

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

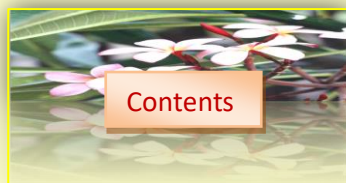
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Editorial

My dear friends,

I am happy to bring to you the 15st July, 2018 issue of
The Sunlit Path.

This issue contains few short passages on 'Integral
Health' from the vast writings of Sri Aurobindo and
The Mother.

I do hope you will find the contents enlightening.

Sincere regards,

Dr Bhalendu Vaishnav



This Bodily Appearance Is Not All Sri Aurobindo

This bodily appearance is not all;
The form deceives, the person is a mask;
Hid deep in man celestial powers can dwell.
His fragile ship conveys through the sea of years
An incognito of the Imperishable.
A spirit that is a flame of God abides,
A fiery portion of the Wonderful,
Artist of his own beauty and delight,
Immortal in our mortal poverty.
This sculptor of the forms of the Infinite,
This screened unrecognised Inhabitant,
Initiate of his own veiled mysteries,
Hides in a small dumb seed his cosmic thought.
In the mute strength of the occult Idea
Determining predestined shape and act,
Passenger from life to life, from scale to scale,
Changing his imaged self from form to form,
He regards the icon growing by his gaze
And in the worm foresees the coming god. (1)

The Worship Of The Supreme In Matter The Mother

In all religious and particularly in occult initiations, the ritual of the different ceremonies is prescribed in every detail; each word uttered, each gesture made has its importance and the least infraction of the rule, the least mistake committed can have disastrous consequences. It is the same with the material life, and if one were initiated into the true way of living, one would be able to transform physical existence.

If the body is considered as the tabernacle of the Lord, then medical science, for example, becomes the initiatory ritual for service of the temple and doctors of all categories are the priests who officiate in the different rituals of the worship. Thus, medicine is truly a priesthood and should be treated as such.

The same thing may be said of physical culture and of all the sciences dealing with the body and its working. And if the material universe is regarded as the external robe and manifestation of the Supreme, then it can be said, generally, that all the physical sciences are rituals of worship.

So we always come back to the same thing: the absolute necessity of a perfect sincerity, a perfect honesty, and a sense of the dignity of what one does, so that one does it as it should be done.

If one could know all the details truly, perfectly, all the details of the ceremony of life, of the worship of the Lord in physical life, it would be wonderful—to know and not to make more mistakes, never make any more mistakes. One performs the ceremony with the perfection of an initiation. (2)

Medical Sciences

Sri Aurobindo

I have seen the working of both systems [*allopathy and homeopathy*] and of others and I cannot believe in the sole truth of any. The ones damnable in the orthodox view, entirely contradicting it, have their own truth and succeed —also both the orthodox and heterodox fail. A theory is only a constructed idea-script which represents an imperfect human observation of a line of processes that Nature follows or can follow; another theory is a different idea-script of other processes that also she follows or can follow. Allopathy, homeopathy, naturopathy, osteopathy, Kaviraji, hakimi have all caught hold of Nature and subjected her to certain processes; each has its successes and failures. Let each do its own work in its own way.

I do not see any need for fights and recriminations. For me all are only outward means and what really works are unseen forces behind; as they act, the outer means succeed or fail—if one can make the process a right channel for the right force, then the process gets its full utility—that is all. (3)

