



All India Magazine
December 2019

In Search of the Soul

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.180 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.

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Registered with the Registrar of Newspapers for India : No. 22334/71

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In Search of the Soul

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

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Intimacy with the Divine in the Psychic

The natural state of the fully developed Psychic.

(Spiritual significance and explanation given by the Mother)

Botanical name: Lagerstroemia indica

Editorial note: If there is one thing that should be the first immediate step towards transformation it is the discovery of the psychic being within us. It is the divinity within the reach of man. Once this is done the rest becomes relatively easier. It is through this door that one can most easily open to the Divine Forces and walk the sunlit path. Given the central importance it occupies in the yoga we dedicate this issue to some of the ways through which we can discover and facilitate the psychic emergence.



Beyond all the emotions, in the silent and tranquil depths of our being, there is a light shining constantly, the light of the psychic consciousness. Go in search of this light, concentrate on it; it is within you. With a persevering will you are sure to find it and as soon as you enter into it, you awake to the sense of immortality. You have always lived, you will always live; you become wholly independent of your body; your conscious existence does not depend on it; and this body is only one of the transient forms through which you have manifested. Death is no longer an extinction, it is only a transition. All fear instantly vanishes and you walk through life with the calm certitude of a free man.

CWM 12: 83-84

The Mother

Finding the soul

Concentrate in the heart

“There is no other method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening.”

CWM 6: 389

Mother, why is it better to concentrate in the heart?

He says here that it is easier. For some people it is more difficult, it depends on one's nature. But it is better because if you concentrate there, deeply enough, it is there that you enter into contact with the psychic for the first time; while if you concentrate in the head you have to pass later from the head to the heart to be able to identify yourself with the psychic being. And if you concentrate by gathering the energies, it is better to gather them here, because it is in this centre, in this region of the being that you find the will to progress, the force of purification, and the most intense and effective aspiration. The aspiration that comes from the heart is much more effective than that from the head.

CWM 6: 389

What do you want the Yoga for? To get power? To attain to peace and calm? To serve humanity?

None of these motives is sufficient to show that you are meant for the Path.

The question you are to answer is this: Do you want the

Yoga for the sake of the Divine? Is the Divine the supreme fact of your life, so much so that it is simply impossible for you to do without it? Do you feel that your very *raison d'être* is the Divine and without it there is no meaning in your existence? If so, the only can it be said that you have a call for the Path.

This is the first thing necessary — aspiration for the Divine.

The next thing you have to do is to tend it, to keep it always alert and awake and living. And for that what is required is concentration — concentration upon the Divine with a view to an integral and absolute consecration to its Will and Purpose.

Concentrate in the heart. Enter into it; go within and deep and far, as far as you can. Gather all the strings of your consciousness that are spread abroad, roll them up and take a plunge and sink down.

A fire is burning there, in the deep quietude of the heart. It is the divinity in you — your true being. Hear its voice, follow its dictates.

There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all-central movements — all dynamism and urge for transformation and power of realisation.

CWM 3: 1

The false soul of desire and the true soul

For there is in front in man a heart of vital emotion similar to the animal's, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, — a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands

or little greeds and mean pettinesses of an obscure and fallen life-force and debased by its slavery to any and every impulse. This mixture of the emotive heart and the sensational hungering vital creates in man a false soul of desire; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse. There dwells the little spark of the Divine which supports the obscure mass of our nature and around it grows the psychic being, the formed soul or the real Man within us. It is as this psychic being in him grows and the movements of the heart reflect its divinations and impulsions that man becomes more and more aware of his soul, ceases to be a superior animal and, awakening to glimpses of the godhead within him, admits more and more its intimations of a deeper life and consciousness and an impulse towards things divine.

CWSA 23: 150

Giving up a desire helps contact with the soul

There is a kind of inner communion with the psychic being which takes place when one willingly gives up a desire, and because of this one feels a much greater joy than if he had satisfied his desire. Besides, most usually, almost without exception, when one satisfies a desire it always leaves a kind of bitter taste somewhere.

There is not one satisfied desire which does not give a kind

of bitterness; as when one has eaten too sugary a sweet it fills your mouth with bitterness. It is like that. You must try sincerely. Naturally you must not pretend to give up desire and keep it in a corner, because then one becomes very unhappy. You must do it sincerely.

CWM 7: 40

Mind and the soul

The mind is an instrument for formation and organisation, and if the mind lets the psychic make use of it, that will be very good. But it is not the mind which will help the psychic to manifest. The roles are reversed. The mind can be an instrument for the manifestation of the psychic later, when it has already taken possession of the outer consciousness. It is rarely so before that. Usually it is a veil and an obstruction. But surely it can't help in the manifestation. It can help in the action if it takes its true place and true movement. And if it becomes completely docile to the psychic inspiration, it can help to organise life, for this is its function, its reason of existence. But first of all the psychic being must have taken possession of the field, must be the master of the house. Then, later, things can be arranged.

There is only one way for the outer being. Let us take the physical being — the physical being, the poor little physical being, the outer being, which knows nothing, can do nothing by itself. Well, for it there is only one way of allowing the psychic being to manifest: with the candid warmth of a child (*Mother speaks very softly*) to aspire, pray, ask, want with all its strength, without reasoning or trying to understand. One can't imagine how great an obstruction reasoning and this effort to understand put in the experience. At the moment when you are on the point of reaching a state in which something will happen, some vibration will be changed in the consciousness of the

being... you are all tense in an aspiration and have succeeded in fastening your aspiration, and you are standing there awaiting the answer, if this wretched mind begins to stir and to wonder, "What is happening, and what's going to happen, when is it going to happen, how is it going to happen, and why is it like that, and in what order will things manifest?" it is all over, you may get up and sweep out your room, you are not fit for anything else.

CWM 7: 41

Finding the psychic being through interiorisation

One can find the psychic through each part of the consciousness: you can find a psychic behind the physical... you can enter into contact with the psychic directly through the physical consciousness, directly through the vital consciousness, directly through the mental consciousness. It is not as though you had to cross all the states of being in order to find the psychic. You can enter the psychic without leaving your physical consciousness, through interiorisation, because it is not an ascent or gradation. It is an interiorisation, and this interiorisation can be done without passing through the other states of being, directly. This is what Sri Aurobindo means: you are in the physical consciousness, nothing prevents you from opening this physical consciousness to the psychic consciousness, you don't need to develop vitally or mentally or to return to these states of being in order to enter into contact with the psychic. You can enter directly. The psychic manifests itself directly in your physical without passing through the other states; that's what it means.

