

室利·阿罗频多和母亲

谈流感与流行病

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室利·阿罗频多和母亲

谈流感与流行病

## 室利·阿罗频多谈流感

疾病的隐微力量通过各种杆菌和病毒攻击身体而得逞。理解这一点有什么困难？你和那些科学家们很像，他们宣称或者曾经说过，根本没有独立于物质头脑而存在的心智或念头。他们认为，心智和念头只是用来描述脑波振动的名称而已。或者，他们宣称根本没有精力体<sup>1</sup>的存在，因为他们认为一切生命活动都取决于化学物质、腺体及诸如此类的东西。这些东西和病菌只不过是超物质存在的细小物质载体而已。

疾病的力量先是弱化或穿透身体周围的神经保护层（即光晕、气场、能量场）。如果这个保护层强大、完整，即便是数十亿个病菌也对你无可奈何。如果神经保护层被刺破，它就会攻击身体里的潜意识，有时还会攻击精力体心智<sup>2</sup>或者心智本体——恐惧或患病的想法为疾病来袭做好准备。医生们自己也说，

1. 精力体(Vital)是人的生命力，是人的存有中回应欲望的部分。

2. 精力体心智(Vital mind)介于精力体情感、欲望、冲动等和心智本体之间。当它们蒙蔽思维心智(Thinking mind)时，人可能会失去理性判断。

发生在远东地区的流感或霍乱，90%感染的人都是因为恐惧。没有什么比恐惧更能夺走人的抵抗力。尽管如此，潜意识受影响仍然是主要因素。

如果一个人体内与之相反的力量非常强大，则可以在疫情发生地随意走动，也绝不会被感染。瘟疫也是如此，老鼠尸体随处可见，受感染的人因此而丧命。我在巴罗达亲眼见过这种情形。

《室利·阿罗频多作品全集》第31卷  
《瑜伽书札集》（四）第568-569页

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空气中充斥着要感染登革热或流感的集体暗示。正是这样的暗示使得有害力量带来这种类型的症状，并得以散播。如果一个人拒绝这些暗示和症状，它们将无法在身体里显现。

《室利·阿罗频多作品全集》第31卷  
《瑜伽书札集》（四）第557页

## 母亲谈流感与流行病

亲爱的母亲，看到疫病袭来，我们要如何阻止它？

哦！首先，你必须不想得病，整个身体都不想得病。不要生病的意愿必须非常强烈。这是首要条件。

然后，呼唤光明的降临。平和、静定、平衡之光。将光明强力注入身体的每一个细胞，令它们不要恐惧。这是第二个条件。

首先不想生病，其次不恐惧疾病。你必须做到既不吸引疾病，也不因其而颤抖。你必须做到根本不想生病。但是，你不是因为恐惧而不想生病。你必须无所畏惧。你必须内心笃定，完全相信神圣的恩典会庇佑你免于一切病症。接下来，你可以想想别的，不再担心这件事。当你做到这两点：用你的全部意志力拒绝疾病，为身体注入信心、彻底清除细胞中的恐惧；然后，去做别的事情，不再去想疾病，甚至忘记疾病的存在……就这样，如果你知道怎么做，即便是和有传染病的人接触，你也不会得病。但是，你得知道如

何做到。

很多人会说：“哦，是的。我不害怕。”他们的头脑中的确没有恐惧。他们心智强大，无所畏惧。但是身体却在颤抖，他们自己还不知道，因为是身体的细胞在颤抖。身体因极度焦虑而颤抖——这是吸引疾病的原因所在。你要将完全平和的静定力量注入身体细胞之中，对恩典充满全然的信任。

有的时候，你必须以类似的力度驱散头脑中的所有暗示，比如：这个物质世界毕竟到处都有疾病，这些疾病有传染性；如果一个人与病人接触，他肯定也会得病；并且内在的力量不足以影响物质世界……空气中充斥着各种愚蠢的暗示。

这些都是集体潜意识的声音，从一个人传到另一个人，人人参与其中。如果碰巧有两三个医生，那就惨咯！（母亲笑了）

**室利·阿罗频多说疾病来自外界。来自外界的究竟是什么？**

是一种振动，其中包括心理暗示、混乱的生命能量和显化它们的物质元素。这些物质元素可能是我们所谓的细菌、微生物等等。

如果一个人有很好的精微感知力，就可以体察伴随这种振动的感官觉受。疾病的形成给空气带来一种

特殊的味道、特别的气味或者细微的异样感觉。

人们充满惰性，很多感知能力都在沉睡中。如果一个人拥有的感知力全都被唤醒，就能够觉知常人觉察不到的很多东西。

比如说，现在很多人都得了某种流感。它传播得很广。当流感来临的时候，会带有某种特殊的味道、特别的气味，给人某种触觉（当然不是像受击打的觉受）。这是一种更细微的触觉，就像你的手逆向拂过某种材质的东西……你从来没有这样做过吗？你是知道的，物品有某种材质。当你的手顺向或像这样逆向拂过一件物品时（母亲做着手势），它会让你……你的手像这样逆向拂过它的时候，会有一种触觉通过你的皮肤传递给你。不过，我可以告诉你，这种触觉当然不是像遭受重击的觉受。它非常细微，却非常清晰。因此，如果你觉知到这些，你就很容易（得知流感在靠近你）。

