

Spiritual Consciousness as a Pathway to the New World Order: A Yogic Journey of Savitri and Aswapathy to the Cosmic Abode

Dr. Yanamandra Aparna

Faculty of English
Institute of Tourism and Hotel Management
Dr. Bhimrao Ambedkar University, Agra

1. Introduction:

While gullible ecstasy and never quenchable thirst to experience the fervour of Divinity brims, we are gloriously compelled to turn to the revelations of Saints, Seers and incarnations that dawned upon the land of Earth time to time, to direct and redeem the mankind in an evolutionary pace.

With passing of time and walking through trials and tribulations, we experience a shift in spiritual consciousness. Every now and then, the quest for the “Self” resurfaces and never subsides until we address the need of it. Amidst busy and occupying circumstances, our inner self calls us to think beyond intellect and experience the achievements beyond the material plane.

In the world that spins on the toes of constant restlessness, it is easy for us to be engulfed by the forces of the material world that push us further and further away from the experience of awakening. It can be observed that like we perceive the working affairs of the world with intellectual faculties, we need to sharpen the senses of our higher mind; to awaken the dormant faculties that can uplift our state of ecstasy. It may elevate our state, especially if we are oriented into a spiritual process. It helps in broadening our vision and outlook in life.

As Paul Brunton, a great researcher and writer who particularly focused on spiritual consciousness and its impact on our lives, expressed in his books *The Inner Reality*, *The Hidden teaching Beyond Yoga* and *The Wisdom of the Overself*, that there will come a point in life where material perfection and religious shelters cannot satisfy the quest of the self, it is then when we begin to look within. In the book, *The Spiritual Crisis of Man*, Paul expresses,

“When fortune is uncertain, when life is cheap, and social tempests prevail, men who do not see in this a warning to transcend all in spiritual self-seeking, are tempted to forget all in reckless pleasure-seeking. They are discontented with their personal situation and dissatisfied with the futility and senselessness of life.” (Brunton, 1952, p. 10)

Spiritual consciousness expands our wisdom in a manner that it stirs the true sense of purpose in us. It liberates us from the entanglements that arise out of mere survival while we lead the life of our daily affairs. When it comes to the quest of “self” as we arrive at a juncture of identity crisis, we search for the

answers that higher consciousness alone can provide. In this light, we can observe that the mankind always looked up to philosophers, Seers and Saints after physical science and psychological sciences handed over the transcendental aspects to spiritual science.

2. Spiritual consciousness and its impact:

In the context of the mystery of consciousness as a foundational source for astral experience, many scientists, particularly Physicists like David Bohm, Albert Szent-Gyorgyi and many more expressed that there exists untapped potential in human body which displays a clear rejection when attempted to access with material equipment.

The views of Niels Bohr, a great Physicist and a Nobel Laureate are mentioned in the book *Consciousness The Missing Link*, “We can admittedly find nothing in physics or chemistry that has even a remote bearing on consciousness. Yet all of us know that there is such a thing as consciousness... must be a part of nature... or reality... we must also consider laws of quite a different kind.” (A. C. Bhaktivedanta Swami Prabhupāda, 2018)

If we observe a little further, from Spiritual Science Research Foundation for example, to various kinds of spiritual literature, both from the East and the West, the research on the quest of Self and consciousness carries on relentlessly.

In the book *Science & Religion* by Swami Lokeswarananda, we can observe, “Vedanta answers ‘The self.’ The self is the connecting link in all these three states – waking, dreaming and sleeping dreamlessly... this self is beyond both body and mind, it is the real coordinating and controlling authority in the whole complex that is man.” (Lokeswarananda, 1987, pp. 5–7)

It further describes it as,

“This self is what science calls consciousness (*Chaitanya* in Sanskrit) ... this is also known as spirit, the soul.” (Lokeswarananda, 1987, pp. 5–7)

3. Literature review:

The concept of spiritual consciousness and the study on the cosmic epic *Savitri* continue to stir the researchers, young and old alike. It is a unanimous voice of the mankind in the light of awakening and transformation.

