



All India Magazine
May 2020

Holistic Healing

Flower on the cover:

Spiritual Power of Healing

Opening and receptivity to the Divine influence.

(Spiritual significance and explanation given by the Mother)

Botanical name: Petrea volubilis

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Holistic Healing

Matter shall reveal the Spirit's face. – Sri Aurobindo

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Health

*Not to be preoccupied with it, but to leave it to the Divine.
(Spiritual significance and explanation of the flower given by the Mother)*

Botanical name: *Thespesia populnea*

Editorial note: What do we do when caught in the mesh of an illness? What are its deeper causes? Is there something that we can and should do when confronted by an illness or everything depends upon the doctor and the medicine he prescribes? These are some of the questions that have stirred the mind of man in the wake of recent Pandemic. In this issue we share profound insights and some practical ways regarding health and healing and our role in it.



When physical conditions are a little difficult and some discomfort follows, if one knows how to surrender completely before Thy will, caring little for life or death, health or illness, the integral being enters immediately into harmony with Thy law of love and life, and all physical indisposition ceases giving place to a calm well-being, deep and peaceful.

...

But the supreme science, O Lord, is to unite with Thee, to trust in Thee, to live in Thee, to be Thyself; and then nothing is any longer impossible to a man who manifests Thy omnipotence.

Lord, my aspiration rises to Thee like a silent canticle, a mute adoration, and Thy divine Love illumines my heart.

O divine Master, I bow to Thee!

CWM 1: 101

The Mother

The Supreme Charity

For there is a force which can be distributed to all, always, provided that it is given in its most impersonal form: this is love, love which contains within itself light and life, that is, all the possibilities of intelligence, health, blossoming.

Yes, there is a sublime charity, one which rises from a happy heart, from a serene soul.

One who has won inner peace is a herald of deliverance wherever he goes, a bearer of hope and joy. Is not this what poor and suffering humanity needs above all things?

Yes, there are certain men whose thoughts are all love, who radiate love, and the mere presence of these individuals is a charity more active, more real than any other.

Though they utter no word and make no gesture, yet the sick are relieved, the tormented are soothed, the ignorant are enlightened, the wicked are appeased, those who suffer are consoled and all undergo this deep transformation which will open new horizons to them, enable them to take a step forward which no doubt will be decisive, on the infinite path of progress.

These individuals who, out of love, give themselves to all, who become the servants of all, are the living symbols of the supreme Charity.

I invite all of you here, my brothers, who aspire to be charitable, to join your thought with mine in expressing this wish: that we may strive to follow their example a little more each day so that we may be like them, in the world, messengers of light and love.

CWM 2: 105 – 106

The Mother

Occult Dimension of Microbes

The Mother's experience during the Spanish flu pandemic

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.

The Mother: Conversations with a disciple: April 20, 1963

The Mother's experience during Yoga of the Earth

There is at the moment an entire study going on in the subconscious on the cause of illnesses. I am not seeing very pleasant things....

There is a whole zone in the most material vital which penetrates, as it were, the subtle physical – that's where illnesses are formed. You see swarms of completely *crooked* formations – a lack of sincerity. And it expresses itself in images: I see all kinds of people and do all kinds of things in a special zone – the same people who are elsewhere are here too under a special aspect. It's a mixture of the deformation of consciousness, the deformation of language, the deformation of forms – swarms and swarms! ... For hours.

But I was always accompanied by a form, not a very precise one, but which was the materialisation in that realm of the Lord's Presence. I remember having for the work entered a huge room, completely bare, without anything, in a half-light, when suddenly I felt something grabbing hold of me here (*gesture at the nape of the neck*), something I even felt physically (I was lying in my bed, but I felt it physically). So I pointed it out to that Form which was accompanying me everywhere – so attentive, so close – to explain and show things to me; I complained, saying, "Look, something has grabbed hold of me, it even hurts physically." So I saw a kind of arm come and take that thing on my neck, pull it away and present it to me: it was like one of those big bats that are called *flying fox* (there are some here, they eat little birds, chicks ...), it was clinging to my neck! He said, "Oh, it's nothing! It's only that." (*Mother laughs*) And it was a big thing like this (*about three feet*) which had grabbed hold of me here and had its two claws still out (he had wrenched it off my neck). It had become flat and almost inert, but it was

still as vicious as anything.

It was quite simply an "incident" – to mention just one.