另外，如果一个人知道如何将自身的振动调整为极其安静的频率，就像在自己周围建造了一面墙，总是可以通过这种保护的场把自己隔离开来。然而，人总是会以自身的振动回应外来的各种振动。如果你对此有觉知，你就会发现自己内在的某些东西一直以来都在这样振动着，像这样，像这样，像这样（母亲做着手势）对外来的各种振动做出回应。你的身上从未散发出由内而外（而非由外而内）的绝对宁静的能量场。这种能量场静静地将你裹住，就像



这样。如果你能做到这一点，你可以去任何想去的地方，外在的那些振动根本无法干扰你的能量场（母亲做着动作）。

如果你看得见始终在你周围舞动着的各种振动，你就会明白我在说什么了。

比如说，你在参与一项活动，就像这样（母亲做着手势），某个点的振动一直在积聚、增强，然后突然爆掉——出事儿了！这是一种集体的能量场。你正在打篮球、踢足球或者从事其他活动，它在你的周围释放出一种烟雾（这种热能时常散发蒸汽，或类似的物质）。你可以看见它，感知到它。振频越来越高、越来越高，然后突然之间，平衡被打破了：有人断了腿，有人摔倒在地，或者被球砸中了嘴巴等等。当出现这类征兆时，人们本来可以预知这一切的发生，但却毫无觉知。

然而，即便是情形没有那么糟糕，你们每个人周围都有某些东西——不是这种非常个体化、非常镇定的能量场，保护你免受一切你不想接收的事物的侵袭……我的意思是，你会有觉知地、慎重地接收。只有当你形成了这种有意识的、极其镇定的能量场——我说过了，它是由内而外，而非由外而内的——只有这样，你才能够带着这种保护层进入生活，与人相处，随时置身于各种情境之中。

否则，如果有什么不好的东西在传播，比如愤

怒、恐惧、疾病或某种不安，你一定会中招。它（你内在的振动）一旦开始这样做（母亲做着手势），就好像你在召唤各种类似的振动前来控制你。

令人费解的是人们的生活是如此的无意识！人们不知道如何生活，一百万人中难得有一个人知道如何生活。他们以某种方式过活，蹒跚而行，时顺时逆，如此而已。唉！这算是什么生活？得过且过。

人们不知道如何生活。不管怎样，人应该学习如何生活。这是我们应该教给孩子的第一件事：学习如何生活。我在努力这样做，但是不知道有没有成功。我经常跟你们谈这些，不是吗？

《母亲作品集》第7卷

《母亲与弟子的问答录1955年》第142-143页

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大多数情况下，通常是恐惧为所有的传染病打开了大门。可能是头脑中的恐惧，或者是精力体的恐惧，不过常常是身体细胞中的恐惧。那些稍有自制力的人或者有自尊心的人，可以去除头脑中的恐惧。精力体的恐惧更加隐微，需要更强大的自制力。但是，身体的恐惧需要真正的瑜伽来化解。身体细胞害怕任何不舒服、痛苦的感觉；只要稍有不适，哪怕并不严

重，身体细胞也会变得焦虑。要克服这种恐惧，需要用自觉的意志力来控制。通常是这种恐惧为疾病打开了大门。

我现在说的并非前两种恐惧。任何想要有尊严地活在这个世界上的人都必须克服这两种恐惧，否则就是懦夫！但身体的恐惧更难克服。如果身体没有恐惧，即便是最猛烈的病毒袭击也能被击退。如果一个人对身体有一点自控力，就可以减少受影响的程度，但这并不意味着有了免疫力。正是身体细胞的恐惧和颤抖加重了所有的病情。

有些人天生就免于身体恐惧之苦。他们的精力体保持着足够的平衡，他们不担心、不恐惧，他们的物质生活节律自然而和谐，这自然让患病几率降到最低。与此相反，有些人总是遇事不顺，怎么糟糕怎么来，有时候还会演变为灾难。什么样的人都有，这是很显而易见的。前者有一种喜悦的生命节律，内在足够和谐，能够抵抗外来疾病的侵袭；后者根本没有这样的状态，或者不够强大，他们会因恐惧而颤抖，那种本能的痛苦，会将一丁点不愉快的接触演变为痛苦、有害的情形。

有些人遭遇最恶劣的传染病和流行病也会安然无恙；有些人轻易便中招生病。什么样的人都有。因人而异。

当一个人希望通过努力取得进步，这便取决于他

对自身的驾驭能力。当身体完全成为服务于更高意志的管道时，就能够获得免于一切疾病的正常抵抗力。

一个人可以消除恐惧，几乎就安全了。比如说，流行病，或者目前正在肆虐的所谓的“流行病”，99%都是源于恐惧。而这种恐惧又被媒体报道、无用之谈等等渲染，演变成了最糟糕的头脑恐惧。

《母亲作品集》第9卷

《母亲与弟子的问答录1957-1958年》第122-123页

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### 一个人会因为恐惧而生病吗？

会的。我认识一个人，因为极度恐惧而得了霍乱！他的邻居染上霍乱，他太害怕了，也得了霍乱。根本没有其他致病因素，纯粹是因为恐惧。这是非常普遍的现象。在流行病爆发期间，大部分人都是这样得病的。恐惧打开了大门，你就会染上疾病。那些心无恐惧的人可以随意走动，通常都会安然无恙。但是，像我之前提到过的，你的头脑里没有恐惧，甚至精力体也没有恐惧，但是谁的身体里没有恐惧？……这样的人少之又少。

需要严格的自律来疗愈身体的恐惧。细胞本身在颤抖。一个人唯有通过自律和瑜伽才能克服这种恐

惧。但恐惧的确可以让人患上任何疾病，甚至会引发事故。你瞧，从某种程度上说，一切事物都具有传染性。我认识一个人，他见到另一个人的伤口，自己也因恐惧而受了伤。他真的有伤口了。”

