



THE KEY TO CHANGE: THE PSYCHIC BEING

ITS RELEVANCE IN DAY-TO-DAY LIFE

Namaskar.

Om Anandamayi Chaitanyamayi Satyamayi Parame.

This invocation to the Supreme Mother, ‘Om Anandamayi Chaitanyamayi Satyamayi Parame’, in essence is the call of the psychic to the one that it knows is the creator and giver of bliss, the creator and giver of consciousness, and the creator and giver of truth. It calls to the Supreme Mother symbolised in Her individual form as The Mother, and pays obeisance to Her, calling Her forth from Her seat deep in the centre of each of us, the seat of the psychic which is located in the centre of the chest behind the *anahat chakra*. It calls Her forth to come and to enlighten the entire being, to fill our mind and our body and our emotions and vital with Her consciousness, with Her truth and with Her bliss.

What is the psychic being? The psychic being, also called *chaitya purusha* or *antaratma*, is located in the centre of one’s chest. It is the representative of the Supreme Divine in the individual and, to speak more technically, it is the representative of the *jivatman* in the human being. The psychic being is that which evolves from birth to birth, and carries with it the individual destiny, truth, consciousness, bliss and love of the Supreme. It is the psychic being in us that knows our true destiny, our deepest law of being, knows why we have been created and what is our work. You could say that the psychic being or the Chaitya Purusha comes from the bliss aspect of *Sachchidananda* – it is the *ananda* aspect.

What is the function of the psychic being? It is through the psychic being that we are attracted to a higher principle or the Divine. In fact, if man did not have a *chaitya purusha* or psychic being, his outer members could not be transformed, as it is the occult presence of the

psychic that helps the mind and the body to move closer, to get attracted to the Divine. In fact, it is first the psychic that responds and the central or first surrender is the surrender of the psychic being. Only when the psychic being grows, slowly the outer members of our personality begin to receive the touch of the Divine. The Mother says that it is the psychic spark around which the psychic being is formed. The psychic being is the personality, the individualised individualisation of the psychic spark. The psychic spark exists in all beings and all life – even in animals, but it is the unique privilege of man or humanity to have a psychic being. The psychic being only exists in humanity and does not exist in any other form of life.

What is the role of the psychic in Sri Aurobindo’s Integral Yoga? As The Mother says, the most important thing is to discover one’s psychic being, to realise one’s inner truth, to come into touch with that principle, that divinity in us that constantly and spontaneously puts us in touch with the Supreme. Sri Aurobindo and The Mother gave paramount importance to the psychic. In fact, their yoga begins only after one has had some experience of the psychic, and the first step in the Integral Yoga is the psychicisation of the personality.

What is meant by psychicisation? It is when the Presence of the psychic permeates our mind, permeates our body, permeates our emotions and vital. It is when we are more and more acting from the guidance of this inner truth, and live from that centre.

How does one discover one’s psychic being and what is its relevance in one’s day-to-day life? There are many ways, as The Mother says. But the simplest way that she has given us, is to learn to listen to that still quiet voice within, to inwardise ourselves, to concentrate deep in the centre of one’s chest and invoke the pres-

* Transcript of a Talk on ‘The Psychic Being’, by Ameeta Mehra at Auromira Centre, London, on 28th September, 1999



ence of The Mother, call her and then learn to listen to that inner voice.

There is an immense practicality... the immense importance of the psychic is because in our day-to-day life we find we have to take many decisions, we have to make many choices, we are faced with many difficulties, and then at that time what do we do? How do we know what is the right thing to do? How do we know what decision to take? How do we know what the Divine wills? There is only one way. It is not through the mind, it is not through the emotions or the vital; it is only by learning to listen to the inner voice of the psychic.

And how does one accustom oneself to do that? The first thing, The Mother says, is when you feel uneasy, when you experience a sense of uneasiness, don't brush it aside. Pay attention to that very small uneasiness that you feel within. Stop what you are doing and listen to that uneasiness. She says, everyone of us, even if we have not realised the psychic, are influenced by it and therefore, the psychic expresses its influence very quietly. It doesn't make a huge noise. What it does instead is that it gives a sense of uneasiness and if we begin to accustom ourselves to listen to that inner voice or that inner uneasiness, we can stop many problems, many disasters. But, she also warns that if one habitually disregards this feeling of uneasiness, it slowly goes and there is a veil that is put across the psychic. And then, she says, that for some it may take centuries to discover. She says, next time you have to decide (and she gives very practical examples, for that is The Mother) which medicines to take, what is the problem you have, what is the right cure for something or, next time when you have to decide what to read, what to study, what profession to choose, what to do or what not to do, she says, stop and instead of listening to your mind – as first the mind will tell you do this, do that, this is the reason, this is good for you and so on and so forth – let the mind chatter on, but remember that it is not the mind's voice that you want to listen to. Then, she says, slowly you will find after some time, after you have allowed the mind to say its bit... because the mind is very clamorous, wants itself to be heard and you listen to it patiently, but remember always that you are seeking to know the truth. Then, the next stage is the emotions, may be some sort of fear, some sort of insecurity, some sort of emo-