But the remarkable thing is that my physical pain went away immediately; I felt a pain in the nape of my neck, like a weight that hurt and pressed on the nerves, and it went away instantly: "Oh, it's nothing, just that"!

Then He seemed to lead me to other places, where I saw a sort of scorpion with a very odd shape (it was also a sort of entity in that realm and it gave other illnesses) trying to climb up somewhere. There was also a truncated snake which had been cut through, and out of the cut something like its life was escaping, yet it was still alive. All kinds of horrors. But there wasn't the slightest feeling of disgust: it was more like a consciousness studying, observing, and the "I" that observed was the force exerted by the consciousness on the play of those things.

It isn't a pleasant realm. It's the realm that's just like this (*Mother places one hand over the other*), immediately beyond ... (how can I put it? It's neither higher nor deeper inside) beyond the subtle physical, and it's the realm in which formations of illness materialise. I spent more than three hours of the night in it.

The Mother: Conversations with a disciple: December 25, 1963

God within is infinite and self-fulfilling Will. Unappalled by the fear of death, canst thou leave to Him, not as an experiment, with a calm & entire faith thy ailments? Thou shalt find in the end that He exceeds the skill of a million doctors.

CWSA 12: 476

Sri Aurobindo

Origin of microbes

Now, without going to that extreme, there are in the physical atmosphere, the earth-atmosphere, numerous small entities which you do not see, for your sight is too limited, but which move about in your atmosphere. Some of them are quite nice, others very wicked. Generally these little entities are produced by the disintegration of vital beings – they pullulate – and these form quite an unpleasant mass....

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

There is another reason. The origin of the microbes and their support lie in a disharmony, in the being's receptivity to the adverse force.

CWM 5: 179-80

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...

CWM 7: 144

The Mother

Man was once naturally healthy and could revert to that primal condition if he were suffered; but Medical science pursues our body with an innumerable pack of drugs and assails the imagination with ravening hordes of microbes.

CWSA 12: 476

Sri Aurobindo

Causes of illness

Outer forces and inner condition

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

Fear and Illness

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,¹ 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.

What is the difference between mental, vital and physical fear?

If you are conscious of the movement of your mind, the movement of your vital and the movement of your physical, you know it.

As for the mental, it is very simple: thoughts come. You begin thinking, for example, there is this illness and this illness is very contagious, perhaps you are going to catch it, and if you catch it, it is going to be a terrible affair and what

is to be done so as not to catch it?... So the mind begins to tremble: what is going to happen tomorrow? etc.

As for the vital, you feel it. You feel it in your sensations. All at once you feel hot, you feel cold, you perspire or all kinds of unpleasant things happen. And then you feel your heart beating fast and suddenly you have fever and then the circulation stops and you become cold.

Physically, well... When you do not any longer have the other two fears, you can become aware of the physical fear. Generally, the other two are much more conscious. They hide the physical fear from you. But when you have no longer any mental or vital fear, then you become aware of it. It is a curious little vibration that gets into your cells and they begin shivering that way. But the cells are not like a heart beating very fast. It is in the very cells: they tremble with just a slight quivering. And it is very difficult to control this. Yet it can be controlled.

CWM 5: 166-67

Moral condition and faith

There are sadhus, you know, who accept the conditions of a dirty life through saintliness. They never wash themselves, they have nothing about them that hygiene demands. They live in a truly dirty condition – and they are free from all illness. Probably because they have faith and they do so purposely. Their spirit is magnificent.... I am speaking of sincere people and not those who pretend. They have faith. They do not think of their body, they think of the life of their soul. They have no illness. There are some who come to a state in which an arm or a leg or any part of the body has become completely stiff due to their ascetic posture. They cannot move any more; anybody else would die

under such conditions; they continue to live because they have faith and they do it purposely, because it is a thing they have imposed on themselves.

Therefore, the moral condition is much more important than the physical. If you were in surroundings where everyone was tidy and then you remained three days without taking a bath, you would fall ill. This is not to say that you should not take a bath! Because we do not want to be sadhus, we want to be yogis. It is not the same thing. And we want the body to take part in the yoga. So we must do whatever is necessary to keep it fit. However, this is only to tell you that the moral condition is much more important than the physical.