《母亲作品集》第5卷

《母亲与弟子的问答录1953年》第166-167页

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## 母亲谈流感大爆发

(西班牙流感)

正好一百年前，在全球范围内爆发了流感，有五亿人感染，五千万至一亿人因此而丧命。

我有过两次这样的经历，一次在特莱姆森，一次在日本。那时候流感大爆发，源于战争（1914年第一次世界大战）的流感，通常都是致命的。人们通常三天后得肺炎，然后“噗”！没命了。此前在日本从未发生过流行病——这个国家的民众对流行病一无所知。所以，那次流感让人们措手不及。这是理想的孕育病毒的温床：人们毫无防备，每天死亡人数数以千计，太不可思议了！每个人都生活在恐惧之中，他们

不戴口罩都不敢出门。

有个人（我不想透露他的名字）问我：“这是什么病？”

我回答道：“最好不要去想这个问题。”

“为什么不要想？”他说，“非常有意思！我们必须找到答案。至少你有能力找出病因，不管它到底是什么。”

我真够笨的！当时我正要出门。我要去拜访一位姑娘，她住在东京市的另一端（东京当时是世界上最大的城市，从一端到另一端挺花时间的）。我没什么钱，没法开车去。我是坐电车去的。这个城市充满了恐惧！你瞧，我们住的房子四周是个大公园，是与世隔绝的，但城里的氛围糟透了。那个问题“这是什么病？”自然就置我于疾病魔爪之下。带着这种传染病，我回到了家。我是一定会被传染的，肯定会！

（母亲笑了）

就像脑袋挨了一记闷棍，我彻底蒙了。他们请来了一位医生。当时整个城市都没有药了，根本没有足够的药品供人们使用；但由于我们被认为是重要人物（！），医生还是带来了两个药片儿。

我对他说（母亲大笑）：“医生，我从来没有吃过药”。

“什么？！”他说，“搞到药片可不容易啊！”

“问题就在这儿。”我回答道，“药片对别人会非常管用！”

然后，然后……突然（我当时躺在床上，发着一级高烧）突然之间，我感觉被附体了——真正的灵魂出窍，把我从身体里推了出去——我当时很清楚。我知道：“完了！如果我抵抗不了，这就是我的结局。”所以我开始观察，我看到附体的那个亡灵的脑袋被炸弹炸掉了一半，他还不知道自己已经死了，所以依附于任何能吸附的身体来吞噬生命力。

每一个这样的亡灵（我看到了一个，在我身体之上干他的“活”！）都是无数死难者中的一员。他们全都散发着肉体腐烂、十足瘟疫的气氛。这种气氛到处都是。这就是引发疾病的原因。

如果你只是受这种氛围的影响而生病，你还会恢复健康。但是，如果附体的是那种只剩下半个脑袋或半个身子的亡灵，生前被残忍杀害，不知道自己已经死了，还在试图依附于某个身体来延续自己的生命（这使得每天有成千上万的人染上疾病，蜂拥而至，成为了传染病），嗯，如果附体的是这样的亡灵，你就没命了。三天之内丧命，有时候更短，只需一天。

所以，当我看见并知道发生了什么，我积聚起全部的神秘力量，然后……（母亲把拳头往下重重一捶，仿佛要强行进入自己的身体）我发现自己回到了身体里，躺在床上，神志清醒。一切都结束了。结束

的不仅仅是我的病情，我还安静地呆着，开始清理空气中的……。我亲爱的孩子，从那一刻起，再也没有新增病例！太神奇了，连日本报纸都做了报道。他们不知道是什么阻止了病情的蔓延，但从那天起，从那天晚上起没有新增一例患者。人们逐渐恢复了健康。

我把这件事告诉了一位日本朋友，当时我们住在他家。我告诉他：“这场疾病是战争后遗症。它是这么发生的……那个亡灵因他的所作所为付出了代价！”很显然，事实是我与他抗争并击退了他的攻击（即驱散了引发疾病的亡灵）。但要做到这一点，需要非同一般的强大力量！

他把这件事告诉了几位朋友，这几个人又告诉了他们的朋友，之后很多人都知道了。整个城市还送来了全体市民对我的感谢，感谢我的介入。但整件事起源于这个问题，“这是什么病？你有能力找出病因，不是吗？”（母亲笑了）去吧，去得病吧！

但在当时，我有一种完全瘫痪的感觉，觉得自己成了某个东西的猎物，完全动弹不得，不能……我人已经不在身体里了，你明白吗？我对身体无能为力。当我能够扭转局面，就有种解脱的感觉。

当时我高烧得厉害，后来一点点退下去了。几天之后，我彻底痊愈了。我甚至当即就几乎痊愈了。

就这样咯，我亲爱的孩子。

《母亲的议事录》第4卷第74-75页



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## 母亲谈振动与健康

现在每一个人，甚至连药业公司都开始逐渐意识到：卫生措施只有在人们对它们有信心时才可能有效用。以流行病为例：许多年前，这里曾经爆发过霍乱。当时情况很糟糕；但医院的首席医务官是个精力充沛的人：他决定给每个人接种疫苗。当他让打好疫苗的人离开时，他会告诉他们：“现在你们已经打过疫苗了，不会有任何事情发生；但是如果不打疫苗，你们肯定会死！”他是用极其权威的口吻说出这句话的。通常情况下，这种传染病会持续很长时间，难以控制。但在大约15天的时间里，我记得是，这位医生成功地控制住了疫情。无论如何，结束的速度快得不可思议。但是他的心里很清楚，接种疫苗产生的最佳效果是它给人们带来了信心。

