The epic Savitri answers the existential predicament of the modern age. Man kind is undergoing an evolutionary crisis in which is concealed the choice of its own destiny on the one hand there is absence of integral development of human mind and its limited consciousness. On the other hand, there is growing multiplicity of human wants with the scientific inventions making human life more and more materialistic.

In the midst man lacks fullness of life which is the precondition for the growth of something which can exceed it. This fullness of life can result only when there is release from the stress of economic and physical needs, and it thereby surpasses the material and discovers the higher truth, goodness, beauty, greater and divine spirit which could intervene and make life a higher perfection of the being. The ideal solution for the crisis of modern world and the need of the present hour are the life of unity, mutuality, and harmony.

The entire theme of the epic Savitri is concerned with the mission of finding solution to the insoluble problem of human misery, decay, disease
and death. It directs the ways for the life divine on the earth which can be made possible by evolution, transformation of human consciousness and development of integrated personality. Sri Aurobindo the precursor of new age has conceived the integral education which directs one to self-perfection and transformation to exceed oneself and meet and unexpected. His vision is all embracing and his integral yoga is comprehensive enough to cover all the parts of human consciousness even to the very physical. His yoga sadhana is not merely for his own progress and realisation but it is for the collective evolutionary progress and advancement of humanity as a whole.

The Integral yoga can be defined as 'the art of harmonious and creative living. It stresses the need for the balance growth of personality; for constructive development of the latent possibilities of one's nature; and for their employment in the service of mankind and such higher values as truth, justice, freedom, peace and progress' (4 sp-37).

By the practise of integral yoga a dynamic and permanent contact can be established between the higher consciousness and the ordinary human consciousness. To
realise such a state, an evolution of normal consciousness into higher orders is essential. According to Sri Aurobindo his yoga is a scientific process which is based on rational principles, and supported by logic for the realisation of the higher potentialities of man. He says "All methods grouped under the common name of yoga are special psychological processes founded on a fixed truth of nature and developing out of normal functions, powers and results which were always latent but which her ordinary movement do not easily or do not often manifest" (42: P-55).

Even though his theory of the integral yoga, stresses the contact of the human consciousness with divine, it does not disregard body, life and mind and outer activities and experiences. It is important to have harmony between man's inner and outer activities, and experience. He himself states, "It can be therefore no integral yoga which ignores the body or makes its annulment or its rejection indispensable to perfect spirituality. It is therefore no integral yoga that kills these nervous energies, forces them into a nervous quiescence or roots them out as the source of noxious activities. Their purification, not their
destruction, their transformation, control and utilisation is the aim in view for which they have been created and developed in us" (60 UP-11).

The integral yoga aims at an integral transformation of the whole being—psychic integration, cosmic integration and existential integration. Transformation is a process of changing, uplifting heightening and enlarging one's consciousness underlying the physical, the vital and the mental activities of the human being. And it is not concerned with any partial modification of behaviour or change that is brought with techniques like reward and punishment or any other external means. It brings about a change of consciousness and behaviour springing mainly from an intense internal aspiration to transcend one's limitation. The characteristics of transformation is its spontaneity, elasticity, totality and spirituality.

The source of transformation is only within the individual but circumstances also play a vital part in preparing the ground for transformation and aiding the process of transformation. The other factors which enable a transformation are awareness of man's limitation, the insoluble mystery of life and death, prevailing on the
earth, other baffling issues mankind faces, the urge for transformation, the need for transcending oneself and bring about all divine life on the earth.

Any discussion on transformation necessitates clarification of some of the basic concepts used in the integral yoga—such as consciousness vital, mental, physical, higher mind, overmind. psychic being, over-soul and self.

Consciousness:

According to Sri Aurobindo consciousness is a reality inherent in existence and hence does not depend on the reaction of personality to the forces of Nature. It is not mere awareness of self and things, but it is itself chit Shakti... The consciousness has many gradations below and above the human range. The subjective personality is determined by the grade of consciousness in which it is organised, according to its evolutionary stage.

In Western psychology, ego is generally claimed to be the centre of conscious activity. The consciousness in the integral yoga does not view individual as its centre, as the individual consciousness can go down to
the physical and go up far to the super conscient.

Yoga is an art of self finding, the exploration of consciousness. Sri Aurobindo says "Yoga is in its essence a passage from the ordinary consciousness in which we are aware only of appearances into a higher wider deeper consciousness in which we become aware of realities and of the one reality. Not only do we become aware of it, but we can live in it and act from it and according to it, instead of living in and according to the appearance of thing. Yoga is a passage from ignorance to self-knowledge from our apparent to our true being, from an outer phenomenal mental vital material life-existence to an inner spiritual existence and a spiritualised nature. (67 SP-51). By practising yoga the individual passes from the consciousness of his own apparent outer nature to the consciousness of his real self, from his consciousness of the phenomenal appearance or appearance of the cosmos or world around him to consciousness of its truth and reality. He becomes aware of the world as a manifestation, the cosmic consciousness which is the secret of the cosmic energy, the cosmic self or spirit, the cosmic divine, the universal God head."
Sri Aurobindo regards consciousness as the fundamental nature of the psychic being and takes unconsciousness ego and self as different modulation of it.

