 5: 291

And so, one follows the place in one's head where the little point is dancing. I have seen – I have seen Sri Aurobindo doing this in somebody's head, somebody who used to complain of being troubled by thoughts. It was as if his hand reached out and took hold of the little black dancing point and then did this (*gesture with the finger-tips*), as when one picks up an insect, and he threw it far away. And that was all. All still, quiet, luminous.... It was clearly visible like this, you know, he took it out without saying anything – and it was over. ... And things are very closely interdependent: I also saw the case when someone came to him with an acute pain somewhere: "Oh, it hurts here! Oh, it hurts! Oh!..." He said nothing, he remained calm, he looked at the person, and I saw, I saw something like a subtle physical hand which came and took hold of the little point dancing about in disorder and confusion, and he took it like this (*same gesture*) and there, everything had gone.

"Oh, oh! Look my pain has gone."

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.

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 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

*A Sadhak: I dreamt that the Mother is building a very big hospital. Dream of a millennium in advance?*

It would be more of a millenium if there were no need of a hospital at all and the doctors turned their injective prodding instruments into fountain pens—provided of course they did not make misuse of the pens also.

*SABCL The Mother, Letters on the Mother*

... if you develop the habit, automatically at this moment, of calling as by a mantra, of repeating a word, that has an extraordinary effect. You choose your mantra; or rather, one day it comes to you spontaneously in a moment of difficulty. At a time when things are very difficult, when you have a sort of anguish, anxiety, when you don't know what is going to happen, suddenly this springs up in you, the word springs up in you. For each one it may be different. But if you mark this and each time you face a difficulty you repeat it, it becomes irresistible. For instance, if you feel you are about to fall ill, if you feel you are doing badly what you are doing, if

you feel something evil is going to attack you, then... But it must be a spontaneity in the being, it must spring up from you without your needing to think about it: you choose your mantra because it is a spontaneous expression of your aspiration; it may be one word, two or three words, a sentence, that depends on each one, but it must be a sound which awakens in you a certain condition. Then, when you have that, I assure you that you can pass through everything without difficulty. Even in the face of a real, veritable danger, an attack, for instance, by someone who wants to kill you, if, without getting excited, without being perturbed, you quietly repeat your mantra, one can do nothing to you. Naturally, you must truly be master of yourself; one part of the being must not be trembling there like a leaf; no, you must do it entirely, sincerely, then it is all-powerful. The best is when the word comes to you spontaneously: you call in a moment of great difficulty (mental, vital, physical, emotional, whatever it may be) and suddenly that springs up in you, two or three words, like magical words. You must remember these and form the habit of repeating them in moments when difficulties come. If you form the habit, one day it will come to you spontaneously: when the difficulty comes, at the same time the mantra will come. Then you will see that the results are wonderful.

*CWM 4: 388-389*

You must lie flat on your back and relax all the muscles and all the nerves – it is an easy thing to learn – to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your

mantra – your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep.

*CWM 15: 379*

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.

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.

*Q: 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

And there are a number of illnesses or states of physical imbalance which can be cured simply by removing the effect, that is, by stopping the suffering. Usually it comes back because the cause is still there. If the cause of the illness is found and one acts directly on its cause, then one can be cured radically. But if one is not able to do that, one can make use of this influence, of this control over pain in order – by cutting off the pain or eliminating it or mastering it in oneself – to work on the illness. So this is an effect, so to say, from outside inwards; while the other is an effect from within outwards, which is much more lasting and much more complete. But the other also is effective.

For example, you see, some people suffer from unbearable toothache. It depends above all... some people are more or less what I call "coddled", that is, unable to resist any pain, to bear it; they immediately say, "I can't! It is unbearable. I can't bear any more!" Ah, this indeed changes nothing in the circumstances; it does not stop the suffering, because it is not by telling it that you don't want it that you make it go away. But if one can do two things: either bring into oneself – for all nervous suffering, for example – bring into oneself a kind of immobility, as total as possible, on the part which hurts, this has the effect of an anaesthetic. If one succeeds in bringing an inner immobility, an immobility of the inner vibration, at the spot where one is suffering, it has exactly the same effect as an anaesthetic. It cuts off the contact between the place of pain and the brain, and once you have cut the contact, if you can keep this state long enough, the pain will disappear. You must form the habit of doing this. But you have the occasion, all the time, the opportunity to do it: you get a cut, get a knock, you see, one always gets a little hurt somewhere – especially when doing athletics, gymnastics and all that – well, these are opportunities given to us.

Instead of sitting there observing the pain, trying to analyse it, concentrating upon it, which makes it increase indefinitely... There are people who think of something else but it does not last; they think of something else and then suddenly are drawn back to the place that hurts. But if one can do this... You see, since the pain is there, it proves that you are in contact with the nerve that's transmitting the pain, otherwise you wouldn't feel it. Well, once you know that you are in contact, you try to accumulate at that point as much immobility as you can, to stop the vibration of the pain; you will perceive then that it has the effect of a limb which goes to sleep when you are in an awkward position and that all of a sudden... you know, don't you?... and then, when it stops, it begins to vibrate again terribly. Well, you deliberately try this kind of concentration of immobility in the painful nerve; at the painful point you bring as total an immobility as you can. Well, you will see that it works, as I told you, like an anaesthetic: it puts the thing to sleep. And then, if you can add to that a kind of inner peace and a trust that the pain will go away, well, I tell you that it will go.