The research work *Transformation and Evolution* (2020) explores the theme “supramental transformation and consciousness” where the classic epic *Savitri* is highly regarded and considered as the direct map for human evolution and a critical reminder to look within.

Interpretation from the study *The Gender and Empowerment* (2021-2024) takes the full circle and marks a subliminal shift to show the character Savitri as the torch bearer of the young women who, with the help of the study, can feel ignited to recognise and sharpen their innate abilities to eventually empower their lives.

The Mother and the Epic, a system of scholars whose vision to include the Mother, who is considered as the incarnation as the Divine *Shakti*, in the process of perceiving the gist of the epic *Savitri*

is expanding in the recent years of research which seems to be insightful in the light of spiritual consciousness in our formative personality.

The Research House 'Sabda' of Sri Aurobindo Ashram has been constantly working on the Divine study *Savitri*, where some prominent writers like Dr. Nikhil Kumar Ghose whose work *Sri Aurobindo's Yogic Consciousness and Poetry* (2007) stand as a mark of sublime interpretation. He tried to hold the essence of spiritual consciousness intact before it dilutes in the minds of the readers.

If we look at the integral approach to the study linking it with consciousness, we can observe that from the writers like Srinivasa Iyengar, A. C. Bhaktivedanta Swami (2018), M.G. Gupta (2010) from the East and Paul Brunton, Rothenstien, Uriah Kriegel, Georges Deyfus, Drew Mc Dermott from the West, to Spiritual Science Research Foundation, immense and intricate analysis on the levels of spiritual consciousness, and its impact on human life, has been taking the front seat when compared to other material studies.

In the similar way, writers of the vision like a Seer, M. P. Pandit whose work *Commentaries of Sri Aurobindo's Thought* (1988), Prem Tyagi and eternal researchers like Dr. Premananda Kumar (2018) not only produced commendable interpretation of the classic but also decoded the mantric level of *Savitri* without making it a complex research study.

4. Spiritual Consciousness in the light of Science and Vedic wisdom:

In the context of spiritual field, experience is given a greater credit than experiment. It is interesting to observe that the cosmic sounds and flashes of Light have specific significance as expressed by spiritual practioners. Many of them expressed, rather, revealed that the eternal sounds that reverberate in the layers of the universe call us to attune with them so that we become one with the source of the creator. In the times where the awakened minds like Saints or spiritual Masters as we may call, prescribe to inner engineering, it becomes an urgent sign for us to turn within, with the help of *mantra*, i.e., the sound vibration considering it as the foundation of the universe. This state of transcendental experience demands our focus in the terms of mental energy and not physical. Great scientists like Albert Eienstein, Nichola Tesla and many more perceived that the alignment with the cosmos could be possible in terms of energy alone. From the Holy Book *the Bible* to *The Vedas* from the East, we can observe that the origin of the creation is described to be associated with the source of sound. They never seemed to have limited the universe and its species to the physical realms.

However, it is a well-established fact that we will not be able to connect our soul with the frequency of the universe unless we consciously establish a form of spiritual practice, in other words, meditation or *sadhana* as we may want to call. The supramental access to the cosmos depends on the expansion of our consciousness. The term 'supramental' is introduced by the Seer poet Sri Aurobindo whose reference can be seen in the further levels of the study. In the ever-resplendent energy that rules the evolution and dissolution of the universe, the most practical way to taste the glory of the Self is to ascend our spirit by holding on to the chant of the prescribed *mantra* as revealed by the awakened.

The Masters who dwell in the elevated state of consciousness are the most critical contributors to the society in today's era although they do not claim the results from a working laboratory. Those who have established a connection between the physical realm and spiritual realm gently guide us and beat us to the

shape when the material wave takes us over. From incorporating Vedic wisdom in the lifestyle of adaptive times to revealing the science behind the methods of awakening, Saints are a crucial pillar at every turn of life. They are the torch bearers to formative minds like us who may easily slip into the void of disconnect between science and religion. They subtly help us consider the ruling forces of our life, like Time, Fate and Free Will.