CWM 5: 170

The contagion of vibrations

If you were in a perfectly harmonious environment where everything was full of a total and perfect goodwill, then evidently you could lay the blame only on yourself. But the difficulties that are within are also without. You can, to a certain extent, establish an inner equilibrium, but you live in surroundings full of imbalance. Unless you shut yourself up in an ivory tower (which is not only difficult but not always recommendable), you are obliged to receive what comes from outside. You give and you receive; you breathe in and absorb. So there is a mixture and that is why one can say that all is contagious, for you live in a state of ceaseless vibrations. You give out your vibrations and receive also the vibrations of others, and these vibrations are of a very complex kind. There are still (we shall say for simplifying the language) mental vibrations, vital vibrations, physical vibrations and many others. You give, you receive;

you give, you receive. It is a perpetual play. Even granting that there is no bad will, there is necessarily contagion. And as I was saying just now, all is contagious, everything. You are looking at the effect of an accident: you absorb a certain vibration. And if you are over-sensitive and, over and above that, you have fear or disgust (which is the same thing, disgust is only a moral expression of a physical fear), the accident can be translated physically in your body.

CWM 5: 177-78

Ill-will and mental formations

Unhappily there is much bad will in the world, and among the different kinds of bad will there is the small type that comes from ignorance and stupidity, there is the big type that comes from wickedness and there is the formidable one that is the result of anti-divine forces. So, all that is in the atmosphere (I am not telling you this to frighten you, for it is well understood that one should fear nothing – but it is there all the same) and these things attack you, sometimes intentionally, sometimes unintentionally. Unintentionally, through other people: others are attacked, they don't know, they pass it on without even being aware of it. They are the first victims. They pass the illness to others. But there are wilful attacks. We were speaking the other day of mental formations and of wicked people who make mental formations to harm you, make them wilfully to do harm. And then there are others who go still a step further.

CWM 5: 178

Illness and karma

There are teachings, like that of theosophy for instance, which take Karma in an altogether superficial and human sense and tell you: "Oh! You have met with this accident because in a former life you did something bad, so that comes back upon you in the form of an accident." This is not true, not at all true. This is but human justice, it is neither the justice of Nature nor the justice of the Divine.

Naturally the formation of the body is very important in this sense that if, for instance, one is constantly under the influence of a depression, of pessimism, discouragement, a lack of faith and of trust in life, all this enters, so to say, into one's substance, and then some people, when there is the possibility of an accident, never miss it. Every time there is a chance of something happening to them, they catch it, be it an illness or an accident. You have a whole field of observation here – it is always the same people who meet with accidents. Others do the same things, have as many chances of having an accident, but they are not touched. If you observe their character you will see that the former have a tendency to pessimism and more or less expect something unpleasant to happen to them—and it happens. Or else they are afraid. We know that fear always brings what one fears. If you fear an accident, this acts like a magnet drawing the accident towards you. In this sense, it may be said that it is the result of character. And the same thing holds for illness. There are people who can move about among the sick and in places where there are epidemics and never catch a disease. There are others—it is enough for them to spend an hour with a sick person, they catch the illness. That too depends on what they are within themselves.

CWM 6: 1-2

Disruption of harmony

There is a domain in which "disease" and "cure" no longer exist, but only disorder, confusion, and harmony, organisation....

There are two things.... One, for instance, which I have often observed: an illness is triggered, or a disorder is triggered, and there is a kind of ... it isn't a contagion (how can I explain it?), it would almost be like an "imitation," but that's not quite it. Let's say that a certain number of cells give way; for some reason or other (there are countless reasons), they submit to the disorder – obey the disorder – and a particular point becomes "ill" according to the ordinary view of illness. But that intrusion of Disorder makes itself felt everywhere, it has repercussions everywhere: wherever there is a weaker point which doesn't resist the attack so well, it manifests. Take someone who is in the habit of getting headaches, or toothaches, or a cough, or neuralgic pains, whatever, a host of little things of that sort that come and go, increase and decrease. But if there is an attack of Disorder somewhere, a serious attack, all those little troubles reappear instantly, here, there, there.... It's a fact I have observed. And the opposite movement follows the same pattern: if you are able to bring to the attacked spot the true Vibration – the Vibration of Order and Harmony – and you stop the Disorder ... all the other things are put back in order, as if automatically.

And that doesn't happen through contagion, you see; it isn't that, for instance, the blood carries the illness here or there, that's not it: it is ... almost like a spirit of imitation.

But the truth is that the Harmony that keeps everything together has been attacked, it has given way, and so everything is disrupted (each thing in its own way and according to its own habit).