CWM 7: 74

The starting point

The starting-point is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken continuity. Then you decentralise, extend and widen yourself; you begin to live in all things and in all beings; the barriers separating individuals from each other break down. You think in their thoughts, vibrate in their sensations, feel in their feelings, live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated by a marvellous consciousness without time or limit. And this is only one aspect of the psychic realisation; there are others, many others. All help you to go beyond the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

CWM 12: 32-33

Few fundamental steps

The first and perhaps the most important point is that the mind is incapable of judging spiritual things. All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.

Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take

whatever comes to you as an aid to your progress and immediately make whatever progress is required.

Try to take pleasure in all you do, but never do anything for the sake of pleasure.

Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.

Whatever you do, never forget the goal which you have set before you. There is nothing great or small once you have set out on this great discovery; all things are equally important and can either hasten or delay its success. Thus before you eat, concentrate a few seconds in the aspiration that the food you are about to eat may bring your body the substance it needs to serve as a solid basis for your effort towards the great discovery, and give it the energy for persistence and perseverance in the effort.

Before you go to sleep, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring calm and quietness to your brain so that on waking you may, with renewed vigour, begin again your journey on the path of the great discovery.

Before you act, concentrate in the will that your action may help or at least in no way hinder your march forward towards the great discovery.

When you speak, before the words come out of your mouth, concentrate just long enough to check your words and allow only those that are absolutely necessary to pass, only those that are not in any way harmful to your progress on the path of the great discovery.

To sum up, never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.

Before the untiring persistence of your effort, an inner door will suddenly open and you will emerge into a dazzling splendour that will bring you the certitude of immortality, the concrete experience that you have always lived and always shall live, that external forms alone perish and that these forms are, in relation to what you are in reality, like clothes that are thrown away when worn out. Then you will stand erect, freed from all chains, and instead of advancing laboriously under the weight of circumstances imposed upon you by Nature, which you had to endure and bear if you did not want to be crushed by them, you will be able to walk on, straight and firm, conscious of your destiny, master of your life.

CWM 12: 33-35

An image for meditation

To sit in meditation before a closed door, as though it were a heavy door of bronze — and one sits in front of it with the will that it may open — and to pass to the other side; and so the whole concentration, the whole aspiration is gathered into a beam and pushes, pushes, pushes against this door, and pushes more and more with an increasing energy until all of a sudden it bursts open and one enters. It makes a very powerful impression. And so one is as though plunged into the light

and then one has the full enjoyment of a sudden and radical change of consciousness, with an illumination that captures one entirely, and the feeling that one is becoming another person. And this is a very concrete and very powerful way of entering into contact with one's psychic being.

CWM 7: 268

Psychic discipline

The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another — outwardly through reading and study, inwardly through concentration, meditation, revelation and experience — the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

To complement this movement of inner discovery, it would

be good not to neglect the development of the mind. For the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

CWM 12: 4-5

Lighting the psychic fire

Sweet Mother, Sri Aurobindo writes: "A psychic fire within must be lit into which all is thrown with the Divine Name upon it."

Sri Aurobindo, The Synthesis of Yoga, SABCL Vol. 20, p. 155

Isn't the psychic fire always lit?

It is not always lit.

Then how to light it?

By aspiration.

By the will for progress, by the urge towards perfection. Above all, it is the will for progress and self-purification which lights the fire. The will for progress. Those who have a strong will, when they turn it towards spiritual progress and purification, automatically light the fire within themselves.

And each defect one wants to cure or each progress one wants to make — if all that is thrown into the fire, it burns with a new intensity. And this is not an image, it is a fact in the subtle physical. One can feel the warmth of the flame, one can see in the subtle physical the light of the flame. And when there is something in the nature which prevents one from advancing and one throws it into this fire, it begins to burn and the flame becomes more intense.

CWM 8: 251

Aspiration and the psychic being

Aspiration is almost always an expression of the psychic being — the part of us that's organised around the divine center, the small divine flame deep within human beings. You see, this divine flame exists inside each human being, and little by little, through all the incarnations and karma and so on, a being takes shape around it, which Théon called the "psychic being." And when the psychic being reaches its full development, it becomes a kind of bodily or at any rate individual raiment of the soul. The soul is a portion of the Supreme — the jiva is the Supreme in individual form. And since there is only one Supreme, there is only one jiva, but with millions of individual forms. This jiva begins as a divine spark — immutable, eternal and infinite too (infinite in possibility rather than dimension). And through all the incarnations, whatever has received and responded to the divine Influence progressively crystallizes around the jiva, which becomes more and more conscious as well as more and more organised. Ultimately it becomes a completely conscious individual being, master of itself and moved exclusively by the divine Will. That is to say, an individual expression of the Supreme. This is what we call the "psychic being."

The Mother: Conversation with Disciple, July 25, 1962

Sign of Last birth

Generally speaking, those who practice yoga have either a fully developed, independent psychic being which has taken birth again to do the Divine's work, or else a psychic being in its last incarnation wanting to complete its development and realise itself.

This is what aspires, this is what has the contact.

So, when you're told "become conscious of your psychic being," it's for the being formed by external Nature to contact the divine Presence through the psychic being. Then the psychic takes charge of the whole being; in fact, it is the inner Guide.... Well, when I was a little child, this "person" (which wasn't a person, but an expression of a certain consciousness and will) was actually the psychic presence; there was something else behind, but that's a rather special case. And what happened to me happens to everyone whose psychic being has deliberately incarnated: the psychic being guides your life, and if you let it act freely, it arranges all circumstances — it's truly wonderful! ... I have seen — not only for myself but for so many people who also had conscious psychic beings — that everything is arranged with a view to ... not at all your personal egoistic satisfaction, but your ultimate progress and realization. And all circumstances of life, even those you call "disastrous," are there to lead you where you have to go as swiftly as possible.

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The chick and the egg

I am sure that's how the work is done, slowly, imperceptibly, like a chick being formed in the egg: you see the shell, you see only the shell, you don't know what's inside, whether it's just an egg or a chick (normally, I mean — of course, you could see through with special instruments) and then the

beak goes peck-peck!

And then cheep! Out comes the chick, just like that. It's the same thing exactly for the contact with the psychic being. For months on end, sometimes years, you may be sitting before a closed door, push, push, pushing, and feeling, feeling the pressure (it hurts!), and there's nothing, no results. Then all at once, you don't know why or how, you sit down and poof! Everything bursts wide open, everything is ready, everything is done – it's over, you emerge into a full psychic consciousness and become intimate with your psychic being. Then everything changes – everything changes – your life completely changes, it's a total reversal of your whole existence.

The Mother: Conversation with Disciple, Sept. 5, 1962

Usually man is not afflicted with the only thing truly tragic, the failure to find one's soul and to live according to its law.

In truth, the only thing that is truly tragic is not to become conscious of one's soul, the psychic being, and not to be entirely guided by it in one's life.