In the light of the context, we can observe in the book *Upanishadic Challenge to Science*, “According to the *Brihadaranyakopanishad* a voluntary action when analysed, resolves itself into four stages, desire, will, action and result.

The *Chandogyopanishad* likewise tells us that it is only when we have known the *atman* that there is freedom in all the worlds; but if we have not known the *atman*, there is no freedom for us at all.” (Garg, 1978, p. 79)

It can testify the sovereignty of man’s will over nature.

5. Spiritual consciousness, in the light of Indian literature:

It is not a derailing experience to observe that in literary angle, we can observe that some of the scriptures from the East act as a beautiful contradiction to the Greek literature that highlights the concept of Fate as a predominating force in shaping the life of the mankind. The Eastern literature speaks of the dynamics beyond fatal surrender. The epic *Savitri* by Sri Aurobindo is a perfect example to display the human faculties expanding into transcendental levels, at its best.

Now, the burning question is how to overtake the forces of the material world in the era where everything non-spiritual up floats as a compelling priority. How is it possible to find our latent potential that can free us from the bondages of life? More importantly, what can guide us to establish spiritual experience and help us withhold its ecstasy while doing our daily duties?

M.P. Pandit, a seeker, a spiritual practitioner and a vivid writer expresses in this regard, Sri Aurobindo’s views on the supramental consciousness in his book, *Commentaries on Sri Aurobindo’s Thought*,

“At the heart of the collective dimension, however, is the important role of the individual. There must be at least a core of person who aspire for the supramental consciousness with all their being... next comes the capacity to receive the influx of the supramental light, force, consciousness. These do not all come together, they sail in, they strike, they infiltrate all the time in one who is ready. It is not enough to receive, one must have the stability to hold it.” (Pandit, 1988, p. 99)

It is understandable that self-discovery is an internal process. As rightly mentioned in the book *Upanishadic Challenge to Science* by R.K. Garg in the section “*Atmanaam viddhi – Know thyself*”, “Verily, the soul, Oh! *Maitreyi*, should be realised, heard about, thought about, and constantly meditated upon.” (Garg, 1978, p. 83)

Plato, Aristotle, Augustine, Aquinas, Spinoza, Hegal and many others opined – the self is essentially a distinguished form of usual human constitution whereas, Sankara and many others hold the idea that Self cannot be designated as mere self. It is more like unfolding or uncoating of the material ruled by the realm of *Maya*.

Many areas of research have been working on consciousness that governs our life and the life after death. However, it is important to notice that the quest to discover the potential of our being does not

suggest impulsive resignation from worldly duties or desires that can help keep our palate to life, alive and thriving. In this light of thought, mankind is immensely grateful to the spiritual literature, scriptures and spiritual Masters who help us realise the purpose of life without creating repulsion or distasteful rejection to earthly ways of life.

Yogic Consciousness in the Epic *Savitri*, a critical analysis:

If we observe the Epic *Savitri* of Sri Aurobindo, we can partake Sage Aswapathy's transcendental journey almost as our second-hand experience. Such revelatory literature by Seer poets opens a portal for us to aspire for higher states of consciousness. His daughter Savitri, who marks her spiritual position in the layers of the cosmos and returns to the earthly life echoes the possibilities of inner engineering against renunciation of life. She hears a cosmic Voice in her astral experience, as described in the book *Sri Aurobindo's Savitri* written by a great writer A.B. Purani,

“O petty adventurers in an infinite world
And prisoners of a dwarf humanity,
How long will you tread the circling tracks of mind
Around your little self and petty things?” (Purani, 1952, p. 138)

It throws light on the foundational principle of seekers, that we are the microcosm of the universe that is a macrocosm. It is reflected in Western philosophy as well that defines oneness as, what we see above as cosmos is what is existing below, i.e. the earth, for it encompasses the entire existence. At the same time, what dwells within us is but the entirety of everything that exists outside us. The English poet Robert Blake expresses the idea of oneness, as reflected in the book *Science and Religion*,

“To see a world in a grain of sand
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.” (Lokeswarananda, 1987, p. 12)

With the expansion of spiritual consciousness, we begin to feel the alignment. Many Seers and spiritual Masters from the East described that Self is *brahman*, i.e. the manifestation of the cosmic force itself. It is pure joy and the state of such elevated consciousness is called *ananda*.