There is no doubt that our sole means of awareness and knowledge of the unconsciousness is consciousness itself. Whether it be waking, dreaming, actively imagining or any other state of self-awareness, whatever knowledge about our inner reality we get, that is all in form that of consciousness and is obtained through the agency of consciousness (44:F-90).

Levels of consciousness:

The different levels of consciousness are the spiritual consciousness, the cosmic consciousness and the ordinary consciousness. The spiritual consciousness is that in which the being enters into the awareness of self, the spirit, the divine and is able to see in all things the essential reality and the play of forces and phenomena as proceeding from that essential reality.

The cosmic consciousness is that in which the limits of ego, personal mind and body disappear, and the being becomes aware of a cosmic vastness which is filled by a cosmic spirit and of the direct play of
cosmic forces, universal mind forces, universal life forces, universal energies of matter, universal over mind forces. But the being does not become aware of all these together, the opening of the cosmic consciousness is usually progressive.

It is not that the ego, the body, the personal mind disappear but the being feels them as only a small part of oneself. And feels others too as part of oneself or varied repetition of oneself; the same self modified by nature in other bodies, or, atleast, as living in the larger universal self which is henceforth one's own greater reality. All things in fact begin to change their nature and appearance; one's whole experience of the world is radically different from that of those who are shut up in their personal selves.

One begins to know things by different kinds of experience, more direct not depending on the external mind and the senses. Sri Aurobindo says, "It is not that the possibility of error disappears, for that cannot be so long as mind of any kind is one's instrument for transcribing knowledge, but there is new,
vast and deep way of experiencing, seeing, knowing, contacting, things; and the confines of knowledge can be rolled back to an almost unmeasurable degree. The thing one has to be on guard against in the consciousness is the play of a magnified ego, the vaster attacks of the hostile forces - for they too are part of the cosmic consciousness - and the attempt of the cosmic illusion (ignorance, avidya) to prevent the growth of the soul into the cosmic truth. These are the things one has to learn by experience for mental teaching or explanation is quite insufficient." (60: P-85).

To travel through the cosmic consciousness safely the individual needs strong unegoistic sincerity and must have the psychic being with its truth and unaltering orientation towards the divine. With the ordinary consciousness the individual knows things mainly by the intellect, the external mind and the senses, concentrating on the outer manifestation, results and data. However, there may be some use of mental intuition - deeper psychic seeing and spiritual intimations.
Planes of consciousness:

Sri Aurobindo realised in his yoga Sadhana various planes of consciousness. He traced the planes of consciousness starting from the highest peak, Sachchidananda, the supreme to the lowest grades of consciousness in the matter. He states "mental consciousness is only the human range which no more exhausts all the possible ranges of consciousness than human sight exhausts all the gradations of colour or human hearing all gradations of sound — for there is much above or below that is to man invisible and inaudible. So there are ranges of consciousness above and below the human range with which the normal human has no contact and they seem to it unconscious, supramental or over mental and submental ranges" (42 P#152).


Man remains unconscious of the different planes of consciousness Sri Aurobindo says, "by a gradation of planes
of consciousness which ranges successively without break from pure spirit to matter and have direct relationship with each of our centres. But we are conscious only of some bubbling on the surface" (42: P-159). But this consciousness does not come to man in ready-made form, it has to be kindled like a fire in man. Satpreme writes, "It is warm close, strong, and strangely enough, when one has discovered it, it is the same thing everywhere, in all beings, all things, there can be a direct communication as though it were exactly alike, without a wall. We have touched then something in us which is not a toy of universal forces, not the thin and dry I think therefore I am but the fundamental reality of our being, ourself, truly ourself, the true centre, warmth and being, consciousness and force" (40: P-63). It is this consciousness and force which is behind each centre of consciousness. Sri Aurobindo says in Savitri that it is this force which is the traveller of the worlds and explorer of planes of consciousness.

According to Sri Aurobindo, it is the force which links up the supramental, the mental, the vital, and the material. When a yogi has realised consciousness, it means that he has realised the satchidananda. This
Ananda is the root of every being, but it has to become self-conscious of it and this is the secret of yoga.

The supermind is the full Truth-consciousness of the Divine nature and here there is no place for the principle of division and ignorance. It is full light and knowledge superior to all mental substance or mental movement. Between the supermind and the human mind there are number of layers of consciousness.

The overmind is the highest of these layers and it is full of lights and powers. From the point of view of what is above, it is the line of the souls turning away from the complete and indivisible knowledge, and its descent towards the ignorance. Although it draws from the truth, it is here that the separation aspects of the truth begins. The forces work out as if they were independent truths and this process ends ad one descends to ordinary mind, life and matter in complete division, fragmentation, separation from the indivisible truth above.

