



'SPACELESS SELF' IN SAVITRI: THE ETERNAL SELF OF SUPRAMENTAL MAN IN SRI AUROBINDO'S EPIC 'SAVITRI'

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Abstract:

'Spaceless Self' which Sri Aurobindo unveils in Savitri in his epic *Savitri* is the eternal Self, the central being of the Supramental Man as distinct from Jivatman which is the central being of man. In the being of man, as he discovers, Jivatman exists simultaneously in its other poise i.e., its spark state, — the spark state which grows to be 'Fire', the 'Psychic Being' he terms it. These two poises of Jivatman, the Divine Self existing separately though one at the base in the being of man brings the separative principle of consciousness into existence to reign him. In other words, the separate existence of Jivatman, the central being, and its spark state, to be more specific, the very separation between the two gives birth to the separative principle of consciousness in the being of man. The separative consciousness manifests in limitations, finiteness. When the Psychic Being comes to be one with Its Divine Origin, Jivatman as a result of its growth into 'Fire' which is the spiritual ascent of man, manifesting his resultant transformation, the separative principle of consciousness comes to its end. The limitations end, and man enters into the world of Infinity consequently. What Sri Aurobindo terms 'Spaceless Self', the Self of the One which remains eclipsed or remains in bondage on account of the reign of the separative principle of consciousness gets its release consequent upon the oneness of the Psychic Being and the Jivatman. It rises to take over the rein of the being of man. Consequently, the Supramental Man emerges, the Man in whom the transcendent consciousness of the One, the Integral Consciousness reigns.

Keywords: 'Spaceless Self', Supramental Consciousness, Psychic Being, Jivatman

1. Introduction

"Now in her spaceless self released from bounds
Unnumbered years seemed moments long drawn out,

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The brilliant time-flakes of eternity." (Sri Aurobindo 2012: 724)

This is what Sri Aurobindo, a yogi of the 'unknown eternal heights' goes to witness in the inner being of Savitri, the Incarnation of the Divine Mother who, in her mortal birth, is missioned to 'vanquish Time and Death' (481) and establish, consequently, a higher order of Existence in the Universe in his monumental epic *Savitri*. In her inmost being he witnesses a self which he terms 'spaceless self' (724). In her being, it has to play its role in the execution of the aforesaid cosmic, nay, supracosmic mission. It is the transcendent self, her eternal Self which remains initially imprisoned or eclipsed in her being by the 'bounds' (724), the limitations. Such limitations or 'bounds' exist in her being as a result of the reign of the separative principle of consciousness, the separative principle which manifests in Time and Death to which she is obliged to remain subjected. That is why, in the beginning, she refuses to obey the Command of the Divine Voice to undertake the task of vanquishing Time and Death (481), the separative principle of Consciousness, and establishing a higher order of Existence. She is in the separative world of Time and Space wherein exists Death on account of which she is not aware of the Divine Potency with which she was born to conquer the separative principle. Sri Aurobindo says:

"Once more she was a human thing on earth,
A lump of Matter, a house of closed sight,
A mind compelled to think out ignorance,
A life-force pressed into a camp of works
And the material world her limiting field.
Amazed like one unknowing she sought her way
Out of the tangle of man's ignorant past
That took the surface person for the soul." (495)

Yogically speaking, according to Sri Aurobindo, Jivatman, the Divine Self is the central being of man. In him, it exists simultaneously in its other poise also. It is its spark state which he calls 'soul' (1979: 280, 282). It is instrumental in the evolution of man, he says (1979: 270, 281, 283). The spark grows to be a fire (1979: 278), the 'Psychic Being' he terms. The growing 'spark' is the yogic and spiritual evolution of man in which he grows to be yogically and spiritually expressive. The intensity of divine expression rises in the growing spark i.e. in the psychic being as compared with the spark which is yet to begin to grow or is on its early stages of its growth to be 'Fire'. The psychic being comes to be 'a spiritual personality put forward by the soul in its evolution' (1979: 281), says Sri Aurobindo in one of his letters on yoga. It is to be noted here that 'evolution' in Sri Aurobindo is not what we find in the realm of Biological Sciences, to be specific, in Jean-Baptiste Lamarck and Charles Darwin. In Sri Aurobindo, it is the unfoldment of what is