In the light of the context, we can further observe in the book *Science and Religion*, “A well-known physicist J. Kaplan says, “The atomic theory is the product of the western mind. In his naïve way the western scientist generalizes the experience that one can subdivide matter until one meet an ultimate particle. The Hindu philosopher goes further to reduce everything to one element.” (Lokeswarananda, 1987, p. 11)

In the similar idea being the governing factor of the epic *Savitri*, we can see the words of M. P. Pandit, in his book *Commentaries on Sri Aurobindo's Thought*. In the chapter *Central Being and Psychic Being*, we see that the layers of our mental and spiritual consciousness are discussed pertaining to their

roles in our awakening. While discussing psychic being and central being, he expresses that both have the same origin and that they are essentially one but they play different roles.

“The central being, *jivatman*, is an individuation of the universal Self. Individual in its frontal aspect, universal in its supportive poise behind, the central being stands above the movement of evolution of the individual soul. It oversees the course of the soul’s journey across births. It does not participate in the movement. It presides over it from above.” (Pandit, 1988, p. 122)

Transcendental journey of Sage Aswapathy and Savitri:

Now this is precisely what unfolds in the astral journey of Sage Aswapathy as described in the classic *Savitri*. The expansion of his higher consciousness makes his journey a cosmic adventure. He witnesses his own shades of personality shedding the restlessness and his ignorance dissolving into the higher realms of the universe. What is to be observed here is that spiritual experiences are universal in nature, timeless and unbiased. Such classic works are but a great calling for our soul lying dormant in the pursuits of material aspects. The journey of Sage Aswapathy and Savitri is a reminder that human being is here for finding the Ultimate Truth for which we have to invite spiritual practice in our lives. Savitri is a great example that absolute surrender to the Divine pervading in our inner self is the highest act of wisdom leading to liberation from the clutches of fate. She continues to stand tall as a reminder that yielding to the worldly powers is but a sheer choice as opposed to the belief and fear that centres around low worth that man inflicts on himself.

The epic *Savitri* is a portal of possibility where both Aswapathy and Savitri reveal different layers of transformation as a result of their perception and purpose. They created their own yogic movement. The degree of transformation begins at psycho-Spiritual level of Sage Aswapathy and ceases at Supramental level where Savitri performs heavier duty in bringing down the Divine consciousness for the purgation of the mankind that is weighed down by the suffering of pain and death. To observe the lines from the book, *Savitri: An Approach and a Study*, “Aswapathy creates the possibility for the descent of the higher power, Savitri incarnates the power and effectuates the transformation...Aswapathy maintains throughout the position of the witness, Savitri carries out the Divine dynamis” (Purani, 1987, pp. 276–277)

In the Book II *The Book of the Traveller of the Worlds* of the Epic *Savitri*, the Seer poet Sri Aurobindo describes that the entire perception of the world takes a shift once we experience the expansion of our consciousness.

“A seer within who knows the ordered plan
Concealed behind our momentary steps,
Inspires our ascent to viewless heights
As once the abysmal leap to earth and life.

His call has reached the Traveller in Time.” (Aurobindo, 2001, p. 101)

We perceive that to expand the spiritual intelligence and to intensify spiritual sensitivity, it is needful for us to develop the vision and insight into the potential of human mind and the nature of the soul

that maybe dormant in the initial stages of life. The epic *Savitri* is a call for awakening; it is a map to the astral travel with yogic consciousness as a vehicle. As Sri Aurobindo calls, there are several layers of mental consciousness that need to be peeled off with special attention to the practice. Regarding the mental layers of consciousness, Paul Brunton, a spiritual seeker and researcher also observes, in the chapter *God is!* from his book *The Spiritual Crisis of Man*,