To die before having found one's soul and lived according to its law, that is the true failure.

And the true epic, the true glory is to find the Divine in oneself and to live according to His law.

CWM 10: 277

The Mother

A method

In the end, it's best not to worry, not to get agitated or depressed (that's the worst of all), not to get worked up or impatient or disgusted – just be calm and say, "It will come when it comes," but with an unyielding stubbornness. Do what you feel has to be done, and keep on with it, keep on even if it seems utterly futile.

But if I only had a method!

There are methods – books are full of them. I don't recommend any of them: it's always the method the author uses or has heard of. Everyone has to find his own method.

One can get certain hints, one can find one's own method.

But one has to.... Look, it's the same as for japa. Your japa is given to you, isn't it? You receive it (unless you find it on your own, but that's harder and already requires another level of realisation); you receive your japa along with the power to do it – but you have to learn how to do it, right? For a long while you don't fully succeed; all sorts of things happen – you forget it right in the middle or fall asleep or grow tired, get a headache, all sorts of things; or even outer circumstances interfere and disturb you. Well, here it's the same: you tell yourself, "I'll do it," and you will do it, even if.... You have to go at it just like a mule: everything blocks the way but you keep going. You said you'd do it and you will do it. There are no results – I don't care. Everything is against me – I don't care. I said I'd do it and I will ... I said I'd do it and I will. And you keep on going like that....

The Mother: Conversation with a disciple, Sept 5, 1962

The reign of reason must come to an end only with the advent of the psychic law which manifests the divine Will.

CWM 9: 103

The Mother

Be stubborn

You have to be stubborn – stubborn, stubborn, stubborn. You're up against all the resistance of unconsciousness and ignorance, up against all the power of unconsciousness and ignorance – something obstinate and unyielding. But it's like the story of the drop of water on the rock: a matter of time. The water will eventually wear its way through the rock. It takes ages, but it will succeed, for it falls persistently, drop after drop. First it runs off, eventually it makes a hole, and you have a wide river flowing below. Nature gives us this wonderful example to follow. That's it: we must be like the water dripping on the rock.

The Mother: Conversation with a disciple, Sept 5, 1962

Irresistible attraction for the Divine

There are people in whom the psychic movement, the emotional impulse is stronger than intellectual understanding. They feel an irresistible attraction for the Divine without knowing, without having the slightest idea of what it is, of what it can be, what it represents—nothing, no intellectual notion—but a kind of impulse, attraction, a need, an inevitable need.

And these people who have that, if, I may say as a result of the Grace, they have a mind which does not trouble them, does not question, does not discuss, go very fast.

And then, what is quite miraculous according to ordinary ideas is that as soon as they reach that degree of consecration which identifies them through their psychic being with the Divine Presence, suddenly they become endowed with capacities of expression absolutely unknown to their nature.

CWM 7: 394

The more one develops the psychic, the more is it possible for the Grace to act.

CWSA 32: 166

Sri Aurobindo

Two powerful levers

There are two principal things. This, the capacity for enthusiasm which makes one come out of his greater or lesser inertia in order to throw himself more or less totally into the thing which rouses him. As for instance, the artist for his art, the scientist for his science. And in general, every person who creates or builds has an opening, the opening of a special faculty, a special possibility, creating an enthusiasm in him. When this is active, something in the being awakens, and there is a participation of almost the whole being in the thing done.

There is this. And then there are those who have an innate faculty of gratitude, those who have an ardent need to respond, respond with warmth, devotion, joy, to something which they feel like a marvel hidden behind the whole of life, behind the tiniest little element, the least little event of life, who feel this sovereign beauty or infinite Grace which is behind all things.

I knew people who had no knowledge, so to say, of anything, who were hardly educated, whose minds were altogether of the ordinary kind, and who had in them this capacity of gratitude, of warmth, which gives itself, understands and is thankful.

Well, for them, the contact with the psychic was very frequent, almost constant and, to the extent that they were capable of it, conscious — not very conscious but a little — in the sense that they felt that they were carried, helped, uplifted above themselves.

These two things prepare people the most. They are born with one or the other; and if they take the trouble, it develops gradually, it increases.

We say: the capacity for enthusiasm, something which throws you out of your miserable and mean little ego; and the generous gratitude, the generosity of the gratitude which also

flings itself in thanksgiving out of the little ego. These are the two most powerful levers to enter into contact with the Divine in one's psychic being. This serves as a link with the psychic being — the surest link.

CWM 7: 418-19

Essential conditions for the psychic growth

In order to strengthen the contact and aid, if possible, the development of the conscious psychic personality, one should, while concentrating, turn towards it, aspire to know it and feel it, open oneself to receive its influence, and take great care, each time that one receives an indication from it, to follow it very scrupulously and sincerely. To live in a great aspiration, to take care to become inwardly calm and remain so always as far as possible, to cultivate a perfect sincerity in all the activities of one's being — these are the essential conditions for the growth of the psychic being.

CWM 16: 222

Use the Intelligent will

The psychic being is progressive and immortal.

All the methods of self-knowledge, self-control and self-mastery are good. You have to choose the one that comes to you spontaneously and best corresponds to your nature. And once having chosen the method, you must use your intelligent will to apply it with an unfailing perseverance that does not shrink from any obstacle, any difficulty. It is a long and minute work which must be undertaken with sincerity and continued with an increasing sincerity ever more scrupulous and integral.

The easy paths generally lead nowhere.

CWM 16: 246-47

The Mother

A base and evil life can only have the effect of separating the outer being more and more completely from the psychic being, which retires into the depths of the higher consciousness and sometimes even cuts off all relation with the body, which is then usually possessed by an asuric or rakshasic being.

The psychic being itself is above all possibility of degradation.

CWM 16: 246-47

Aspiration, constant and sincere, and the will to turn to the Divine alone are the best means to bring forward the psychic.

Fix a time every day when you can be free and undisturbed; sit comfortably and think of your psychic being with an aspiration to enter into contact with it. If you don't succeed immediately, don't be discouraged; you are sure to succeed one day. I only ask that you let me know what time you have chosen so that I can help you more consciously.

CWM 17: 363

The Mother

It is one of the decisive moments of the integral Yoga when this psychic being, liberated, brought out from the veil to the front, can pour the full flood of its divinations, seeings and impulsions on the mind, life and body of man and begins to prepare the upbuilding of divinity in the earthly nature.

CWSA 23: 150

Sri Aurobindo



The direct opening of the psychic centre is easy only when the ego-centricity is greatly diminished and also if there is a strong bhakti for the Mother. A spiritual humility and sense of submission and dependence is necessary.