Doctors The Mother

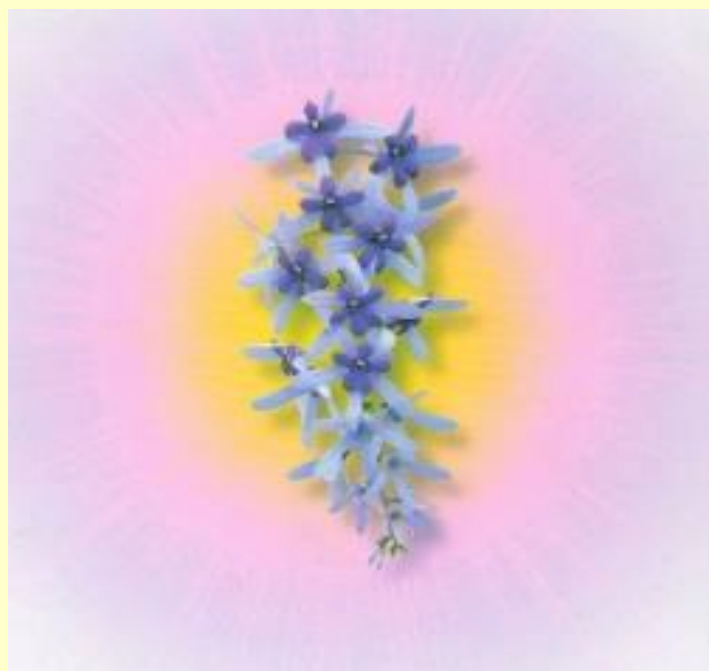
A broad mind, a generous heart, an unflinching will, a quiet steady determination, an inexhaustible energy and a total trust in one's mission—this makes a perfect doctor.

*

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.

*

To medical knowledge and experience, add full faith in the Divine's Grace and your healing capacity will have no limits. (4)



Illness

The Mother

“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.” (5)

Why Illnesses?

The Mother

Fall in Resistance

We have often said that illnesses are always the result of a disturbance of equilibrium, but this disturbance can occur in completely different states of being. For the ordinary man whose consciousness is centred in the physical, outer life, it is a purely physical disturbance of equilibrium, of the functioning of the different organs. But when behind this purely superficial life, an inner life is being fashioned, the causes of illness change; they always become the expression of a disequilibrium between the different parts of the being: between the inner progress or effort and the outer resistances or conditions of one's life, one's body.

Even from the ordinary external point of view, it has been recognised for a very long time that it is a fall in the resistance of the vitality due to immediate moral causes which is always at the origin of an illness. When one is in a normal state of equilibrium and lives in a normal physical harmony, the body has a capacity of resistance, it has within it an atmosphere strong enough to resist illnesses: its most material substance emanates subtle vibrations which have the strength to resist illnesses, even diseases which are called contagious—in fact, all vibrations are contagious, but still, certain diseases are considered as especially contagious. Well, a man who, even from the purely external point of

view, is in a state in which his organs function harmoniously and an adequate psychological balance prevails, has at the same time enough resistance for the contagion not to affect him. But if for some reason or other he loses this equilibrium or is weakened by depression, dissatisfaction, moral difficulties or undue fatigue, for instance, this reduces the normal resistance of the body and he is open to the disease. (6)

Break in Equilibrium

... all illness without any exception—without exception—is the expression of a break in equilibrium. But there are many kinds of breaks in equilibrium....

First, I am speaking only of the body, I am not speaking of the nervous illnesses of the vital or of mental illnesses. We shall see that later on. We are speaking only of this poor little body. And I say that all illnesses, all, whatever they may be (I would add even accidents) come from a break in equilibrium. That is, if all your organs, all the members and parts of your body are in harmony with one another, you are in perfect health. But if there is the slightest imbalance anywhere, immediately you get either just a little ill or quite ill, even very badly ill, or else an accident occurs. That always happens whenever there is an inner imbalance.

But then, to the equilibrium of the body, you must add the equilibrium of the vital and the mind. For you to be able to do all kinds of things with immunity, without any accident happening to you, you must have a triple equilibrium—mental, vital, physical—and not only in each of the parts, but also in the three parts in their mutual relations.... If you have done a little mathematics, you should have been taught how many combinations that makes and what a difficult thing it means! There lies the key to the problem. For the combinations are innumerable, and consequently the causes of illness too are innumerable, the cau organic. I do not know if

you are aware of the difference between the two; but you have organs and then you have all the parts of your body: nerves, muscles, bones and all the rest. Now, if an organ by itself is in disequilibrium, it is an organic disequilibrium, and you are told: that organ is ill or perhaps it is badly formed or it is not normal or an accident has occurred to it. But it is the organ that is ill. But the organ may be in a very good condition, all your organs may be in a very good condition, but there is still an illness as they do not function properly: there is a lack of balance in the functioning. You may have a very good stomach, but suddenly something happens to it and it does not function properly; or the body may also be excellent, but something happens to it and it does not work properly any more. Then you have an illness due to functional imbalance not organic imbalance.

