

## Chapter Two

# Conditions of Transformation

### Realisation and Transformation

Transformation is something progressive, but certainly there must be realisation before the complete transformation is possible.

### The Three Transformations

There are three stages of the sadhana, psychic change, transition to the higher levels of consciousness — with a descent of their conscious forces — the supramental. In the last even the control over death is a later, not an initial stage. Each of these stages demands a great length of time and a high and long endeavour.

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To be *sthitaprajña* merely means to have one's thinking mind settled in the spiritual consciousness in the realisation of Self. That does not necessarily transform the other parts of the nature. The bringing down of the Force and Light of the higher consciousness, the opening of the psychic and the centres of the mind, vital and physical, the consent and receptive opening of the nature to the workings of the psychic and the higher consciousness, finally the opening to the supramental are the conditions of transformation. What do you mean by "attaining" the higher consciousness? The higher consciousness is something above the mind, vital and body of the human being. It is wholly spiritual. To attain may mean only to be able to go into it at will or to remain in it with a part of one's consciousness, while the rest goes on in the old way. Psychic transformation is when the whole being is remoulded into the nature of the psychic; spiritual transformation is when the whole being is spiritualised; supramental transformation is when the whole being is supramentalised —

that cannot be done automatically by merely being aware of the higher consciousness or attaining it in the ordinary limited sense.

The physical is of course the basis — that of the Overmind is in between the two hemispheres. The lower hemisphere must contain all the mind including its higher planes, the vital, the physical. The upper hemisphere contains the Divine existence-consciousness-bliss, with the Supermind as its means of self-formulation. The Overmind is at the head of the lower hemisphere and is the intermediate or transitional plane between the two.

The psychic being stands behind the heart supporting the mind, life and body. In the psychic transformation there are three main elements: (1) the opening of the occult inner mind, inner vital, inner physical, so that one becomes aware of all that lies behind the surface mind, life and body; (2) the opening of the psychic being or soul by which it comes forward and governs the mind, life and body turning all to the Divine; (3) the opening of the whole lower being to the spiritual truth — this last may be called the psycho-spiritual part of the change. It is quite possible for the psychic transformation to take one beyond the individual into the cosmic. Even the occult opening establishes a connection with the cosmic mind, cosmic vital, cosmic physical. The psychic realises the contact with all existence, the oneness of the Self, the universal love and other realisations which lead to the cosmic consciousness.

But all that is a result of the opening to the spiritual above and it comes by an infiltration or reflection of the spiritual light and truth in mind, life and body. The spiritual transformation proper begins or becomes possible when one rises above the mind and lives there governing all from above. Even in the psychic transformation one can rise above by a sort of going above of the mental, vital, physical being and a return, but one does not yet live above in the summit consciousness where Overmind has its seat with the other planes that are above the human Mind.

The supramental transformation can only come when the lid

between the lower and higher hemispheres or halves of existence is removed and the Supermind instead of the Overmind becomes the governing power of the existence — but of that nothing can be spoken now.

### Preparation for the Supramental Change

Get the psychic being in front and keep it there, putting its power on the mind, vital and physical — so that it shall communicate to them its force of single-minded aspiration, trust, faith, surrender, direct and immediate detection of whatever is wrong in the nature and turned towards ego and error, away from Light and Truth.

Eliminate egoism in all its forms; eliminate it from every movement of your consciousness.

Develop the cosmic consciousness — let the egocentric outlook disappear in wideness, impersonality, the sense of the cosmic Divine, the perception of universal forces, the realisation and understanding of the cosmic manifestation, the play.

Find in place of ego the true being — a portion of the Divine, issued from the World-Mother and an instrument of the manifestation. This sense of being a portion of the Divine and an instrument should be free from all pride, sense or claim of ego or assertion of superiority, demand or desire. For if these elements are there, then it is not the true thing.

Most, even in doing Yoga, live in the mind, vital, physical, lit up occasionally or to some extent by the higher mind and by the illumined mind; but to prepare for the supramental change it is necessary (as soon as, personally, the time has come) to open up to the Intuition and the Overmind, so that these may make the whole being and the whole nature ready for the supramental change. Allow the consciousness quietly to develop and widen, and the knowledge of these things will progressively come.

Calm, discrimination, detachment (but not indifference) are all very important, for their opposites impede very much the transforming action. Intensity of aspiration should be there, but it must go along with these. No hurry, no inertia — neither

rajasic over-eagerness nor tamasic discouragement — a steady and persistent but quiet call and working. No snatching or clutching at realisation, but allowing realisation to come from within and above and observing accurately its field, its nature, its limits.

Let the power of the Mother work in you, but be careful to avoid mixture or the substitution in its place of either a magnified ego-working or a force of Ignorance presenting itself as Truth. Aspire especially for the elimination of all obscurity and unconsciousness in the nature.

These are the main conditions of preparation for the supramental change, but none of them is easy, and they must be complete before the nature can be said to be ready. If the true attitude (psychic, unegoistic, open only to the Divine Force) can be established, then the process can go on much more quickly. To take and keep the true attitude, to further the change in *oneself*, is the help that can be given, the one thing needed to assist the general change.

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1. Loss of egoism — including all ambition (even “spiritual” ambition), pride, desire, self-centred life, mind, will.
2. Universalisation of the consciousness.
3. Absolute surrender to the transcendental Divine.