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**SRI AUROBINDO'S SAVITRI**  
**AND**  
**THE CHRISTIAN BELIEF IN RESURRECTION**

Thesis submitted to the University of Calicut  
for the award of the degree of  
Doctor of Philosophy  
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## DECLARATION

I, Padmam K., Part time research scholar at the Research Centre, Department of English, St: Thomas College, Thrissur affiliated to the University of Calicut, hereby declare that the thesis, entitled **Sri Aurobindo's *Savitri* and the Christian Belief in Resurrection** submitted for the award of the degree of Doctor of Philosophy, is my original work and the thesis has not formed the basis for the award of any degree, diploma, associateship, fellowship or similar other titles. It has not been submitted to any other University or Institution for the award of any degree or diploma.

  
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**Padmam K.**

**CERTIFICATE**

Certified that the thesis entitled **Sri Aurobindo's *Savitri* and the Christian Belief in Resurrection** is a record of research work done by Smt. Padmam K. during the period of her study under my guidance, and that the thesis has not previously formed the basis for the award of any degree, diploma, associateship, fellowship or similar other titles and that it is an independent work done by her.

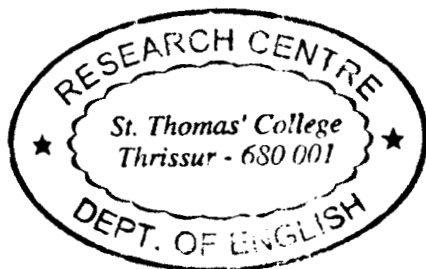
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## **PREFACE**

In Savitri, at once a legend and a symbol, Sri Aurobindo has compared Savitri's mission to conquer death with the identical mission of Christ. In fact death has compelled people to find out the meaning of life. But Sri Aurobindo is not satisfied with an individual salvation. He wants a higher evolution of the whole of mankind from a mental level to a spiritual level. It is no wonder that he finds a parallel of this idea in the mission of Christ, and the Christian belief in the resurrection, because Christ came to bring the kingdom of Heaven to earth by raising the people from a material way of thinking to a spiritual way of life. Christ died as a ransom for the sins of mankind so that, once again, man absolved himself of all sins, will be linked to God as it was in the beginning of creation. Sri Aurobindo says in his epic poem, Savitri, that as the divine put on our mortal nature, we have to put on His divine nature, and rise from our mortal level to His immortal level, through the dual processes of evolution and involution.

In this thesis I have tried to point out the resemblance between Christ and Savitri, their mission, and how this Christian

idea of resurrection and Sri Aurobindo's theory of Integral Yoga and divine life on earth go hand in hand. I hope that this thesis might lead many people to find out the depth of the teachings of Christ and its similarity with the *Upanishadic* way of thinking. The secret of all religions is the same, the quest to find the divinity underlying our mortal nature, the perfect and unborn spirit which is the lasting truth behind this transient vanity of life.

I have tried to point out that the *Bhramhan* of the *Vedas* and the *Upanishads* which is nothing but pure Love, and the Beloved Father in the Christian Trinity are one and the same. My deep wish is that this thesis might take us a long way to evolve into a spiritual community which is above all religions, caste and creed because a Brahmin is a person who is interested in the quest for God and an Aryan is a person who boldly goes in search of the soul or the ultimate truth in our life. If I have understood Sri Aurobindo's life and philosophy expressed through his poetry and essays well, I think this is the wish of Sri Aurobindo as well. Savitri's mission is this collective transformation of mankind and Sri Aurobindo and the Mother were engaged in the *Sadhana* of the Integral Yoga involving collective meditation with their disciples to bring down

the Truth Consciousness in the supermind to earth or as Christ says to bring the kingdom of heaven on earth. I wish that all the communal riots and the fanatic way of thinking which prevails even among the so called educated and intellectual people might have an end and that this might lead to an enlightened way of looking at religions and races so that spirituality which is the religion of Love and Truth will be established on earth.

Chapter 1 is a general introduction about Sri Aurobindo and his life and a review of a related work done. Chapter 2 deals with the Yoga of King Aswapathy. Chapter 3 deals with the similarities between the descent of Savitri and that of Christ. Chapter 4 deals with the Christian idea of Resurrection. Chapter 5 is a study of the mission of Savitri and that of Christ. In Chapter 6 I have tried to present the argument between Savitri and Death and her conquest of Death. Chapter 7 deals with the attempt of Christ to bring the Kingdom of Heaven on earth through His life, teachings, crucifixion and resurrection. Chapter 8 is a summing up of the main points pointed out so far. The Final Chapter brings together the main conclusions drawn from the research work.

**Padmam K.**

## CHAPTER 1

### Introduction

Sri Aurobindo, the great Indian mystic, poet and philosopher who was born on the 15<sup>th</sup> August 1872 in Calcutta, tried in his works to re-discover the cultural essence of India and the West and to combine the two in an exhaustive exposition of his world-vision which encompassed the eternal truths of the *Vedas* and the *Upanishads*. Born and brought up in an English atmosphere and having learnt the western literature including classical Greek and Latin, Sri Aurobindo became a meeting point of the Eastern and the Western cultures and he came back to India and imbibed the Indian culture. He learnt the Bengali language, his mother tongue and Sanskrit which opened up to him the world of the *Vedas*, the *Upanishads*, the *Gita* and the great epics, the *Ramayana* and the *Mahabaratatha* along with the dramatic works of Kalidasa and Bhasa.

Having thus enriched himself in the literature and the Philosophy of India as well as of the Greek, Latin, English and French writers, Sri Aurobindo turned his attention to the awakening

of the spirit of independence among his country men as well as to a cultural revival.

His attention turned to *Yoga* when he saw a *Naga Sannyasin*, curing his brother Barin who was afflicted with intense fever, by crossing a sign on water reciting a *mantra* and making him drink that charged water. At that stage of his life as a dedicated freedom fighter, he wished only to get the strength to awaken his countrymen to the idea of Independence and was not at all interested in religion or mysticism. The Independence of India was his aim and he considered Mother India as *Shakti, Bhavani Matha*. So it was with this passionate desire to save and serve his motherland that he asked Bhaskar Lele, a Punjabi *Yogi*, to initiate him into yoga. Lele asked him to close his eyes. When he closed his eyes, Lele asked him to shut the door of his mind to the thoughts coming into his mind and Sri Aurobindo at once experienced a total silence of the mind; he saw a world illumined by flashes of light and experienced the world and the people as figures in a drama. He sat in that silence for three days, completely unaware of this world. Lele had to wake him up from his trance. From then onwards, after this powerful experience of the

transcendental, Sri Aurobindo accepted God as his Guru because he had gone far ahead of Lele in his spiritual experiences – a fact which Lele himself recognised.

Sri Aurobindo was busy with his political activities along with Thilak and a great number of followers. In the middle of these activities, he was arrested on a false charge and sent to Alipore jail. Sri Aurobindo was in despair and asked God Krishna if it was right to send him to prison who had dedicated his life for the freedom of his country. But he continued his *Yoga* in his isolated cell. Then he heard the voice of Lord Krishna speaking to him during his meditation. Krishna told him that he had brought Sri Aurobindo to prison because he was meant to do a greater work. Before his arrest he was too busy to continue his yoga, but God wanted him to have self-realization and to lead people, not only Indians, but also all people, to *Sanathana Dharma*. Sri Aurobindo saw Lord Krishna giving him the *Bhagvat Gita* as his message. Sri Aurobindo felt a new strength and he concentrated more and more in his yoga until one day he had self-realization. He saw Lord Krishna everywhere and in every one. He felt that the Jailer was Krishna, the tree near his cell was Krishna and all the criminals in the prison appeared to

him as *Vasudeva* or Lord Krishna. (Diwakar, Mahayogi.138). It was like a new birth. Lord Krishna told him that he would be acquitted.

He did not even listen to the judges, he did not reply to the questions on which however his life depended, he heard only the Voice which repeated: *I am guiding, therefore fear not. Turn to your own Work for which I have brought you to jail,* and Sri Aurobindo kept his eyes closed in that cage.

(Satprem, Sri Aurobindo or The Adventure of Consciousness. 179)

During the trial, Chittaranjan Das in his famous speech said that it would be a historic trial and that Sri Aurobindo's words would be heard not only in India but also across the seas, in the whole world. Sri Aurobindo was acquitted and Rabindranath Tagore, embracing him, said that it was not the same Sri Aurobindo who went into the prison that had come back; he had become quite another person. Sri Aurobindo had surrendered his ego and will to God and became an instrument in the hands of divinity. He had written in a letter to his wife Mrinalini Devi before her death that he had no personal wish or aim. Every thing was

dictated to him from above. He was just a medium for divinity to carry out a divine plan. (Diwakar, Mahayogi.130).

Once, before going to speak at a meeting, he consulted his inner voice to decide what he should speak and he heard the voice say that God would speak through him. He said that *Sanathana Dharma* was not something that belonged to Hinduism, it was meant for the whole world. The ancient *Sages* preserved it for the whole world.

Sri Aurobindo was helped in his work of bringing down a Divine Life upon the Earth by the Mother who came to work with him in Pondicherry. She was born in Paris on the 21<sup>st</sup> February 1878 and she also had the supramental vision. She knew of Sri Aurobindo's existence even before she met him. Satprem in his book Sri Aurobindo or The adventure of Consciousness says:

Between eleven and thirteen, she says, a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of meeting with Him or revealing Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This along with a practical discipline for its fulfillment was given to me,

during my body's sleep, by several teachers some of whom I met afterwards on the physical plane. Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and pregnant... The moment I saw Sri Aurobindo, I knew that it was he who had come to do the work on earth and that it was with him I had to work. (295).

Mother took charge of the Ashram when Sri Aurobindo retired into solitude in 1926 and continued his work till her death. Sri Aurobindo used to say that his consciousness and the Mother's consciousness are the same. Satprem says, "She has been born to *break the limits*, like Savitri". (295). He also says:

It is very symbolic that the living synthesis between East and West, which Sri Aurobindo already represented, is completed by this new meeting of West and East, as though the world indeed could only be fulfilled by the junction of these two poles of existence, Consciousness and Force, the Spirit and the Earth, He and She always. (295).

Savitri is actually the spiritual Autobiography of Sri Aurobindo and the Mother.