CWSA 32: 163

Sri Aurobindo

Psychic Opening

Two main foundations of the sadhana

There are two main things to be secured as the foundations of sadhana — the opening of the psychic being and the realisation of the Self above. For the opening of the psychic being, concentration on the Mother and self-offering to her are the direct way. The growth of Bhakti which you feel is the first sign of the psychic development. A sense of the Mother's presence or force or the remembrance of her supporting and strengthening you is the next sign. Eventually, the soul within begins to be active in aspiration and psychic perception guiding the mind to the right thoughts, the vital to the right movements and feelings, showing and rejecting all that has to be put away and turning the whole being in all its movements to the Divine alone. For the self-realisation, peace and silence of the mind are the first condition. Afterwards one begins to feel release, freedom, wideness, to live in a consciousness silent, tranquil, untouched by any or all things, existing everywhere and in all, one with or united with the Divine. Other experiences come on the way, or may come, such as the opening of the inner vision, the sense of the Force working within and various movements and phenomena of the working etc. One may also be conscious of ascents of the consciousness and descents of Force, Peace, Bliss or Light from above.

CWSA 30: 320

Sincere self-giving

Then only can the psychic being fully open when the sadhaka has got rid of the mixture of vital motives with his sadhana and is capable of a simple and sincere self-offering to the Mother. If there is any kind of egoistic turn or insincerity of

motive, if the Yoga is done under a pressure of vital demands, or partly or wholly to satisfy some spiritual or other ambition, pride, vanity or seeking after power, position or influence over others or with any push towards satisfying any vital desire with the help of the Yogic force, then the psychic cannot open, or opens only partially or only at times and shuts again because it is veiled by the vital activities; the psychic fire fails in the strangling vital smoke. Also, if the mind takes the leading part in the Yoga and puts the inner soul into the background, or, if the bhakti or other movements of the sadhana take more of a vital than of a psychic form, there is the same inability. Purity, simple sincerity and the capacity of an unegoistic unmixed self-offering without pretension or demand are the conditions of an entire opening of the psychic being.

CWSA 30: 349, 360

Sri Aurobindo

If desire is rejected and no longer governs the thought, feeling or action and there is the steady aspiration of an entirely sincere self-giving, the psychic usually after a time opens of itself.

CWSA 30: 349

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There is no approved method of bringing forward the psychic being. It depends on the aspiration, the growth of faith and devotion, the diminution of the hold of the mental and vital ego and their movements — at a certain point in this development the screen between the psychic and the rest of the nature thins and begins to break, the psychic becomes more and more visible and active and finally takes over charge.

CWSA 30: 349, 360

Sri Aurobindo

The unselfish uncalculating movement

The unselfish movement, uncalculating, is one of the most beautiful forms of psychic consciousness in the world. But the higher one rises in the scale of mental activity, the rarer it becomes. For with intelligence come all the skill and cleverness, and corruption, calculation. For instance, when a rose blossoms it does so spontaneously, for the joy of being beautiful, smelling sweet, expressing all its joy of living, and it does not calculate, it has nothing to gain out of it: it does so spontaneously, in the joy of being and living. Take a human being, well, apart from a very few exceptions, the moment his mind is active he tries to get some advantage out of his beauty and cleverness; he wants it to bring him something, either men's admiration or even much more sordid gains yet. Consequently, from the psychic point of view, the rose is better than human beings.

CWM 5: 240

The psychic state

The Divine, manifesting itself for the work on earth, appears to act as men do but really does not. It is not possible to evaluate it by such standards of the obvious and the apparent. But men are utterly in love with their own inferiority and cannot bear to submit to or admit a higher reality. This desire to find fault, this malicious passion to criticise and doubt what something in oneself tells one is a higher reality is the very stamp of humanity — it marks out the merely human. Wherever, on the other hand, there is a spontaneous admiration for the true, the beautiful, the noble, there is something divine expressed. You should know for certain that it is the psychic being, the soul in you with which your physical consciousness comes in contact when your heart leaps out to worship and admire what you feel to be of a divine origin.

The moment you are in front of what you feel to be such, you should be moved to tears of joy. It is the mean creature who stops to reflect: “Yes, it is something great but it would be worth admiring if it fell to my lot, if I were the happy possessor of this quality, the instrument of this superior manifestation.” Why should you bother about your ego when the main concern is that the Divine should reveal itself wherever it wants and in whatever manner it chooses? You should feel fulfilled when it is thus expressed, you should be able to burst the narrow bonds of your miserable personality, and soar up in unselfish joy. This joy is the true sign that your soul has awakened and has sensed the truth. It is only then that you can open to the influence of the descending truth and be shaped by it. I remember occasions when I used to be moved to tears on seeing even children, even babies do something that was most divinely beautiful and simple. Feel that joy and you will be able to profit by the Divine’s presence in your midst.

CWM 3: 158-59

Being above suffering

There is a state of human consciousness (it is not yet super-human, it is truly human) in which the two things may coexist. One may have sufferings and not feel them, be as if they did not exist. That is, a misfortune, a “cross” touches only the outer consciousness, the physical, the mental, the vital, but the psychic — in truth, the psychic is above all suffering. Let us take a very simple example: an illness. A physical disorder brings suffering, at times much suffering, but there are people who are in such a state of consciousness that their physical sufferings do not exist, they are not real for them. It is the same thing with separation; if you love someone and are separated from that person, you suffer — this is one of the most common of suffer-

ings, it is the ties which are broken—well, in a certain state of consciousness the real link between two beings cannot be broken, for it does not belong to the domain where things break. Therefore one is above what may happen.

CWM 4: 45-46

Psychic leading the life

How can one know whether the psychic being is in front or not?

Who? Oneself?... It is not felt, no? You don't feel it? I am not speaking of a small child, for it has no means of control and observation, it lacks the capacity of observation. But then, when one is no longer a baby, doesn't one feel it? It doesn't make a difference?... *(The child nods in assent.)* Ah!... There is not one of you who will dare to tell me that it makes no difference when the psychic is there, when one feels better within oneself, when one is full of light, hope, goodwill, generosity, compassion for the world, and sees life as a field of action, progress, realisation. Doesn't it make a difference from the days when one is bored, grumbling, when everything seems ugly, unpleasant, wicked, when one loves nobody, wants to break everything, gets angry, feels ill at ease, without strength, without energy, without any joy? That makes a difference, doesn't it?

CWM 6: 6

What is the right attitude to stick on to this path till the Supramental Truth is realised?

There is the psychic condition and sincerity and devotion to the Mother.