I am speaking here of the body's cells, but it's the same

thing with external events, even with world events. It's even remarkable with regard to earthquakes, volcanic eruptions, etc.: it would seem that the entire earth is like the body; that is to say, if one point gives way and manifests Disorder, all the sensitive points suffer the same effect.

From the human standpoint, in a crowd, it's extraordinarily precise: the contagion of a vibration – especially vibrations of disorder. (but the others too)

It is an absolutely concrete demonstration of Oneness. It's very interesting....

It is something I have observed on the level of the body's cells hundreds and hundreds of times. And then, you no longer have at all that mental impression of one "disorder added to another, which makes the problem more difficult" – that's not it at all, it's ... if you get to the center, all the rest will be naturally restored to order. And that's a fact: if order is restored at the center of disorder, everything follows naturally, without your paying it any special attention.

From the human standpoint, from the standpoint of revolutions, from the standpoint of fights, from the standpoint of wars, it's extraordinarily accurate and precise.

An absolutely concrete demonstration of Oneness.

And it is this knowledge of Oneness that gives you the key.

People wonder how, for instance, the action of one man or of one thought can restore order – this is how. Not that you have to think of all the troubled spots, no: you have to get to the center. And everything will be restored to order, automatically.

The Mother: Conversations with a disciple: September 26, 1964



Lord, take Possession of Your Kingdom

"Lord, take possession of Your kingdom." For certain things, I remember, when there are certain disorders, something going wrong (and with the perception of a consciousness that has become very sharp, you can see when that disorder is the natural origin of an illness, for example, or of something very serious), with the call, the concentration and the response ... [the disorder is dissolved]. It's almost a surrender, because it's an uncalculating self-giving: the damaged spot opens to the Influence, not with an idea of getting cured, but like this (*gesture of a flower opening out*), simply like this, without condition – that is the most potent gesture.

The Mother: Conversation with disciple, December 20, 1967

Restoring Health

The contagion of health

One thing that is now beginning to be recognised 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....

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 humour 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.

CWM 4: 209-10

Isolating and protecting oneself

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....

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?

CWM 7: 144-46

The subtle physical envelope

To whatever cause an illness may be due, material or mental, external or internal, it must, before it can affect the physical body, touch another layer of the being that surrounds and protects it. This subtler layer is called in different teachings by various names, – the etheric body, the nervous envelope. It is a subtle body and yet almost visible. In density something like the vibrations that you see around a very hot and steaming object, it emanates from the physical body and closely covers it. All communications with the exterior world are made through this medium, and it is this that must be invaded and penetrated first before the body can be affected. If this envelope is absolutely strong and intact, you can go into places infested with the worst of diseases, even plague and cholera, and remain quite immune. It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side, of a material basis, but rather of material conditions than of physical matter, on the other, of the vibrations of our psychological states. Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness constitute this element in it and give it strength and substance. It is a very sensitive medium with facile and quick reactions; it readily takes in all kinds of suggestions and these can rapidly change and almost remould its condition. A bad suggestion acts very strongly upon it; a good suggestion operates in the contrary sense with the same force. Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage.

CWM 3: 89

Restoring equilibrium

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.

There is no other way of curing people. It is simply when one sees the disequilibrium and is capable of re-establishing the equilibrium that one is cured. Only there are two very different categories you come across... Some hold on to their disequilibrium – they hold on to it, cling to it, don't want to let it go. Then you may try as hard as you will, even if you re-establish the equilibrium the next minute they get into disequilibrium once again, because they love that. They say: "Oh no! I don't want to be ill", but within them there is something which holds firmly to some disequilibrium, which does not want to let it go. There are other people, on the contrary, who sincerely love equilibrium, and directly you give them the power to get back their equilibrium, the equilibrium is re-established and in a few minutes they are

cured. Their knowledge was not sufficient or their power was not sufficient to re-establish order—disequilibrium is a disorder. But if you intervene, if you have the knowledge and re-establish the equilibrium, quite naturally the illness will disappear; and those who allow you to do it get cured. Only those who do not let you do it are not cured and this is visible, they do not allow you to act, they cling to the illness. I tell them: “Ah! you are not cured? Go to the doctor then.” And the funniest part of the thing is that most often they believe in the doctors, although the working remains the same! Every doctor who is something of a philosopher will tell you: “It is like that; we doctors give only the occasion, but it is the body that cures itself. When the body wants to be cured, it is cured.” Well, there are bodies that do not allow equilibrium to be re-established unless they are made to absorb some medicine or something very definite which gives them the feeling that they are being truly looked after. But if you give them a very precise, very exact treatment that is sometimes very difficult to follow, they begin to be convinced that there is nothing better to do than to regain the equilibrium and they get back the equilibrium!