already folded.ⁱⁱ Therefore, the evolution of the soul comes to express the truth of the unfoldment of Jivatman in the spark state, —the unfoldment as a result of which the transcendent eternal Truth descends and is received by the evolving being. In fact, the spark state of Jivatman is its folded or concealed state. Further, as long as the spark, or to say, soul or the psychic being is in its spiritual journey with the rising divine expression and manifestation in all the parts of his being accordingly in the phenomenon of the unfoldment, yet remaining separate from its Divine Origin, Jivatman though one at the base, man is subject to the separative world of Time and Space, at the base of which the separative principle of Consciousness operates. It is to be specifically stated and underlined here that the separativity, as noted earlier, in him is in existence on account of the separation between the psychic being and Jivatman. Consequently, he suffers from eclipsed vision. Owing to such inner yogic truth Savitri is 'compelled to think out ignorance' (495), not being conscious of her latent Divine Potency and Flame, and, therefore, she takes 'the surface person for the soul' (495). That is why, she is not conscious of her mission and she refuses to undertake the task of vanquishing Time and Death, the separative principle of Consciousness. She says:

"Why should I strive with earth's unyielding laws
Or stave off death's inevitable hour?" (482)

And so on. But when the Divine Voice 'that dwelt on the secret heights' (495), the transcendent plane of Spacelessness and Timelessness, speaks to her and reveals the mission of her birth, the psychic being in her impels her to undertake the yoga of supramentalisation of her being to facilitate the inmost 'Spaceless Self' to come out of the imprisonment of the separativity in her being. In fact, the Divine Voice impels the psychic being to move forward to undertake the yoga of supramentalisation. On a penetration, it is found that the Divine Voice which is the Voice of the transcendent Supramental Consciousness, the Integral Consciousness, or to say, the Consciousness of the One as opposed to the mental consciousness which is the separative or divisive consciousness, descends into her and gives a nudge to her psychic being to be one with the Jivatman in her to facilitate the emergence of the inmost 'spaceless self' in her, as stated earlier, for the descent of the transcendent Supramental Consciousness in her being. To be specific, on a further deeper penetration, it is found that the Supramental Consciousness through its voice gives a nudge to her psychic being. It is to be noted here that the yoga of supramentalisation is essentially a work of making the psychic being come to be one with its Divine Origin, Jivatman, the yoga which she, simply speaking, undertakes in obedience to the Command of the Divine Voice. Consequently, she gets freedom from

ⁱⁱ Sri Aurobindo shows a phenomenon inverse to evolution, 'involution' he terms. Involution precedes evolution. All the successive higher orders of existence, rising from the plane of Matter, such as Life, Mind and the planes of Consciousness, existing beyond Mind, in evolution, come to exist in their supraphysical state earlier in course of involution. They finally exist in an enveloped state in, what is termed, 'Matter' by Science at the end of involution for their emergence, or to say, unfoldment, in future with physical forms in evolution. The involution-evolution phenomenon evades the vision of Science.

the separative principle of consciousness. With the oneness of the psychic being and the Jivatman, 'the spaceless self' which is essentially the central being of Savitri, gets released. It emerges in her. A transcendent transformation takes place in her with its emergence. Consequently, 'Her spirit the unending future felt' (724). Further, when we look into the term 'spaceless', —the term which Sri Aurobindo chooses to use—, and go to the term 'space', we discover the separative principle of existence since space is a separation between two objects or between the two points of an object. Therefore, what he calls 'spaceless' is the integral principle of existence, or to say, the principle of the One. 'Spaceless Self', thus, comes to be the self of the integral consciousness, the consciousness of the One which is the transcendent Supramental Consciousness, of which Savitri is, now, the embodiment. In this new embodiment as a result of transcendent transformation, the Supramental Man emerges. Savitri, the Spaceless Self comes to manifest the 'boundless' (724) as inner changes take place accordingly in her. She appears as the embodiment of 'infinity' (724). With the emergence of the 'Spaceless Self' in her being, a new order of existence, to use Sri Aurobindo's terminology, the 'Supramental' is established in her being, the Supramental which is the integral principle of Consciousness, the Consciousness of the One as noted earlier. She is, then, capable of conquering Time and Death, the separative principle of Consciousness which is, presently, in command of the Universe, the Creation. She, finally, comes to accomplish the task of establishing the integral principle of Consciousness at the very foundation of the Universe, the Creation replacing the separative principle of Consciousness for a transcendent order of existence on the earth, nay, in the realm of Matter.