CWM 6: 120

The Mother

Waxing and waning of the psychic contact

Generally one has a series of experiences of identification, very intense at first, which later gradually diminish, and then one day you find that they have disappeared. Still you must not be disturbed, for it is quite a common phenomenon. But next time — the second time — the contact is more easily obtained. And then comes a moment, which is not very far off, when as soon as one concentrates and aspires, one gets a contact. One may not have the power of keeping it all the time, but can get it at will. Then, from that moment things become very easy. When one feels a difficulty or there is a problem to be solved, when one wants to make progress or there is just a depression to conquer or an obstacle to be overcome or else simply for the joy of identification (for it is an experience that gives a very concrete joy; at the moment of identification one truly feels a very, very great joy), then, at any moment whatever, one may pause, concentrate for a while and aspire, and quite naturally the contact is established and all problems which were to be solved are solved. Simply to concentrate — to sit down and concentrate — to aspire in this way, and the contact is made, so to say, instantaneously.

There comes a time, as I said, when this does not leave you, that is, it is in the depths of the consciousness and supports all that you do, and you never lose the contact. Then many things disappear. For instance, depression is one of these things, discontentment, revolt, fatigue, depression, all these difficulties. And if one makes it a habit to step back, as we say, in one's consciousness and see on the screen of one's psychic consciousness — see all the circumstances, all the events, all the ideas, all the knowledge, everything — at that moment one sees *that* and has an

altogether sure guide for everything that one may do. But this is bound to take a very long time to come.

CWM 6: 33-34

Receiving the right inspiration

When one is perplexed, when one has to make a choice, when one doesn't know what the right thing to do is — you see, one has to choose among two or three or four possible decisions and doesn't know which is the right one, then one must put oneself as far as possible in contact with one's psychic being and the divine Presence in one, present the problem to this psychic consciousness and ask for the true light, the true decision, the one most in accordance with the divine Will, and try to listen and receive the inspiration.

In each case, you see, it is the right attitude.

CWM 6: 340-41

Fundamentally, without this kind of inner will of the psychic being, I believe human beings would be quite dismal, dull, they would have an altogether animal life. Every gleam of aspiration is always the expression of a psychic influence. Without the presence of the psychic, without the psychic influence, there would never be any sense of progress or any will for progress.

*

The substance of the psychic world is a substance proper to it, with its own psychic characteristics: a sense of immortality, a complete receptivity to the divine influence, an entire submission to this influence by which it is wholly impregnated.

CWM 4: 165, 228

The Mother

Psychic joy

Pleasure in itself is something very fugitive. But if you are speaking of joy, that is something altogether different, it is a kind of warmth and illumination in the heart, you see — one may feel joy in the mind also, but it is a kind of warmth and beatific illumination occurring somewhere. That is a quality which is not yet fully developed and one is rarely in the psychological state that's needed to have it. And that is why it is fugitive. Otherwise joy is constantly there in the truth of the being, in the reality of the being, in your true Self, in your soul, in your psychic being, joy is constantly there.

It has nothing to do with pleasure: it is a kind of inner delight.

But one is rarely in a state to feel it, unless one has become fully conscious of one's psychic being.

CWM 8: 191

Psychic aspiration

As soon as the presence of the psychic consciousness is united with the aspiration, the intensity takes on quite a different character, as if it were filled with the very essence of an inexpressible joy. This joy is something that seems contained in everything else. Whatever may be the outer form of the aspiration, whatever difficulties and obstacles it may meet, this joy is there as though it filled up everything, and it carries you in spite of everything.

That is the sure sign of the psychic presence. That is to say, you have established a contact with your psychic consciousness, a more or less complete, more or less constant contact, but at that moment it is the psychic being, the psychic consciousness which fills your aspiration, gives it its true contents. And that's what is translated into joy.

When that is not there, the aspiration may come from different parts of the being; it may come mainly from the mind or mainly from the vital or even from the physical, or it may come from all the three together — it may come from all kinds of combinations. But in general, for the intensity to be there, the vital must be present. It is the vital which gives the intensity; and as the vital is at the same time the seat of most of the difficulties, obstacles, contradictions, it is the friction between the intensity of the aspiration and the intensity of the difficulty which creates this anguish.

CWM 8: 249

Confidence of a Child

You must remember one thing: the dark periods are inevitable. When your psychic is active, you feel a delight without any apparent reason. It continues for some time and again the same mental or vital reactions come in and you go back to the darkness. This will continue. The brighter days will become longer and the dark periods will come after longer intervals and for shorter duration till they finally disappear. Till then you must know that the sun is there behind the clouds and you need not worry. You must have the confidence of a child — a confidence that there is someone who takes care of you and you can entirely depend on him.

CWM 14: 247

Psychic virtues

Compassion and gratitude are essentially psychic virtues. They appear in the consciousness only when the psychic being takes part in active life.

The vital and the physical experience them as weaknesses, for they curb the free expression of their impulses, which are

based on the power of strength.

As always, the mind, when insufficiently educated, is the accomplice of the vital being and the slave of the physical nature, whose laws, so overpowering in their half-conscious mechanism, it does not fully understand. When the mind awakens to the awareness of the first psychic movements, it distorts them in its ignorance and changes compassion into pity or at best into charity, and gratitude into the wish to repay, followed, little by little, by the capacity to recognise and admire.

It is only when the psychic consciousness is all-powerful in the being that compassion for all that needs help, in whatever domain, and gratitude for all that manifests the divine presence and grace, in whatever form, are expressed in all their original and luminous purity, without mixing compassion with any trace of condescension or gratitude with any sense of inferiority.

CWM 15: 277

Psychic Sorrow

There is a psychic sorrow which usually comes when the soul feels how strong is the resistance in the world and how much the Forces in it rage against the Mother.

*

Yes, there is a psychic sorrow of that kind [*tears of longing for the Mother*] — but psychic tears need not be sorrowful, there are also tears of emotion and joy.

CWSA 30: 374-75

As for the heart, the movement of longing for the Divine, weeping, sorrowing, yearning is not essential in this Yoga. A strong aspiration there must be, an intense longing there may very well be, an ardent love and will for union; but there need be no sorrow or disturbance. The quiet and silence you feel in your

heart is the result of the pressure of the higher consciousness to come down. That always brings a quietude in mind and heart and as it descends a great peace and silence. In the silent heart and mind, there must be the true attitude and thus you have the feeling that you are the Mother's child, the faith and the will to be united with her. Along with that there may be an aspiration or silent expectation of what is to come. That also you seem to have. All therefore is well.

CWSA 30: 377

Psychic tears

Psychic weeping, a weeping from the soul deep within, tears of the soul's yearning, of sorrow for the resistance of Nature, of joy or love or bhakti does not cause a fall, it can help and open up the inner soul from its veils; but this weeping has no strain or suffering in it, it is something very deep and quiet and brings a sense of purification and release. That is not so with the weeping which comes from the vital and is born of hurt or abhiman or disappointment or shakes or disturbs the nature.