“The mystic Muse” – Sri Aurobindo himself remarks, with particular reference to Savitri, “is more of inspired Bacchante of the Dionysian wine than an orderly housewife”. (Sri Aurobindo’s Letters on Savitri-1946. Savitri.735). Therefore it is that we find Savitri more an expressive poetic medium of an intense spiritual realisation than a technically perfect long poem in blank verse with a rigid rhythm – structure and a series of sustained images. Sri Aurobindo has attempted through these inspired verses “to catch something of the *Upanishadic* and Kalidasian movement, so far as that is a possibility in English.” (Sri Aurobindo’s Letters on Savitri-1932. Savitri.727). So Savitri has to be read and appreciated for its mystic content, a profound poetic philosophy of the spirit and of Life, a direct flowering from the higher mind, illumined and intuited, of the truths that would lead man to immortality.

In this context, it is very much relevant to make a review of Prema Nandakumar’s work Dante and Sri Aurobindo. She gives us an illuminating vision of both Divine Comedy and Savitri. She compares Dante with Sri Aurobindo and shows us the similarities as well as the differences between these two great poets as expressed in their vision of Man, Nature and God in Divine

Comedy and Savitri. Dante who wrote his epic when he was banished from his country was in a disillusioned frame of mind. He himself is the protagonist in his epic. He goes through hell, purgatory and paradise led by Virgil, the poet whom he adored, and is prepared to enter paradise and experience the supreme bliss by Beatrice whom he loved even when she was a small girl and who had died at a very young age. He sees the pure love of Christ in her eyes before he has the vision of Christ. Dante the sinner is cleansed of his sins when he repents sincerely and is led by love personified by Beatrice to the supreme bliss in paradise. He has to pass through hell and purgatory before he reaches paradise. We cannot say that this is Christian theology because in the Hindu Philosophy also there is the theory of *Karma* or action-reaction theory. We have to reap the fruit of our action whether it is good or bad until we reach the stage of surrendering ourselves to God and of doing selfless actions as His instrument without any desire for the fruit of the action, as Krishna advises Arjuna in the Bhagavat Gita. We believe in the theory of purification through numberless births and hell and purgatory are the punishment and cleansing experiences we go through in the earthly life itself. Christian theology describes it as

experiences after death and Dante becomes aware of the different types of sinners and their sins when he passes through the inferno. It is a frightening experience and he is led to purgatorio from hell. There he sees people who hope to reach paradise some day after sincere repentance and cleansing of their sins. Then he is led by Beatrice to paradise and to the vision of the pure love of Christ. Thus pure love personified by Beatrice leads him to Christ who is pure love and bliss.

Prema Nandakumar says that Sri Aurobindo begins where Dante ends his epic. Dante is satisfied with the bliss he attains after the cleansing of his sins and with the supreme moment of the vision of the Divine and the supreme bliss. But King Aswapathy in the epic Savitri is not satisfied with the vision of the Divine Mother, the supreme Truth. He wants to bring that Divine Truth to earth to help the whole race to rise from the Earthly Nature to the Divine Nature. He is satisfied only when the Divine Mother promises to incarnate on earth. Aswapathy too like Dante descends the world stair and comes face to face with evil just as Dante meets Lucifer, the father of evil. He then ascends and sees life at the mental level before rising to the spiritual realms of bliss and the

vision of the Divine Mother. The Eternal Night, the world of Double Twilight and the Everlasting Day, symbol worlds through which Savitri passes before she returns to earth with Satyavan are also like the hell, purgatory and paradise of Dante. Savitri is not a spectator, but an active protagonist who fights with evil as represented by death and conquers it by her supreme power and love. She is also not satisfied by her personal bliss in the company of her husband in heaven and is satisfied only by a promise of God to descend to earth and change earthly life to divine life. She returns to earth with Satyavan to prepare people for a spiritual transformation. She is a divine labourer and the Divine Force of God to work out this evolution from the Mental Level to the Spiritual Level.

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## CHAPTER 2

### Aswapathy's Yoga

Sri Aurobindo in his epic poem Savitri gives us an idea of resurrection from an eternal death of ignorance into the immortal life of enlightenment and wisdom. Ignorance is the ignorance of the divine love of the soul for the cosmic soul or the relation between our self and the universal consciousness which runs through all beings in this universe. We treat spirit and matter as something which are poles apart and either neglect the spirit for the body or the body for the spirit. But Sri Aurobindo says that this is a wrong way of looking at an integral truth of the spirit and the body. He says that we have evolved from matter to life and from life to mind. Just like that we have to evolve from mind to spirit or super mind. We have evolved till the mental level but we have to take one step more to reach a spiritual level which is an evolution from mind to super-mind or truth consciousness. The mind evolves through various stages like Higher-mind, Illumined-mind, Intuitive-mind, Over-mind and then Super-mind. This is not unrealizable because this Truth-consciousness or super-mind is

actually present in the inconscient nature in a veiled manner. Our material nature veils this Truth-consciousness from our knowledge. It is this Truth-consciousness lying involved in the inconscient matter which prompts the evolution of life and mind from the inconscient nature. It is the force of this principle of spirit or consciousness force which creates the urge in the material nature to evolve to the highest level possible.

Supermind is an eternal reality of the divine Being and the divine Nature. In its own plane it already and always exists and possesses its own essential law of being; it has not to be created or to emerge or evolve into existence out of involution in Matter or out of non-existence, as it might seem to the view of the mind which itself seems to its own view to have so emerged from life and Matter or to have evolved out of an involution in life and Matter. The nature of Supermind is always the same, a being of knowledge, proceeding from truth to truth, creating or rather manifesting what has to be manifested by the power of a pre-existent knowledge, not by hazard but by a self-

existent destiny in the being itself, a necessity of the thing in itself and therefore inevitable. Its manifestation of the divine life will also be inevitable; its own life on its own plane is divine and, if Supermind descends upon the earth, it will bring necessarily the divine life with it and establish it here.

(The Supramental Manifestation and Other Writings.  
42-43).

King Aswapathy is the symbol of human aspiration and spiritual strength. By sincere aspiration he gets liberated from the mind of ignorance to the mind of light. There he has the vision of the divine from the over mental plane and he wishes to bring the divine into the earth so that the veil of ignorance would be lifted from the inconscient nature and the supreme truth enter the earth consciousness to make earthly life divine. Aswapathy in his transcendental vision sees the ascending ladder of evolution from matter at the subconscious level to the supermind at the superconscient level. He sees it like a world stair and in his trance he descends into the world of matter and understands from his

vision which sees the past, present and future, the origin of the universe and the evolution of the matter from the void.

At first was only an etheric space:

Its huge vibrations circled round and round

Housing some unconceived initiative;

Upheld by a supreme original Breath

Expansion and contraction's mystic act

Created touch and friction in the void,

Into abstract emptiness brought clash and clasp:

Parent of an expanding universe

In a matrix of disintegrating force.

By spending it conserved an endless sum.

(Savitri.II.5.155)

The Divine Truth and its consciousness Force lay in everlasting bliss before the creation of the Universe. Then everything was created by the Divine Truth with its active Consciousness Force for its *Ananda*. The Divine Being plunged into the inconscient Nature and shut its energy in the atom. Sri Aurobindo says that :

In the enigma of the darkened vasts,

In the passion and self-loss of the Infinite  
 When all was plunged in the negating void,  
 Non-being's night could not have been saved  
 If Being had not plunged into the dark  
 Carrying with it its triple mystic cross.  
 Invoking in world-time the time less truth,  
 Bliss changed to sorrow, knowledge made ignorant,  
 God's force turned into a child's helplessness  
 Can bring down heaven by their sacrifice.  
 (Savitri.II.4.140-141).

So the purpose of creation is clear from this vision of king  
 Aswapathy. The Divine principle was involved in the inconscient  
 Matter and the Divine Life Force descended into the Matter to  
 release the sparks of divinity thus involved in the Matter. It was the  
 birth of consciousness on earth:

The Force concealed broke dumbly ,slowly out.  
 A dream of living woke in Matter's heart,  
 A will to live moved the inconscient's dust,  
 A freak of living startled vacant Time,  
 Ephemeral in a blank eternity,

Infinitesimal in a dead Infinite. (Savitri. II. 5.156).

As life evolved from matter and the beauty of the divine manifested on earth as flowers and trees, nature in a creative urge filled the world with beings in a wonderful variety but the free will which questioned all brought suffering and agony and death. Glorious life was frustrated in its effort to manifest the divine.

Life's glory and swiftness ran in the beauty of beasts,  
 Man dared and thought and met with his soul the  
 world.

But while the magic breath was on its way,  
 Before her gifts could reach our prisoned hearts,  
 A dark ambiguous Presence questioned all.  
 The secret Will that robes itself with Night  
 And offers to spirit the ordeal of the flesh,  
 Imposed a mystic mask of death and pain (Savitri.  
 II.3.130).

So the mind which evolved from life was an ignorant mind which could see only the half truth of things and this led to doubt and mistrust. People easily fell to the trap set by the fallen

God-heads like Goblins and dangerous powers like Imps and Titans used them for their fun.

Wherever are soulless minds and guideless lives  
 And in a small body self is all that counts,  
 Wherever love and light and largeness lack,  
 These crooked fashioners take up their task.  
 To all half-conscious worlds they extent their reign.  
 Here too these god lings drive our human hearts,  
 Our nature's twilight is their lurking place:  
 Here to<sup>o</sup> the darkened primitive heart obeys  
 The veiled suggestions of a hidden mind  
 That dogs our Knowledge with misleading light  
 And stands between us and the truth that saves  
 (Savitri. II.5.153).

King Aswapathy wanted to know the cause of the misery and death in the world and he descended into the world of night and falsehood. He understood that below the level of reason and human law, there is a lower region in the depth of life where uncontrollable passion for power boils to overthrow human reason and take control of the world. It is a desire for power and will stop

at nothing to achieve its goal. It will stoop to any kind of cruelty and can be seen in the form of struggle for power or wars or religious persecution. There is no place for Truth or love in that unquenchable thirst for power. This evil wears the robe of an angel so that it cannot be recognised.

A servile blinkered silence hushed the mind  
 Or only it repeated lessons taught,  
 While mitred, holding the good shepherd's staff,  
 Falsehood enthroned on awed and prostrate hearts  
 The cults and creeds that organise living death  
 And slay the soul on the altar of a lie. (Savitri. II.7.215  
 -216).

