

REALIZATION OF PSYCHIC BEING: GATEWAY OF TRIPLE TRANSFORMATION

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Spiritual Significance : Organisation of the Being around the Psychic
(Photo Credit : www.blossomlikeaflower.com)

*A being no bigger than the thumb of man
To face the pang and to forget the bliss,
To share the suffering and endure earth's wounds
And labour mid the labour of the stars.
This in us laughs and weeps, suffers the stroke,
Exults in victory, struggles for the crown;
Identified with the mind and body and life,
It takes on itself their anguish and defeat,
Bleeds with Fate's whips and hangs upon the cross,
Yet is the unwounded and immortal self
Supporting the actor in the human scene.*

Savitri, Book VII, Canto V, pp. 526-7

This is the description of the psychic being in Savitri. Sri Aurobindo has built Integral Yoga on three important pillars of realizations: realization of the psychic being, realization of the Self or spiritual being and the realization of the Supermind. Along with ascending movement there is also an important parallel movement with descent of Supermind into the lower consciousness.

The foremost and one of the most important steps is the realization of the psychic being that results in the total transformation of the lower being towards the Divine. It may come earlier, later or simultaneous to the realization of Self depending upon the preparation of the being. In this essay I briefly describe the psychic being and the transformation due to the influence of the psychic being.

The Divine through his lila or play or for his own reasons has consented to become the stark opposite of his Divine omnipotent, omniscient, all-knowing and eternal nature, created Space and Time and plunged into Ignorance to such the extent that he has "Divine amnesia", forgets himself completely and becomes matter. However a trace of past memory lingers and the darkness of matter starts admitting the first rays of light and slowly through millennia something starts coming out from the trance. Even in matter there is the spark of the Divine, concealed and wrapped tightly in cloaks of darkness. This spark provides the urge for apparently extremely slow evolutionary movement with the final aim of union with its true Divine Self. The emergence of life or first living cell out of unconscious matter was a singular event in the history of evolution that further evolved into complex multi-cellular organisms, plant and animal kingdom. The mind also came into existence in some sensory form at a particular stage that evolved into sensory organs and became firmer with development of instinct for each type typical for its survival and propagation. Though there was some advancement of brain in animals proper unfolding of mind power happened only with the emergence of man on the scene. The Divine spark grows from life to life but is hid deep within and evolves into psychic entity that further develops into psychic being.

The psychic being is the true soul of the evolving human being. The general composition of human being consists of outer sheaths of mind, vital and physical with corresponding subliminal sheaths of inner mind, inner vital and inner physical. The inner sheaths are deeper inside and not readily apparent. There beyond the subliminal into a deep recess behind the heart lies the psychic entity, the true soul of man that is forever in direct contact with the Divine. The atman or Self is above but the psychic being is within, the atman is a portion of the Divine put out in manifestation as the para prakriti, it does not participate in evolution, it is aloof from it and only watches from above and witnesses the existence silently. The realization of the Self gives one a firm entry into spirituality. The psychic entity is also Divine but an evolving portion of Self or atman in the manifestation; it experiences the world through the mind, vital and physical senses and grows by experience into psychic being. Its lies in deep secrecy and works by sending occult influences or suggestions that may be accepted or rejected by the mind or vital. The person does not realize the origin of true psychic intimations which inspire him to respond to love, causeless joy, beauty, goodness and truth and impels him to turn to the Divine. It is our true inner compass that shows the direction to attain Divine.

A stage reaches in our lives when the psychic being has to come forward to take the charge of our lives. This is easier said than done in actual practice. The sadhak has to be sincere, firm and not allow his passions or preferences to deviate him from the path to the Divine. Sri Aurobindo's book "The Mother" is an insightful and practical guide for the sadhak of Integral Yoga. There has to be a sincere call from below and the mind, life and body should be so attuned and disciplined so as to remain open only to the influence of the Divine. This is the only way to coax the psychic being to come out of hiding and hand over the reins of our lives to it. The whole effort of the being is to come in some way in direct contact with Reality—it may be through bhakti, emotion, mental understanding, through Truth, Good and Beauty. It is only then that real spiritual transformation of mind, life and body gets effected. Psychic or spiritual experiences may become common and have to be treated dispassionately, observing them from outside and not get affected by them in any way. The ego has to be thinned and all sincere efforts should be done to remove the ego.

One sure approach to the psychic realization is to open oneself to only the influence of the Mother as it is the only power that can guide the sadhak to realize the true psychic being.

LILA

*In us is the thousandfold Spirit who is one,
An eternal thinker calm and great and wise,
A seer whose eye is an all-regarding sun,
A poet of the cosmic mysteries.*

*A critic Witness pieces everything
And binds the fragments in his brilliant sheaf;
A World-adventurer borne on Destiny's wing
Gambles with death and triumph, joy and grief.*

*A king of greatness and a slave of love,
Host of the stars and guest in Nature's inn,
A high spectator spirit throned above,
A pawn of passion in the game divine,
One who has made in sport the suns and seas
Mirrors in our being his immense caprice.*

SRI AUROBINDO, CWSA, Vol 2, p. 611