现在，就在最近，医学界发现了另一种东西，我觉得棒极了。他们发现，每种疾病都有一种微生物可以治愈它（如果你愿意的话，可以把它叫做微生物，反正是某种细菌）。而且，不同寻常的是，这种“微生物”极具传染性，甚至比引发疾病的微生物更具传

染性。它通常传播给这两种人：一种是那些天生就有幽默感且精力旺盛的人；另一种是那些对恢复健康有强烈意愿的人！他们一感染上这种“微生物”，就马上被治愈。令人惊奇的是，在流行病期间，如果有一个人被治愈了，另外三个人会马上康复。这种“微生物”存在于所有被治愈的人身上。

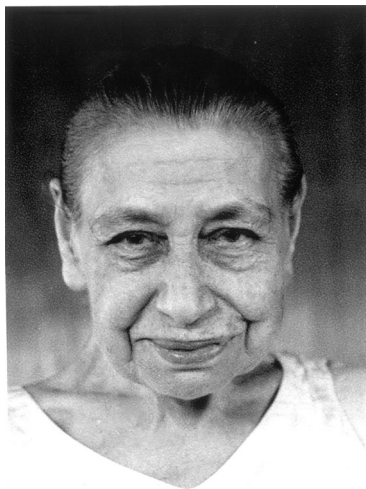
不过，我要告诉你们的是：人们以为是微生物的这种东西，只不过是来自另一个世界的振动或意志在这个物质世界的呈现。

得知这些医学发现时，我对自己说：“确实，科学正在进步。”我们几乎可以更有理由说：“物质在进步”，它变得越来越能够接受更高维度的意志。如果你深究事物的根源，会发现在科学中被解读为“微生物”的东西，其实只是一种振动模式；而这种振动模式是物质世界在传递高维意志。如果你能够把这种力量、这种意志、这种振动（随你怎么称呼它）带入特定的环境中，它不仅会作用于你，也会影响你的周围。

1951年3月14日

《母亲作品集》第4卷第209-210页

## 母亲简介



母亲原名密那·阿尔法萨(Mirra Alfassa)，于1878年2月21日出生在法国巴黎。她曾就读朱利安学院，后来成为了一位卓有成就的艺术家，同时也是一位出色的钢琴家和作家。由于对神秘学感兴趣，她于1905年和1906年两次前往阿尔及利亚的特莱姆森，在那里向精通神秘学的马克斯·蒂昂(Max Théon)和他的妻子学习。然而，她的主要兴趣是灵性成长。她在巴黎成立了一个由灵性追求者组成的团体，并给各种

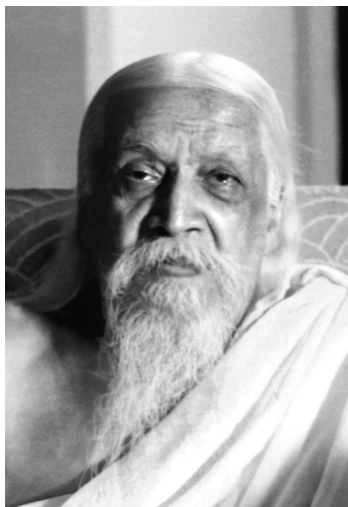
团体做讲座。

1914年，母亲远航到印度本地治理，前来面见室利·阿罗频多。她立刻认出他就是多年来一直在内在指导她灵性修习的那个人。她在本地治理待了11个月；由于第一次世界大战的爆发，她不得不返回法国。一年后，她去了日本，在那里待了4年。

1920年4月，母亲返回印度本地治理，与室利·阿罗频多重聚。1926年11月修道院成立时，室利·阿罗频多让母亲全权负责院中的物质和灵修生活。在她持续了近五十年的指导下，室利·阿罗频多修道院发展成为一个庞大、多面的灵性社区。1943年，她成立了室利·阿罗频多国际教育中心，并于1968年开创了“黎明之城(Auroville)”国际城。

母亲于1973年11月17日离开了她的身体。

## 室利·阿罗频多简介



室利·阿罗频多(Sri Aurobindo)于1872年8月15日出生在印度加尔各答。七岁时，他被带到英国接受教育。他先后在伦敦圣保罗公学和剑桥大学国王学院学习。1893年，他回到了印度。在接下来的13年里，他在巴罗达王侯国(The Princely State of Baroda)为大君(Maharaja)工作，并在巴罗达学院(Baroda College)担任教授。在此期间，他还加入了一个革命团体，并在秘密准备印度反英国政府的起义中担任了领导角色。

1906年，孟加拉分治后不久，室利·阿罗频多辞去了在巴罗达的职位，前往加尔各答，在那里他很快成为了民族主义运动的领导人之一。他是印度第一位在其报纸《祖国母亲颂歌(Bande Mataram)》中公开提出印度完全独立的政治领导人。他因煽动叛乱被两度起诉，一次因阴谋罪被起诉，每次都因缺乏证据而被释放。