In that dominion of power and misrule, people live for themselves alone and do not care for anybody else. Each one is selfish and self-centred and does not trust anybody. Evil appears in the disguise of a friend, hiding in his smile, his dagger. There nobody agrees and agrees only to differ. They consider the man who aspires for some higher good as their common enemy. There, ego is the king and falsehood, the minister and the weapon is Force to fashion rough and egoistic soldiers who practise the errors for

which they persecute others. Tolerance is unknown and religions fight in the name of God. There is no love from the heart, but only lust in the most horrible forms. Evil parades the perverted style of its lust dragging the human soul to its perdition. Even a man with strong faith in the divine would find it impossible to survive in this realm of evil.

King Aswapathy with the strength of his spirit passes from this realm of evil which is the cause of the misery and the death of man. So king Aswapathy understands the cause of suffering which is the unbridled passion for power and lust and the fear of death which results in the domination of evil and falsehood. Thus he knew of the involution of the Divine in matter and life and the material nature which veiled this truth from the mind. He went through the inner world of the Little mind and learnt about man's half knowledge of the truth which filters through intuitive flashes from his soul, but which makes him only more egoistic because of his ignorance about the principle of the Divine spirit in his heart. His senses are turned outwards and he sees only the external world of matter and the physical form of being. He does not understand any thing about his self or his inner spirit. This confines

him to a mental understanding of the world through his senses and intellect. But his judgement is imperfect because the mind is not a perfect instrument. Its visions are often coloured by thoughts and sense experiences. So man who takes pride in his achievements in science and technology is sadly limited in his understanding of his own mind and self.

Then Aswapathy reaches the realm of the greater mind where mind exceeds itself and goes beyond thought and imagination and has a full vision of the truth from the over-mind plane.

The Thinker entered the immortal's air  
And drank again his pure and mighty source.  
Immutable in rhythmic calm and joy  
He saw, sovereignly free in limitless light,  
The unfallen planes, the thought-created worlds  
Where Knowledge is the leader of the act  
And Matter is of thinking substance made,  
Feeling, a heaven-bird poised on dreaming wings,  
Answers Truth's call as to a parent's voice,  
Form luminous leaps from the all-shaping beam

And Will is a conscious chariot of the Gods,  
And Life, a splendour stream of musing Force,  
Carries the voices of the mystic suns (Savitri.  
II.11.263-264).

After this experience he has a vision of the Transcendent as a void into which his own self seemed to merge. But then he gets the vision of the Divine Mother. He asks her to send a portion of her Force into the earth to conquer the evil of suffering and death and to show the way to immortality for the human beings. She consents to send her Divine Portion to the earth to redeem mankind and fulfil the purpose of creation.

The birth of Savitri, her conquest of death and Satyavan's resurrection are for this redemption of mankind from a half knowledge about life and the world to a full knowledge of the spiritual strength and love which sustains the physical and mental life and makes it meaningful. King Aswapathy travels through different grades of matter, life and mind and it is actually a journey through different levels of consciousness, till he discovers the truth consciousness above his over-mental level in the supermind. But instead of salvation, he asks for a promise from the Divine Mother

to descend to earth and save the human race from suffering and death.

Thousands of years ago, the *Vedic Rishis* had found out the truth residing at the heart of Matter and they called it *Agni*, the golden child.

The secret lies in the Matter. Because it is in Matter that *Agni* is said to be 'without head and feet, concealing his two extremities': above he disappears in the 'great heaven' of the superconscient (which the Rishis also called 'the great ocean'), while below he sinks into the 'formless ocean' of the inconscient (which they also called the 'rock'). We are truncated. But the *Rishis* were also men of a solid realism (the true realism, that which takes its stand on the Spirit), and since the summits of the mind opened out onto a blank of light, doubtless ecstatic but with no hold over the world, they set out on the downward path. Thus begins the quest for the 'lost sun', the long 'pilgrimage' of the descent into the inconscient, and the merciless fight against the dark forces- the 'thieves

of the sun', *panis* and *vritras*, pythons and giants hidden in the 'dark lair' with the whole cohort of the usurpers: the dualizers, obstructors, tearers, and COVERERS. But the 'divine worker', *Agni*, is aided by the Gods and led in his quest by the 'intuitive ray', *Sarama*, the hound of heaven with a subtle sense of smell, who puts him on the track of the 'stolen herds' (strange herds, these 'shining herds'). At times a fleeting dawn breaks forth, then all grows dim again. It is a slow, plodding advance, 'digging and digging', a fight against the 'wolves', whose fury increases the nearer one draws to the lair-*Agni* is a warrior. *Agni* grows through difficulties, his flame burning more brilliantly with each blow from the Adversary. But did not the *Rishis* say, 'Night and Day both suckle the divine Child'? They even called Night and Day 'two sisters, immortal, with a common lover [the sun].....common they, though different their forms'. The alternations of darkness and light quicken, till the Day arrives at last and the 'herds of Dawn' surge

forth, awakening 'some one who was dead'. The 'infinite rock' of the inconscient is shattered and the seeker un-covers 'the sun dwelling in the darkness', the divine consciousness in the heart of Matter.

(Satprem, The Veda and Human Destiny. 22-24)

So they could connect truth lying in the inconscient Matter or the body with the truth shining in the super-conscient regions in the greater heavens. Thus they found out the key to the Kingdom of God. But it was limited to a few elite and the majority lived in the rigid conventions of the caste system and creed, considering God only as somebody to make their material life secure. Buddhism came as a protest against these rigid conventions and rituals. So it became a dire necessity to rouse mankind from this spiritual stupor, especially the western countries because their culture was based on materialism. Roman civilization which was the symbol of luxury and material pleasures had brought the ancient Jewish culture under their influence. Israelites forgetting the Ten Commandments, limited themselves to the traditions of their culture. The Jewish priests wanted money and power and they imposed their law on the people without themselves following them. It was at this juncture

that Christ was born as the descendant of King David to whose house his parents belonged. So a mass awakening to the reality of the spirit and manifestation of the Divine nature in man was the purpose of the descent of Christ. That was why he moved among the simple minded, poor fishermen and the blind, crippled and lame people and the lepers who were considered as outcastes from the community. The learned Pharisees were blind to the Divine Truth of spirit which he revealed, but these poor and suffering people were open minded and received the key to the Kingdom of God with faith. In his parable of the Great Dinner, (The Holy Bible. The New Revised Standard Version, Catholic ed. Luke 14.15-24) about some one who prepared a feast and invited the noble men of his country who refused to attend the feast on excuses and who filled his palace with forsaken people like the poor, blind and crippled people, Christ revealed the purpose of his descent. It was God who invited the learned and the rich Jewish priests to the Kingdom of God through the teachings of Christ, his Divine Son, but they had refused to listen to him because they were absorbed in their material interests of life. So it was the poor, uneducated and downtrodden people who were blessed with the Divine teaching of

Christ and it was they who got the firm faith to enter into the Kingdom of God. As a result of the crucifixion and the resurrection of Christ, these poor people who were the majority got a chance to renounce their old life of sin and to be born into the spirit with their faith in Christ. Christ became a way for this vast majority who believed in him to obtain grace from God through the Holy Ghost.

Sri Aurobindo had certain Psychological and spiritual experiences, the parallel of which he found in the Vedic revelations. When he had self realisation at Alipur jail where he could see Krishna in every person and object, he got an *adesh* (command) from Krishna to work for the spiritual transformation of the whole world. He surrendered his will to the Divine will and dedicated his life to bring back *sanathanadharma* or the eternal law to the whole world. Through his yoga, he found out the secret of the Divine spirit lying involved in the inconscient nature and found the way to connect the Truth Consciousness in the Matter to the Truth consciousness in the Spirit. He initiated the integral yoga by which the truth consciousness could be brought from the super-conscious level to the subconscient level through a total surrender of ego through love to the Divine and by constant prayer, *japa* or

repetition of God's name and meditation and thus controlling the mind and finally exceeding it to reach the soul or the spirit.

K.D Sethna says:

according to Sri Aurobindo, above the mental level, four stages of mystical experience can be distinguished, which have found occasional embodiment, either distinct or interpenetrated, in human languages; a rare fifth, called by him super mind and considered the ultimate goal of the yoga taught by him, still awaits its hour of manifestation. Immediately higher than the reflective intelligence is a plane of thought, termed Higher Mind, which is not conceptive from outside, its object but is projected from a spirit-stuff which secretly pervades every thing. Rising from that pervasion which comes charged with a broad and strong clarity of conception from the inside, resembling certain lofty outbursts of the ideative mind proper but different by a vibration frequency, so to speak no less than by a directness of spiritual sense. When Sri Aurobindo writes:

‘I have drunk the Infinite like a giant's wine’

or

‘My thought shall be hounds of light for Thy power to  
loose’

We may say he captures the accent of the first level. In the next grade, designated the illumined mind, there is a keenness of lustre accompanying the amplitude, revealing not only the shape of the spirit under all guises but also its colour and texture, its tense or tingling subtleties. A typical example in Sri Aurobindo of this level seems:

‘A red and bitter seed of the raptures seven,’

or

‘Black fire and gold fire strove towards one bliss’

The typicality may be seen better by comparing the examples with a brilliant approximation to their level in Yeats’:

‘O martyrs standing in God’s holy fire

As in the gold mosaic of a wall’.

The next stage is named Intuition, a specific power which must not be confused with its own inferior forms in the swift grasping or discriminations possible to our intelligence at times. It brings a sharp and packed intimacy, a seeing as if

with eyes closed in absorbed ‘empathy’, a deep listening as if to the world’s heart through one’s own. Lustrousness is not the usual attribute of such utterance, a straight forward speech is sufficient though touches of fire may come here and there in the intense self-revealing breadths. As instances from Sri Aurobindo, take:

‘A calm that cradles Fate upon its knees,’

or

‘I am alone with my own self for space’.

Beyond spiritual speech of the intuitional order we have the word of Over-mind, the plane which in Sri Aurobindo’s system of Yogic philosophy is the immediate delegate of the hitherto unmanifested supermind, that utter Divinity which holds the key to man’s integral perfection, even the perfection of his physical being. The Overmind word is the *mantra*. (K.D. Sethna, Sri Aurobindo-The Poet. 125-128)

Sri Aurobindo calls the spark of the divine in us, the psychic being. It acts at present through a general influence on our mind, life force and body. It should control our mind, life and body and become an open link between the Divine and the human and a focal

starting point for the irradiation of the human life by the Divine. 'A God's Labour' is an example of Sri Aurobindo's most moving mystical poem in which the stamp of the psyche is seen all over in its Overhead vision.

