

# Cure of Illness

## 治療疾患

翻譯：梵木陽 校對：清寧

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

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

CSWA 36: 297

至若沉疾或大患，首要倚重的必是內在意志，其次是簡單治療，這是無疑的。但因身體于此意志最為冥頑，這一律則不應首先嚴苛地應用於顯明的物理性疾患，因此，在早期階段，最好在某一程度上遵循身體知覺性所成之習性，其為物質性依賴物理治療。當你覺知此意志足夠強大，甚至能迅速應付這些疾患，此時便可蠲除治療。

It is very good if one can get rid of illness entirely by faith...

倘若能完全基於信念以擺脫疾病，這是極好的。

**403 – It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which**

**Medical Science has taught to our minds and bodies and made our second nature.**

自愈取代藥物需要很長時間，因為恐懼、不自信以及對藥物的非自然的物理依賴，這是醫藥科學對我們心思和身體的教導，使其成為我們的第二自性。

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

The supramental transformation is the only true remedy.

*CWM 10: 325*

我們無法用任何外在的方式消解因由心思\*信念對於藥物需求所帶來的傷害。唯有逃脫心思\*牢籠，充滿意識地呈于精神之光，通過有意識地與神聖者連結，我們才可讓“祂”給還我們已經失去的平衡與健康。

超心思之轉化是唯一真實的治療。

(\*木陽按：心思指的是理智、思考、頭腦層面。)

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

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

*CWM 16: 423*

我們於今正在地球史的轉折點。這僅僅是永恆時間之剎那，但相較於人類生命而言這一剎那便是長久。為著新進之顯化，物質正在改變以做好自身準備，但人類身體尚不足夠可塑且多阻滯，這便是為何許多不可理解的紊亂乃至於疾病正在增加，成為醫學難題。

治療在於與作用中的神聖力量連接，全全信賴與和平的接納使得這一任務變得更加容易。

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

2 Feb 1949

我能給出的唯一建議便是呼求安寧。通過不論什麼方式——不論是閱讀室利·阿羅頻多的著作或是冥想，使心思遠離身體。“恩慈”在這樣的狀態之下作用。且唯有“恩慈”可治愈。藥物僅僅給予身體一個信念。這便是全部。

Turn your mind completely away from your difficulty, concentrate exclusively on the Light and the Force coming from above; let the Lord do for your body whatever He pleases. Hand over to Him totally the entire responsibility of your physical being.

This is the cure.

With my blessings.

5 March 1959

將你的心思完全轉離困境，只專注于自上而來的“光”和“力量”，讓“上帝”為你的身體做任何祂所做的。將你物理有體\*之完整責任全全交託于“祂”。

這便是治療。

賜福與你。

(\*木陽按：“有體”為徐梵澄先生之譯例，可理解為“存在”，在此直接引用)

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

*CWM, Questions and Answers, 26 November 1969*

治療所不可或缺的條件是鎮定與平靜。任何的躁動，任何的不安都會延長疾患。

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

抓住內在深深的安寧，將其置入身體細胞。在安寧中回返健康。

Peace and stillness are the great remedy for disease.

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

Peace in the nerves: indispensable for good health.

安寧與止靜是疾病之上上療法。

當我們能將安寧帶入細胞，我們就會被治愈。

神經中的安寧：健康之所必需。

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

There are two factors that have to be considered in the matter. There is what comes from outside and there is what comes from your inner condition. Your inner condition becomes a cause of illness when there is

a resistance or revolt in it or when there is some part in you that does not respond to the protection; or even there may be something there that almost willingly and wilfully calls in the adverse forces. It is enough if there is a slight movement of this kind in you; the hostile forces are at once upon you and their attack takes often the form of illness.

問：身體的病痛是什麼？他們是來自於外在邪惡力量的攻擊嗎？

答：在此，有兩個因素需要被考慮到。它們是，自外而來以及由內中而成。當你內在有阻滯或者抗拒時，抑或你內在某些部分不去回應這保護，甚或是那裡有一些東西近乎是欣然且故意召喚來忤逆力量時，你內中環境也會成為疾病之因。倘若你的內在有哪怕是一點點這樣的活動，這便足夠了，邪惡力量即時作用於你，它們的攻擊常常是疾病的形式。

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

難道疾病並非有時是細菌所致且不屬於瑜伽嗎？

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 Questions and Answers, 19 May 1929*