室利·阿罗频多于1905年在巴罗达开始修习瑜伽。1908年，他体验了首次重大灵性证悟。1910年，他退出政坛，前往本地治里，全身心投入到内在的灵性生活和灵性工作中。在本地治里的四十年间，他开发出了一种新的灵性修行方法，他称之为“综合瑜伽(integral yoga)”。综合瑜伽的目标是实现灵性证悟，不仅解放人的意识，而且转化人的本性。1926年，在灵性合作伙伴母亲的帮助下，他创立了室利·阿罗频修道院(Sri Aurobindo Ashram)。室利·阿罗频多一生著述颇丰，主要著作包括《神圣人生论》、《综合瑜伽论》、长篇灵性史诗《莎维翠》等。

室利·阿罗频多于1950年12月5日离开了他的身体。

## 参 考 资 料

1、室利·阿罗频多修道院网站：

[www.sriaurobindoashram.org](http://www.sriaurobindoashram.org)

下载《室利·阿罗频多作品全集》和《母亲作品集》英文PDF版：<http://library.sriaurobindoashram.org>

2、The Incarnate Word（圣人言）：

<https://incarnateword.in>

可在这个网站查阅室利·阿罗频多和母亲著作的多语种版本，包括英语、法语、印地语、中文等。因为从纸质书转换为电子文档过程中难免出现与原文不一致之处，我们正在校对徐梵澄先生的译作，并陆续发布到这个网站。）

3、如花绽放(Blossom Like a Flower)：

[www.blossomlikeaflower.com](http://www.blossomlikeaflower.com)

母亲给近900种花卉取了代表其灵性意义的名字，它们蕴含了极具启发性且平易近人的教导。其中的许多花卉原产于中国。

4、黎明之城(Auroville)网站：<https://auroville.org>

中文内容：<https://auroville.org/languages/zh-CN>

5、电子书网站(Auro-eBooks): [www.auro-ebooks.com](http://www.auro-ebooks.com)

免费下载与室利·阿罗频多和母亲有关的中文电子书:

[www.auro-ebooks.com/e-books/international-books/chinese-publications](http://www.auro-ebooks.com/e-books/international-books/chinese-publications)

6、室利·阿罗频多修道院SABDA书店:

[www.sabda.in](http://www.sabda.in)

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电邮: [anandizhang@auroville.org.in](mailto:anandizhang@auroville.org.in)



**Sri Aurobindo and The Mother**  
**On Influenza & Epidemics**

## **Sri Aurobindo on Influenza**

“What is the difficulty [in understanding how the subtle forces of illness attack the body using bacilli and viruses for their purpose]? You are like the scientists who say or used to say that there is no such thing as mind or thought independent of the physical brain. Mind and thought are only names for brain quiverings. Or that there is no such thing as vital Force because all the movements of life depend upon chemicals, glands and what not. These things and the germs also are only a minor physical instrumentation for something supraphysical.

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

If the contrary Force is strong in the body, one can move in the midst of plague and cholera and never get contaminated. Plague too, rats dying all around, people passing into Hades. I have seen that myself in Baroda.”

*Complete Works of Sri Aurobindo, Vol. 31, Letters On Yôga-IV, P568-569*

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“There is a general suggestion in the air about catching dengue or influenza. It is this suggestion that is enabling the adverse forces to bring about symptoms of this kind and spread the complaints; if one rejects both the suggestions and the symptoms, then these things will not materialise.”

*Complete Works of Sri Aurobindo, Vol. 31, Letters On Yôga-IV, P557*

## The Mother On Influenza & Epidemics

*Sweet Mother, when one sees an illness coming, how can one stop it?*

Ah! First of all, you must not want it and nothing in the body must want it. You must have a very strong will not to be ill. This is the first condition.

The second condition is to call the light, a light of equilibrium, a light of peace, quietude and balance, and to push it into all the cells of the body, enjoining them not to be afraid, because that again is another condition.

First, not to want to be ill, and then not to be afraid of illness. You must neither attract it nor tremble. You must not want illness at all. But you must not because of fear not want it; you must not be afraid; you must have a calm certitude and a complete trust in the power of the Grace to shelter you from everything, and then think of something else, not be concerned about this any longer. When you have done these two things, refusing the illness with all your will and infusing a confidence which completely eliminates

the fear in the cells of the body, and then busying yourself with something else, not thinking any longer about the illness, forgetting that it exists... there, if you know how to do that, you may even be in contact with people who have contagious diseases, and yet you do not catch them. But you must know how to do this.

Many people say, “Oh, yes, here I am not afraid.” They don’t have any fear in the mind, their mind is not afraid, it is strong, it is not afraid; but the body trembles, and one doesn’t know it, because it is in the cells of the body that the trembling goes on. It trembles with a terrible anxiety and this is what attracts the illness. It is there that you must put the force and the quietude of a perfect peace and an absolute trust in the Grace. And then, sometimes you are obliged to drive away with a similar force in your thought all suggestions that after all, the physical world is full of illnesses, and these are contagious, and because one was in contact with somebody who is ill, one is sure to catch it, and then, that the inner methods are not powerful enough to act on the physical, and all kinds of stupidities of which the air is full. These are collective suggestions which are passed on from one person to another by everybody. And if by chance there are two or three doctors, then it becomes terrible. (*Laughter*)

*When Sri Aurobindo says that illness comes from outside, what exactly is it that comes?*

It is a kind of vibration made up of a mental suggestion, a vital force of disorder and certain physical elements which are the materialisation of the mental suggestion and the vital vibration. And these physical elements can be what we have agreed to call germs, microbes, this and that and many other things.

It may be accompanied by a sensation, may be accompanied by a taste, also by a smell, if one has very developed subtle senses. There are these formations of illness which give a special taste to the air, a special smell or a slight special sensation.