CWM 5: 121-22

Bring into yourself peace, calm, relaxation

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.

CWM 5: 184-85

The best cure

However, when once you recognise that fear is neither good nor favourable nor noble nor worthy of a consciousness a little enlightened, you begin to fight against it. And I say, one man's way is not another's; one must find one's own way; it depends on each one. Fear is also a terribly contagious collective thing – contagious, it is much more catching than the most contagious of illnesses. You breathe an atmosphere of fear and instantly you feel frightened, without even knowing why or how, nothing, simply because there was an atmosphere of fear. A panic at an accident is nothing but an atmosphere of fear spreading round over everybody. And it is quite curable. There have been numerous cases of a panic being stopped outright simply because some people refused the suggestion and could counteract it with an opposite suggestion. For mystics the best cure as soon as one begins to feel afraid of something is to think of the Divine and then snuggle in his arms or at his feet and leave him entirely responsible for everything that happens, within, outside, everywhere – and immediately the fear disappears. That is the cure for the mystic. It is the easiest of all. But everybody does not enjoy the grace of being a mystic.

CWM 5: 318

Thought formations and imaginations

We said at the beginning: one is surrounded by what one thinks about. You understand quite well what this means? (*Turning to a child*) Every time you think of something, it is as though you had a magnet in your hand and were attracting that thing towards yourself – you understand. Now, there are people who have a very, very bad habit of always thinking about all possible catastrophes, and are in a sort of constant apprehension about some calamity befalling them

the next moment. I know many like that, there are some here. And so, those people have as though a magnet in their hands to attract calamities, not only upon themselves but upon others also. That lays a big responsibility upon them. And if one can't stop all the time from thinking about something – some have a head that runs on and they haven't found a way of stopping it – well, why not make it run on the right lines instead of letting it run on the others! Once your head begins to run, let it run on all the good things that can happen. If it is obliged to turn round and round, well, turn then to the good side! That is, if somebody is ill, instead of saying: "What is going to happen, perhaps this is going to be very serious, and if it is that disease... and a calamity comes so quickly", instead of all that, if one thinks: "Oh! that is nothing, illnesses are outer illusions translating some deeper vibrations which are not seen, that is why one doesn't speak about them, but that's how it is. And these deeper vibrations may come and set in order what has been disturbed. And this imbalance, this illness or bad thing that has come, well, it will be absorbed by the Grace and will disappear, no trace of it will remain, except that of things agreeable and pleasant." One may continue to think in this way uninterruptedly.... People always need to make their mind run, run, run, but then make it run on the right lines, you will see that it has an effect. For instance, let it go like this: that I shall learn better and better, shall know better and better, become healthier and healthier, and all difficulties will vanish, and wicked people will become sweet and good, and ill people will be cured, and houses which should be built will be built, and those things which should disappear will disappear, but giving place to better things, and the world will move in a constant progress, and at the end of that progress there will be a total harmony, and so

on, and continue thus.... You can go on endlessly. But then you will have around you and around your head all kinds of pretty things. Those who perceive the atmosphere see certain inky stains, like an octopus there, yes, like that, with its tentacles to try and upset your mind – instead of that, one will see happy formations, formations of light or rays of sunlight or perhaps beautiful pictures, all that. One will see beautiful things – there are painters who do that and they always capture the thoughts.

CWM 5: 385-87

Stopping an illness

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.

CWM 7: 142-43

Remedy for suffering and pain

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

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

feeling like this and the more your attention is concentrated on it, the pain increases amazingly.

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

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

This is not always enough.

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

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

You may try and yet not succeed. But you must know

how to try again and again and again, until you do succeed. But if you do those three things at the same time, well, there is no pain which can resist.

CWM 8: 212-13

Food and faith

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.” There.

Well, there is a kind of finely sensitive state, in which one understands this extraordinary relativity of things, a state in which it becomes so acute that to affirm something, to say “This is like that” or “Such a thing has that particular result”, spontaneously seems to you a stupidity.... But before reaching that point, one may reflect a little and say, “After all, we shall believe in a particular thing so long as it is in fashion.”