In the supermind mental divisions and oppositions cease. The problems created by our dividing and fragmenting mind disappear, and truth is seen as a luminous whole. In the overmind there is not yet the actual fall into ignorance, but the first step is taken which will make the fall inevitable.
The overmind has to be reached before the supermind's descent as the overmind is the passage through which one passes from mind to the supermind. The creative truth of things come down out of the overmind to the intuitive mind and transmitted from it to the illuminated and higher mind. It is arranged there for man's intelligence. But they lose more and more of their powers and certitude in the transmission as they come down to the lower levels. The energy of directly perceived truth is lost in the human mind. For the human intellect, it presents itself only as a speculative idea, not as realised truth, not as direct sight, a dynamic vision coupled with a concrete undeniable experience.

The physical mind is the instrument of understanding and ordered action on physical things. Instead of being obscure and ignorant, with only its external knowledge it has to become conscious of the Divine and act in accordance with an inner light, will, and knowledge putting itself into contact and an understanding unity with the physical worlds.

In the outer physical mind, there is certain obscurity which impedes the knowledge from coming out. And there is no correspondence between the outer physical mind and the inner spiritual consciousness and experience. The physical mind is full of ordinary
habitual and constant recurring thoughts and is always busy with external objects and activities.

The vital mind is full of desires, sensations, emotional feelings, vital imaginations when one lives in the vital mind, they see, experience and judge, only from that point of view. It is the vital that moves them, the mind being at its service and not its master. While doing yoga sadhana from that plane, one's experience is full of the vital visions, formations, experience of all kinds. But there is no mental clarity or order and they do not rise above the mind.

In ordinary life it is considered legitimate if the individual lives in the vital movements, anger, desire, greed, sex. But in spiritual life, the conquest and complete mastery of these things are demanded. There are two vital levels, the higher vital and the lower vital. In the higher vital there can be found presence of aspiration to the truth, devotion, will to conquer the obstacles and the hostile forces. But the lower vital is in revolt against the light and does not surrender to greater truth.
Sri Aurobindo says, "When the vital takes the lead, then unrest, despondency, unhappiness can always come, since these things are the very nature of the vital - the vital can never remain constantly in joy and peace, for it needs their opposites in order to have the sense of the drama of life" (62:5-1296).

According to Sri Aurobindo the material consciousness is mostly subconscious and the part of it which is conscious, is mechanical, inertly moved by habits or by forces of lower nature. It is always repeating the same unintelligent and unenlightened movements and attached to the routine and established rule of what already exists. Further it is unwilling to change, to receive the light or obey the higher force. Even if it is willing, it is unable to do it. It is obscure, stupid, indolent, full of ignorant and inertia, darkness and solowness.

The Psychic being and the central being:

The psychic part of man is something that comes direct from the divine and is in touch with the Divine. It is there in all living beings but stands hidden behind the ordinary consciousness. It has all
the divine possibilities which can support the lower triple manifestations of mind, life and body. When this psychic part is developed, it is called the psychic being. It is the psychic being that is real and the cause of man turning to the spiritual life.

Sri Aurobindo writes, "The psychic being is quite different from the mind or vital; it stands behind them where they meet in the heart. Its central place is there, but behind the heart rather than in the heart; for what man call usually the heart as the seat of emotion, and human emotions are mental vital impulses, not ordinarily psychic in their nature. This mostly secret power behind other than mind and the life force is the true soul, the psychic being in us" (52:p-796).

The Central being is the portion of the divine in man which supports all and survives through death and birth. It has two forms, the above one is 'Jivatman', our true being. Man becomes aware of this when he gains higher self-knowledge. Below is the psychic being which stands behind mind, body and life.

While the attitude of the psychic being is that it is a portion of the divine but in the dynamics of the
manifestation, there is always, even in identity, a difference. The attitude of the central being is that it can merge itself in identity with the divine.

The Soul and the Over Soul:

The soul is a spark of the Divine spirit which supports the individual nature. It is a representative of the central being. It is not seated above the being but it has come down into the manifestation to support its evolution in the material world. "It is at first undifferentiated power of the divine consciousness containing all possibilities which have not yet taken form, but to which it is the function of evolution to give form" (60 MP-103). This soul is present in all living being from the lowest to the highest.

In most the being, it is hidden and covered by the action of external nature. The vital being is mistaken for the soul as the vital animates and moves the body. The psychic being is the conscious form of soul growing in evolution. The soul or psychic is immutable only in the sense that it contains all the
possibilities of the Divine within it, but it has to evolve them and in its evolution it assumes the form of a developing psychic individual. Evolving in the manifestation the individual his taking part in the evolution. It grows behind the mind, the vital, and the physical by means of psychic being until it is able to transform the ignorance into knowledge.

The oversoul is universal not individual. This universality is necessary to support and supply individual existence, but it cannot be the determining limit of individual existence. Something has to be reserved and put forward, and this partial manifestation is the individual.