He who would bring the heavens here  
Must descend himself into clay  
And the burden of earthly nature bear  
And tread the dolorous way...  
I have been digging deep and long  
Mid a horror of filth and mire  
A bed for the golden river's song,  
A home for the deathless fire....  
I saw that a falsehood planted deep  
At the very root of the things  
Where the grey sphinx guards God's riddle sleep  
On the Dragon's outspread wings...  
I have delved through the dumb Earth's dreadful heart  
And heard her black mass's bell.  
I have seen the source whence her agonies part  
And the inner reason of hell...

He who I am was with me still,  
 All veils are breaking now.  
 I have heard His voice and borne His will  
 On my vast untroubled brow...  
 A little more and the new life's doors  
 Shall be carved in silver light  
 With its aureate roof and mosaic floors  
 In a great world bare and bright (A God's Labour)

Something of this tone also streams into the sequence of more than fifty sonnets which are the best, brief, approach for us to Savitri, the gigantic epic in which all the varieties of spiritual speech attain their royal manifestation. A feature of these sonnets is the extremely close approximation the overhead speech makes to the language we have defined to be of the customary consciousness gripping the unknown as differentiated from that of the unknown gripping the customary consciousness. In Overhead poetry not only the meaning but the very words and their combined vibrations seem to leap from entranced God inhabited heights. It is as though man is poised on a level beyond mind. Our customary consciousness is being gripped by the unknown.

Sri Aurobindo Calls this type of poetry Overhead poetry because it comes as if by a wide sweeping descent from an ether of superhuman being, high above our mind's centre in the brain. In English literature this type of poetry is found in the poems of Vaughan, Wordsworth, Shelley, and Francis Thomson. In Sanskrit, parts of the Vedas, the *Upanishads* and the *Gita* stand as an example of Overhead poetry. The poetry in Savitri is beautiful and Sri Aurobindo's poetic imagination gives the philosophic and Psychological truth, a charm which is difficult to resist. It carries us off our feet into the world of ecstasy and beauty and makes us feel as if we have been raised to a new world of truth and beauty. The poetic quality is enhanced by the spiritual source from which it comes and the *mantric* effect produced by the emotive quality of the sounds as we read these lines aloud, carries us to quite a new world and the experience can be termed only as sublime. Sri Aurobindo has enriched English poetry and Indian culture and by his comparison of Savitri's mission to that of Christ, harmonised the essence of the eastern and the western mystic experiences and religious beliefs, beginning from the *Vedas* and *Upanishads*. Savitri is a completely overhead epic poem.

Sri Aurobindo had achieved self-realisation and he wanted to bring down the supermind to the earth consciousness so that there can be a mass spiritual transformation on earth. He believed that Peace, Power and Joy can be brought down to the earth if we have an aspiration to rise above the mental level. Any body who has a will and aspiration to rise above the mental level can be said to be open to the Divine. If we are open to the Divine, the higher consciousness will bring Peace, Power and Joy to our life. If we have sincere aspiration, that higher consciousness will guide us to our goal transforming our life through knowledge and guidance from within. Then we will be able to throw away our limiting nature and retain the good qualities which lead us to the full expansion of our personality. Sri Aurobindo has written Savitri as a poetic narrative of his yogic experience from the over mental level. Truth consciousness in the supermind is covered by the blaze of golden light of the over mind and the Rishis have said that truth is covered by the golden lid. That is the last ascending stage of the mental level and the beginning of the supramental level. From here one can see truth consciousness as through a transparent veil.

Sri Aurobindo has given a poetic expression of his Yogic experience through the Yoga of King Aswapathy and Savitri. King Aswapathy travels in his trance through different grades of Matter, Life and Mind and he understands the cause of suffering and evil in this world. He finds his self and has a vision of the Divine Mother from whom he asks for the boon of Her incarnation on the earth for the transformation of mankind. She grants him the boon and takes birth on earth as his daughter Savitri. The marriage of Savitri with Satyavan who is the delegate soul of God on earth and who is the son of the blind and the exiled King Dumatsena (symbolic of the Divine mind which has lost its Divine vision and consequently the Kingdom of Glory) is also the beginning of her Yoga for the preparation of her fight with death. The Yoga of Savitri, her self realisation, Satyavan's death, her spiritual journey into the world of death following Satyavan's soul and her argument with death followed by her conquest of death resulting in the transformation of death and her entry into the everlasting day with Satyavan and their return to earth for preparing humanity for the Divine life on earth complete the great and the beautiful epic.

Sri Aurobindo's Yogic experience comes as a poetic experience in this epic and anyone who is open to the spiritual experience or anyone who has faith in God and aspiration for spiritual peace and happiness as the rock foundation for a happy and peaceful life can, enjoy the poem and develop a positive outlook on life. Sri Aurobindo's Savitri gives us positive thinking because it tries to base life on spirituality and not on ever changing mental experience. If the light of the spirit controls the mind and the body, our life would indeed be steered in the right direction in a calm sea of the world. Sri Aurobindo dreams of a world community controlled by the cosmic Divine who is the Innumerable One. The Divine being has created this universe with the help of His Divine consciousness Force for His eternal bliss and is living in each being as its living force. The truth consciousness is thus involved in the inconscient nature, but is veiled by Matter, Life and Mind. If the supermind enters the earth consciousness, the spirit involved in our Mind, Life and Body can emerge and control the lower movements of our nature and make the mind of ignorance, a mind of light because it would attain wisdom from the supermind. King Aswapathy sees in his trance

how the world was created from the void and how consciousness emerged on earth. It is all a Divine plan and of Divine origin and suffering results from a partial vision of truth from the mental level. Man considers mind and intellect as supreme and tries to grasp everything with these imperfect instruments. There is a Truth which can be understood only through identity and true knowledge comes from the supra-intellectual level. What is now needed is a knowledge based on a vision above the mind or to rise in consciousness from the mental level to a level above the mind, to our spirit or to the spark of the Divine in us which Sri Aurobindo calls *Psyche*. There is an impersonal self which stands as the witness of all our action and supports the active personality or the personal self. This impersonal self or soul is immortal because it is part of the Universal consciousness. So one can realise his self only at the supramental level as the truth consciousness descends to his self and the seeker ascends in aspiration to the supermind.

Savitri in her quest for self meets her soul forces. The Madonna of Suffering tells Savitri that she can only pray for the people and give her compassion to the world. She does not have the strength to save the world. Savitri also hears the angry voice of

the Titan saying that he is the master of the world and will not worship God however He punishes him. He says that he loved for his own sake and lived for himself and filled his mind with hatred and jealousy for those who lead a life rich with peace and happiness. Savitri tells the Madonna of suffering that she was doing a great work by giving hope to people to strive against their fate and by her compassion, making their life peaceful. She tells her that she would bring God down into the earth and that He would give her strength to save the world. The Madonna of Suffering is Holy Mary. The mother of Christ who is pictured as stabbed with seven swords or sorrows in her heart.

Accepting the Universe as her body of woe,  
 The mother of the seven sorrows bore  
 The seven stabs that pierced her bleeding heart:  
 The beauty of sadness lingered on her face,  
 Her eyes were dim with the ancient stain of tears  
 (Savitri.VII.4.503)

When Jesus was born and his mother Mary took him to church for the first time, Simeon, a righteous man to whom the Holy Spirit had revealed that he would not die before seeing the

Lord's Messiah, took the child in his arms and told Mother Mary, "this child is destined for the falling and rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too." (The Holy Bible. Luke.2,34-35). It was a prediction of the crucifixion of Jesus for the redemption of the world and the sorrow which Mother Mary would have to undergo at the crucifixion of her son. Christ before his death points towards his mother and the disciple whom he loved and tells her that he is her son and tells her that she is his mother. (The Holy Bible. John.19,26-27) Thus through his disciple, the Holy Mother Mary becomes the mother of the whole world and the human race becomes her children. She becomes the solace of the suffering world because she has lived among them and suffered with them.

Savitri in her trance meets the Goddess of Power and Fortune. She tells Savitri that she is *Durga* and *Lakshmi*, the Goddess of War and Fortune respectively. She tells Savitri that she is Kali when she suppresses evil powers who obstruct the path of the human beings. She tells her that she saves the world from the cruelty of the titan by her powerful trident. She also gives

prosperity and beauty to fortunate people. But she also cannot prevent the fate of people and suffering and Death to which they succumb. Savitri hears the complaint of the dwarf titan, the egoistic man who wants to master the world and nature and use it for his pleasure. He claims that he has conquered the world by the power of his intelligence and mind and knows everything about Matter and energy. He knows about the tremendous power that can be released from the atom and how to use it to destroy his enemy or kin and to increase the luxury of his life. He knows the use of cosmic energy and has invented telephone and television. He knows everything about the universe except his own self. He says that God was the first creator and that he is the last creator of the world, Savitri hears this voice of the dwarf titan and tells the Mother of Might that power without wisdom is like wind. So she tells her that she would meet God and bring God's mirror to her so that she can look at her self and the world as God looks at the world. With the vision of God or wisdom of God, the Mother of the Might can guide the human race to the spiritual path and immortal life.

Savitri climbs higher in her trance and meets the Goddess of Wisdom seated in a happy and peaceful place. She tells Savitri about the greatness and glory of God and tells her that she can save the world if the world wants to be saved. She can lead people to the sovereign Truth of God and eternal life, but the world does not want to find self or God. Savitri also hears the voice of man who is entangled in the enjoyment of the senses. He wants to exploit the whole world and nature for his pleasure. He wants to control nature and cosmic energy for his food and luxurious living. He is proud of the scientific inventions and his historical and geographical knowledge of the earth and cosmos. He says that he knows everything about Matter and mortal life except the cause of life, its meaning and goal. He does not feel the need to know about mind or self. He proudly says that if there is a God, he knows his secrets and that he is a greater sorcerer than God.

