Chapter Five

The Psychic and Spiritual Transformations

Psychisation and Spiritualisation

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.

* Between psychisation and spiritualisation there is a difference. The spiritual is the change that descends from above, the psychic is the change that comes from within by the psychic dominating mind, vital and physical.

* The psychic is the first of two transformations necessary—if you have the psychic transformation it facilitates immensely the other, i.e., the transformation of the ordinary human into the higher spiritual consciousness—otherwise one is likely to have either a slow and dull or exciting but perilous journey.

* I never said anything about a “transformation of the psychic”; I have always written about a “psychic transformation” of the
nature which is a very different matter. I have sometimes written of it as a psychisation of the nature. The psychic is in the evolution, part of the human being, its divine part — so a psychisation will not carry one beyond the present evolution but will make the being ready to respond to all that comes from the Divine or Higher Nature and unwilling to respond to the Asura, Rakshasa, Pishacha or Animal in the being or to any insistence of the lower nature which stands in the way of the divine change.

* It is not the psychic but the mind that gets raised and transformed and its action intensified by the intuitivising of the consciousness. The psychic is always the same essence and adapts its action without need of transformation to any change of consciousness.

* I have read your account of your sadhana. There is nothing to say, I think, — for it is all right — except that the most important thing for you is to develop the psychic fire in the heart and the aspiration for the psychic being to come forward as the leader of the sadhana. When the psychic does so, it will show you the “undetected ego-knots” of which you speak and loosen them or burn them in the psychic fire. This psychic development and the psychic change of mind, vital and physical consciousness is of the utmost importance because it makes safe and easy the descent of the higher consciousness and the spiritual transformation without which the supramental must always remain far distant. Powers etc. have their place, but a very minor one so long as this is not done.

The Psychic and the Higher Consciousness

What you see above is of course the true or higher consciousness — the Mother’s — in which one sees all the world as one, a vast free consciousness full of freedom, peace and light — it is that that we speak of as the higher or divine consciousness. Even if it comes and goes, yet its effect on the heart shows that a
connection has been established through the psychic — for the psychic is behind the heart. It is there above the head that the consciousness has to ascend and remain, while it also descends into the head and heart and lower vital and physical and brings there its wideness, light, peace and freedom.

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It is the union of the consciousness above with the awakened psychic being that makes the true connection between what is above and the universe.

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There is something in you that has become aware of the higher consciousness and gone up there — above the head where the ordinary consciousness and the higher planes meet. That has to be developed till the whole source of the consciousness is there and all the rest directed from there — with, at the same time, a liberation of the psychic so that it may support the action from above in the mind, the vital and the physical parts.

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If the development of a higher consciousness did not bring things that were not before heard of by the mind, it would not be good for much. The unification of the psychic and the higher consciousness forces and activities is indispensable for the sadhana at one time or another.

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Complete psychisation brings entire openness of the being to the Divine and to the Higher Consciousness and an entire inability to accept anything untrue and undivine.

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The psychic when it acts as the main power, acts through a certain feeling and inherent psychic sense which repels the falsehood. But the ranges of mind above mind do not act in that way — there it is discrimination and will that act and their action is
wider but less sure and less automatic so to speak.

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When the concentration is at the top of the head, it means that the mental being is joining the higher consciousness there and there is not much resistance or none. The other place indicates the joining is of the psychic being to the higher consciousness, hence the greater silence, as the psychic is more central than the mental being; but also there is the attempt to join through the psychic the rest of the lower consciousness to the higher and there there is a resistance. The mental joining does not affect the vital and physical, so they remain quiet or can do so for the present — the psychic joining puts on them a pressure to which the first reaction is the sense of fatigue and the last might be a turmoil. But the psychic joining if effectual is much more powerful for the change of the whole being.

The Psychic and Spiritual Movements

The two feelings are both of them right — they indicate the two necessities of the sadhana. One is to go inward and open fully the connection between the psychic being and the outer nature. The other is to open upward to the Divine Peace, Force, Light, Ananda above, to rise up into it and bring it down into the nature and the body. Neither of these two movements, the psychic and the spiritual, is complete without the other. If the spiritual ascent and descent are not made, the spiritual transformation of the nature cannot happen; if the full psychic opening and connection is not made, the transformation cannot be complete.

There is no incompatibility between the two movements; some begin the psychic first, others the spiritual first, some carry on both together. The best way is to aspire for both and let the Mother’s Force work it out according to the need and turn of the nature.

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The experiences you describe are coherent with each other and very clearly explicable. The first shows that some part of your
mind was open and this aided by an opening in the psychic enabled you to ascend into the regions above, the ranges of the liberated spiritual mind with the infinite path of the spirit leading to the highest realisation. But the rest of the nature was not ready. The straining to recover the experience was not the right thing to do then; what should have been done was the aspiration for the purification and preparation of the nature, the permanent psychic opening and the increase of the higher spiritual opening above till there could be a total release of the being. The vehemence of the action of the forces was due to the resistance and the breaking of the knots in the head and different parts of the nature was their working for the release. The “electricity” passing through the spinal column was the passage of the Force making its way down through the centres. Obviously it is the dark resisting force of the vital, the desire nature, that rises up and clouds all up to the heart. On the other hand the flow from above and the silence it creates is a sign of the opening above being still there; for the silence, the quietude of the nature is a touch from above and very necessary for purification and release. What is lacking is the full opening of the psychic being behind the heart — for that could liberate the heart from the dark force and make possible a cleaning of the rest by a quiet and steady rather than a vehement working attended by chaotic action and struggle. When there is an opening in the spiritual mind but not a sufficient psychic change, there is or can be this kind of vehement force-action and resistance; when the psychic opens, then it acts on the whole nature, mind, vital, physical, governing them from within, to transform themselves and become ready for the complete spiritual opening and spiritual consciousness. Devotion and a more and more complete inner consecration are the best way to open the psychic.