The Self;

There are difference of opinion with regard to self in man. According to Sri Aurobindo man is a spirit using the mind life and body for an individual and a communal experience and self-manifestation in the universe. He views individual as much real as the universe because the Sachchidananda has descended in the finite. The individual self is same as the absolute. Man in ignorance feels separated from the Divine. The Integral yoga takes into consideration both the outer
self and the self, the central divine. Sri Aurobindo believes that the self has two aspects. One is static, and a condition of wide peace, freedom, silence, the silent self is unaffected by any action or experience; it impartially supports them but it does not seem to originate them at all, rather to stand back detached. The other aspect is dynamic and that experience as a cosmic self or spirit which not only supports but originates and contains the whole cosmic action—not only that part of it which concerns our physical selves but also all that is beyond it.

Transformation:

The Integral yoga as the name implies is concerned with the transformation of the whole being. It is effected through the process of actualising one's own potentialities. According to Sri Aurobindo, the world has come to exist the two processes of involution and evolution to which that divine has subjected himself. Ineffect with the process of actualisation, the process of evolution takes place in which energy, matter, life and mind emerge successively.

The Integral yoga is the way to accelerate and which is intended for organizing and quickening
the process of evolution. It aims at spiritual evolution which is necessary for man to realise his potentialities and also to realise immortality.

The theory of evolution can be looked at from two angles, scientific and spiritual. Both of them are not identical in their view. The scientific theory is concerned only with the outward and visible machinery and process. It is accompanied with the details of nature's execution, physical development of things in matter and development of life and mind in matter. In scientific evolution the previous facts can be given up when new discovery is formed. The spiritual evolution is concerned with the evolution of consciousness. This process is a very slow one and it can be attained by turning the consciousness on itself. This will constitute a new stage of evolution.

It can be activated only by a few evolved being and they will form the new type and pass on to a new life. These evolved souls will undergo a change from their normal constitution of nature mental, emotional, and sensational constitution, body-consciousness and physical conditions, life and energy. This transformation of consciousness can be effected in human being
only when the flame of soul, the psychic kindling becomes potent in heart and mind and when nature is ready.

The three steps of the integral yoga are ascent, descent and transformation. The ascent is a move towards the future possibilities of the evolving world. It makes use of those very capabilities and functions which serve in the promotion of evolution. Man is aware of his imperfections and limitation but he is also aware that there is something in him to be attained. Though man has evolved himself from the inconscience a secret consciousness has not yet emerged to a considerable extent. The awakening in man to reach a higher status is itself a great sign for a greater evolution.

When compared with other creations, the psychic part of the man's personality can develop with a greater rapidity and his soul entity can emerge from behind the veil into the open and also become the master of nature. The God-head within him comes out and his mind undergoes the inner psychic influence which effects a diviner and spiritual existence.

In common man mind serves as an instrument of ignorance. This can be changed only by a change of consciousness. It should be brought about by a transition from ignorance to knowledge and from mental to supramental.
consciousness. The common man's ignorance is only a portion of this world nature, which is labouring to find, recover and manifest knowledge for a greater evolution. For a man to exceed his limits, he must lend his mental, life and body to the greater spirit manifesting in nature.

He has to discover his true self, to exceed his material self and develop into a spiritual man. When the awakening of consciousness is not complete in him he finds difficult to identify the soul or self in him from his mental and vital formations. He has the capacity to distinguish his mental operations from the life operations. His thoughts and will can be disengaged from his sensations and impulses and he can detach as well as control his desires and emotional reactions. The only bondage here in achieving this is the man's ignorance.

At first in man's quest for finding his soul he may encounter certain difficulties as it does not appear different from mind and mentalised life. The mental human being is not aware of the soul which is standing at the back of mind, life, and body. Only when an inner involution takes place, he becomes aware of this fact and this constitutes an important step in the evolutionary destiny.
During this process, the inner silence can be seen when the being can separate itself from thought. He can also become aware of the spirit which is supporting life by separating himself from the life movements, desires, sensations and kinetic impulses. It is only after the discovery of purusha or the life soul that the soul can look at nature and understand her dynamism. It is done by intrinsic consciousness and not by mental perception and observation.

Then a stillness or a complete silence sets in the being, and he is aware of the self. This self is the spiritual substance of the being and an existence exceeding even the soul individuality. It spreads itself into universality and surpasses all the dependence on natural form. Now the transcendence comes in the being and the limits are not visible. This constitutes another important step for the spiritual evolution in nature; only after this the character of evolution becomes evident. The other events which appear before this are only preparation for the evolutionary movement. A pressure of the psychic entity on the mind, life and body in developing a true soul action, a pressure of the spirit, self for liberation from the ego and turning the mind and life towards some occult reality from the surface ignorance.
Now the spiritual consciousness in man becomes evident and it can be differentiated from the mental. This reveals the presence of spiritual being in man, which is other than the surface mental personality. This consciousness may also depend upon the mental, the vital and the bodily instruments for action. The mind can develop into higher states of being when the being is liberated within. These higher states are themselves the being's own natural realms. With development, the being can bring down the supramental energy and action which is proper to the truth-consciousness.