CWSA 32: 512

Psychic emotion

For example, there is a state where, if you find yourself in the presence of a very precise, very clear psychic movement, a distinctly psychic movement — this happens quite often — the emotion is so powerful that tears come to your eyes. You are not sad, you are not happy, neither one nor the other; it doesn't correspond to any particular feeling, but it is an intensity of emotion which comes from something that is clearly, precisely psychic. It may be in yourself, but it is even more often in someone else. When you are in contact with an act, a movement, a manifestation which belongs to the psychic, then, all of a sudden, the

eyes are filled with tears. If you call that an emotion... obviously it is an emotion. But usually, it comes from one thing: the physical being has a not very conscious but very intense longing for a contact with the psychic life. It feels poor, destitute, isolated and abandoned when it is not in contact with the psychic being. Not one physical being in a million is aware of this. But this kind of impression of being lost, left hanging, without protection, without support, of lacking something and not knowing what it is, something you don't understand but which you lack, an emptiness somewhere: well, this comes more often than one thinks — people have no idea what it is. But then, when for some reason or other this consciousness suddenly comes into contact with a clearly psychic phenomenon, with psychic forces, psychic vibrations, the feeling is so strong, so strong that certainly, most often, the body can hardly hold it. It is like a joy that is too great, that overflows on all sides, that you can't contain, can't hold in yourself. It is like that. There is suddenly a sort of revelation, not very conscious, not clearly expressed, the revelation of... this is it, this is what I must have. And it is so powerful, so powerful that it gives you an emotion, which is made up of so many things that you can hardly say what it is. These are emotions that are not vital.

Vital emotions are of an altogether different nature — they are very clear, very precise, you can express them very distinctly; they are violent, they usually fill you with an intensity, a restlessness, sometimes a great satisfaction. And then the opposite comes with the same force. And so people, many people think — we have mentioned this several times already — some people imagine they experience love only when it is like that, when love is in the vital, when it comes with all the movements of the vital, all this intensity, this violence, this precision, this glamour, this brightness. And when that is absent they say, “Oh, this is not love.”

And yet that is exactly how love gets distorted: already it is no longer love, it is beginning to be passion. And this is an almost universal error among human beings.

Some people are full of a very pure, very high, very selfless psychic love and yet they know nothing about it and think they are cold, dry and without love because this admixture of vital vibration is absent. For them love begins and ends with this vibration.

CWM 15: 323-24

The Mother

Psychic love

Psychic love can have a warmth and a flame as intense and more intense than the vital, only it is a pure fire, not dependent on the satisfaction of ego-desire or on the eating up of the fuel it embraces. It is a white flame, not a red one; but white heat is not inferior to the red variety in its ardour. It is true that the psychic love does not usually get its full play in human relations and human nature, it finds the fullness of its fire and ecstasy more easily when it is lifted towards the Divine. In the human relation the psychic love gets mixed up with other elements which seek at once to use it and overshadow it. It gets an outlet for its own full intensities only at rare moments. Otherwise it comes in only as an element, but even so it contributes all the higher things in a love that is predominantly vital — all the finer sweetness, tenderness, fidelity, self-giving, self-sacrifice, reachings of soul to soul, idealising sublimations that lift up human love beyond itself come from the psychic. If it could dominate and govern and transmute the other elements, mental, vital, physical, of human love, then love could be on the earth some reflection or preparation of the real thing, an integral union of the soul and its instruments in a dual life. But even some imperfect appearance of that is rare.

CWSA 31: 307-08

When there is no demand or desire, only love and self-giving, that is the psychic love.

*

Psychic love is quite satisfying, and it can change even the vital love into something great and beautiful.

*

There is such a thing as psychic love, pure, without demand, sincere in self-giving, but it is not usually left pure in the attraction of human beings to one another. One must also be on one's guard against the profession of psychic love when one is doing sadhana, — for that is most often a cloak and justification for yielding to a vital attraction or attachment.

Universal love is the spiritual founded on the sense of the One and the Divine everywhere and the change of the personal into a wide universal consciousness, free from attachment and ignorance.

Divine love is of two kinds—the Divine love for the creation and the souls that are part of itself and the love of the seeker and love for the Divine Beloved; it has both a personal and impersonal element, but the personal is free here from all lower elements or bondage to the vital and physical instincts.

CWSA 29: 336, 346

True happiness does not depend on the external circumstances of life. One can obtain true happiness and keep it constantly only by discovering one's psychic being and uniting with it.

CWM 16: 289

It is your psychic being, like all psychic beings, that loves me.

CWM 17: 106

The Mother

Psychic bhava

There is no such necessary precedence as that first one must feel the Presence and then only can one feel oneself the Mother's; it is more often the increase of the feeling that brings the Presence. For the feeling comes from the psychic consciousness and it is the growth of the psychic consciousness that makes the constant Presence at last possible. The feeling comes from the psychic and is true of the inner being — its not being yet fulfilled in the whole does not make it an imagination; on the contrary, the more it grows the more is the likelihood of the whole being fulfilling this truth; the inner *bhāva* takes more and more possession of the outer consciousness and remoulds it so as to make it a truth there also. This is the constant principle of action in the Yogic transformation — what is true within comes out and takes possession of the mind and heart and will and through them prevails over the ignorance of the outer members and brings the inner truth out there also.

CWSA 32: 174

Psychic devotion

Both the love for the Mother which you feel so strongly and the other tendency of harmony and affection with those with whom you live or work come from the psychic being. When the psychic intensifies its influence, this love for the Mother becomes strong and is the main mover of the nature. But there is also a feeling of good will, harmony, kindness or affection towards others which also comes up and is not so much personal as the result of the soul's inmost relation to all souls who are children of the Mother. There is no harm in this psychic feeling, on the contrary it creates happiness and harmony — it is only the vital love between persons that has to be rejected because it draws away from full consecration to the Divine. But this

helps the growth of the soul into the Mother's consciousness and helps the work and helps also the inner life to grow.

CWSA 32: 463

Psychic bhakti

When the psychic being awakens, you grow conscious of your own soul; you know your self. And you no longer commit the mistake of identifying yourself with the mental or with the vital being. You do not mistake them for the soul. Secondly, when awakened, the psychic being gives true bhakti for God or for the Guru. That bhakti is quite different from mental or vital bhakti.

In the mind one may have admiration or appreciation for the intellectual greatness of the man – or Guru, but it is merely mental; it does not carry the matter very far. Of course there is no harm in having that also. But by itself it does not open the whole of the inner being; it only establishes a mental contact.

The vital bhakti demands and demands. It imposes its own conditions. It surrenders itself to God, but conditionally. It says to God, "You are so great, I worship you, and now satisfy my this desire or that ambition, make me great, make me a great sadhak, a great yogin, etc."