“Everything and every creature that is in the universe owes its own being to the undifferentiated Being, Mind. If then we declare that there is something godlike immanent in all men, we are not guilty of declaring an absurdity...He must also look into the mysterious depths of his mind. Just as the Ordered cannot come out of the Chaotic, so the Conscious cannot come out of the Unconscious.” (Brunton, 1952, p. 139)

The quest to experience if we are inseparable from the universe or as one may want to call, the Fountain Source of the creation, all-pervading and all powerful, man has gone to the lengths and breadths of his existence to discover the bond at his own capacity, with tools available within him and outside. After ascension of the stages of consciousness, we arrive at a point where we see God in us, although it overwhelms the existence on the earthly planes that are dominant with material force or in other words as mentioned, *Maya*. Paul further expresses in his book *The Spiritual Crisis of Man*, “...something that emanates from it mysteriously takes form in and as our experience...the philosophic doctrine of the Being of God rests upon the solid foundation of the statements of those in East as well as West, in antiquity as well as modernity...” (Brunton, 1952, p. 139)

If we carefully observe the spiritual expressions of some great poets, the vision of Lord Tennyson, a poet of philosophical intensity also aligns with the revelatory poetry of Sri Aurobindo’s *Savitri* where Aswapathy crosses the borders of the worldly realms of confusion and emptiness. Brunton explores the states of consciousness as reflected in his book *The Spiritual Crisis of Man*,

“...when traced analytically to its ultimate character, is the undivided universal basis of all experience and all thought, all life and all existence – God. Their sensations and thoughts may be associated with materialistic beliefs about the nature of mind, but this does not alter their fundamental non-materialistic character.” (Brunton, 1952, p. 140)

In the journey of Sage Aswapathy, we can see his gradual unwinding into the realms of consciousness. It is as much external as internal, as much mental as physical and as real as possible imagination. He witnesses several layers of the universe where each plane is representing the shades of human ignorance while the light showing his states of awakening. He discovers that it is possible to achieve liberation from the frames of Time, Fate and from the pangs of obligatory emotions, when we ignite our spiritual consciousness. To observe an extract from the epic *Savitri* by Sri Aurobindo,

“The one consciousness that made the world was seen;

All now was luminosity and force.

Abolished in its last thin fainting trace

The circle of the little self was gone;

The separate being could no more be felt;

It disappeared and knew itself no more,
Lost in the spirit's wide identity.
His nature grew a movement of the All,
Exploring itself to find that all was He,
His soul was a delegation of the All

That turned from itself to join the one Supreme.” (Aurobindo, 2001, p. 319)

Sri Aurobindo mentions it as the state of Over mind. He further expresses, rather reveals that in spiritual experience, we shall perceive that God is but the manifestation of our very core, but covered in Light. To access the supreme power, Sri Aurobindo says that man shall first become a superman who adventures himself into the cosmic realms. Divinity maybe described in many forms but is universal in experience, it could be a singular form of energy if we align with it via yogic practice. As M. P. Pandit rightly calls, in his book *Commentaries on Sri Aurobindo's Thought*, “One must qualify to get their pass-word...” (Pandit, n.d., p. 89)

It is interesting to find a similar reference in the book *The Spiritual Crisis of Man* extracted from the views of Lord Tennyson, a Western poet as mentioned by Paul in the chapter *God is!*

“It is only the sun that can bear the fittest comparison with the Overself. It can never really be covered by darkness nor brightened by another orb; and similarly the Overself is never really covered by the person's ignorance of it nor brightened by the person's knowledge of it. The sun lights up everything else and thus makes every other object known; similarly truth is, as Sanskrit texts say, “That which when known, all else is known.” (Brunton, 1952, p. 141)