To common man's mind, this truth and spirituality is not evident and the soul seems to him as something other than his body and superior to the normal mind and life. This doubt sets in only during the temporary stage of evolution. It is essential to understand that spirituality is only a preparatory movement and not a high intellectuality, not an idealism, not an ethical turn of mind, moral purity and austerity not religiousity, not emotional fervour, mental belief, creed or faith. The inner reality of the being is awakened by spirituality to the spirit, the self, the soul, which are other than mind, life and body. Spirituality kindles the inner aspiration to get into contact with greater
reality, and to stay with the reality. As a result the whole being is transformed into a new being, new self and new nature.

The evolutionary process should be double handed. On the one hand it should be the evolution of the outward nature of the mental being which involves life and body. On the other hand the evolution inside or within which extends forward for self-revelation.

The intuitive intelligence of the overmind, of the super mind and of the difficult passage to a higher instrumentation of the spirit can be unveiled only if Nature has prepared itself for a long time to evolve the mind to its greatest possible range. Hence the evolutionary process should be a slow and unfolding process. It has to make way out from involution in inconscience and ignorance. As a result the spiritual evolution has many stages and variety of individual formations of the being, consciousness, life, temperament, ideas and character.

Few individuals are made aware of their souls, their selves, the eternal being in them and communion with the divinity by the evolutionary power. As there is a gulf between mind and supermind, the spirituality has not consolidated its right and sovereignty, with the result the supramental being is not yet evolved. This can be achieved only by a triple transformation.
The first step in the triple transformation is the psychic change. It is the conversion of the present nature into souls instrumentation. The psychic change makes possible complete devotion as the main motive of the heart and ruler of thought.

The principle of surrender, prayer, devotion, and identification is the base of the integral yoga. This consecration or surrender is a conscious and self-willed act, for a greater being to fulfill its demand by filling the instrument with its splendour, beauty and love.

Next comes the spiritual change which is accompanied with the descent of a higher light knowledge, power, force, bliss, and purified into the whole being reaching even the subconscious. Finally the supramental transmutation must take place and transform descent of supramental consciousness into the entire being and nature.

The Psychic change comes from within by the psychic dominating the mind, the vital and the physical. The spiritual change brings about an awareness of the self and the divine and of a higher cosmic consciousness.
The psychic change of the mind, the vital and the physical consciousness is of utmost importance because it makes easy the descent of higher consciousness, and the spiritual transformation helping the supramental to step in.

The Preparation of the Yoga:

The Psychic being should be put in front and mind, the vital and the physical are changed with their forces 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.

Egoism in all its forms should be eliminated in the movement of one's consciousness. The cosmic consciousness is developed so that the egocentric outlook disappears, thereby developing impersonality, the sense of cosmic divine, the perception of universal forces, the realisation and understanding of the cosmic manifestation.

In the place of ego a true being—a portion of the Divine Mother should be found and become an instrument of manifestation. An individual should be recognised as a portion of the Divine and an instrument.
The important factors for transformation action are calmness, discrimination and detachment but not indifference. There should be intensity of aspiration but it should not be hurry, inertia over eagerness and discouragement. The Power of the Mother must work in the individual but one should be careful to avoid any substitutions. One should aspire for the elimination of all obscurity and unconsciousness in the nature. All these are the important conditions for the preparation of the supramental change. These conditions must be complete for the descent of the supramental.

Transformation of the mind, the vital and the Physical:

According to Sri Aurobindo the words 'mind' and 'mental' are used to connote specially the part of the nature which has to do with cognition and intelligence, with ideas, with mental or thought preceptions, the reactions of thought to things, with the truly mental movements and formations, mental vision and will, etc. that are part of the intelligence. The vital has to be carefully distinguished from mind, even though it has a mind element transfused into it; the vital is the life nature made up of desires, sensations, feelings, passions, energies of action, will of desire, reactions, of the desire soul in man and of all that play of possessive and other related instincts, anger, fear, greed, lust etc. that belong to this field of the
Mind and vital are mixed up on the surface of the consciousness, but they are quite separate forces in themselves and as soon as one gets behind the ordinary surface consciousness, one sees them as separate, discovers their distinction and can with the aid of this knowledge analyse their surface mixtures.

The Mind:

The various parts of the being are interconnected and interaction between them results in distinguishable subdivisions within each part of the being. Hence behind the mind, there is a part of mind which is related with the vital, called the vital mind. Another part of mind which is related with the physical called the physical mind and the last one is the vital physical.

The physical mind partakes the characteristics of the physical consciousness. Its chief characteristics are inertia, tendency to act mechanically, repetitiveness, constriction and chaotic activity. These are reflected in the physical mind in the form of mental torpor, doubt, obscurity, confusion, mechanical reactions to things and
habitual modes of thinking.

The vital forces and movements influence the vital mind and make it not able to think freely and independently. The function of the physical mind is not to think or reason but to dream and imagine, whether it is about success or failure, enjoyment or suffering, good fortune or ill fortune.