But he does not want to know God and only wants to enjoy his luxurious life and die. He says that he is satisfied to live within the limit of his human life as the animals live within the limits of their nature. Savitri hears this voice of the egoistic and sensuous man and tells the Goddess of Wisdom that she should create a thirst

in the human mind to know God and nurse his yearning to see God and his own self. Then only can man be saved from death and rise to his Divine self and immortality. She tells the Goddess that she will see God and they would come hand in hand to the world and transform the world which is immersed in materialism to its real divine nature. Travelling through the inner worlds of her self, she finds her soul in her heart centre and understands herself as a ray of the Divine Mother, sent to live and share the suffering of humanity and conquer death for man, the death of ignorance. Then she meets an all negating zero and dissolves into the formless form of the eternal transcendence. The whole world and the beings dissolve and there is only a void. After that she discovers everything assuming their forms again and she feels the cosmic spirit as herself. She has lost her individual self and merges into the cosmic consciousness. God is the innumerable one.

Her spirit saw the world as the living God;

It saw the One and knew that all was He.

She knew him as the Absolute's self-space,

One with her self and ground of all thing here

In which the world wanders seeking for the Truth

Guarded behind its face of ignorance:

She followed him through the march of endless Time.

All Nature's happenings were events in her,

The heart-beats of the cosmos were her own,

All beings thought and felt and moved in her,

(Savitri.VII.7.556)

Sri Aurobindo has transmuted his Yogic experience into poetic experience and we can enjoy it if we are open to the Divine or if we have faith in God. The promise given by God to Savitri of a supramental transformation of the earth by the descending of the supermind and the incarnation of the Divine Mother and God into the divine life on earth prepared by Satyavan and Savitri gives us the hope of a bright and divine future life and a secure feeling that we are not in the hands of an ignorant force, but that our steps are guided by an unseen Divine power which pervades around and in us, thus protecting us from every side.

Poets are seers like our Vedic Rishis who were also poets and expressed their vision in sublime poetry. Poetry is something which delights like every art, but the delight need not come from the delight of the senses, mind or intellect alone. It can come from

the delight of the spirit also. Blake's poems are an example of the poetry which comes from the delight of the vision from the soul. Just as we advance on the material level, we must progress on the spiritual level also or there will be an imbalance which has already manifested in the form of the two world wars and the disharmony which can be seen at every level – Political, Educational and Social levels all over the world. India is no exception because of the globalization which filters the same material civilization all over the world. So there is a need for a higher delight in art, literature and music from a deeper and spiritual level because these are also symbols of the progress and civilization of a nation or the world. Indeed we can no longer think in terms of east and west because the world has been reduced to a common community in terms of the material civilization and scientific and technological advance. Life has become shallow with skin deep emotions and like all his machines man has adjusted to this mechanical life which gives him an escape, only into the sensational entertainer programmes of TV channels to oil his mechanical mind. It is like going round and round the same point and if this sort of affairs is allowed to continue, without doubt our age would become just like the dark

period of the Middle Ages before the advent of the Renaissance and the Reformation.

The only solution is a change of consciousness from the mental level to the supramental level. It is a change from the mind of ignorance into the mind of light. It is not at all difficult for us who have reached the saturation stage of the mental level. We just need to think about the unexpected death which puts a full stop to this drab life to which we cling as if we are going to live here for ever. It may be a fact that we have ceased to respond to this unexpected departure because we have been caught in the illusion of the speed of life, which is actually like sitting in a train which never moves. So we should realise that this scientific and technological progress which we have misunderstood as the total progress of our civilization is only the half side of the reality and that there are things which are above the half ignorance and half knowledge of the mind and intellect which can be understood only from a supra intellectual level. For that we must first understand that we are creations in this Universe and not the creators and recognise the presence of a supreme power which created this universe and all the beings in it including ourselves. We can only

handle everything here but cannot bring back to life anything which is dead. We can kill but we cannot give back life to anybody. This simple fact should make us humble and recognise a supreme living power which is the cause of all this material universe and nature and life in it.

If we only understand the limitations of our senses, mind and intellect, we can turn our research inwards and try to know the power behind this universe by going beyond our mind and praying to that power to reveal itself. Then and then only will we actually rise to a level above that of the animals in the evolutionary chain and become aware of the power from above which showers its peace, power and joy into our life. We should allow it to control our mind, life and body and then as from expert fingers on a flute, music will begin to flow into our life from the Divine breath of God.

The different grades of the world through which King Aswathy travels in his trance are really different levels of matter, life and mind which really exist objectively in this world. Each of this grade marks a level of consciousness and the world of 'little life' where fallen godheads like Dwarfs and Goblins live and creep

into human life to create chances like traps are forces at the lowest level of consciousness at the subtle physical level. He ascends to 'greater life' and descends to the world of evil and falsehood from which the destructive powers rise into our life because of our ignorance. They are really forces which make human beings their media and cause war and destruction to life. The world of the 'little mind' actually shows people who think they have reached the top level of civilization by describing some parts of the truth from the intellectual level about the physical matter and life whereas they are completely unaware of their own minds and self. They are satisfied with their own limited vision of truth. Like that, people of the 'greater mind' try to know their self and God using their sharp intellect and try to bind wisdom with their limited intellect without knowing that they are binding themselves and that the Divine truth is something beyond their mind and intellect and cannot be limited by anything. It will be revealed only to those who surrender their ego and pray for the Divine grace. King Aswapathy transcends all these levels of consciousness by praying to the omniscient and omnipotent God and succeeds in rising to the superconscient regions where the Divine Mother blesses him with her presence.

She consents to his request to take birth in human life and conquer death and suffering in the world and show the way to immortality to human beings.

Savitri's *Yoga* through the inner worlds is just like the *Yoga* of King Aswapathy. All the different levels of consciousness in the objective world have their centres in the subtle body of human beings. They are power centres and each rise in consciousness is a birth into the Godhead of that level. Savitri thus rises from the subconscious level to the superconscious level through the inner power centres and realises herself as part of the cosmic self and cosmic consciousness. Armed with the power of Divine Love and Divine Truth she faces death and defeats his ignorance with her wisdom and finally transforms him with the manifestation of her Divine Light and Love and Power; the dark force of death is transformed into *Virat*, the God of Light who smiles at her. It is a transformation of the inconscient matter because there is Truth Consciousness at the material level.

Now Savitri has accomplished her mission and God gives her the choice to live in the everlasting day with her comrade Satyavan. But she returns to earth saying that she does not want the

enjoyment which is not shared by all. She wants to save people from suffering and death and so she says that her place is among the suffering people and that she wants only God's Love, Peace and Power to console, save and embrace the whole human race in motherly love with Satyavan, her eternal partner to help her. God grants her wish saying that supermind will descend to the earth consciousness and Truth will lead people instead of the Mind. He will descend to earth and usher in the Divine life prepared by her and Satyavan. The Divine Mother will take birth on the earth and God will make earth His eternal garden.

The picture of Europe which Eliot shows us in his Poem 'The Wasteland' tells us that it is time to turn towards God, surrendering our inflated ego at His feet and like the Prodigal son in the Parable of Christ, come back to our Father and into his saving hands. Transmuting human nature into Divine nature is the goal of humanity and rising from his mortal nature to the immortality of his soul is the goal of man. The one eternal and transcendent Divine has become the many for his Divine play and the purpose of our life is the discovery of our Divine source. The whole life is a Divine play and the whole world is a manifestation

of the Divine plan. We have to find our own self and then know the truth that we are one with the divine self of God and that He is pervading around us and living in us as our impersonal and witness self. The aspiration to find our self and become one with the Divine is the real goal of life and the one and the only way to liberate ourselves from this suffering and death for ever and live in immortal bliss. Heaven is not a supra terrestrial world with perpetual spring, but an inner experience of supreme and everlasting bliss. That is why Christ told the people “the Kingdom of God is among you”. (The Holy Bible. Luke 17. 20-21).

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## CHAPTER 3

### **The Descent of Savitri and Christ: Similarities**

Sri Aurobindo in his epic poem *Savitri* envisages a divine life on earth and portrays Savitri as the pioneer of that divine life with Satyavan as her partner. He envisages a synthesis of the eastern and western culture and religious beliefs through the comparison of the mission of Savitri with that of Christ. The conquest of death through the Resurrection of Christ and preparing of the way to the Kingdom of Heaven by his own example, and Savitri's conquest of death and Resurrection of Satyavan certainly point to the similarities in the Hindu and Christian religious thought rather than to the differences.

The great mystic and poet Sri Aurobindo, saw the whole world as the artistic creation of one God who loved the world, and Man as the flowering of His genius. He wanted to workout to its fruition through the Integral *Yoga*, His Divine Plan of one Divine Life on earth. *Savitri* is the flowering of that dream. In this poem Sri Aurobindo's broad vision covers within one sweep the Christian and Hindu religious ideas and discovering the core of

spirituality underlying both, finds its culmination in the mission of Savitri and the Resurrection of Satyavan after her conquest of death.

Sri Aurobindo compares the descent of Savitri with that of Christ. The Avatar comes into human life to show by his example how human nature can be transformed into divine nature. Christ descended into human life and accepted suffering and death for the Redemption of the whole humanity, by offering himself as a sacrificial lamb. His resurrection proved the immortality of the soul and his reunion with God connected mankind to God through his Holy Ghost. Sri Aurobindo in his book Essays on the Gita says:

Even, the Avatar of sorrow and suffering must come before there can be the Avatar of divine joy; the human limitation must be assumed in order to show how it can be overcome; and the way and the extent of the overcoming, whether internal or external also, depends upon the stage of the human advance; it must not be done by a non-human miracle. (165).

He says that since the divine put on our human nature, we must rise to the divine level and put on His divine nature. He says

that Christ drank the cup of suffering for us, sacrificed himself to cleanse our souls of sin and evil and purified the earth with his Holy blood. Man who is enveloped by his human nature and controlled by his animal desires cannot discover his spirit and rise to the divine level. Hence God who loves mankind sends his divine portion to earth and it is a conscious descent to help mankind to rise to the divine level.

As man disguised the cosmic Greatness works

And finds the mystic inaccessible gate

And opens the Immortal's golden door.

Man, human, follows in God's human steps.

Accepting his darkness thou must bring to him light,

Accepting his sorrow thou must bring to him bliss.

In Matter's body find thy heaven-born soul.

(Savitri.VII.3.488)

Christ tells Nicodemus that one cannot enter the Kingdom of God without being born from the spirit. "What is born of the flesh is flesh and what is born of the spirit is the spirit. Do not be astonished that I said to you, 'You must be born from above.'" (The Holy Bible. John.3.6-7). Christ says that he is the way to the

Kingdom of God. He tells the Samaritan woman that those who drink from Him will never be thirsty again because He is the spring of the water of eternal life. He tells her that if she listens to his words of eternal life, a spring of eternal life would rise up within her soul. He also tells her that God is neither in Jerusalem nor in any mountain but in spirit and truth. He tells her that God is Spirit and should be worshipped as Spirit and Truth. (The Holy Bible. John.4.7-24).