The message we receive from Savitri who is considered to be the reincarnation of the Mother Herself, is that in the world where logic, intellect, the force of money, greed and matter (*maya*) engulf the entire existence of our lives, there is no other way to escape the matrix except through spiritual practice. As Robert Frost, a great poet rightly expresses that the only way to grow is only through, the way to conquer the force of the material world is through inner engineering. It is not an after-retirement programme, but has to be an effortless and integral part of our lifestyle. Spiritual expansion is not a revolutionary process but an evolutionary process that has more to do with tuning than with timing. Constant elevation of spiritual consciousness has a potential to shape our life by driving us towards knowledge, similar to the journey of the states referring to *vidya* and *avidya*. Spiritual practice removes Falsehood (*maya*) and promotes the quest for Truth. The *Isopanishad* says, as reflected in the book *Upanishadic Challenge to Science*, “He who knows *vidya* and *avidya* together, overcomes death through *avidya* and gets immortality by means of *vidya*.” (Garg, 1978, p. 186)

The reference of ‘Ultimate Truth’ also resembles the thought of Immanuel Kant, a great German philosopher who proposed the idea of working on ‘self and realisation’ in the light of Truth as a higher purpose of human existence. Sri Aurobindo proposes the possibilities of the mental states of consciousness through internal experience which can set forth a direction in our life. “The natural way of the mind is to externalize; the way to the psychic is through interiorisation. The mind does not, as a rule, touch the

psychic in its normal course. The psychic in its growth does cast its influence on the mind and helps to refine it.” (Pandit, 1988, p. 154)

We can perceive that during the formative stages of mental plane; there cannot be certitude about spiritual experiences. The construct of the Mind, according to Sri Aurobindo is such that it can create a foundation for the yogic level of consciousness. The layers of the Mind serve their own purposes but we have to remember that the tools of intellect or sharp logic will not liberate us from the world of material force which can mercilessly vanish our existence in the blink of an eye, before even tasting the bliss of joy and freedom. “In the measure in which the supramental consciousness is able to organise and manifest itself in the Mind, the constructions of the Mind will have more and more of truth.” (Pandit, 1988., p. 153)

Savitri, as an epic of awakening:

What increasingly intrigues the mankind about the epic *Savitri* is the very spirit of awakening and its unflinching ability to embrace us at every stage of our growth. It addresses human confusion, fear, the sense of inability and human helplessness when fate throws a challenge on us. The vivid description that Sri Aurobindo gives is almost mantic in level, revelatory and highly transcendental, also could be supernatural in nature for those who are far from its comprehension.

In this context, if we observe the literary aspect of the epic *Savitri* as reflected in the book *Sri Aurobindo’s Savitri*,

“I used *Savitri*...as a means of ascension. I began with it on a certain mental level, each time I could reach a higher level I rewrote from that level...In fact, *Savitri* has not been regarded by me as a poem to be written and finished, but as a field of experimentation to see how far poetry could be written from one’s own Yogic consciousness and how that could be made creative.” (Purani, 1952, p. 358)

We can perceive that Sri Aurobindo aimed at highlighting the power of collective consciousness when he extends the capacities of Aswapathy and Savitri who aspire for the larger good of the entire mankind. “A global consciousness, even a cosmic consciousness is not impossible; our own consciousness is by no means a static affair, for it evolves continually from lower limited forms into higher and more comprehensive forms.” (Purani, 1952, p. 358)

It constantly feeds the researchers, seekers and Seers as an untiring tool to overtake material calamity and human limitations. With its symbolism that resembles that of great poet Kalidasa, *Savitri* speaks to the supramental consciousness of our mind. Her journey towards the higher realms does not feel subjective or personal anymore. It inspires us to look within. *Savitri* speaks the essence of the universal Truth whether we perceive it today or later. She speaks to the warrior in our spirit. To observe the lines from the book *Sri Aurobindo’s Yogic Consciousness and Poetry* by Dr. Nikhil Kumar,

“Nature shall live to manifest secret God,

The spirit shall take up the human play,

This earthly life become the life divine.” (Kumar, 2007, p. 46)

If we analyse the style and approach of Sri Aurobindo as a poet beyond ordinary mind, how he navigates through the grand scheme of events, we perceive that psychicisation is an integral part of Sri

Aurobindo's approach to astral journey. Divine Consciousness descends upon our psychic self to refine us and transform us from man to superman. It rightfully stands tall as an epic of human transformation which demands the readers to establish a certain sense of magnitude, lens and mental preparation to take the shift.