The part of the physical which is intermixed with the vital, is the vital physical. This part is involved in the reactions of the nerves and the reflexive sensations and feelings; it is an agent of pains. The mind has many possibilities and faculties but they are latent and need a transformation. The unenlightened faculty of intellect is an obstacle in the spiritual experience. The individual by his wrong process of intellect misunderstands mental ideas and impressions to be realisation. The restless activities of the mere mind disturbs the spontaneous accuracy of psychic and spiritual experience and deforms the descent of the true illuminating knowledge when it touches the human mental plane. If the intellect is surrendered, open, quiet, and receptive it can become means of reception of the light and aid the experience of spiritual states.
Sri Aurobindo writes, "the intellect of most men is extremely imperfect, ill-trained, half-developed therefore in most - the conclusions of the intellect are hasty, ill-founded and erroneous or, if right, right more by chance than by merit or right working. The conclusions are formed without knowing the facts or the correct or sufficient data. Merely by a rapid inference and the process by which it comes from the premises to the conclusions is usually illogical or faulty - the process being unsound by which the conclusion is arrived at, the conclusion is also likely to be fallacious. At the same time the intellect is usually arrogant and presumptuous, confidently asserting its imperfect conclusions as the truth and setting down as mistakes, stupid or foolish those who differ from them. Even when fully trained and developed, the intellect can not arrive at absolute certitude or complete truth, but it can arrive at one aspect or side of it and make a reasonable or probable affirmation. But untrained, it is a quite insufficient instrument, at once hasty and prepotent and unsafe and unreliable" (62:1P-1245).

When the thinking mind learns to be entirely silent the true knowledge can come. The cessation of thought and other vibrations are the climax of inner silence. If the mind is active it interferes with the inspiration, it starts something from a lower level or
simply stops the inspiration altogether by bubbling up with all sorts of mere mental suggestions.

Unless the physical mind is enlightened, it cannot accept anything that is supraphysical. The physical mind cannot understand itself as it has no knowledge of the supraphysical. The obscurity of the physical mind can pass as soon as the force can descent through the mind and the vital and act directly on the physical nature. But this cannot be done by any personal efforts, one has to keep quiet and let the peace and the force work.

Only when the physical mind is intuitivised, stops seeing thin as they appear to the external mind and senses, and begins to see things with a subtler physical mind and sense. For example to see intuitively what is to be done, how to do it, what the object wants or needs, what is likely to happen next, what forces are at play on the physical plane.

Now this changed physical mind can press upon the true attitude and feeling, check in the coming wrong suggestions and implusions more difficult and give full force to the true movements. This transformation of the physical mind is important for the transformation of the whole physical consciousness.
The Vital:

The life-force is the vital and indispensable instrument for all actions of the divine power on the material world and the physical nature. When this vital is transformed and made an instrument of divine, there can be a divine life on the earth. Then there will be a successful transformation of the physical nature.

The vital movement gives all the energy one needs and all things are possible by this energy. The vital being is separated from the divine light and it can become the instrument of any power that can take hold of it. Normally the vital energy serves the half-conscious movements of human mind and humanlife. This vital energy can increase beyond and become an instrument of the divine power. It must be put in contact with the higher consciousness.

"Sri Aurobindo states the vital energy leads nowhere, runs in chequered often painful and luminous circle, takes even to the precipice, because it has no right guidance; it must be connected with the dynamic power of the higher consciousness and with the divine force acting through it for a great and luminous purpose" (621P-1290).
Two movements are essential for the vital to be put in contact with the higher consciousness. One is the upward movement in which the vital rises to join with the higher consciousness and steps itself in the light and the impulsion of a higher force. The other movement is downward in which the vital remains silent tranquilised, pure, empty of the ordinary movements, and waiting till the power from above descends into it and changes it to its true self. These two movements ascent and descent are complementary to each other. Sri Aurobindo states "When you rise with the vital form from its lower reaches and join it to the psychic, then your vital being fills with the pure aspiration and devotion natural to the psychic; at the same time it gives to the feelings its own abundant energy, it makes them dynamic for the change of the whole nature down to the most physical and for the bringing down of the divine consciousness into the earth matter. When it not only touches the psychic but fuses with the higher mind, it is able to come into contact with the higher mind, a greater light and knowledge, ordinarily, the vital is either moved by the human mind and governed by its more or less
ignorant dictates, or takes violent hold of this mind and uses it for the satisfaction of its own passions, impulses or desires, or it makes a mixture of these two movements; for the ordinary human mind is too ignorant for a better action or a perfect guidance. But when the vital is in contact with the higher mind, it is possible for it to be guided by a greater light and knowledge, by a higher intuition and inspiration, a truer discrimination and some revelations, of the divine truth and the divine will. This obedience of the vital to the psychic, and the higher mind is the beginning of the outgoing of the Yogic consciousness in the dynamic action upon life\textsuperscript{(62)}(P-1291).

But this is not enough for the divine life. A descent of divine force from above is essential. Without this force, a transformation of the higher consciousness into a supramental light and power, a transformation of the vital and its life-force, into a pure, wide, calm, intense, and powerful intense and powerful instrument of divine, energy, a transformation of the physical itself into a form of divine light, is not possible.
Most of the human beings, the lower vital has grave defects and responds to hostile forces. This can be avoided by constant psychic opening, rejection of these influences, separation of oneself from all hostile suggestions and inflow of calm, light, peace, purity of the Mother’s power. The most needed is to be quiet and look at these influences as something not in the individual, to separate oneself from it and deny it and to abide in a quite confidence in the Divine power.