Christ teaches the great truth that his Kingdom of Heaven is not mundane, but spiritual. Christ is the Messiah, the Divine Man, descended from God, the Father, to give Eternal Life to all people. People who believe in Him and follow Him can reach the Kingdom of God or Eternal life. Christ is the way and the Truth. For he says that He and His Father are one. The Holy Spirit is the consciousness force through which they communicate. Sri Aurobindo says in his book Essays on the Gita:

The *Avatar* comes as the manifestation of the divine nature in the human nature, the apocalypse of its *Christhood, Krishnahood, Buddhahood*, in order that the human nature may by moulding its principle,

thought, feeling, action, being on the lines of that Christhood, *Krishnahood*, *Buddhahood* transfigure itself into the divine. The law, the *Dharma*, which the *Avatar* establishes, is given for that purpose chiefly; the Christ, Krishna, Buddha, stands in its centre as the gate, he makes through himself the way men shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one. (148-149).

Savitri descended on earth to redeem the Divine Spirit embedded in man, represented by Satyavan, from ignorance and death. She came to reveal the power of the divinity of spirit and help mankind to transform their human nature into divine nature. Every soul is potentially divine, as it is a portion of the cosmic divine. But the spirit is veiled by its human nature, which dominates and produces the ignorance that it is an entity, which is separate from its fellow beings. This is the cause of the selfishness,

error, falsehood and hatred, which confine men to ignorance, suffering and death.

The knowledge that every individual is like a pearl in a thread of cosmic consciousness would bring about harmony and a divine life of joy on earth. Savitri, the incarnation of supreme truth, took human birth to realize this supreme truth of the spirit and its identity with the transcendent spirit so that people would follow her example and realise the truth of their spirit and come to know the real source of Love, Knowledge, Beauty and Power. People need somebody to lead them to this realisation of their divine nature because they are dominated by their human nature and animal desires, which prevent them from rising to the Divine Nature. So if they see a human being realising this goal, they can follow the example of that leader.

The *Avatar* is a descent of the Divine into human birth to help the ascent of the human being into the Divine Nature. Savitri is a descent of the Divine Mother who accepted human birth to enlighten humanity about the divinity of the spirit and to redeem it from suffering and death by resurrecting Satyavan from the world

of death. So there is a close resemblance between the descent of Savitri and that of Christ.

Sri Aurobindo's purpose in comparing the mission of Savitri with that of Christ and the resurrection of Satyavan and the resurrection of Christ seems to be the same, that of preparing the people for the kingdom of Heaven on earth.

He has given his life and light to balance here

The dark account of mortal ignorance.

It is finished, the dread mysterious sacrifice,

Offered by God's martyred body for the world;

Gethsemane and Calvary are his lot (Savitri. VI. 2.

445 - 446)

Christ resurrected and sent the Holy Ghost to earth from which the disciples could draw Divine energy and strength to spread the Gospel of Christ and work miracles to create faith in Christ and his teachings.

The life of the greedy and selfish Pharisees and the greedy, selfish and narrow minded life of modern man point out to similar situations and the reference to the Incarnation of Christ and the hope and need for an Incarnation like Savitri in the modern

situation shows the positive outlook of Sri Aurobindo and the close resemblance of his Integral *yoga* and the Christian belief in Resurrection as presented in his epic poem Savitri.

Sri Aurobindo was deeply conscious of the hidden destructive forces on earth and he used to say that these forces precipitated war on earth. These *Asuric* forces fought for domination of earth and they used titanic personalities like Hitler and Mussolini as their medium.

Sri Aurobindo said that suffering and destruction could be wiped out from earth only by the Descent of a Force with superior power who could either destroy or transform these hidden destructive powers on earth. Sri Aurobindo's Savitri was the Descent of such a superior Force endowed with the power to transform the destructive force as symbolised by death in the epic poem Savitri. She had to live as a human being, accept Satyavan as her husband and thus suffer the extreme sorrow of the foreknowledge of the imminent death of her husband within one year after her marriage. She had to prepare herself to conquer death instead of giving in to her fate. The issue was:

Whether to bear with Ignorance and Death

Or hew the ways of Immortality,  
 To win or lose the godlike game for man,  
 Was her soul's issue thrown with Destiny's dice.  
 But not to submit and suffer was she born;  
 To lead, to deliver was her glorious part.

(Savitri.I.2.17)

Here we see the resemblance between Christ and Savitri. Savitri has come to liberate man from suffering and death caused by man's ignorance of his Spiritual Truth. She has come to lead man back to the Supreme Truth which would cancel the destructive power of death and transform the dark nature of the destructive forces on earth by bringing down the Light of Knowledge to illumine their dark souls.

As every thing has originated from God, His Light pervades over everything, creative or destructive. Ignorance of the Light of the Transcendent Spirit creates the Titan and the knowledge of God through Self realization creates the Sage, like Valmeeki, the Sage who wrote the epic, *Ramayana* and who was *Ratnakara*, the savage thief and murderer when he was ignorant of his Spiritual Truth.

Savitri had to suffer the deep sorrow and anguish of the death of her husband before she could overcome Death.

Just as Christ suffered crucifixion and death, Savitri had to suffer the pangs of the death of her husband and then only could she enter the World of death with her soul force and conquer death by revealing the supreme Truth she had experienced. She is the great Redeemer.

Sri Aurobindo compares her suffering and her mission to that of Christ because Christ had by his Crucifixion and Resurrection, paved the way for man to reach God. (Savitri. VI.2.445). Savitri descended to earth to encourage mankind to boldly experiment in the Spiritual path and reach the immortal nature of Gods by awakening their inner Spiritual Truth.

Christ came to enlighten people about the eternal life of the Spirit and to lead them to the Kingdom of God. He wanted to make them Sons of God and for that he sent the Holy Ghost to guide them to their Spiritual goal after his Resurrection. He asked them to pray to God the Father to bring down the kingdom of heaven to earth so that the whole earth would be transformed. Savitri too asks God the Father to come down to earth and transform earthly life

into Divine Life. She asks for His Peace, Love and Strength to envelop the whole suffering humanity in her loving embrace. She asks for His Compassion to soothe them and to prepare them for a divine life.

People believed in Christ when he resurrected from death because they knew that an ordinary human being cannot Resurrect from death. It was proof of his divinity. The Resurrected Satyavan would be a proof of the power of man's immortal Spirit to conquer death and Savitri and Satyavan would be the living examples of human beings who had entered the World of death and come back from there alive.

Sri Aurobindo claims that through the Integral *Yoga*, man would be able to conquer the death of body by making the body also divine by bringing down the Spiritual force to the senses and to each cell of the body. This *Yogic* process would lead to the creation of the Golden man – the *Hiranmaya Purusha*. This could be made possible by trying to bring Spiritual light from the Spirit to the mental level, then to the vital level and finally to the subtle physical level. It would take time because Sri Aurobindo says that it is not so easy to transform the nature of the cells of the body. But

it can be done by continuous striving in that direction in future through the Integral *Yoga*.

Christ tells his disciples that there are many dwelling places in his Father's House and that he is going to prepare places for them. He tells them that after he has resurrected and ascended to his Father, he would come to take them to his Father's house. He tells them that he is the Way, the Truth and Life. He had descended to make them aware that they are the Sons of God. Savitri too has the same mission, to make people aware that they are immortal and not puppets or play things of fate. She knows that people would follow her when they know what she had achieved. People always want a concrete example and a leader who practises what he preaches.

Sri Aurobindo seems to have in mind the frustration and despair of the people of the whole World who had gone through the traumatic experience of the two World wars and the loss of Faith leading to the decline of the Values of Life and of the eternal law or *Sanathana Dharma* in Europe as well as in India. Savitri is the Redeemer of the World. Like her father *Aswapathy* who is the embodiment of *Tapasya* or penance and who with his concentrated

energy, traversed the different planes of mind and came face to face with the supreme Truth, Savitri boldly sets forward to find out her self and her Spiritual source. *Aswapathy* experiences the supreme truth like the ancient *Sages*, but unlike them, he wants to bring that Truth to Earth to guide humanity to the Spiritual path. Savitri is the incarnation of the Supreme Truth who descends to set man free from suffering and death by her conquest of death.

All great *Avatars* descend on earth as a result of the longing and sincere prayers of generations of *sages* and prophets. The descent of Christ is the fulfilment of the longing of a race voiced by the prophets beginning with Moses, Ezekiel, Isaiah, Jeremiah, Elijah and others. The birth, mission, crucifixion and Resurrection of Christ are foretold in the prophecy of these prophets. He is the Saviour who comes to redeem mankind from sin.

In the epic poem Savitri Sage *Narad* describes Savitri as the Saviour who comes to redeem mankind from death. King *Aswapathy* is the sage who prays to Divine Mother to save mankind. Savitri is the Hope of this age. She has come to raise human nature to divine nature by enlightening mankind about its immortal spirit.

Sri Aurobindo's Savitri is the Redeemer of the humanity of this age. Sri Aurobindo has projected all his hope of a perfect future for this age on this Incarnation of the supreme Truth. She is an Incarnation like Sri Krishna who is to chariot the human soul to Righteousness and Truth through this age which is like the battlefield of *Kurukshetra* where good and evil fight each other for domination.

St: Paul in his letter to the Romans (The Holy Bible. Romans 8.19-21) says that to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. He says that if the Spirit of God who raised Jesus from the dead dwells in us, he would give life to our mortal bodies also through his Spirit that dwells in us. He says that then we also become the children of God and co-heirs with Jesus Christ. Then Jesus Christ would be the first born in a large family of people who are pre-destined by God to carry out his divine plan. He says:

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in the hope that the

creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. (The Holy Bible. Romans 8.19-21).

Here is a close resemblance between the Christian belief in Resurrection and the Integral *Yoga* of Sri Aurobindo as presented in Savitri. Savitri tells Death that there is a purpose behind each stumble and fall in creation. She says that there is a divine plan and it is to evolve God out of human nature by raising the human nature to divine nature, by making man conscious of his Spiritual source.