The vision of such a yogic truth of 'Spaceless Self' reveals the transcendence of yogic consciousness, —the transcendence which is found in the being of Sri Aurobindo. Such yogic truth evades the vision of the Vedic Rishis and the Gita. In other words, the yogic consciousness of the Vedas, the Upanishads, and the Gitaⁱⁱⁱ transcends into such a yogic consciousness and vision of Sri Aurobindo, the consciousness which is able to witness the 'Spaceless Self'. As noted earlier, the emergence of the 'Spaceless Self' in the being of Savitri is the result of the oneness of psychic being and Jivatman. The yogic consciousness of the Vedic Rishis stops at the vision of the said two poises of Jivatman. It does not go beyond to discover the existence of the 'Spaceless Self'.

2. 'Spaceless Self' as the Self of the Supramental Man and the Yoga of Supramentalisation

The 'Spaceless Self' comes to be the essential Self of, to use the terminology of Sri Aurobindo, the Supramental Man as stated earlier. In his monumental epic *Savitri*, the

ⁱⁱⁱ In the Mundaka Upanishad, the two poises of Jivatman have been described symbolically as two birds sitting on a tree, one being 'psychic being', the other one Jivatman. 'Of the two one eats the sweet fruit of the tree, the other eats not but watches his fellow' (Sri Aurobindo 1988: 205). The bird eating the fruit is the psychic being as it actively participates in the evolution of the evolving being, and the bird watching his fellow is the Jivatman as it presides over the evolution, says Sri Aurobindo.

yogas of King Ashwapati and Savitri are found to be the one single line or chain of successive yogic ascents and transformations into which the yogic and spiritual truths coming into the vision of the Vedic Rishis and the Gita exist with a transcendent vision in Sri Aurobindo's transcendent yoga, 'integral yoga' as he terms it, the integral yoga in which their yogas exist. The emergence of 'Spaceless Self' in Savitri is the result of Sri Aurobindo's integral yoga, the apex of which is the yoga of supramentalisation. The yoga of supramentalisation which is the evolutionary breakthrough of the yogic consciousness paves the way finally for the emergence of the inmost occult transcendent self, the 'Spaceless Self' as noted earlier. This is what we discover when Savitri undertakes the yoga of supramentalisation, the yoga of supramentalisation of her being. She begins her yoga by surging out of 'her body's wall' (496):

"Then Savitri surged out of her body's wall
And stood a little span outside herself
And looked into her subtle being's depths
And in its heart as in a lotus-bud
Divined her secret and mysterious soul." (496)

Viewing it yogically, we find that something transcendent exists in the corporeal self of Savitri, the transcendent which 'surged out of her body's wall' (496). The transcendent is 'psychic being', the psychic being which, as we earlier noted, emerges in the being of man as a result of the growing unfoldment of Jivatman in its spark state. Though Savitri is not an ordinary evolving being, the psychic being exists in the Incarnation of the Divine, too, as the Divine assumes the human form. The true identity of man lies in it, not in his corporeal self-irrespective of the fact whether he is an evolving being or an Incarnation of the Divine. Sri Aurobindo says very categorically in one of his letters on yoga that 'one is aware of one's soul, feels the psychic to be one's true being' (1979: 1097). Therefore, it is obvious that it is the psychic being that surged out of the corporeal self of Savitri, the corporeal self which is subject to mortality. The psychic being makes one 'an individual'.