Sage Aswapathy can be a great example of such a spiritual hero. From the same book, we can observe further lines, "His transformation in as much as breaking out of his soul to join the 'Oversoul' makes him an embodiment of the earth's aspiration for the Divine intervention.

"A world's desire compelled her mortal birth...

Our body's cells must hold the immortal's flame." (Kumar, 2007, p. 49)

We can observe that the summit of our spiritual mind bestows upon us, a great sense of realisation takes us over, that we are evolutionary beings whose consciousness is dynamic in nature and that we shall not retire our mental and spiritual faculties at the stage of their natural birth. The aspiration to ascend is nothing but the awakening of spiritual consciousness.

"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." (Kumar, 2007, p. 85)

Many researchers, modern psychology and the Western studies now call it as 'out-of-body experience', 'extra-terrestrial-experience' and also some call it 'after-death-experience'. It is not an exaggeration to say that ancient Indian literature had been leaving the traces of spiritual footsteps for the world to wonder in this aspect. Once we awaken our inner faculties, we attain power to shape our destiny. Savitri, during the negotiating terms with Yamraj, The Lord of Death expresses confidence that an awakened soul can modify the natural rulers like Fate and Death. To observe the lines from the book *Sri Aurobindo's Savitri*,

"I am stronger than death and greater than my fate;

My love shall outlast the world, doom falls from me

Helpless against my immortality.

Fate's law may change, but not my spirit's will." (Purani, 1952, p. 159)

It can be observed that it is not emerged as an overnight confidence to defy the laws of nature. It compels us to think that only after we stretch our inner limits, will we achieve the zenith of human potential. But what is dynamic about the epic *Savitri* is that the characters do not cease at self-discovery. They prove their royalty and generosity that follows awakening, by aspiring the power of consciousness to reach the grassroots of the sinking mankind. The very purpose of Sage Aswapathy's grand desire to uplift the mankind takes birth in the form of his daughter Savitri. She not only pierces the earthly realms

but comes back to the earthly life to teach the world that renunciation or liberation is a state of being and that it never demands our dejection from the world. Earth is the most favourable place to dwell and sharpen our inner tools. It is a garden where the seeds of our spirituality bloom with time. The process of awakening does not have to be grand like of Savitri's but it can be an unfailing path if we capture the essence behind the epic. They teach us that observing the transience of life is not where we should stop, and that we should realise that yielding to mortality is nothing less than a sin.

In the context of Sri Aurobindo's understanding, it is important to perceive that immortality does not mean ceasing of age but to activate the dynamism of our soul without waiting for the external forces to take us over. There cannot be a better message than this to the man of today's era who is fighting a battle with both the worlds, i.e. external and internal.

The states of consciousness and their relation with the Divine had been prominent in several works including *Gitanjali*, *Crossing*, *Fruit Gathering* of Rabindranath Tagore from the East, on the other hand, the theme of transcendence shows its prominence in the poetry of William Blake, John Milton etc. from the West, and even more prominently, in the prose work *Pilgrim's Progress* by John Bunyan in particular, where the human spirit elevates towards higher consciousness while walking through the "vanity fairs", "valleys" and "hills" of life taken as an allegorical reference.

From *Sri Aurobindo's Savitri*, we can observe,

"In the ultimate analysis, the stage – be it Hell, Earth, Chaos, Purgatory, or Paradise – is the human heart; the microcosm *is* the macrocosm. *Savitri* is said to be the third and final term in the series, of which the earlier terms are the *Commedia* and *Paradise Lost*. It is an attempt to, "reveal from the highest pinnacle and with the largest field of the vision of the destiny of human spirit and the presence and the ways and purposes of the Divinity in man and the universe." (Purani, 1952, p. 385)