tional reaction. She says allow that to pass too. Let it go past. Even if it comes, just witness it. Then, after a while, when the mind's chatter has lulled, when the emotions are quietened, because they have had their say, and there is a quietness, a quietude that is spread into one's being, you will notice, she says, a quiet voice, a voiceless voice... some sort of a certitude, a feeling that is, and just tells you what to do. It is so quiet that we have to be very, very, very still, very silent to listen to it. But when you feel it and when you hear it, you know that you have heard something from beyond, something from within. And the more you accustom yourself to listen to that voice, to listen to that inner prompting, the more that comes forward, the more that begins to govern your life and that is how the psychic is brought forward.

There is another way (because The Mother never gives just one way, she gives different ways for different natures); the second way, she says, to discover your psychic, to listen to your psychic and to awaken and realise your psychic is through meditation – but, a very special kind of meditation. It is not a static meditation where you close your eyes and you are oblivious of what is happening. She calls it a dynamic meditation – a meditation to ignite the psychic fire within. And that meditation is done because, she says, in the subtle physical – this is not just imagination or fiction, but there is a psychic flame deep within each of us, and when we concentrate, we inwardise, bring all our consciousness or attention into the heart centre, into the chest – which is why she always liked us to concentrate here (*pointing to the heart centre*) rather than here (*pointing to the centre of the forehead*), because this (*the heart centre*) is the centre of the psychic being – when you concentrate, you go within and you invoke this inner flame or you invoke the presence of The Mother, you will see, she says, a flame deep in the centre of your chest. And through your aspiration – the intensity of your aspiration – you can make this flame grow higher and higher, higher and higher and into this inner fire or inner flame you can offer as *abuti*, all the problems, all the weaknesses of the nature, all that you want to get rid of. She says this is a far more powerful way of transforming one's nature than through the mental process, because this is the *tapas*, the inner psychological flame which has a greater intensity. It is not just



a cogitation of the mind, an intellectual exercise, it is a fact in the subtle physical. And then she said, when you are offering this into the inner fire, you will see that every time you offer a weakness, a difficulty in your nature into this inner light, inner fire, it grows with an intensity, it actually burns more, and slowly through this process one can at will, within a few moments, go within, call forth that *agni*, the true agni – this is the actual symbolism of the *havan* also. This agni is what we try and invoke through the physical *havan*, but we have lost the true symbolism – this is it. If one is able to invoke it, slowly, even in day to day life – you are getting irritated, you are about to lose your temper, something is happening in front of you that is beyond your control and you do not know what to do and how to do it – if you get into the habit of going within, of inwardising your consciousness at that time and calling forth that light to guide you, you will find the exact words, the exact action that has to be taken being revealed to you. And this is a spontaneous and constant experience as one grows from within, as one goes... is able to go within quickly, spontaneously. In the beginning it takes time, but slowly you will find it takes only a few seconds. So, this was the second way that one can come into touch with one's inner being or psychic being.

And the third way is through the physical. The Mother laid a lot of importance on the physical because Matter, she said, is the Divine, and in material things if one can infuse consciousness, a lot can be done. Now, what does she mean by 'physical'? There some of you may have read 'the psychic discovery' in the chapter 'Education of the Psychic' (*On Education*) – there she said, from the most outer atmosphere... keep the vibrations of your house, keep the vibrations of your being quiet. There should be quietude, beauty and harmony – number one. Number two, she said, before you eat, offer, invoke me, invoke the Divine. Before you sleep, invoke the Divine. Offer your sleep to the Divine. Offer your food to the Divine. Before you speak, for a few seconds call me. In everything – from the time you wake up to the time you sleep – if one can remember and offer to The Mother – that helps that inner psychic being to come forward, because it gains in strength.

And lastly, one way to know whether you are in touch with your psychic or in contact with

it, is that you will experience, in the most physical way, a warmth in your chest, a fullness within, a sense of joy for no reason, a sense of completeness and a deep love for all that is true, good and beautiful. That is when you are in touch with that inner being and that light.

With that I stop and ask if any of you have any questions on this subject or any other subject related to it.

– Ameeta Mehra