3. Psychic Being as an Eternal Passenger

Sri Aurobindo calls it 'An incognito of the Imperishable' (2012: 23) which, according to him, takes part in the evolution of man in the birth-death continuum. He calls it 'Passenger' (23) on the plane of the birth-death continuum. He says:

"Passenger from life to life, from scale to scale,
Changing his imaged self from form to form,
He regards the icon growing by his gaze
And in the worm foresees the coming god.
At last, the traveller in the paths of Time
Arrives on the frontiers of eternity." (23)

The 'imaged self' (23) is the corporeal self, —the body, the life and the mind, of which the 'Passenger' is the architect (106). In 'Changing his imaged self from form to form' (23) and 'the icon growing by his gaze' (23), the 'Passenger' appears as the architect of the body, the life, and the mind. Further, since, as he reveals, the psychic being is the growing spark of Jivatman, the central being of the Divine Self, being capable of foreseeing 'the coming god' (23) 'in the worm' (23), it plays its instrumental role, as found in the above poetic lines 'changing his imaged self from form to form' (23) and 'the icon growing by his gaze' (23), while growing into, what Sri Aurobindo terms, 'Fire' (1979: 278) to arrive 'on the frontiers of eternity' (23) in the evolution of man whereas Jivatman 'presides from above over the evolution...(278)', the evolution which we earlier noted to be the unfoldment of Jivatman in the spark or in the psychic being. In fact, the very 'growing into Fire' to 'join' (1979: 279) the Jivatman is the evolution of man, for which one is required to have the 'Fire' which exists in the being of Savitri, on account of which it 'surged out of her body's wall' and performed the evolutionary tasks which Sri Aurobindo shows further while entering into the deeper subtle realms of Life and Mind in her being. The 'Fire', with which she is blessed in her incarnation, is, in fact, the evolutionary breakthrough for an evolving being. In one of his letters on yoga also, Sri Aurobindo says that the psychic being is instrumental in the evolution of an individual as it is 'the central being for the purposes of the evolution' (1979:270). Since the psychic being, having surged out of 'her body's wall', enters into 'her subtle being's depths' (2012: 496) bringing the hostile forces dwelling within the supraphysical realms of Life and Mind under its control, its instrumental role in establishing finally the Divine Consciousness therein resulting in their transformation is quite visible. In such an instrumental role, the Divine Self of Savitri appears as 'psychic being', not as Jivatman. It is to be further noted that the transformation of the subtle supraphysical realms of Life and Mind makes them fit to receive the transcendent Supramental Consciousness which descends into her being consequent upon the oneness of the psychic being and Jivatman in her. In the penetration of the psychic being into these supraphysical realms there takes place the further unfoldment of Jivatman as a result of which the Divine Consciousness is established therein. The unfoldment can be made intelligible in the image of Lord Hanuman who enlarges himself from His tiny size, being ultimately one with Lord Shiva whose incarnation He is, the truth which we discover when we enter into the inner spiritual realms of His 'Tapasya'.

4. Surging of Psychic Being from the Walls of Gross Body and Subtle Body

In order to move further, we have to recall to our mind that Sri Aurobindo has unveiled the truth that man is constituted of a gross body, gross life, and gross mind which form his outer being, and of the subtle body, subtle life, and subtle mind which form his inner being, at the centre of which the Divine Self exists with its two poises, psychic being and Jivatman as noted earlier. We are, therefore, required to know further whether the psychic being of Savitri surged out of the gross body's wall or of the subtle body's wall,

the subtle body which gives birth to the gross body (2012: 103, 105, 106). On a deeper penetration, we find that her psychic being surged out of her gross body's wall, not out of her subtle body's wall. Sri Aurobindo has shown that in the inner constitution of the being of man the inner life, or to say, the subtle life exists on the next deeper level to the subtle body. The same hierarchy in the ascending order exists vertically on the cosmic level, a beautiful picture of which he presents in his epic *Savitri* in its different cantos of Book Two *The Book of the Traveller of the Worlds*. In one's being, in order to enter into the realm of the inner life, one has to enter first into the realm of the subtle body. But, since Sri Aurobindo shows that after surging out of the body's wall the psychic being of Savitri goes to the portal of the inner or subtle life to enter into its realm (496), it is obvious that dwelling within the subtle body it earlier came out of the gross 'body's wall'. In other words, the psychic being along with the subtle body surged out earlier. Therefore, the world of the subtle body is not found in the passage of the inner journey of the psychic being of Savitri when it goes inward to the 'portal of the inner life' (496) as stated earlier. In the event of death also, as Sri Aurobindo says, the soul leaves the gross body dwelling inside the subtle body.