The vital is an indispensable instrument and it is to be mastered and converted into the true vital. This true vital is strong, calm and capable of great intensity and free from ego. One enters a state of tranquil, spontaneous concentration. It is a concentrated strength which can set going all acts, bear all stocks, even the most violent and the most prolonged, without losing its peace. All sorts of new capacities, can emerge in this vital immobility, according to the degree of development.

The Physical:

The integral Yoga does not avoid the physical being, but the physical impurity is strong enough to bar the inner progress. When the physical consciousness
is not changed man lives in his outer consciousness and the inner consciousness is veiled. As a result the action of yoga is suspended. This action is persistent for a long period, when one comes from the mental and vital stage of Yoga into the physical.

One has to persist with much faith that it will be overcome. Then it is easier for the force to bring out the yogic consciousness, from its physical self, and make it luminous and responsive. The material consciousness is mostly subconscious and the conscious part of its is mechanical and inertly moved by forces of lower nature. It repeats the same unintelligent and unlightened movements and gets attached to the routine. It is unwilling to change and receive the light from higher forces. If it is willing to change it is unable to attain it. It is obscure, rapid, indolent, full ignorance and inertia. The object of Yoga is to bring the higher light into this material consciousness.

The physical change is the last stage of the transformation and it is a progressive process. The physical change can be brought about by the descent
The integral Yoga gives an important part, "to extend the action of the intuition and make it more consistent, more persistent and regular and all-embracing until it is so intimate and normal to our being that it can take up all the action now done by the ordinary mind and assume its place in the whole system" (44: P-209). But a difficulty arises when ordinary mind manipulates light of intuition for its own purpose. Sri Aurobindo suggests to silence the intellect and intellectual will and other inferior activities and give room for the intuitive action. In both the ways by ascending to highest spiritual state through concentration and thereby opening the passage for the descent, the essential fact is to bring down the supramental light down even to the lower nature.

Effect of Transformation on Aswapathy and Savitri:

Aswapathy:

Aswapathy realises the limitations of body, life, and mind, and starts his Yoga by the release of his soul from the bondages. Then he experiences new faculties and states of consciousness beyond his mind. He also feels a spiritual being in him.
of the Sachchidananda. Man remains ignorant of these forces working on him. But when he disentangles himself from ignorance and his engrossment in sense objects through concentration. He finds his mind purified and waves, currents, images, reflecting and descending from the supramental planes. There are many persons who have gained such knowledge. Sometimes these elements are made available by instinctive insight.

Sri Aurobindo says that this instinctive insight comes in three situations. "In the first place, it is when the consciousness of the subject meets with consciousness in the object, penetrates it and sees, feels or vibrates with the truth of what it contracts that the institution leaps out like a spark or lightning flash from the stock of the meeting. Secondly, when the consciousness, even without any such meeting, looks, into itself and feels directly and intimately the truth or the truths that are there or so contacts the hidden forces behind appearance, then also there is the outbreak of an intuitive light. Thirdly, when the consciousness meets the supreme reality or the spiritual reality of things and begins, and has a contactual union with it, then the spark, the flash or the blaze of intimate truth perception is lit in its depth"(44:P-208).
of the greater supramental consciousness into the cells of the body. Sri Aurobindo says "Till then at least the body and its supporting energies, have to be maintained in part of the ordinary means, food, sleep etc. Food has to be taken in the right spirit, with the right consciousness. Sleep has to be gradually transformed into the Yogic repose. A premature and excessive physical austerity, tapasya, may endanger the process of sadhana by establishing a disturbance and abnormality of the forces in the different part of the system. A great energy may pour into the mental and the vital parts but the nerves and the body may be overstrained and lose their strength to support the play of these higher energies" (624P-1455). Unless, the supramental change is brought down to the subconscious, the lower nature always has a hold on some parts of the being. The subconscious has to be penetrated by the light and made a store house of right impressions and right physical responses to the truth.

The Descent of the Supramental:

There should be descent of supramental on the mental, the vital and the physical to transform their nature. In fact the entire cosmic process is made possible by the ascending and descending forces
guiding his ascend. During his ascend, he crosses his human boundaries and expands out of his ego-personality. As he grows wider, the working of new powers of nature gets awakened in him.

He crosses his ego limits and earth-consciousness and journeys to other planes of consciousness. He views their working and their effect on the earth-consciousness. He remains detached from his consciousness and witnesses them. He gains knowledge about the real man and the universe.

In his travel he sees the vision of the truth. He realises that only by bringing down a higher power than the mind, man can realise his divine destiny. He witnesses the dual aspects of self and nature working throughout the universe. He comes to know that there is purpose behind the working of these dual aspects and cosmos to be the result of the working of the Absolute, the perfect and the alone.