CWM 8: 363-64

Lesson of an illness

It's also learning the lesson of "illness" – of the illusion of illness Oh, that's very, very amusing. Very amusing. The difference between the thing itself, as it is, the particular kind of disorder, whatever it is, and the old habit of feeling and receiving the thing, the ordinary habit, what people call an illness: "I am ill." That's very amusing. And always, if you stay truly still (it's difficult to be really and truly still – in the vital and mind, it's very easy, but in the body's cells, to be perfectly still without being tamasic is a little difficult, it has to be learned), but when you are able to be truly still, there is always a little light – a warm little light, very bright and wonderfully still, behind; as if it were saying, "You only have to will." Then the body's cells panic: "Will, how? How can I? The illness is on me, I am overcome. How can I will? It's an illness" – the whole drama (and that wasn't in sleep: I was completely awake, it was this morning), it's "an illness." Then something with a general wisdom says, "Calm down, calm down, (*laughing*) don't remain attached to your illness! Calm down. As if you wished to be ill! Calm down." So they consent – "consent," you know, like a child who has been scolded, "All right, very well, I'll try." They try – immediately, that light comes again: "You only have to will." And once or twice, for one thing or another (because the Disorder is something general: you may suffer at any spot, have a disorder at any spot if you accept a certain vibration), on this point, you consent – the next minute, it's over. Not the next minute: a few seconds and it's over. Then the cells remember: "But how come? I had a pain here ..." – pop! It all comes back. And the whole drama unfolds like that, constantly.

The Mother: Conversations with a disciple: October 14, 1964

The power of immobility

My body and muscles are aching all over, as if I had been battered.

Yes, that's it, mon petit. The doctors would say it was a mass of germs or microbes or viruses (or God knows what), but it was vital ill will – vital malice – but with a coating material enough to act directly (*Mother strikes*): it was instantaneous, you know, no need of incubation! Instantaneous, like a fiery sword ripping open your stomach – charming.

It will go away.

But I stopped the immediate effect (the immediate effect was ... almost catastrophic), I stopped it with my great method: that sort of inner immobility, and leaving everything in the Lord's hands. Nevertheless, the next day, I was unwell (I'm not quite well yet), as though the body had been terribly shaken....

One should learn to do that. If one does it with one's head, it's useless; what's effective is when you are able to summon that sort of eternal immobility ... then, the effect is immediate. But generally, people know how to do it for others but not for themselves, because for themselves, they go on vibrating – when it hurts a lot, it's difficult to stop that vibrating. But it can be done; even when the pain is absolutely acute, almost unbearable (normally one would start screaming), one can, one can do it and summon that silent immobility to the painful spot – immobility of eternity. Very, very quickly, within a few seconds, the intensity disappears; there remains only a memory, which one should take care not to reawaken by thinking about it, but which lingers as a memory in the body, as when you've given yourself a good knock, a sound blow, and the acute pain has gone, but the mark stays. It stays a more or less long time. If one made

the effort to stay very, very quiet, immobile, without doing anything, thinking anything, wanting anything, for a long enough time, I think there would be very little effect.

The Mother: Conversations with a disciple: October 26, 1963

Collective suggestions

For three things one should be on one's guard. One is the collective suggestion of "disease" – "disease" is something that doubtless exists, in the sense that there are obviously adverse forces at work trying to disorganise and delay the work; but, for the individual, those so-called diseases ... Outwardly they are based on the idea (they call it "knowledge"), on the knowledge of microbes, germs and so on, but that's taking things upside down, heels over head, because those microbes and germs and all those things are effects, not causes.

It's the effect of a combination of three things: bad will (at the worst, a refusal to follow the movement), a more or less total bad will; an ignorance of the laws and their consequences, that is, the causes and effects (a complete ignorance); and, of course, a form of inertia – it's all a form of inertia, but the greatest form of inertia is the incapacity to receive and respond. These three things combined are what creates diseases and so on, and the final effect – death. That is, the disintegration of created harmony....

In the relationship with the whole, there are roughly three ... we might call them "means of defense," or attitudes one can take. The attitude of isolation, which can't be total unless you withdraw, and which is only very relatively effective. The attitude of attack: a power fighting and repulsing adversaries (that has a big drawback which is that if you use forces on the same plane, they are ineffective, or very relatively effective; and if it's supreme forces, then ... the

effect is rather catastrophic: it would amount to destroying in order to conquer, which is certainly not the Supreme's intention). And finally, there is the way of the contagion of the higher Force, but that implies what expresses itself here as time. That is the attitude which has been adopted. But it implies time – which is why ages go by.

The result is certain, with the least amount of damage. But that least amount is still quite considerable.