"At the time of death, the being goes out of the body through the head; it goes out in the subtle body..." (1979: 435)

So, it is obvious that the psychic being surged out with the subtle body. So when Sri Aurobindo says that Savitri surged 'out of her body's wall', she, or to say, her psychic being along with her subtle body comes out of the gross body's wall. But, since Sri Aurobindo further says that she 'stood a little span outside herself/And looked into her subtle being's depths' (496), it appears that, later on, after surging out of the gross 'body's wall', she, or to say, her psychic being surged out of her subtle body also as it 'looked into her subtle being's depths' (496), and leaving the subtle body aside, it went directly to the 'portal of inner life' (496).

5. Entry of the Evolved Psychic Being into the Depths of the Subtle Being of Savitri

Further, in view of this, it is obvious that her psychic being is highly evolved on account of which it knocks and presses 'against the ebony gate' (496) of 'the dim portal of the inner life' (496) as a result of which the 'living portal groaned' (496) and complained 'against the tyranny of the spirit's touch' (496). She is standing, to use Sri Aurobindo's words, 'on the frontiers of eternity' (23) revealing further the truth that she is the Incarnation of the Divine Mother as noted earlier. She is, therefore, not required to learn how to make her psychic being surge out of the body's wall, the gross and the subtle. The history of the evolution of yogic consciousness shows that yogis are required to learn how to surge out of the gross body and come back into it even though they are on a very high plane of yogic consciousness. Even when they come out of their gross body's wall, they are not capable of surging out of the subtle body's wall. They are yet to know how

to surge out of the subtle body's wall. Ordinarily, it is after the physical death of man that the psychic being leaves the subtle body dissolving the life sheath and the mind sheath on the universal planes of Life and Mind before going to its native plane as stated by Sri Aurobindo in his letters on yoga (1979: 433-36). No such inner journey, as we see in the case of Savitri's, has ever been witnessed. Further, earlier, since, the Divine Voice of the plane of Spacelessness and Timelessness gets passage in the being of Savitri to descend and to make her transcend the plane of mortality, it is obvious that she is on the pinnacle of the yogic and spiritual consciousness. To be specific, she is dwelling on the highest plane of the spiritual mind consciousness, the 'Overmind Consciousness' as Sri Aurobindo terms, the Overmind Consciousness beyond which the domain of Immortality, or to say, the plane of 'Supramental' exists. This is all the more confirmed when the Divine Voice says,

"For man thou seekst, not for thyself alone." (495)

She has, now, to rise from this plane of consciousness to transcend and enter into the world of the transcendent Supramental Consciousness, for which her psychic being has to be one with Its Divine Origin, Jivatman, marking the end of the separative principle of consciousness which was earlier in operation on account of the separate existence of the psychic being and the Jivatman in her, of which we made a discussion earlier. The supramental yoga aims at bringing down the transcendent consciousness, the 'Supramental Consciousness' as he terms it, existing beyond the plane of Creation, into her being, to be specific, in the mind, the life, and the body which are the three constituent parts of her being. She does it to enable herself in the integrality of all the parts of her being to establish the transcendent Supramental Consciousness into the Creation to bring about its supramental transformation.

6. Psychicisation: The Foundation of Supramentalisation

Sri Aurobindo shows that man comes to be yogically fit to undertake the yoga of supramentalisation only when he undertakes first the yoga of, what he calls, 'psychicisation' or 'psychic transformation', and then the yoga of spiritual transformation. These two yogas we find King Ashwapati to have undertaken in the epic *Savitri*. In fact, the yogas of psychicisation, spiritualisation and supramentalisation constitute Sri Aurobindo's integral yoga. On a deeper yogic penetration, it is found that the Supramental Yoga inheres the yoga of psychicisation and spiritualisation. To be specific, the Supramental Yoga poises itself into the yoga of spiritualisation and the yoga of psychicisation. He reveals that Savitri who undertakes the yoga of supramentalisation is born with psychicised and spiritualised state. This is what we find when she undertakes her inner yogic journey after surging 'out of her body's wall'. Without having the psychicised and spiritualised state, it is not possible for her to surge out of 'her body's wall' (496), and to look 'into her subtle being's depths' (496) standing 'a little span outside