People have many senses which are asleep. They are terribly tamasic. If all the senses they possess were awake, there are many things they would perceive, which can just pass by without anyone suspecting anything.

For example, many people have a certain kind of influenza at the moment. It is very wide-spread. Well, when it comes close, it has a special taste, a special smell, and it brings you a certain contact (naturally not like a blow), something a little more subtle, a certain contact, exactly as when you pass your hand over something, backwards over some material... You have never done that? The material has a grain, you know; when you pass your hand in the right direction or when you pass it like this (*gesture*), well, it makes you... it is something that passes over your skin,

like this, backwards. But naturally, I can tell you, it doesn't come like a staggering blow. It is very subtle but very clear. So if you see that, you can very easily...

Besides, there is always a way of isolating oneself by an atmosphere of protection, if one knows how to have an extremely quiet vibration, so quiet that it makes almost a kind of wall around you. But all the time, all the time one is vibrating in response to vibrations which come from outside. If you become aware of this, all the time there is something which does this (*gesture*), like this, like this, like this (*gestures*), which responds to all the vibrations coming from outside. You are never in an absolutely quiet atmosphere which emanates from you, that is, which comes from inside outward (not something which comes from outside within), something which is like an envelope around you, very quiet, like this—and you can go anywhere at all and these vibrations which come from outside do not begin to do this (*gesture*) around your atmosphere.

If you could see that kind of dance, the dance of vibrations which is there around you all the time, you would see, would understand well what I mean.

For example, in a game, when you play, it is like this (*gesture*), and then it is like the vibrations of a point, it goes on increasing, increasing and increasing until suddenly, crash!... an accident. And it is a collective atmosphere like that; we come and see it, you are in the midst of a game—basketball or football or any other—we feel it, see it, it produces a kind

of smoke around you (those vapours of heat which come at times, something like that), and then it takes on a vibration like that, like that, more and more, more and more, more and more until suddenly the equilibrium is broken: someone breaks his leg, falls down, is hit on the mouth by a ball, etc. And one can foretell beforehand that this is going to happen when it is like that. But nobody is aware of it.

Yet, even in less serious cases, each one of you individually has around him something which instead of being this very individual and very calm envelope which protects you from all that you don't want to receive... I mean, your receptivity becomes deliberate and conscious, otherwise you do not receive; and it is only when you have this conscious extremely calm atmosphere, and as I say, when it comes from within (it is not something that comes from outside), it is only when it's like this that you can go with impunity into life, that is, among others and in all the circumstances of every minute...

Otherwise if there is something bad to be caught, for example, anger, fear, an illness, some uneasiness, you are sure to catch it. As soon as it starts doing this (*gesture*), it is as though you called all similar vibrations to come and get hold of you.

What is to be wondered at is the unconsciousness with which men go through life; they don't know how to live, there's not one in a million who knows how to live, and they live like that somehow or other, limping along, managing,



not managing; and all that for them, bah! What is it? Things that happen.

They don't know how to live. All the same one should learn how to live. That's the first thing one ought to teach children: to learn how to live. I have tried but I don't know if I have succeeded very much. I have told you all these things very often, I think, haven't I? Haven't I?"

*Collected Works of The Mother, Vol. 07, Questions and Answers 1955, P142-143*

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“From the ordinary point of view, in most cases, it is usually fear—fear, which may be mental fear, vital fear, but which is almost always physical fear, a fear in the cells—is fear which opens the door to all contagion. Mental fear—all who have a little control over themselves or any human dignity can eliminate it; vital fear is more subtle and asks for a greater control; as for physical fear, a veritable yoga is necessary to overcome it, for the cells of the body are afraid of everything that is unpleasant, painful, and as soon as there is any unease, even if it is insignificant, the cells of the body become anxious, they don't like to be uncomfortable. And then, to overcome that, the control of a conscious will is necessary. It is usually this kind of fear that opens the door to illnesses. And I am not speaking of the first two types of fear which, as I said, any human being who wants to be

human in the noblest sense of the word, must overcome, for that is cowardice. But physical fear is more difficult to overcome; without it even the most violent attacks could be repelled. If one has a minimum of control over the body, one can lessen its effects, but that is not immunity. It is this kind of trembling of material, physical fear in the cells of the body which aggravates all illnesses.

Some people are spontaneously free from fear even in their body; they have a sufficient vital equilibrium in them not to be afraid, not to fear, and a natural harmony in the rhythm of their physical life which enables them to reduce the illness spontaneously to a minimum. There are others, on the other hand, with whom the thing always becomes as bad as it can be, sometimes to the point of catastrophe. There is the whole range and this can be seen quite easily. Well, this depends on a kind of happy rhythm of the movement of life in them, which is either harmonious enough to resist external attacks of illness or else doesn't exist or is not sufficiently powerful, and is replaced by that trembling of fear, that kind of instinctive anguish which transforms the least unpleasant contact into something painful and harmful.

There is the whole range, from someone who can go through the worst contagion and epidemics without ever catching anything to one who falls ill at the slightest chance. So naturally it always depends on the constitution of each person; and as soon as one wants to make an effort for progress, it naturally depends on the control one has acquired

over oneself, until the moment when the body becomes the docile instrument of the higher Will and one can obtain from it a normal resistance to all attacks.

But when one can eliminate fear, one is almost in safety. For example, epidemics, or so-called epidemics, like those which are raging at present—ninety-nine times out of a hundred they come from fear: a fear, then, which even becomes a mental fear in its most sordid form, promoted by newspaper articles, useless talk and so on.”

