

Therapeutic Force and Healing

Spiritual Force and the Body

It is a pity that X could not write all this time. Formerly when she wrote often she used to get better after writing. It is also a pity that she has been told by the doctors that she is not going to live; even if it is true, such a thing should not be told unless in case of necessity (which does not exist in her case), for it takes away much of the power of resistance and diminishes what chances of cure and survival there were. X's physical destiny has always been against her but this is a thing that *can* be cancelled if one can have sufficient faith and inner strength and openness and receive the spiritual force.¹

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Perhaps I might say a word about Ramakrishna's attitude with regard to the body. He seems always to have regarded it as a misuse of spiritual force to utilise it for preserving the body or curing its ailments or taking care for it. Other Yogis — I do not speak of those who think it justifiable to develop Yogic siddhis, but of those who think that that should be avoided — have not had this complete disregard of the body: they have taken care to maintain it in good health and condition as an instrument or a physical basis for their development in Yoga. I have always been in agreement with this view: moreover, I have never had any hesitation in the use of a spiritual force for all legitimate purposes including the maintenance of health and physical life in myself and in others — that is indeed why the Mother has given flowers, not only as a blessing but as a help in illness. I put a value on the body first as an instrument, *dharmasādhana*, or, more fully, as a centre of manifested personality in action, a basis of spiritual life and

¹ *The woman referred to here as X lived until 1993. — Ed.*