herself' (496), and to move further to enter into the supraphysical realms of Life and Mind for their transformation. This is the pinnacle of the detached state of man, to be specific, of Savitri, the detached state which is a matter of the future evolution of mankind. Her psychicised and spiritualised state is evident throughout the epic *Savitri*. It is evident earlier also when Sri Aurobindo says that she 'conversed still with a Light behind the veil' (387), the veil within her being. It has earlier been noted that she is the Incarnation of the Divine Mother. She is missioned in her incarnation, as stated earlier, to establish the Supramental Consciousness into the earth-nature, nay, in the realm of Matter, to 'vanquish Time and Death' (481). The Supramental Consciousness in her being is on the point of emerging. Since this is the truth, it is obvious that she is born psychicised and spiritualised. Owing to this inner yogic qualification, she is not shown to have undertaken the yogas of psychicisation and spiritualisation in the epic *Savitri*.

Of the first two yogas, Sri Aurobindo says that either of the two can be undertaken first, but the yoga of psychicisation lays the foundation of the firm and irreversible spiritual ascent and transformation for the further transcendent supramental transformation. In one of his letters on yoga, he says:

"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." (Sri Aurobindo 1979: 1095)

The psychicisation, consequent upon the yoga of psychicisation, results in the emergence of 'psychic being', of which, according to Sri Aurobindo, the Sanskrit expression is 'Chaitya Purusha' (301), in the being of man. The emergence is the coming of the psychic being, or, the Chaitya Purusha in the front, the psychic being which ordinarily remains behind the body, the life, and the mind as stated by Sri Aurobindo. With the emergence of the Chaitya Purusha in him, man is able to undertake the yoga of supramentalisation after undergoing a spiritual transformation. According to him, the 'Chaitya Purusha', not the body, the life, and the mind which are the constituent parts as noted earlier, becomes the leader of the being of man, and undertakes the yoga of supramentalisation. Earlier, too, we noted that the true identity of man lies in his psychic being. Prior to undertaking the yoga of supramentalisation, the 'Chaitya Purusha', after the psychicisation of the body, the life, and the mind, ascends the planes of spiritual consciousness, the Higher Mind, the Illumined Mind, the Intuitive Mind, and the Overmind Consciousness, as Sri Aurobindo terms, and then after, the consciousness from these planes gets passage and begins to descend smoothly as a result of which the spiritual transformation of man takes place gradually.

7. The Yogic Vision of Psychicisation

Psychicisation, or psychic transformation is the soul-transformation of body, life, and mind which are the three constituent parts of the being of man as noted earlier. They work as the instruments of Soul, or to say, psychic beings. A soul which exists at the centre of these three remains behind them. It comes in the front to take over their reins as a result of the yoga of psychicisation, or to say, of soul-transformation. In yoga, one has to bring down the Peace, the Divine Peace that exists beyond the plane of Creation, into one's being, to be specific, into the body, the life, and the mind, and establish therein Silence, the Impersonal Silence which is the plane of Nirvana. Consequent upon the descent of Divine Peace and the establishment of the Impersonal Silence, the psychic being comes in the front to take over the command of the body, the life, and the mind. Sri Aurobindo elaborates it in one of his letters on yoga:

“What is meant by (the psychic's) coming to the front is simply this. The psychic ordinarily is deep within. Very few people are aware of their souls — when they speak of their soul, they usually mean the vital+mental being or else the (false) soul of desire. The psychic remains behind and acts only through the mind, vital and physical wherever it can. For this reason, the psychic being except where it is very much developed has only a small and partial, concealed and mixed or diluted influence on the life of most men. By coming forward is meant that it comes from behind the veil, its presence is felt already in the waking daily consciousness, its influence fills, dominates, and transforms the mind and vital and their movements, even the physical. One is aware of one's soul, feels the psychic to be one's true being, the mind and the rest begin to be only instruments of the inmost within us.” (1097)