The unilluminated mind also surrenders to the Truth, but makes its own conditions. It says to the Truth, "Satisfy my judgment and my opinion"; it demands the Truth to cast itself in the mind's own forms.

The vital being also insists on the Truth to throw itself into its own movement of force. The vital being pulls at the Higher Power and pulls and pulls at the vital being of the Guru.

Both of them (the mental and the vital) have got an *arrière pensée* (mental reservation) in their surrender.

But the psychic being and its bhakti are not like that.

Because it is in direct communication with the Divinity behind, it is capable of true bhakti. Psychic bhakti does not make any demand, makes no reservation. It is satisfied with its own existence. The psychic being knows how to obey the Truth in the right way. It gives itself up truly to God or to Guru, and because it can give itself up truly, therefore it can also receive truly. Thirdly, when the psychic being comes to the surface, it feels sad when the mental or the vital being is making a fool of itself. That sadness is purity offended. When the mind is playing its own game or when the vital being is carried away by its own impulses, it is the psychic being which says, "I don't want these things; what am I here for after all? I am here for the Truth, I am not here for these things."

Psychic sadness is again different from mental dissatisfaction or vital sadness or physical depression.

If the psychic being is strong, it makes itself felt on the mental or the vital being, and forces them – compels them – to change. But if it is weak, the other parts take advantage of it and use the psychic sadness to their own advantage.

In some cases the psychic being comes up to the surface and upsets the mental or the vital being and throws everything into disorder. But if the mind or the vital being is stronger than the psychic, then it casts only an occasional influence and gradually retires behind. All its cry is in the wilderness; and the mental or the vital being goes on in its own round.

Lastly, the psychic being refuses to be deceived by appearances. It is not carried away by falsehood. It refuses to be depressed by falsehood – nor does it exaggerate the truth. For example, even if everything around says, "There is no God", the psychic being refuses to believe in it. It says, "I know, and I know because I feel."

And because it knows the thing behind, it is not deceived

by appearances. It immediately feels the Force.

Also, when the psychic being is awakened, it throws out all the dross from the emotional being and makes it free from sentimentalism or the lower play of emotionalism.

But it does not carry in it the dryness of the mind or the exaggeration of the vital feelings. It gives the just touch to each emotion.

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Psychic moments

What kind of feeling is it that gets satisfaction and Ananda only in seeing the Mother?

It is psychic.

What kind of feeling is it that gets satisfaction and Ananda only in remembering the Mother?

Psychic.

What kind of feeling is it that gives a wound in the heart on hearing anything against the Mother?

Psychic.

What kind of feeling is it that makes one feel the Mother's presence in the heart, even though one is physically far from her?

Psychic.

How shall I be able to judge that I am in the full state of psychic love?

By the absence of ego, by pure devotion, by submission and surrender to the Divine.

*

For two days there was an intense love for the Mother and for you; the whole being was possessed with this love. Then there was only a partial effect of it — a high and deep reverence for the Master and the Mother and a happiness that no worldly pleasure can give.

That was obviously psychic.

I often mark that when an inner love springs out for the divinity, tears follow.

These are psychic tears of devotion etc.

CWSA 32: 467-68

Psychic approach

How can I have pure bhakti for the Mother?

Pure worship, adoration, love for the Divine without claim or demand is what is called *śuddha bhakti*.

From which part does it manifest?

From the psychic.

Is psychic bhakti perfect devotion?

It is the basis of perfect devotion.

How can I develop psychic bhakti?

By sincere aspiration.

What is the character of psychic bhakti, mental bhakti and vital

bhakti for the Mother? How to recognise them?

The psychic is made up of love and self-giving without demand, the vital of the will to be possessed by the Mother and serve her, the mental of faith and unquestioning acceptance of all that the Mother is, says and does. These however are outside signs — it is in inner character quite recognisable but not to be put into words that they differ.

Is there no place for mental and vital devotion in this Yoga?

Who says there is not? So long as it is real devotion, all bhakti has a place.

CWSA 32: 476-77

Psychic transformation

The power of the concentration in the heart-centre is to open that centre and by the power of aspiration, love, bhakti, surrender remove the veil which covers and conceals the soul and bring forward the soul or psychic being to govern the mind, life and body and turn and open them all — fully — to the Divine, removing all that is opposed to that turning and opening.

This is what is called in this Yoga the psychic transformation.

CWSA 29: 307

Opening of the centres under the psychic influence

When the Peace is established, this higher or Divine Force from above can descend and work in us. It descends usually first into the head and liberates the inner mind centres, then into the heart centre and liberates fully the psychic and emotional being, then into the navel and other vital centres and liberates the inner vital, then into the Muladhara and below and liberates the inner physical being. It works at the same time for

perfection as well as liberation; it takes up the whole nature part by part and deals with it, rejecting what has to be rejected, sublimating what has to be sublimated, creating what has to be created. It integrates, harmonises, establishes a new rhythm in the nature. It can bring down too a higher and yet higher force and range of the higher Nature until, if that be the aim of the sadhana, it becomes possible to bring down the supramental force and existence. All this is prepared, assisted, farthered by the work of the psychic being in the heart centre; the more it is open, in front, active, the quicker, safer, easier the working of the Force can be. The more love and bhakti and surrender grow in the heart, the more rapid and perfect becomes the evolution of the sadhana. For the descent and transformation imply at the same time an increasing contact and union with the Divine.

That is the fundamental rationale of the Sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the Siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the Sadhana — accompanied by a rejection of all that stands in the way of what we aspire for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being — the Peace first or the Peace and Force together.

CWSA 32: 204-05

Sri Aurobindo

Psychisation

Psychisation means the change of the lower nature, bringing right vision into the mind, right impulse and feeling into the vital, right movement and habit into the physical — all turned towards the Divine, all based on love, adoration, bhakti — finally, the vision and sense of the Mother everywhere in all as well as in the heart, her Force working in the being etc., faith, consecration, surrender.

The spiritual change is the established descent of the peace, light, knowledge, power, bliss from above, the awareness of the self and the Divine and of a higher cosmic consciousness and the change of the whole consciousness to that.

CWM 30: 80

The Mother

Signs of the psychic coming forward

A central love, bhakti, surrender, giving everything, a sight within that sees always clearly what is spiritually right or wrong and automatically rejects the latter — a movement of entire consecration and dedication of all in one to the Mother.

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That is one part of the psychic experience — the other is a complete self-giving, absence of demand, a prominence of the psychic being by which all that is false, wrong, egoistic, contrary to the Divine Truth, Divine Will, Divine Purity and Light is shown, falls away, cannot prevail in the nature. With all that the increase of the psychic qualities, gratitude, obedience, unselfishness, fidelity to the true perception, true impulse etc. that comes from the Mother or leads to the Mother. When this side grows, then the other, the Presence, Love, Joy, Beauty can develop and be permanently there.