There is a purpose in each stumble and fall;  
 Nature's most careless lolling is a pose  
 Preparing some forward step, some deep result.  
 Ingenious notes plugged into a motivated score,  
 These million discords dot the harmonious theme  
 Of the evolution's huge orchestral dance. (Savitri.  
 X.4.658).

She tells Death that Spirit is involved in Matter and that by awakening the consciousness Force or the Spirit residing in the heart by the ardent love for God, the Light of the Transcendent

Spirit can be brought down to the sub-conscious depth and then the Spirit involved at the depth of the Matter can be connected to the transcendent Spirit at the Superconscious level. She tells him that Matter and Spirit would be connected by the Light of the consciousness Force and then life would become Divine Life. Mortal men would become immortal Gods and suffering would be replaced by bliss. (Savitri.IX.4.648-649).

A Truth supreme has forced the world to be;  
 It has wrapped itself in Matter as in a shroud,  
 A shroud of Death, a shroud of ignorance. (Savitri.  
 X.4.658).

She tells him that Death is just an instrument of God to push man to work for this Spiritual transformation to change life into an eternal life of bliss. She tells him that already man has discovered this possibility because if matter can come from void, life from matter, mind from life and Spirit revealed in sudden thoughtless moments, then God's Light can descend on man and suffering on earth change into eternal joy.

She tells him that sages have already experienced God's Light and the words of the Incarnations of God have guided man to

that Spiritual Glory. She tells him that she had already trampled on his iron law by entering the World of Death alive and by following the Spirit of her husband and Death so far and so it was wiser to give her back her husband's life because she knew her self and her identity with the supreme Truth of the Divine Mother. It is just as if Savitri is conquering the dark ignorance of the World because Death argues like an atheist. When Death asks her to show him the face of Truth, she tells him that everything originates from God, exists in Him and dissolves into Him just as the waves which rise from the sea and subside in the sea and the content of both the sea and the waves is the same-water. She tells him that He is the deep Sea, still He laughs in the waves. He is Night and Day, darkness and light and yet is transcendent, alone, a witness of all that is in the universe.

A still deep sea, he laughs in rolling waves;

Universal, he is all, - transcendent, none. (Savitri.

X.4.657)

She tells him that if death could see Truth he would suddenly lose his dark nature of ignorance, grow wise and then there would be no

death in the World. (Savitri. X.4.663). Christ also tries to remove the veil of ignorance which hides the Spirit of Truth from man.

Christ suffered crucifixion for the Redemption of mankind from sin and thus to clear the way for man to God through him. Savitri through self realization finds the wisdom which cancels ignorance and death forever and transforms mortal nature into the immortal nature of God. By her conquest of death, Savitri shows the World how death can be conquered and how by spiritual strength even the dead could be brought back to life. She is the Divine Word, descended to show the path of spiritual wisdom to the World through her divine love for God. She wants to rescue the spirit of man as represented by Satyavan from the depth of ignorance to which it had fallen because of the material out look of man on life and the frustration and death in life which is the consequence of that kind of mechanical life.

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## CHAPTER 4

### Resurrection

The Descent of Christ as a human being or the Son of Man proves an important principle in all religions of the world, the need for the Love of God as a principle which can be fulfilled only through the birth of God as a mortal. The evolution of Man into the Divine can be fulfilled only through the Descent of the Divine into the mortal level. In the epic poem, Savitri hears the voice of the Divine saying:

As man disguised the cosmic Greatness works  
 And finds the mystic inaccessible gate  
 And opens the Immortal's golden door.  
 Man, human, follows in God's human steps.  
 Accepting his darkness thou must bring to him light,  
 Accepting his sorrow thou must bring to him bliss.  
 In Matter's body find thy heaven-born soul.  
 (Savitri.VII.3.488)

This is exactly what Christ did. Here is the resemblance between Christ and Savitri. Redemption of mankind from

ignorance into the light of spiritual Love was the purpose of the Descent of Christ and of Savitri too because the inner voice repeatedly reminds her that she has not come for her sake and that the solution she seeks is not for her own problem, but for the whole mankind. We love Savitri not only for her daring nature, but also because of the human nature revealed when she sits in despair over the impending death of Satyavan and the courage shown in overcoming her human sorrow with her spiritual strength. Then we feel her oneness with our common human nature just as we feel for Christ when he is in distress and agitation in the garden of Gethsemane before his betrayal and crucifixion. It is the human quality of the Avatars or God men which fills us with admiration and love for them and makes us follow their foot steps or arouse our faith in them. We are rational human beings and we can trust only words translated into actions. Otherwise it would only be a blind belief. These God men practise what they teach; their life is their message. Christ tells about his death and Resurrection three times to his disciples but they do not understand until it happens. During his last supper he breaks a loaf of bread and gives it to his disciples saying that it is his body and giving them wine tells that it

is his blood which he is to pour out for the many for their Redemption. He feeds five thousand people with five loaves of bread and two fish and four thousand people from one loaf of bread and some fish because he feels pity for them who were listening to him without taking food for hours together and had come from distant places. His kindness flowed in all his actions of healing the people and saving them from evil spirits. He used his divine power to help the poor and suffering people and the people whom the Pharisees declared as sinners. He said that he had come to save the sinners because it was the sick that needed the doctors. His love for the people with out discrimination as rich or poor gained the love of all. He asked the people to forgive and love their enemies before they prayed and sincere repentance over sins was the first condition he set for entering into his Kingdom of God.

We understand that he was preparing the people to enter into the Kingdom of God where he himself was going after his resurrection. He came from Heaven and so he knew what it was like as he tells Nicodemus that only the son who has descended from heaven has seen the Kingdom of God and nobody else. He also tells him that he should be born a second time in this life to

enter into the Kingdom of God. From this we understand that He is speaking of the death of the old sinful life by repentance and forgiving love and a birth into the spirit by sincere prayer and devotion to the Divine.

He compares heaven to the seeds which a farmer sows in his field. The seeds sprout and grow into a plant; the stalk comes first, then the leaves and after some times the head with grains. Day and night, the plant grows, absorbing water and manure from the earth and when the grains become ripe, the farmer comes and reaps the grains. (The Holy Bible. Mark 4.26-29). We understand that our soul is the seed which God casts into this body made of flesh and blood and as the body grows in strength, the mind also grows and gathers knowledge until we exceed the mind and reach the soul and unite with the Divine. Again he compares our soul to a lamp which should be placed on the lamp stand and not under the bushel basket or under the bed. (The Holy Bible. Mark 4.21). He says that everything that is real would manifest itself to the outside world and everything that we keep secret would come out. The spirit is the essence and the body is a form to manifest the power of the spirit in this world. So we should not cover the light which is the

spirit with the covering of the material life. It should shine and give guidance and light to others. God is omniscient and omnipresent and we can hide nothing from his knowledge. He resides in our heart in the form of our soul and will bring our secrets out through our guilty conscience which will not let us live in peace once we commit a crime. Dostoevsky has given a touching picture of this idea, in his novel Crime and Punishment, and Shakespeare in his Macbeth, through his character Lady Macbeth who cries out that:

all the perfumes of Arabia will not  
sweeten this little hand (5.1.50)

Christ compares heaven to a mustard seed which is the smallest seed, but grows into the tallest of all shrubs and gives shelter to the birds of the sky. (The Holy Bible. Mathew.13.31-32). He conveys the idea of the soul as a small spark of God's Love, planted in our body but which grows into universal love when it reaches its full dimension and serves as solace for many people. In his description of the seeds which fall on the path, the rock, thorny bushes and into the fertile soil, he is referring to the different people who understand spiritual matters in different ways. (The Holy Bible. Mathew.13.3-9). The seeds which fall into the path are

at once eaten by the birds. He tells his disciples that Satan steals spiritual matters from the hearts of the people who are indifferent to spiritual life. The seeds that fall on the rock indicate people who do not think deeply about anything and with whom these spiritual words rest for sometime but soon wither away because they do not give importance to the subject. The seeds which fall on the thorny ground suggest the people who doubt everything and cannot believe in anything and so the spiritual idea will be stifled in their doubts as Krishna tells Arjuna in the Gita "*Samshayathma vinasyath*" (Chapter 4.Sloka 40) that means that people who doubt perish. The seeds which fall on the fertile ground indicate people who have real thirst for knowledge about God and who hear the words of wisdom, think about them, assimilate them into their personality and practise them in their life. He also often speaks about the intellectual and scholarly Pharisees who are blind to the spiritual truth and who give importance to the traditions forgetting the commandments of Moses. He tells a young man that the most important commandment is to love God with all our heart, soul, mind and strength and to love one's neighbour as oneself and to love one's enemies. (The Holy Bible. Mathew.22.34-40).

He says that saltiness can be increased by fire. He asks his disciples to have salt in themselves and to help one another. We understand that love springs from the spirit which is the fire in our heart and he asks his disciples to have love from the spirit and to serve others.

From his life and teachings, we understand that Christ was enlightening his people and disciples about their immortal spirit and the love of God. He told them that through sincere love for God, expressed through prayer and service to the fellow men, there will be a resurrection of the soul, mind and body from this life of limiting human love to the limitless love of God and the unlimited freedom of the spirit.

The sacrifice of Christ for the Redemption of mankind was a manifestation of God's unlimited love for mankind and a demonstration of the Divine plan. We also understand that we are the branches of that evergreen tree of Life that is God and each time we forget our connection and consider ourselves as a separate unit, we suffer death, not of the body but of the soul which is worse than physical death. All our experiences and errors which make us suffer are steps which guide us to our Divine goal of self

realization. Christ promises his disciples to send the Holy Ghost to them after his Resurrection and Ascension. This Holy Ghost is the gift from God to human beings to bridge the gap between God and the human beings which resulted with the intervention of the sin and evil in the Divine plan. Christ had died as ransom for the sin of mankind and so once again God could communicate with mankind through the Holy Ghost which made possible the reunion of the Son of Man with God. As Christ says, anybody who asks God for anything in his name would be granted his wish provided that the prayer is from a pure hearted man. That is why he asks people to repent for their sins before their prayer.