The Mother: Conversations with a disciple: March 2, 1968

Freedom of the body, — a new possibility

One of the very first results of the supramental manifestation was to give the body a freedom and an autonomy it has never before known. And when I say freedom, I don't mean some psychological perception or an inner state of consciousness, but something else and far better – it is a new phenomenon in the body, in the cells of the body. For the first time, the cells themselves have felt that they are free, that they have the power to decide. When the new vibrations came and combined with the old ones, I felt it at once and it showed me that a new world was really taking birth.

In its normal state, the body always feels that it is not its own master: illnesses invade it without its really being able to resist them – a thousand factors impose themselves or exert pressure upon it. Its sole power is the power to defend itself, to react. Once the illness has got in, it can fight and overcome it – even modern medicine has acknowledged that the body is cured only when it decides to get cured; it is not the drugs *per se* that heal, for if the ailment is temporarily suppressed by a drug without the body's will, it grows up again elsewhere in some other form until the body itself has decided to be cured. But this implies only a defensive

power, the power to react against an invading enemy – it is not true freedom.

But with the supramental manifestation, something new has taken place in the body: it feels it is its own master, autonomous, with its two feet solidly on the ground, as it were. This gives a physical impression of the whole being suddenly drawing itself up, with its head lifted high – I am my own master.

We live perennially with a burden on our shoulders, something that bows our heads down, and we feel pulled, led by all kinds of external forces, we don't know by whom or what, nor where to – this is what men call Fate, Destiny. When you do yoga, one of the first experiences – the experience of the *kundalini*, as it is called here in India – is precisely one in which the consciousness rises, breaks through this hard 'lid,' here, at the crown of the head, and at last you emerge into the Light. Then you see, you know, you decide and you realise – difficulties may still remain, but truly speaking one is above them. Well, as a result of the supramental manifestation, it is this experience that came into the body. The body straightened its head up and felt its freedom, its independence.

During the flu epidemic, for example, I spent every day in the midst of people who were germ carriers. And one day, I clearly felt that the body had decided not to catch this flu. It asserted its autonomy. You see, it was not a question of the higher Will deciding, no. It didn't take place in the highest consciousness: the body itself decided. When you are way above in your consciousness, you see things, you know things; but in actual fact, once you descend again into matter, it is like water running through sand. In this respect, things have changed, the body has a direct power, independent of any outer intervention. Even though it is barely vis-

ible, I consider this to be a very important result.

And this new vibration in the body has allowed me to understand the mechanism of the transformation. It is not something that comes from a higher Will, not a higher consciousness that imposes itself upon the body: it is the body itself awakening in its cells, a freedom of the cells themselves, an absolutely new vibration that sets disorders right – even disorders that existed prior to the supramental manifestation.

Naturally, all this is a gradual process, but I am hopeful that little by little this new consciousness will grow, gain ground and victoriously resist the old forces of destruction and annihilation, and this Fatality we believed to be so inexorable.

The Mother: Conversations with a disciple: October 17, 1957

The Power of Collective Prayer

There is also the collectivity formed by individuals who have gathered together around an ideal or a teaching or an action they want to carry out, and who have an organising link between them, the link of the same purpose, the same will and the same faith. These can gather in a methodical manner to practise common prayer and meditation, and if their aim is high, their organisation good, their ideal powerful, through their prayers or meditations these groups can have a considerable effect on world events or on their own inner development and collective progress.

CWM 9: 369-70

The Mother

Words of Sri Aurobindo

The power of suggestion

The feeling of illness is at first only a suggestion; it becomes a reality because your physical consciousness accepts it. It is like a wrong suggestion in the mind; if the mind accepts it, it becomes clouded and confused and has to struggle back into harmony and clearness. It is so with the body consciousness and illness. You must not accept but reject it with your physical mind and so help the body consciousness to throw off the suggestion. If necessary, make a counter-suggestion, "No, I shall be well; I am and shall be all right." And in any case call in the Mother's Force to throw out the suggestion and the illness it is bringing.

*

By suggestion [*of illness*] I do not mean merely thoughts or words. When the hypnotist says, "Sleep", it is a suggestion; but when he says nothing but only puts his silent will to convey sleep or makes movements of his hands over the face, that also is a suggestion.

When a force is thrown on you or a vibration of illness, it carries to the body this suggestion. A wave comes in the body –with a certain vibration in it, the body remembers "cold" or feels the vibrations of a cold and begins to cough or sneeze or to feel chill – the suggestion comes to the mind in the form, "I am weak, I don't feel well, I am catching a cold."