CWSA 30: 356,338-39

Sri Aurobindo

The psychic being will materialise as the supramental being

I had an experience which I found interesting, because it was the first time. It was yesterday or the day before (I forget), R. was here, just in front of me, kneeling, and I saw her psychic being towering above by this much (*gesture about eight inches*), taller. It's the first time. Her physical being was short, and the psychic being was tall, like this. And it was a sexless being: neither man nor woman. So I said to myself (it may be always that way, I don't know, but at that time I noticed it very clearly), I said to myself, "But the psychic being is the one that will materialize and become the supramental being!"

I saw it, it was like that. There were distinctive features, but not very pronounced, and it was clearly a being that was neither male nor female, that had features of both combined. And it was taller than her, it exceeded her on every side by about this much (*gesture extending beyond the physical being by about eight inches*). She was here, and it was like this (*gesture*). Its color was ... this color that, if it became very material, would be Auroville's color [orange]. It was softer, as if behind a veil, it wasn't absolutely precise, but it was this color. And there was hair, but ... it was something else. ...

And the psychic is precisely what lives on. So if it materialised, it means doing away with death. But "doing away" ... what's done away with is only what's not according to the Truth, that's what goes away – all that's incapable of being transformed in the image of the psychic, of being part of the psychic.

The Mother: Conversation with a disciple, July 1, 1970

There is a dynamic joy as well as the self-existent joy in the soul itself.

CWSA 30: 374

Sri Aurobindo

Feeling the Mother's Presence always

You have been going more and more into the psychic consciousness deep within you. When one is in the psychic, one begins to feel the presence of the Mother always with one and this becomes more and more frequent, constant, vivid and real as the psychic develops its power. This presence is felt in different ways by different sadhaks, but it is a true experience of the sadhana. It is what we mean when we say that the sadhak must come to feel always the presence of the Mother in his heart or within him. For in fact she is there always, only her presence is veiled by the ordinary movements of the mind, vital and physical, but when these become quiet and the psychic unveils itself, then one feels the presence of the Divine within.

CWSA 32: 187

Love and devotion depend on the opening of the psychic and for that the desires must go. The vital love offered by many to the Mother instead of the psychic love brings more disturbance than anything else because it is coupled with desire.

CWSA 32: 475

Sri Aurobindo

There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening.

CWSA 29: 107

Sri Aurobindo

How does the psychic being open? How to understand the psychic and vital beings in the Adhara?

By the force of aspiration and the grace of the Mother.

Psychic: your true being, the being that is in the heart and that is the spark of the Mother's own consciousness.

Vital: the part from which proceed desires and hunger and dynamic activities, having its physical basis round about the navel.

CWM 14: 39

Self-giving: by this the whole being gets progressively unified round the central psychic being. Give yourself up — it is the best way of finding yourself.

*

A sincere consecration of all you are and all you do is for the sadhana much more effective than meditation.

*

True love and consecration lead much quicker to the Divine than an arduous Tapasya.

CWM 14: 100

When speaking of physical things one should have a lively, pleasant, witty style.

When speaking of vital things the style should be eloquent.

When speaking of mental things the style should be clear, precise, exact.

When speaking of psychic things one must be inspired.

*

Spiritual speech: all-powerful in its simplicity.

CWM 14: 204

The Mother

**“Living Within” Study Camp No. 67 organised by
SACAR and NAMAH at 26-29th December, 2019**

Practising Life-Skills in Day-to-Day Living: A Consciousness Approach

“There is no distinction between the sadhana and the outward life; it is in each and every moment of the daily life that the Truth must be found and practised.”

This workshop is about practice. Here, by guidance, interaction, group-work and discussion and through a consciousness-based approach, we shall fine-tune those skills needed to refine and perfect our day-to-day life:

- How to lead a divine life?
- Can I open to perfection in everyday life?
- How to attain equality?
- Is it possible to apply Yoga to daily life?
- How can I establish self-control in my daily life?
- What is the way to live in true freedom?
- How can I change those negative reactions?
- What must I do to work in the right spirit?
- What must I learn to communicate in a truer way?
- How to become more conscious of the chakras?

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Venue: SACAR, 39 Vanniar Street, Vaithikuppam,
Puducherry - 605012.

By what pūṇya of ours has the Grace granted to us, mere humans, this rare privilege of coming here at the Divine's Feet?

It is the call of your soul that brought you here and also some aspiration or connection with the Mother and myself in past lives.

*

People make all sorts of effort to have God's darshan; some even weep and weep, yet they fail to obtain it. We in the Asram don't seem to have done very much, and yet we are here with you. What has brought this about?

There are many things that have brought it about — a connection in past lives with the Mother and myself, the development of your nature in former births which made it possible for you to seek the Divine, bhakti in those lives bearing its fruit now — finally, the Divine Grace.

CWSA 32: 87, 88

Sri Aurobindo

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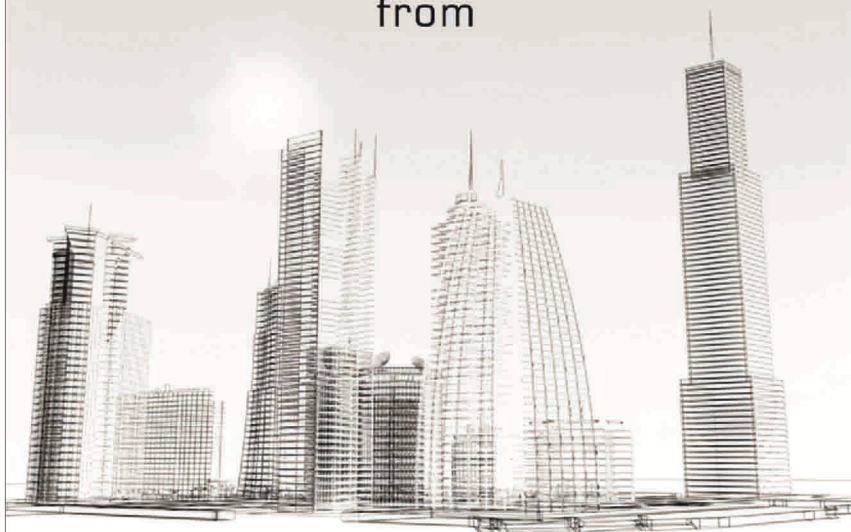
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Rs.30.00

Vol. 49, No.05

Regd.:SSP/PY/42/2018-2020

ISSN 0972-0782

WPP No. TN/PMG/(CCR)/WPP-471/18-2020

Date of Publication: 01. 12. 2019 (Monthly)

RNI No. 22334/71

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Dr. Nidhi Gogia

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