As the critical observation progresses, we can establish it as a fact that human race is more capable than run-on-mill loop of life, it is beyond the capacity of survival, beyond religion and beyond any crisis that stunts the growth of mental faculties. One has to train to strike the balance of inner and outer life. We have to be equipped with the spiritual tools at the arrival of the dark night-of-the-soul. We have to become a *yogi* and begin to look at the world with a vision that is innate in nature. Progression in our outlook is directly proportionate to the quality and purpose of our life. "The ordinary mind of man must give way to a "supramental plane of mind" where everything is pure white, and nothing sullies its white radiance. Till that is done,... "He still must labour on, his work half done." (Purani, 1952, p. 158)

The similar idea is expressed in the book *Indian Mysticism Rig-Veda to Present Day*, which throws light on the revelations of the ancient spiritual Masters who conquered their "self" only through expanding their mental level and spiritual levels. "...the developing life of a mystic means, first, the use of ordinary reasoning (*Pindi Mana*), then the awakening of the higher mind (*Brahmandi Mana*), and then rising above it through a gradual ascent in the scale of spiritual values, experience and spiritual ideals." (Gupta & Gupta, 2010, p. 12)

A great appealing part of the epic *Savitri* that developed all along the life span of Sri Aurobindo, is how it is not a mere composition but a revelation of human possibilities. The symbolism, the structural aspect, the form and vocabulary require the reader to be no less than a seeker. What is spontaneous and

experiential to Sri Aurobindo is only at a stretch of possibility of mere experimentation to many of us. For instance, we can observe the expression extracted from his book *The Life Divine* “In the higher Mind, we are aware of the sealike downpour of masses of a spontaneous knowledge which assumes the nature of Thought but has a different character from the process of thought to which we are accustomed.” (Purani, 1952, p. 281)

The similar stream of thought was expressed by philosophical poets like John Milton and William Wordsworth who heavily admired the powers of Nature. William Wordsworth expresses, “Voyaging through strange seas of thought, alone” (Purani, 1952, p. 290)

While Milton reveals, “Those thoughts that wander through eternity.” (Purani, 1952, p. 290)

When we look back to the book *Consciousness, The Missing Link*, we can see the reference of the spiritual journey where the highlight is on the fact that we are never alone in the journey of awakening. “*Bhagavad-Gita* describes the physical body as a machine, or yantra, and the atma as a passenger riding in this machine.” (A. C. Bhaktivedanta Swami Prabhupāda, 2018, p. 83)

6. Conclusion:

We can observe that Seer poets like Sri Aurobindo evolved themselves into the mental planes of consciousness and produced literary works that timelessly breathe the essence of spiritual dynamism. They offer eternal knowledge and inspiration to the Self. *Savitri* meets the structure of a tripartite method. The Books begin with the sense of realisation, ascends our consciousness to the state of redemption and ends with the rebirth of True joy of transformation. The decision of Savitri to choose earthly lifestyle while committing herself to the spiritual practice for the ascension of her spirit is possibly the greatest takeaway for the reader. “Savitri will accept neither “Solitary bliss” in some remote Elysium nor “an immense extinction in eternity...and so the transfiguring Word of release and benediction comes to her at last.” (Mitra, 2012, p. 137)

The epic calls for the attention to the internal awakening, like it is expressed in the chapter *A new paradigm for Life and the Absolute Truth* in the book *Consciousness, The Missing Link*, “...life is clearly transcendental to material laws and can be defined, according to the Vedas as, “the nonphysical fundamental particle called the *atma*. Which is characterized by consciousness.” (A. C. Bhaktivedanta Swami Prabhupāda, 2018, p. 98)

Sage Aswapathy and Savitri are not merely the characters that act as the voice or mouthpiece of the poet to introduce the yogic journey of two legends from the epic *Mahabharata* but they come across as a source of reintroduction to our rooted wisdom. *Savitri* is a dynamic piece of work that may have crossed the normalcy in its form, language and simplicity but its benevolence to the mankind unfolds with time, with our parallel expansion, experience and transcendence. It is a call for awakening and a guide to the exhausted, confused and the lost. It continues to stand as a stalwart of Eastern wisdom and a sublime example of Indian literature in English language with speaks to the seekers across the globe.

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