CHAPTER VII.
SUMMARY AND CONCLUSION

In the present study the epic 'Savitri' the supreme masterpiece of Sri Aurobindo is approached from a psychological point of view. The epic is known for its literary beauty and philosophical truth. It is the earnest desire of the scholar to unravel the psychological truth embedded in the epic and the record of Sri Aurobindo's yoga sadhana. It also bears great psychological implication. His integral yoga highlights advanced psychological facts.

At the outset in the present study the life history of Sri Aurobindo from the various facets of his life has been studied as a preparatory introduction to the yoga of Sri Aurobindo. His whole life was yoga and his epic Savitri serves as a yogic treatise.

Further the greatness of the epic has been highlighted from a literary point of view analysing its structural and technical aspects along with Sri Aurobindo's comments on his own epic. Sri Aurobindo has adopted a special structure and technique to suit his theme and expressed his over-head poetry. The epic cannot be understood without the knowledge about its structure and style.
Then the content of the epic poem is discussed from the point of view of the psychological implication viz., problem of human nature, personality, earth, life and divine is discussed.

Next the psychological process of transformation of human personality is studied and the conditions necessary for collective transformation according to Sri Aurobindo are outlined. Then the relevance of the epic poem to modern humanity is indicated.

The following observations have been drawn from the study of the content of the epic poem. The integral yoga as the name implies, envelops all the facets of human life, the world he lives and the world above him and below him. Sri Aurobindo's yoga aims not to liberate the soul from nature, but to liberate both the soul and nature by sublimation into the Divine consciousness from where they come.

The concepts of soul, oversoul, self, psychic being, central being, as used by Sri Aurobindo serve to emphasise that the individual and the universe are not contraries but they belong to one and the same reality. Sri Aurobindo's psychology is concerned with both individual and the cosmic forces at work.
Man is ignorant about the insoluble mystery of his life. He is limited in his consciousness, an imperfect being who must attain perfection. He is 'Death bound', impulsive by nature and subjected to the call of senses. He is preoccupied with his outer needs and animal wants. He is misguided by his intelligence which is guided by reason. His life has a series of advances and retreats, gains and losses, successes and defeats because of his mind which is clouded by ignorance. His perception is limited to the sense faculties. Though man has brought to the earth the power of thought and vision, he is awake only in the world that is unconscious. He is imposed with Law of death and circumstances and pursued by conscience and ignorance. He is not ready to come out of his separative ego into the universal forces. He imagines to guide the world but he is unable to guide his own faculties. He labours with his slow and sceptic brain and makes knowledge enter the world of darkness, and love to rule the world of 'strife and hate'. He is left to the rule of pain and death.
But the man is supported by higher nature in his work to uplift life movement. He is powerfully influenced and moulded not only by the earth and its forces but also by the vital and mental forces. When he is able to transcend his nature he comes out of his separative ego and joins the Divine soul. He is a symbol of a higher existence which has descended into the material world. He can easily become the master of material nature by linking his will with that the Divine will. He can also cancel the fate or the 'body's destiny'.

The earth is the field of action and the field for manifesting the divine will that is the object of evolution. It has a conscious spirit of its own for this purpose. Earth does not represent merely the material and mechanical nature but-a being, a spiritual entity - a divine being which awaits manifestation or emergence. It has a crucial role in the cycle of evolution. Transformation of material nature brings about power, bliss, knowledge into the field which is veiled by ignorance and inconscience.
Transformation:

The three steps of transformation are ascent, descent, and transformation. It 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 behavior or change that is brought out with techniques like reward and punishment or any other external means. It brings about a change of intense internal aspiration to transcend one's limitations. The characteristics of transformation are their spontaneity, elasticity, totality, and spirituality.

The transformation is effected through the process of actualising one's own potentialities. It should be the triple transformation of the mental, the vital and the psychic. It is very interesting the review the transformation taking place in the yoga of Aswapathy and Savitri. Both Aswapathy and Savitri realise the limitations of body, life and mind and then withdraw within themselves and start their yoga by releasing their soul from the bondages of material nature. They
experience new faculties and states of consciousness beyond their mind. They cross the human boundaries and expend out of their ego-personality. The visions of truth come to them and they realise the purpose behind the working of the cosmos. They pass from the ordinary consciousness into a higher, wider, deeper, consciousness in which they become aware of realities and of the one Reality. The conditions that aid the transformation are stepping in: self-observation, self-identity with the Divine, concentration, consecration and unconditional vast surrender.