He sees that it is the divine, who has taken nature and so the purpose of man's life is to put on the Divine nature. For this work to be carried out a higher power must come down to help man. To bring
the

down this higher power, external methods are of no use, but only an 'inward turn' in man can bring success.

Aswapathy finds out that the solution to man's problem does not lie in man's merging with the infinite but by a new creation on the earth. It should be based on the reality and not on the mind or any other power. For this great work he gathers all hopes and aspirations in his heart.

Then he experiences the ascent of his own being to spiritual heights beyond the mind as well as the descent of the higher power into him. He remains in complete silence and views the resistance of the unconscious nature as it is not ready for the transformation.

With his inner experience, Aswapathy comes to know that self is something greater than the instruments of nature - mind, life and body, and it is eternal and infinite. He finds the nature's power hidden behind its appearance and this can be brought to the surface and developed. His travel in the cosmic planes he comes near the cosmic being and glimpses the possibility of transcending the cosmos.
Aswapathy becomes aware of his oneness with the transcendent divine and looks down at the depth of his own being. Now he realises the need and the possibility of new creation on the earth. He gains confidence to reconcile thought and will, time and eternity.

Aswapathy feels the supreme to be a transcendent person and a mother-might. He gets freed from desires and then the instruments of his nature acquires cosmic range and his nature becomes universal. Now a powerful aspiration arises in his heart to get united with the supreme. Atleast he gets the vision of the Divine Mother and pleads her for the sake of humanity. He requests her to grant him a boon to help humanity to overcome ignorance and death. He returns to the earth with assurance from her that her own incarnation would be born on the earth.

Aswapathy's yoga is mainly of ascent and the vision of Reality in its triple status the individual, the universal, the transcendent. He pursues his Yoga not for the individual but for a universal fulfilment. He makes possible the descent of the higher power.
Savitri's mission is to bring down the divine power in herself and in nature, to conquer the Death. At first her soul does not come forward; hence she remains consigned to the law of fate. But she hears a calling in her to rise to her mission and a power within her replying the voice. She realises that it is her soul and she aims to find it.

She withdraws within herself and starts her Yoga of transformation. She first comes to the plane of lower vital force where there is free play of sensations. She remains detached from this movement and witnesses the movement without herself getting affected. Next, she steps into the place where life-force is chained and mind tries to govern life. She realises that all these powers are unsatisfactory and all of them need divine help and transformation.

Savitri having decided to find her soul comes near another plane and meets three universal energies, the triple soul forces; The Mother of seven sorrows, who is the power of unlimited psychic sympathy and love; The Mother of Might who is power of right and reigns law in the world; The Mother of light who is the power of mental or intellectual knowledge.
All of them claim to be Savitri's secret soul and she accepts the identity partially. She finds that each one of this power fulfilled an important function in the life. But all these three powers are imperfect and lacking in certain elements. She assures them that when she return from the divine soul she would bring the element of perfection to these powers and establish a harmonious and divine working in nature.

When savitri finds her soul, she also meets the two negations: Negation of the personality on the basis that the Absolute is the only reality and her fulfilment lies in merging in the Absolute. Negation of her individual living because of the impersonal, for everything that the person has got is derived from the universal.

The Death refuses to accept any truth in her personality and persuades her to reject the truth. Then from the transcendent self, a greater voice speaks to her which assures the truth of the person. Now she gains calmness and is ready to face the Death. Her mission gets fulfilled after she meets the Death.
She descends into the abyss of eternal night, the abyss of the Death, without fear or grief and discovers that nothing is real there.

She finds the God of destruction who is indifferent and leaves the management of the world to the Death. Though She faces immense self torture of dissolution she gets back the memory of herself. She recovers herself and realises her self to be the eternal. Even when he tries to convince her the impossibility of all ideals given to man by God and it is God who devours life with punishment and destruction. She affirms her right to immortality and love. Her knowledge, of God as will and Love and it is her God who can remake the world of Death.

Further, she affirms that true knowledge includes love and knowledge without love cannot be complete. She says that it is the transcendent, the divine the supreme, who bears the world, and love is an eternal power of the Divine.

She travels through the darkest night towards the reign of the double twilight and affirms her eternal being, her immortality, and her right to divine love. In this realm again the Death tries to persuade her telling that the inconscient alone is
real and man's love ends in lust. All mental ideas are malady of mind, and death is end of all. To him she replies that man undergoing the process of evolution is a transitional being and he will transform into a higher being in future.

She says, the earth is the chosen place for the divine game and death is only a shadow of the inconscient. In the end of her conversation she reveals her divinity to the Death. Then she enters the everlasting day. She is given an opportunity to ascend into this realm of bliss. But she refuses as she aspires to bring the light to the earth. She asks for divine peace and calm in the midst of earthly time, oneness in many hearts, divine, sweetness for earth and man. She returns to the earth with all these blessings. Savitri in her Yoga attains the triple transformation: the psychic, the spiritual and the supramental. She awakens the soul in her and brings down the infinite power of the divine consciousness in herself. She brings apart a change in nature which is essential to secure victory over the Death.