*Collected Works of The Mother, Vol. 09,*

*Questions and Answers 1957-1958, P122-123*

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***“Can one get ill through fear?”***

Yes. I knew someone who was so full of fear that he got cholera! There was cholera in the next house and he got so frightened that he caught the illness and without any other reason, there was no other reason for his catching it: it was through sheer fright. And it is a very common thing; in an epidemic, it is so in the majority of cases. It is through fear that the door is opened and you catch the illness. Those who have no fear can go about freely and generally they catch nothing. But still as I have said there, you may have no fear in the mind, you may have no fear even in the vital,

but who has no fear in the body?... Very few.

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. But it is a fact that one can catch anything through fear, even invite an accident. And, you see, from a certain point of view everything is contagious. I knew a person who got a wound through the kind of fear that he felt seeing someone else's wound. He really got it."

*Collected Works of The Mother, Vol. 05, Questions and Answers 1953, P166-167*

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## **The Mother on the influenza epidemic**

### **("Spanish Flu")**

*It happened exactly a 100 years ago which infected 500 million people and killed 50-100 million people worldwide:*

"...I had two experiences of that kind. The first was at Tlemcen and the second in Japan.... There was an epidemic of influenza, an influenza that came from the war (the 1914 war), and was generally fatal. People would get pneumonia after three days, and plop! finished. In Japan they

never have epidemics (it's a country where epidemics are unknown), so they were caught unawares; it was an ideal breeding ground, absolutely unprepared—incredible: people died by the thousands every day, it was incredible! Everybody lived in terror, they didn't dare to go out without masks over their mouths. Then somebody whom I won't name asked me (*in a brusque tone*), "What Is this?" I answered him, "Better not think about it." "Why not?" he said, "It's very interesting! We must find out, at least you are able to find out whatever this is." Silly me, I was just about to go out; I had to visit a girl who lived at the other end of Tokyo (Tokyo is the largest city in the world, it takes a long time to go from one end to the other), and I wasn't so well-off I could go about in a car: I took the tram.... What an atmosphere! An atmosphere of panic in the city! You see, we lived in a house surrounded by a big park, secluded, but the atmosphere in the city was horrible. And the question, "What Is this?" naturally came to put me in contact—I came back home with the illness. I was sure to catch it, it had to happen! (*laughing*) I came home with it.

Like a bang on the head—I was completely dazed. They called a doctor. There were no medicines left in the city—there weren't enough medicines for people, but as we were considered important people (!) the doctor brought two tablets. I told him (*laughing*), "Doctor, I never take any medicines." "What!" he said. "It's so hard to get them! That's just the point," I replied, "they're very good for others!" Then, then... suddenly (I was in bed, of course, with a first-rate

fever), suddenly I felt seized by trance—the real trance, the kind that pushes you out of your body—and I knew. I knew: “It’s the end; if I can’t resist it, it’s the end.” So I looked. I looked and I saw it was a being whose head had been half blown off by a bomb and who didn’t know he was dead, so he was hooking on to anybody he could to suck life. And each of those beings (I saw one over me, doing his “business”!) was one of the countless dead. Each had a sort of atmosphere—a very widespread atmosphere—of human decomposition, utterly pestilential, and that’s what gave the illness. If it was merely that, you recovered, but if it was one of those beings with half a head or half a body, a being who had been killed so brutally that he didn’t know he was dead and was trying to get hold of a body in order to continue his life (the atmosphere made thousands of people catch the illness every day, it was swarming, an infection), well, with such beings, you died. Within three days it was over—even before, within a day, sometimes. So once I saw and knew, I collected all the occult energy, all the occult power, and... (*Mother bangs down her fist, as if to force her way into her body*) I found myself back in my bed, awake, and it was over. Not only was it over, but I stayed very quiet and began to work in the atmosphere.... From that moment on, mon petit, there were no new cases! It was so extraordinary that it appeared in the Japanese papers. They didn’t know how it happened, but from that day on, from that night on, not a single fresh case. And people recovered little by little.

I told the story to our Japanese friend in whose house we

were living, I told him, “Well, that’s what this illness is—a remnant of the war; and here’s the way it happens.... And that being was repaid for his attempt!” Naturally, the fact that I repelled his influence by turning around and fighting... [dissolved the formation]. But what power it takes to do that! Extraordinary.

He told the story to some friends, who in turn told it to some friends, so in the end the story became known. There was even a sort of collective thanks from the city for my intervention.... But the whole thing stemmed from that: “What Is this illness? You’re able to find out, aren’t you?” (*Laughter*) Go and catch it!

But that feeling of being absolutely paralyzed, a prey to something—absolutely paralyzed, you can’t... You are no longer in your body, you understand, you can’t act on it any more. And a sense of liberation when you are able to turn around.

I had a tremendous fever, which naturally dropped little by little—after a few days I was completely cured; even immediately, I was almost cured.

There, petit.”

*Mother’s Agenda, Vol. 4, P74-75*

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## **Mother on Vibration and Health**

One thing that is now beginning to be recognized by everyone, even by the medical corps, is that hygienic measures, for example, are effective only to the extent that one has confidence in them. Take the case of an epidemic. Many years ago we had a cholera epidemic here—it was bad—but the chief medical officer of the hospital was an energetic man: he decided to vaccinate everybody. When he discharged the vaccinated men, he would tell them, “Now you are vaccinated and nothing will happen to you, but if you were not vaccinated you would be sure to die!” He told them this with great authority. Generally such an epidemic lasts a long time and it is difficult to check it, but in some fifteen days, I think, this doctor succeeded in checking it; in any case, it was done miraculously fast. But he knew very well that the best effect of his vaccination was the confidence it gave to people.