瑜伽從何而起又何所終？難道整個生命不就是瑜伽嗎？身體和周遭環境中，致病細菌和微生物環擁，抑或你將其帶入體內，疾病的可能性隨時存在。猛然間，你屈於一個多年未曾染上的疾病，這作何解？你會說，這歸因於“情命力量的沉鬱”。但，這沉鬱又從何而來呢？它來自有體之不和諧，來自於缺乏對神聖力量的收受。當你切斷自我與將你維繫的能量和光，沉鬱隨之而來，同時創造了醫學所謂的“易發病灶”並被一些事物利用。正是狐疑、憂鬱、不自信、自私將你與光和神聖力量隔斷，給疾病侵襲以可乘之機。這就是致病之因而非細菌。

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

*CWM Questions and Answers, 5 February 1951*

你若說，“我已盡力而為，可其終究依然故我，所以放棄”，几乎可以确信的是，你并未倾尽可能。當一個錯誤在“終究”中持存，這意味著一些深藏的事物赫然涌躍如同傑克盒子并奪過你生命之舵。因而，唯有一事，那就是追尋一切深藏於你的黑暗角落，你若將哪怕是零星的善願火花放在這黑暗中，它就會屈從，并消亡，並且在你看來不可能者將不僅變得可能、實在，而且“它已注定會終結”。如此這般，你能迅速擺脫或曾多年侵擾你的痼疾。這我絕對向你保證。這唯一依從一件事：那就是你真正、誠然地想要從中解脫。從物理性疾病上至最上的心思困境，皆若這般。一部分意識說，“我不想要它”，其後潛藏復累者卻噤口不言，不願展露自我，只望一切一如從前——通常是出于無明，它們不信有治愈的必要，只信一切皆為諸世界上最上上者。

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 03: 89

一種疾病不論歸於何因，或物質或精神，或外或內，在它影響到身體以前，它必定觸及了環繞有體并保護它（按：身體）的另外一層。這一微妙層在不同教義中有不同名字——以太體、神經韜鞘。它是一微妙體，然而近乎可見。其密度就像你看到的振動環繞于很熱的蒸具周圍，它從物質身體散發并緊緊裹住它（按：身體）。與外界的一切交流都是經過這一媒介，因是在身體受影響之前，它必首先被侵襲與滲透。如果這一韜鞘絕對強健和完好，那麼你可以進入最嚴重的疾患之地，甚至是鼠疫和霍亂，而保持相當的免疫。只要其全然與完整，在構成上始終如一，只要其元素無瑕與平衡，它就是免於一切可能病患侵襲的完美保護層。一方面，這一身體建基於物質基礎，物質條件而非物質，另一方面建基於我們心理狀態之振動。和平、平等性、自信、對健康的信念、無憂之眠、欣悅、光明的喜樂組成其中的元素，給予其力量和質素。這是極其敏銳的媒介，帶有靈明與迅捷的反應。它輕捷地收入一切跡象，這些可以迅速改變甚至近於重構其環境。一個壞的跡象會強烈作用於它，一個好的跡象亦具相同之力以相反效果運作。憂鬱和氣餒具有相當不利的影響，它們在其中切出孔洞，如其所是，在此質料中，致其孱弱，毫無抵抗，為邪惡侵襲大開方便之門。

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

*CWM Questions and Answers, 1 July 1953*

要注意的是，如若知曉如何使用，這塑形力有著極好的優點。你能制出好的（心思）構型，並且如果你適當使用，在他人身上也有同樣效用。僅僅通過在房間靜坐，你便能對人們多有裨益，興許裨益還多於忍受外在的許多煩擾。你若知道如何正確思考，帶著力量、智慧、善願，如若愛某人并以全然之心，純然真誠、深深地願望他安好，這會對他大有裨益，比你所想的還確然得多。我常常如是說，比如，對在這裡的人，當他們得知家人病得不輕且生起孩子氣的衝動，想要快馬加鞭地趕去照護病人。我告訴你，除非是極特別的情形，沒有任何人照料病人（有時甚至是在這情形下），如果你知道如何保持正當心念并以關愛和善願專注于此患者，如果你知道如何為其祈禱并製出有益型構，你將能比去護理他，給他喂食，幫

助他潔淨身體帶給他更多得多的裨益，而那一切人人能做。任何人都可照  
護他人。但並非人人都能製出善型并送出療愈之力。