Generally, illnesses due to functional imbalance are cured much more quickly and easily than the others. The others become a little more serious. Sometimes they become very grave. So there are already two domains to see and know, but if you have a little knowledge of your body and the habit of observing its working, you can know what kind of imbalance yours is.

Most often when you are young and leading a normal life, the imbalance is purely functional. There are only a few poor people who for one reason or other have had an accident or imbalance before their birth, these carry with them something that is much more difficult to cure (not that it is incurable; in theory, there is nothing incurable), but it becomes more difficult.

Good. Now what are the causes of this imbalance, whatever it may be? As I told you just now, the causes are innumerable; because, first of all, there are all the inner causes, that is, those personal to you, and then all the external causes, those that come to you from outside. That makes two major categories. (7)

Infusing Consciousness Into The Cells

The Mother

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

For this—as for everything else in this domain which may be called the “outposts” of occultism or the threshold of occultism—each one must find his own movement; for what is most effective for each one is the method for which he has been more or less prepared and which is most familiar to him.

So it is very difficult to make a general rule.

But there is a preparation which may be of a general kind. That is, to accustom the body methodically to understand that it is only the outer expression of a truer and deeper reality and that it is this truer and deeper reality which governs its destiny —though it is not usually aware of it. One can prepare the body through a series of observations, studies, understandings, by showing it examples, making it understand things as one makes a child understand them, either by observing its own movements—but generally, in this, one is comparatively blind!—or by observing those of others. And in a more general way, this preparation will be based on recognised studies, on clear facts. Like this, for instance: that a certain number of persons, placed in exactly similar circumstances, experience, each one of them, very different effects. One may go even further: in a given set of definite circumstances, there is a certain number of particular, definite individuals, in apparently quite identical conditions, and for some the effects are catastrophic, while others escape without any harm.

....

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

This is a preparation.

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

So you have prepared the ground.

Suppose that as a result of some illness or other, there is some sort of pain at a precise spot. At that moment all will depend, as I said at the beginning, on the approach most familiar to you. But we can give an example. You are in pain, in great pain; it is hurting very much, you are suffering a lot.

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

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

Second point: as I said, it depends on your habits. If you know how to concentrate, to be quiet, and if you can bring into yourself a certain peace, of any kind—it may be a mental peace, it may be a vital peace, it may be a psychic peace; they

have different values and qualities, this is an individual question —you try to realise within yourself a state of peace or attempt to enter into a conscious contact with a force of peace.... Suppose you succeed more or less completely. Then, if you can draw the peace into yourself and bring it down into the solar plexus— for we are not talking of inner states but of your physical body —and from there direct it very calmly, very slowly I might say, but very persistently, towards the place where the pain is more or less sharp, and fix it there, this is very good.

This is not always enough.

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

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

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

Concentrate With Affection And Goodwill

The Mother

..... 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.

...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. (9)





Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo,33;23
2. The Mother, Collected Works of The Mother, CWM, 15; 354
3. Sri Aurobindo, Complete Works of Sri Aurobindo,31;583
4. The Mother, Collected Works of The Mother,CWM,15;155
5. The Mother, Collected Works of The Mother, *CWM 15; 138*
6. The Mother, Collected Works of The Mother, *CWM, 9; 121-22*
7. The Mother, Collected Works of The Mother, *CWM,5;171-72*
8. The Mother, Collected Works of The Mother, *CWM, 8; 211-13*
9. The Mother, Collected Works of The Mother, CWM 5; 132-33

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