The Mind:

The mind is part of the nature which has do with cognition and intelligence with ideas, with mental, or thought perceptions, the reactions of thought, mental vision and will. It is half developed faculty of the evolving consciousness and it is neither aware of its real origin nor of the limited nature of its characteristic function of perception in fragments. It circles and revolves without any definite knowledge.

The mind power is of three tiers, the physical mind, the vital mind, and the mental mind. The physical mind
works on physical nature and subject to the law of matter. It is inert, unchanging, repetitive and limited to physical forms and senses. The vital mind is never content and is active everywhere. It is the life nature made up of desires, sensations, feelings, passions and energies of action. The mental mind imposes its system and logical order on everything. It analyses the process of nature and develops nature as precise and absolute science. It questions everything and conceptualises what is seen.

In all these three tries of the mind, the transformation has to be effected. At first the reasoning mind or intellect has to be surrendered, opened and quietened so that it becomes receptive of higher light. When it is entirely silent the true knowledge is gained and the supraphysical knowledge is accepted. Next the vital has to be put in contact with higher consciousness. The vital mind has to be filled with pure aspiration and devotion. One must enter into a state of tranquil, spontaneous concentration. Then all sorts of new capacities can emerge in this vital immobility, according to the degree of development. The obscurities, inertia,
lethargy of physical body must be transcended and the transformed for the descent of the supramental.

Gradations of Consciousness:

The different gradation of consciousness are matter, vital, mind, higher mind, illumined mind, intuitive mind, over mind, super mind and the Sachchidananda. These different planes are realised only through the process of intense yogic discipline. They are not perceived by ordinary man as ordinary human consciousness is not yet receptive of these higher levels of consciousness due to the characteristic limitation of the physical nature. Further the travelling of Aswapathy and Savitri through various worlds in the course of yoga sadhana are also not comprehensive to ordinary human perception.

The Psychic being & central being:

The psychic part of man comes from and is in touch with the Divine; it lies behind human consciousness and supports the triple manifestations of life, body and mind. It develops and turns man to lead a spiritual life. The central being is the part of the divine in man; it survives through death and birth and supports all.
The soul, the oversoul and the self;

The soul is the representative of central being, and spark of the divine spirit. It supports the individual's nature and hides behind the action of external nature. The oversoul is universal not the individual. It is necessary to support and supply the individual's existence.

The individual self is same as the absolute. It has two aspects, static and dynamic. In the static aspect the self is unaffected by any action or experience. The other aspect is dynamic which contains the whole cosmic action.

Avatar;

Avatars undertake the mighty work of transforming human nature. They radiate knowledge, power and bliss. His life is the continuous movement of self-heightening, enlargement, self exceeding, self extension and growth. His direction is upward and his goals are higher ideals. He is not affected by the ordinary entanglements of ignorance. He is totally an integrated being who knows both his human and divine qualities.
Aswapathy and Savitri are such Avatars who are the representative of humanity. They toil in the material world to uplift the whole humanity and prepare earth for divine life. They identify themselves with the cosmic life and determine to solve the cosmic problem of life and death. They have large consciousness which envelope the entire humanity. They are chosen to confront time and fate. Savitri conquers the Death and attains immortality to Satyavan. It is not a single man's perfection; Her victory is the victory won for humanity. Sri Aurobindo prophesies the coming of supramental man who will have a complete control over his fate and time.

Evolution:

Evolution is a key note of Sri Aurobindo's integral philosophy and yoga. Out of the fathomless zero, and inconscient base, the process of evolution begins, out of the matter comes life the mental or rational consciousness in man. Out of mental or rational consciousness must evolve supermental, superrational consciousness; Full awareness must manifest itself in Nature. The principle of integral yoga is turning of all powers of human existence into a means of
reaching the divine being. Through this yoga the individual evolves to supreme divine consciousness. This is possible by the process of intense psychological and yogic discipline to ascent, decent and transformation.

For this type of transformation a spiritual evolution is essential rudiment. Supermental life is the anticipated life of a collectivity of people who have the experience of the supermind and try to manifest the Truth-consciousness in their individual and collective life.