With the taking over of their reins after coming to the front, the consciousness of Soul or the psychic being descends into body, life, and mind as a result of which they undergo transformation accordingly as stated above by Sri Aurobindo. Consequently, they are receptive to what comes down to them from the plane of Divine Existence beyond the plane of Creation. Therefore, it comes to be the psychicisation, or to say, the soul-transformation of body, life, and mind. Prior to their psychicisation, they are not integrated into one another and are, consequently, in a state of conflict with one another, keeping man on the lower planes of consciousness with mortal ills. Such a state exists as the separative principle of consciousness operates at its base, the truth which we have earlier noted. The separativity of consciousness does not allow the descent of consciousness from its spiritual planes in one's being if one ascends these planes without undergoing soul-transformation. In the ascension, the gravitational pull of the separativity of consciousness, operative in these three constituent instrumental beings, puts resistance. Consequent upon the establishment of the consciousness of the psychic being into body, life, and mind and their resultant psychic or soul-transformation, they

come to be capable of ascending the higher planes of the spiritual consciousness smoothly and irreversibly and of executing the Divine Will existing within the psychic being. They come to be capable of the same as the integrality among body, life, and mind takes place with the establishment of the consciousness of the psychic being in them. There is no gravitational pull of the separativity of the body, the life, and the mind in the being of man in his ascent to the planes of spiritual consciousness after their psychicisation, for the separativity comes to its end as a result of their psychicisation.

8. The Yoga of Spiritualisation

As stated earlier, Sri Aurobindo has witnessed four planes of the spiritual consciousness on the plane of Mind. He terms them as High Mind, Illumined Mind, Intuitive Mind, and the Overmind, an in-depth and enlightening description of which he has made in his monumental works *The Life Divine*, *The Synthesis of Yoga*, and *Letters on Yoga*. They exist above the plane of, what is commonly cognised as the intellectual mind, or to use Sri Aurobindo's terminology, 'mental mind'. Having undergone psychic transformation, one begins to ascend and comes to the first plane of spiritual consciousness, the High Mind, as a result of which the consciousness of the spiritual plane descends into one's instrumental beings, that is to say, into the body, the life and the mind. With the descent, they undergo transformation accordingly. In this phenomenon, the further unfoldment of Jivatman takes place in the psychic being. The transformation as a result of the descent of the consciousness from its spiritual planes is the spiritual transformation or spiritualisation, and, subsequently, the manifestation takes place accordingly in the being of man. The spiritual transformation continues to take place till one comes finally to the plane of the Overmind Consciousness, the summit of spiritual consciousness on the plane of Mind. Of it, he says in another letter on yoga:

"When the being opens then all in you, the mind (head), emotional being (heart), vital, even something in the physical consciousness begins 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 nature. This is what we call the descent of the higher (the Mother's) consciousness." (1130-31)

Now, a decisive turn comes for the transcendent transformation.

9. The Summit View

Such transformations, psychic and spiritual, qualify man yogically to undertake the yoga of supramentalisation which Savitri undertakes for the emergence of her inmost Self, the

'Spaceless Self' for the eventual advent of the Supramental Man on the earth. With the advent of the Supramental Man the Divine Life is established on the earth. Sri Aurobindo reveals 'Time lies below' (2012: 726) the feet of the Supramental Man in Savitri. In her 'Spaceless Self', he says, very poetically, 'Unnumbered years seemed moments are long drawn out,/The brilliant time-flakes of eternity' (724). She has, now, 'borne identity with the Supreme' (727). The 'Spaceless Self' in her brings down the transcendent Supramental Consciousness on the earth, nay, at the base of Matter. In fact, it is at the base of Creation itself. It paves the way for the further Divine Play, the 'Lila' in the realm of the new order of existence on the earth, nay, in the realm of Matter.

Conflict of Interest Statement

The author declares no conflicts of interest.

About the Author

Dr. Nikhil Kumar is a Professor & Head, Department of English, Veer Kunwar Singh University, Arrah in the state of Bihar in India. He has been teaching for over thirty-six years as a university teacher in the state of Bihar in India. He has done extensive work on Sri Aurobindo, a great literary luminary of a very high plane of yogic consciousness. Dr. Kumar has published more than two dozen research papers on Sri Aurobindo's poetic works in different international journals and the journals published from Sri Aurobindo Ashram, Pondicherry, now, Puducherry in India. He has made an in-depth study of Sri Aurobindo's poetic and dramatic works, especially, his monumental epic *Savitri* which is a poetry of the future since it has been written from the transcendent plane of Supramental Consciousness, the consciousness to which mankind is yet to evolve. The supramental consciousness is an evolutionary breakthrough. The present paper is a piece of evidence of his rich academic inheritance from his father Professor (Late) Devendra Kumar who imbibed Sri Aurobindo's yogic vision in him.

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