*

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.

*

That is how illnesses try to come from one person to another – they attack, by a suggestion like this or otherwise, the nervous being and try to come in. Even if the illness is not contagious, this often happens, but it comes more easily in contagious illnesses. The suggestion or touch has to be thrown off at once.

There is a sort of protection round the body which we call the nervous envelope – if this remains strong and refuses entrance to the illness force, then one can remain well even in the midst of plague or other epidemics – if the envelope is pierced or weak, then illness can come in.

What you felt attacked was not really the physical body, but this nervous envelope and the nervous body (*prDKa-ko/a*) of which it is an extension or cover.

*

These auto-suggestions [*of being restored to good health*] – it is really faith in a mental form – act both on the subliminal and the subconscious. In the subliminal they set in action the powers of the inner being, its occult power to make thought, will or simple conscious force effective on the body – in the subconscious they silence or block the suggestions of death and illness (expressed or unexpressed) that prevent the return of health. They help also to combat the same things (adverse suggestions) in the mind, vital, body consciousness. Where all this is completely done or with some completeness, the effects can be very remarkable.

CWSA 31: 555-59

Curing by the spiritual and Divine Force

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

*

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

*

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

If you can succeed by the inner action in preventing increase, even that is something; you have then by *abhyDsa* to strengthen the power till it becomes able to cure. Note that so long as the power is not entirely there, some aid of physical means need not be altogether rejected.

*

Illness marks some imperfection or weakness or else open-

ing to adverse touches in the physical nature and is often connected also with some obscurity or disharmony in the lower vital or the physical mind or elsewhere.

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

CWSA 31:579-80

Influenza

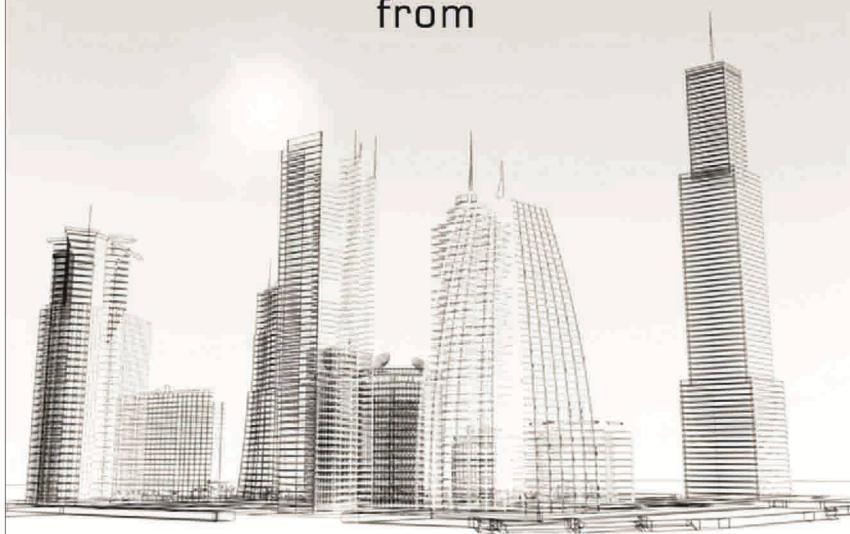
The first thing to do is to keep throughout a perfect equanimity and not to allow thoughts of disturbed anxiety or depression to enter you. It is quite natural after this severe attack of influenza that there should be weakness and some fluctuations in the progress to recovery. What you have to do is to remain calm and confident and not worry or be restless – be perfectly quiet and prepared to rest as long as rest is needed. There is nothing to be anxious about; rest, and the health and strength will come.

CWSA 31: 587

Sri Aurobindo



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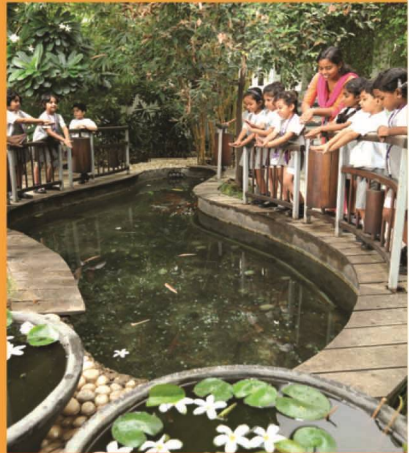
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