Religion and Spirituality:

The Spirituality should be the true foundation of any religion. Spiritually is not abandoning the ordinary life or renouncing the world. It must deal with the ordinary outer life from a new inner altitude and make the happenings of the life itself a means for the inner change of nature and the growth in spiritual experience. Religion is not of creed and dogma or any outward rituals. Religion of humanity must progress to realise the secret spirit, the divine
Reality in which all the beings are one. It should help to bring about a kingdom of divine spirit upon the earth and to realise that only by a free and full life of the individual, the permanent happiness can be founded. This is possible only when religion gets transformed into spirituality.

Sri Aurobindo prophesises that one of the possible results of supramentalisation is immortality, the attainment of divine consciousness. The integral yoga which he conceived directs one to self-perfection and transformation and the exceed oneself and meet the 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. The main aim is to reintegrate the spirit in man and matter and create 'the life divine on the earth'.
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GLOSSARY

Absolute: Something perfect or consummate, entire and free from deficiency.

Advent: An arrival or coming, especially applied to momentous events.

Adversary: Opposing and antagonistic in nature.

Adverse: Hostile and antagonistic in opposition.

Ambiguous: Questionable, not clear in distinction.

Aspiration: The action of breathing, or an ardent, steadfast, and fixed aim; an ultimate desire.

Borne: A participial adjective from "to bear", meaning carried, supported, or endured.

Bygone: Frequently, it refers simply to that which is past or has elapsed, as with a former state.

Communion: A common participation, sharing, or union whether in the dimensions of feeling, thought or spirituality.
Consecration: That which is made sacred in offering to the Divine.

Creatrix: A feminine being or divinity who supremely creates and gives origin to the Universe and all things in it.

Disillusion: To free from illusion, but in a manner that disenchantment results.

Fragile: Easily broken or shattered, therefore considered delicate or frail.

Gnosis: In Sri Aurobindo's usage it equates with the Supermind and is the Knowledge self-contained in an all aware, all-powerful consciousness based on the truth of being.

Illuminate: One whose consciousness has been enlightened, or whose power of vision has been opened and illuminated.

Inconscient: Sri Aurobindo's use of it typically refers to that which has lapsed from consciousness into a nethermost, self-oblivious or self-absorbed swoon or trance.
Ineffable: Transcending or beyond expression; unutterable.

Mantra: "A word of Power and light that comes from the overmind inspiration or from some very high plane of Intuition".

Nescience: To be ignorant, not to know.

Occult: Hidden or concealed from view, ergo mysterious. Also, pertaining to the knowledge or existence of supernatural and mysterious agencies, realities, and influences capable of impinging upon, but hidden from, gross physical nature.

Omnipotent: All powerful; having infinite or unlimited or irresistible force of action.

Omniscient: All knowing, possessing infinite knowledge.

Overmind: The overmind is the highest of the planes below the supramental...

Oversoul: The Cosmic Self supporting and overarching the universal play, itself the reflected or veiled Sachchidananda.
Pinnacle: The highest point, as for instance the peak of a pyramid.

Quintessence: Essential and pervasive substances, found in all things and from which the heavens were composed.

Somnambulist: Pertaining to sleep-walking.

Subconscient: The quite submerged part of our being in which there is no wakeingly conscious and coherent thought, will or feeling or organised reaction, but which yet receives obscurely the impressions of all things and stores them up in itself and from it too all sorts of stimuli, of persistent habitual movements, crudely repeated or disguised in strange forms can surge up into dream or into the waking nature.

Superconscient: In the superconscience beyond our present level of awareness are included the higher planes of mental being as well as the native heights of supramental and pure spiritual being.

Supermind: The supermind is in its very essence a truth consciousness, a consciousness always free from the ignorance which is the foundation of our present natural or evolutionary existence.
Transcendence: A reality surpassing and by nature elevated above and beyond mundane limits.

Transient: Fleeting or momentary; passing away with time.

Transmute: To change the form, appearance, or substance of something. Usually the change represents an elevation in nature that is alchemical or wondrous in character.

Undaunted: Not disheartened or discouraged.

Vanguish: To defeat and conquer in battle through superior force, material or psychological.