Now, quite recently, they have found something else and I consider it wonderful. They have discovered that for every disease there is a microbe that cures it (call it a microbe if you like, anyway, some sort of germ). But what is so extraordinary is that this “microbe” is extremely contagious,



even more contagious than the microbe of the disease. And it generally develops under two conditions: in those who have a sort of natural good humor and energy and in those who have a strong will to get well! Suddenly they catch the “microbe” and are cured. And what is wonderful is that if there is one who is cured in an epidemic, three more recover immediately. And this “microbe” is found in all who are cured.

But I am going to tell you something: what people take to be a microbe is simply the materialisation of a vibration or a will from another world. When I learned of these medical discoveries, I said to myself, “Truly, science is making progress.” One might almost say with greater reason, “Matter is progressing,” it is becoming more and more receptive to a higher will. And what is translated in their science as “microbes” will be perceived, if one goes to the root of things, as simply a vibratory mode; and this vibratory mode is the material translation of a higher will. If you can bring this force or this will, this power, this vibration (call it what you will) into certain given circumstances, not only will it act in you, but also through contagion around you.

*14 March 1951*

*CWM 04 Questions and Answers 1950-1951, P209-210*



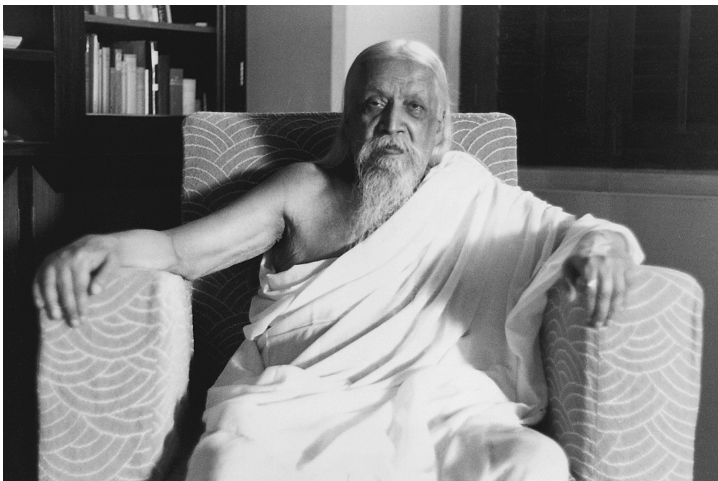
The Mother was born Mirra Alfassa in Paris on 21 February 1878. A pupil at the Académie Julian, she became an accomplished artist, and also excelled as a pianist and writer. Interested in occultism, she visited Tlemcen, Algeria, in 1905 and 1906 to study with the adept Max Théon and his wife. Her primary interest, however, was spiritual development. In Paris she founded a group of spiritual seekers and gave talks to various groups.

In 1914 the Mother voyaged to Pondicherry to meet Sri Aurobindo, whom she at once recognised as the one who for many years had inwardly guided her spiritual develop-

ment. After a stay of eleven months she was obliged to return to France due to the outbreak of the First World War. A year later she went to Japan for a period of four years.

In April 1920 the Mother rejoined Sri Aurobindo in Pondicherry. When the Sri Aurobindo Ashram was formed in November 1926, Sri Aurobindo entrusted its full material and spiritual charge to the Mother. Under her guidance, which continued for nearly fifty years, the Ashram grew into a large, many-faceted spiritual community. In 1943 she established Sri Aurobindo International Centre of Education, and in 1968 an international township, Auroville.

The Mother left her body on 17 November 1973.



Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. During this period he also joined a revolutionary society and took a leading role in secret preparations for an uprising against the British Government in India.

In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He

was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Prosecuted twice for sedition and once for conspiracy, he was released each time for lack of evidence.

Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga* and *Savitri*.

Sri Aurobindo left his body on 5 December 1950.

## Resources

1. Sri Aurobindo Ashram: [www.sriurobindoashram.org](http://www.sriurobindoashram.org)

To download PDF versions of The Complete Works of Sri Aurobindo and the Collected Works of the Mother:

<http://library.sriurobindoashram.org>

2. The Incarnate Word: <https://incarnateword.in>

To refer to the works of Sri Aurobindo and the Mother in English, French, Hindi, Chinese (Hu Hsu's translations are in the process of being checked and published), and other languages.

3. Blossom Like a Flower: [www.blossomlikeaflower.com](http://www.blossomlikeaflower.com)

Revelatory and easily relatable teachings of the Mother through the spiritual significance that she gave to nearly 900 flowers. Many of these flowers are also native to China.

4. Auroville website: <https://auroville.org>

For Chinese content on Auroville website:

<https://auroville.org/languages/zh-CN>

5. Auro-eBooks: [www.auro-ebooks.com](http://www.auro-ebooks.com)

To download free Chinese e-books related to Sri Aurobindo and the Mother:

[www.auro-ebooks.com/e-books/international-books/chinese-publications](http://www.auro-ebooks.com/e-books/international-books/chinese-publications)

6. SABDA Bookstore: [www.sabda.in](http://www.sabda.in)

To purchase works of Sri Aurobindo and The Mother, as well as compilations of their visionary writings on yoga, education, health and various other aspects of life.

7. To join in the work of Chinese translation and the sharing of Sri Aurobindo and the Mother's works, please contact Anandi Zhang at: [anandizhang@auroville.org.in](mailto:anandizhang@auroville.org.in)