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It is very good. The ideas and feelings that came up from within you were those of the newborn psychic nature.

The feeling you had in the afternoon of the cessation of thought and the sensation of something within you going up
above the head is part of the movement of the sadhana. There is a higher consciousness above you, not in the body, so above the head, which we call the higher, spiritual or divine consciousness, or the Mother's consciousness. When the being opens then all in you, the mind (head), emotional being (heart), vital, even something in the physical consciousness begin to ascend in order to join themselves to this greater higher consciousness. One has when one sits with eyes closed in meditation the sensation of going up which you describe. It is called the ascension of the lower consciousness. Afterwards things begin to descend from above, peace, joy, light, strength, knowledge etc. and a great change begins in the nature. This is what we call the descent of the higher (the Mother's) consciousness.

The unease you felt was because of the unaccustomed nature of the movement. It is of no importance and quickly goes away.

The Psychic Consciousness and the Descent from Above

As I have written often, there are two transformations in this Yoga. The first is when the psychic being comes forward and controls and changes the nature. This is what has happened in you with great rapidity; it must complete itself, but that it will do naturally. The second is the descent of the Mother's consciousness from above the head and its transformation of the whole being and nature. This also is now preparing in you. It is the reason of the pressure, the silence in the heart etc. What you experienced this time when you went above was the wideness of the higher being in that higher consciousness above with the Light coming down through it. That wideness and that light will afterwards come down into you and your consciousness will be changed into the light and wideness and all that is in them.

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It is evident from what you write that the true consciousness is growing in you and that when it is there all is right—for what you describe in this morning's letter is the true psychic consciousness come up in some fullness. This fullness was not
there before, so that is a very encouraging progress. But its remaining seems to depend on the concentration on the Mother. When there is the concentration on the Mother, then the progress can be smooth and continuous; when there is a failure of the concentration, you come into the outward physical mind and at once there is a conflict between the growing quietude and the inner psychic fire and the physical consciousness. The quietude seeks to hold and control the physical consciousness and the fire to burn out the wrong activities and imperfections, but the consciousness finds the pressure hard to bear; it feels dull and troubled by the heat. For when the fire has won, all is cool; when it has to burn the resistances, then there is heat, it becomes a fire of tapasya. This seems to be the explanation of these alternating conditions. It is important therefore to keep the concentration and remain fixed in the Mother; nothing else for the time has any importance comparatively with that.

As for the experience at the Pranam it was the other thing, the descent of the higher consciousness (the Mother’s consciousness) from above, with its light, peace and wideness. When the individual consciousness is enveloped in that, rests in it, then you feel that you are lying in the Mother’s lap. As the psychic consciousness grows from within, it becomes more and more possible for this to descend from above.

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The concentration in the heart which is intended to bring out the psychic being and the calling down of the descent from above are two sides of the same thing and are complementary and can go naturally together.

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Certainly the concentration in the heart is very necessary for the full transformation. When peace is established in the heart, it is possible for the psychic being to come forward and rule the mind, life and body. The descent from above prepares the being, but unless the psychic acts fully it cannot change by itself the outer being, though one can have a settled inner peace,
freedom, light, not disturbed by the outer movements, but the outer movements will remain. It is only the combined action of the psychic and the spiritual power that can change it.

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It is by meditation, by concentration, by the constant turning or call [\textit{that aspiration and openness may be cultivated}] — secondly, by the keeping of the mind and vital still for the descent of the Presence, peace, light, Ananda and for the psychic being to emerge. When the psychic being is in front, the descent constant, then the constant feeling of the Divine in you and of yourself in the Divine becomes more easy to have.

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One can receive [\textit{forces from above}] always through the psychic part of the being, even before the veil is broken.

\section*{The Psychic and the Supermind}

You were quite right in what you wrote about the supermind — people here do indeed use the “big word” much too freely as if it were something quite within everybody’s grasp. The first thing to be done is the psychic change and until that has progressed sufficiently, supermind is a far-off thing and people need not think of it at all. You have certainly progressed, but the change of the outer nature is always a slow movement, so that need not distress you.

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To merge the consciousness in the Divine and to keep the psychic being controlling and changing all the nature and keeping it turned to the Divine till the whole being can live in the Divine is the transformation we seek. There is farther the supramentalisation, but this only carries the transformation to its own highest and largest possibilities — it does not alter its essential nature.
The psychic when sufficiently developed can be strong enough to make the preliminary clearance [of the lower vital].

It is the supramental alone that can transform the material being, but the physical mind and physical vital can be very much changed by the action of the psychic and of the overmind. The entire change however is made only when there is the supramental influence. But for the present the psychic is the force that may be relied on for the preliminary purification of the lower nature.