*CWM 06: 406-408*

The first thing and the most indispensable is to nullify the pain by cutting the connection. You see, one becomes conscious of the pain because it is there.

For example, you have cut your finger, there's a nerve that has been affected, and so the nerve quickly goes to tell the brain, up there, that something has happened which is wrong, here. That is what gives you the pain to awaken your attention, to tell you: "You know, there's something wrong." Then the thought immediately feels anxious: "What is wrong? Oh! How it hurts", etc., etc. – then returns to the finger and tries to arrange what is not yet destroyed. Usually one puts a small bandage. But in order not to have the pain, if it hurts very much, you must quite simply cut the connection by thought, saying to the nerve, "Now remain quiet, you have done your work, you have warned me, you don't need to say anything any

longer; ploff! I am stopping you.” And when you do it well, you suffer no longer, it is finished, you stop the pain completely. That is the best thing. It is infinitely preferable to telling yourself that it is painful.

*CWM 07: 147*

Note that this power of formation has a great advantage, if one knows how to use it. You can make good formations and if you make them properly, they will act in the same way as the others. You can do a lot of good to people just by sitting quietly in your room, perhaps even more good than by undergoing a lot of trouble externally. If you know how to think correctly, with force and intelligence and kindness, if you love someone and wish him well very sincerely, deeply, with all your heart, that does him much good, much more certainly than you think. I have said this often; for example, to those who are here, who learn that someone in their family is very ill and feel that childish impulse of wanting to rush immediately to the spot to attend to the sick person. I tell you, unless it is an exceptional case and there is nobody to attend on the sick person (and at times even in such a case), if you know how to keep the right attitude and concentrate with affection and good will upon the sick person, if you know how to pray for him and make helpful formations, you will do him much more good than if you go to nurse him, feed him, help him wash himself, indeed all that everybody can do. Anybody can nurse a person. But not everybody can make good formations and send out forces that act for healing.

*CWM 05: 132-133*

Now ... how to prevent illnesses from coming, first of all, and when the illness does occur, how to cure it?

One may try ordinary means and sometimes that succeeds. It is usually when the body is convinced that it has been given the conditions under which it must be all right; it takes the resolution that it must be all right and it is 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, 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.

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.

It is not always the case. 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 (note that I do not admit the argument of those who say: "But as for myself I do not want to be ill!", for your consciousness always says that it does not want to be ill, one must be half-crazy to say, "I want to be ill"; but it is not your consciousness that wants to be ill, it is some part of your body or at the most, a fragment of the vital that has gone wrong and wishes to be ill, and unless you observe with a good deal of attention you do not notice it). 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. There you are.

CWM 05: 183-185

*Q: 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 04: 265-266

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 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 08: 212-213*

... only when humanity is cured of its mental aberrations will it be able to manifest the supramental consciousness and recover the natural health which the mind has lost for it.

*CWM 10: 323*

The sovereignty of mind has made humanity the slave of doctors and their remedies. And the result is that illnesses are increasing in number and seriousness.

The only true salvation for men is to escape from mental domination by opening to the Divine Influence which they will obtain through a total surrender.

CWM 10: 324

... when one is in this state of inner harmony and no part of the attention is turned towards the body, the body works perfectly well. It is this... “self-concentration” which upsets everything. And this I have observed many times, many times.... In reality one does *make* oneself ill. It is the narrowness of consciousness, the division. If you let it work, there is... everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong – it is strange! The ego-centric imbecility, it is that which Sri Aurobindo calls “the old man”.

CWM 11: 207

... as I have said, for all the actions of life, even the most ordinary, it is demonstrated that if the presence of the ego is suffered (surely to make you understand what it is), it can really lead to an imbalance of health, and that the only remedy is the disappearance of the ego – and at the same time the disappearance of all illness.

CWM 11: 219

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 09: 42-43*

... everything depends simply on how it is linked with the Divine – upon the state of its receptive surrender. I have had the experience even during these last days. The same thing which is the cause of a – more than a discomfort – a suffering, an almost unbearable ailment, with just a change in the receptivity of the body towards the Divine, disappears all of a sudden – and can even move to a blissful state. I have had the experience several times. For me it is only a question of sincerity become intense – in the consciousness that everything is the action of the Divine and that his action moves towards the quickest possible realisation, in the given conditions.

I might say: the cells of the body must learn to seek their support only in the Divine, until the moment when they are able to feel that they are the expression of the Divine.

*CWM 11: 27*

In reality illness is only a disequilibrium; if then you are able to establish another equilibrium, this disequilibrium disappears. An illness is simply, always, in every case, even when the doctors say that there are microbes—in every case, a disequilibrium in the being: a disequilibrium among the various functions, a disequilibrium among the forces.

This is not to say that there are no microbes: there are, there are many more microbes than are known now. But it is not because of that you are ill, for they are always there. It happens that they are always there and for days they do nothing to you and then all of a sudden, one day, one of them gets hold of you and makes you ill—why? Simply because the resistance was not as it used to be habitually, because there was some disequilibrium in some part, the functioning was not normal. But if, by an inner power, you can re-establish the equilibrium, then that's the end, there is no more difficulty, the disequilibrium disappears.

*CWM 5: 121*