Sri Aurobindo's idea of truth consciousness and the Holy Ghost of Christ are alike. Both are for helping mankind to exceed their mind and unite with the supreme Divine. Sri Aurobindo said that if the supermind entered into the earth consciousness, the transformation of earth and mankind would be speeded up. He said that groups of devotees doing supramental *Yoga* could try to draw that truth consciousness into the earth consciousness. Sri Aurobindo actually renounced his body to bring supermind into the earth. He knew that if he invoked the supreme truth into his

body, the whole power would rush into his body, which could not endure the intense power and that he would lose his life. But the power would enter the earth through his body and so he sacrificed his life for bringing the supermind into the earth. Sri Aurobindo was not satisfied with his own salvation; he wanted the liberation of the whole of mankind. He wanted to help the spiritual transformation and ensure the happiness and harmony of the whole world and he and the mother worked for that. The idea of Divine life on earth could be achieved only through a surrender of the body and the spirit to the Divine through an intense love for God and discovery of one's self by exceeding the mind through sincere prayer and meditation and bringing down the light of the soul to the mind and even to the body. Thus Sri Aurobindo's *Integral Yoga* was not something which concerns only the spirit, but a divinisation of the mind and body through spiritual love. Here Christ and Sri Aurobindo are alike because both died for the spiritual transformation of mankind.

The Christian idea of the resurrection of the body and soul in a Kingdom of God, and Sri Aurobindo's Divine life in a Divine body and conquest of death through self-realisation are alike. The

parables of Christ which are deceptively simple are really keys to the Kingdom of God and a Divine life on earth. When the Pharisees questioned Jesus Christ about the coming of the Kingdom of God, he replied that it was not something which could be seen as objects from outside. He said “The Kingdom of God is not coming with things that can be observed; nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact the Kingdom of God is among you” (The Holy Bible. Luke 17.20-21). It is very clear from this statement that the Kingdom of God is not something which is outside us, but in the inner world of our soul. In other words, we, who are the rays of the Divine Sun or God, constitute the Divine Kingdom of God. When a group of people called Sadducees asked Christ about a woman who died after marrying seven brothers one after another and asked whose wife she would be after resurrection, Christ, who knew that they did not believe in resurrection, replied:

Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die any more,

because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive. (The Holy Bible. Luke 20.34-40).

From this explanation about resurrection, we understand that we should transcend worldly love in order to reach spiritual love and in that fulfilling spiritual love and bliss, we will not feel the desire of the body for its fulfilment. The desire of the body in marital life is a crude form of the yearning of the spirit for fulfilment in God.

The desire to possess and be possessed is the longing of the soul for fulfilment in the Divine love and bliss of its source. So the resurrected souls do not need human love and as Christ says they are like angels and children of God, remaining always in the fulfilling love of God. He also says that Moses referred to Lord as the God of Abraham, Isaac, and Jacob, even though they were dead because they are alive to God and God is not of the dead but of the

living. So that was a proof that life does not end with this body, but that the devout man who lives as God wishes him to live in this world, lives for ever in the presence of God or in the bliss of his Immortal Spirit. Christ told the people who were following him:

Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. (The Holy Bible. Luke 14. 26-27).

Christ means that unless a man renounces his attachments to the worldly relationships, he cannot attain the Kingdom of God. Freedom from attachment is a necessary condition for reaching the Kingdom of God. For we can acquire the spiritual love only if we transcend the selfish love for our family because love of family is actually love of ourselves. We love them for our own sake. It should be replaced by the love of God so that the walls of selfish love will break down and our hearts would be open for the love of the whole world. When St: Peter said that he and other disciples had renounced their family to follow Him, Christ said:

Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not get back very much more in this age, and in the age to come eternal life. (The Holy Bible. Luke 18. 28-30).

So the Kingdom of God is in the Heart of Man where our immortal soul resides and Christ has come to show the way to the Kingdom of God in Man. But he says that nobody can enter that Kingdom by force. He should obey the law or the Ten Commandments revealed to Moses. He says:

The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.” (The Holy Bible. Luke 16.16-17).

Christ came to prepare people for the Kingdom of God, assuming human body from Virgin Mary so that his birth was not natural conception, but directly from the Holy Spirit. This immaculate conception of Holy Mary from God made his birth

pure and holy from spiritual love and power and not from lustful desire. So he was born free from the human passion of the body. In Virgin Mary, the Spirit and Matter were uniting for the birth of Man who is to exceed the laws of the Matter and reach the spirit from which he has descended. As human beings could not rise to the truth of the Spirit because of their material nature which tied them to the passions of the body, God sent a portion of Himself to the earth to assume human nature and experience their suffering and to show a way to overcome their suffering and rise to their Divine and immortal nature. He showed God's love through his miracles and teachings and aroused their faith in Him and God. He told them that he had come to fulfil the divine plan by suffering and dying for them so that they would be reconciled to God through Him. He stated that he would be resurrected on the third day and that through his resurrection all those who believed in him and repented for their sins would die to their sins and would be born anew in him. So they also would become children of God through Christ. Christ said that he was the way, the truth and life. By his human birth, life, and conquest of death through his resurrection, he had become the gate through which human beings

could reach God. As he had lived a divine life on earth as a human being, and had prepared the people for a divine life or the Kingdom of God, he had fulfilled the Divine plan for human beings and once again had made communication between the Divine and the human nature possible through the Holy Ghost which he sent to earth after his ascension.

The sacrifice of Christ showed the love of God for Man who was suffering and dying because of his ignorance about his immortal spirit. It reveals to us a Divine Father who watches with ever loving eyes, the growth and fulfilment of the life of the children who have forgotten their Divine origin and suffer like sheep without a shepherd. He is a father who is ready to sacrifice his eldest and obedient son to bring back his wayward and disobedient children back home and who resurrects his loving son as soon as he accomplishes his mission, to his place at the right side of his throne. Christ tells his disciples that there would be the same joy in heaven among the angels when one sinner turns back to righteousness as to the shepherd who gets back his lost sheep. (The Holy Bible. Luke 15. 3-7). It is the resurrection of the whole of Mankind from suffering and death to an immortal life which is

the essence of the Christian idea of Resurrection. Christ narrated to his disciples a parable about a prodigal son who asked his father to give him his share of the property and who went away from his father after selling his property. Christ said that the son, who was the younger of the two sons, squandered his money in a licentious life and then became the servant of a citizen of the town whose pigs he had to look after. This bitter experience restored his sense and he thought that he would go back to his father, own up his sins and work as his servant. But when his father saw him he was so happy that he asked his servant to give him a robe to wear, to decorate him with a ring on his finger and to give him sandals to wear and celebrate his return as a resurrection or coming back to life of a dead son. The son told him that he had sinned against heaven and his father by going away from him and wasting his money and life, but his father told him that he had been dead but had come back; he had lost his son but had got him back. He told the elder brother who became angry and jealous, that he had been always with him and everything that belonged to him was his property, but that his younger brother was dead and now he was

alive again and so they should celebrate. (The Holy Bible. Luke 15.11-32)

We get the essence of the Christian belief in the Resurrection from this parable. The son who went away from the father after selling his property for money is really Man who forgets his spiritual Father and uses his talents for obtaining money and riches for material pleasures. He remembers God only when he loses his riches and pleasures and his suffering prompts him to turn back to God, his Divine Father. When Man understands his folly and comes back to God, it is a resurrection from Material ignorance to Spiritual enlightenment or from the transient human love to the immortal Divine love of God, the Father. The prodigal son is returning after having lost everything and there is no one to love a man who has nothing to give in return. God does not want anything except our love and his father receives him happily because he does not expect anything but love from his son. It is love from the Heart which makes the son alive again and when he went after the material pleasures, he had forgotten his love for his father. The Man without love is in a state of death in life. So we understand that the connection between the father and the son is just like the

connection between God and us. As the son came from the father, we come from God and are part of God. The Divine spark in us, the soul in us is eternally connected to that Cosmic Soul and we get our sustenance from that eternal fountain. Love is the force which connects us to that Radiant Truth and when we forget this inherent love for Him who pervades in our nature and universe as the living force which sustains and moves us, we are cut off like the branches of an evergreen tree and we die. It is the resurrection from this kind of spiritual death which gives us immortality and makes us *Amritaputra*.

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## CHAPTER 5

**The Mission of Savitri and Christ**

Sri Aurobindo in his note about Savitri wrote:

The tale of Satyavan and Savitri is recited in the *Mahabharata* as a story of conjugal love conquering death. But this legend is, as shown by many features of the human tale, one of the many symbolic myths in the *Vedic* cycle. Satyavan is the soul carrying the divine truth of being within itself but descended into the grip of death and ignorance; Savitri is the Divine Word, daughter of the sun, Goddess of the supreme Truth who comes down and is born to save; *Aswapati*, the Lord of the Horse, her human father, is the Lord of *Tapasya*, the concentrated energy of spiritual endeavour that helps us to rise from the mortal to the immortal planes; *Dyumatsena*, Lord of the shining Hosts, father of Satyavan, is the Divine Mind here fallen blind, losing its celestial kingdom of vision, and through that loss its kingdom of glory. Still this is not

a mere allegory, the characters are not personified qualities, but incarnations or emanations of living and conscious Forces with whom we can enter into concrete touch and they take human bodies in order to help man and show him the way from his mortal state to a divine consciousness and immortal life. (Savitri. Author's Note in the preliminary page).

Thus Savitri is Sri Aurobindo's quest for God and an attempt to bring down the divine life on earth. King Aswapathy's spiritual endeavour is not for an individual salvation but a conscious attempt to bring down a divine intervention to help mankind for a spiritual transformation.

Savitri is the daughter of *Savitha*, the Sun and she is also the Divine Mother. She is the Divine Truth which comes to show the spiritual path to mankind and to reveal to men their own divine nature which would make them capable of rising from their mortal level to the immortal state. Thus the aspiration of man to escape from suffering and death, his cycle of birth and death to an eternal life results in an Incarnation of Truth. When the power of evil or *Adharma* dominates over Wisdom and Truth which are at the brink

of extinction, God takes human birth to show the path of Righteousness and Truth. King Aswapthy asks the divine mother:

How shall I rest content with mortal days  
 And the dull measure of terrestrial things,  
 I who have seen behind the cosmic mask  
 The glory and the beauty of thy face?  
 Hard is the doom to which thou bindst thy sons;  
 How long shall our spirits battle with the Night  
 And bear defeat and the brute yoke of Death,  
 We who are vessels of a deathless Force  
 And builders of the godhead of the race?.

(Savitri.III.4.341)

He requests the divine mother to descend to earth.  
 Incarnate the white passion of thy force,  
 Mission to earth some living form of thee.  
 One moment fill with thy eternity,  
 Let thy infinity in one body live. (Savitri.III.4. 345)

The birth of Christ is also the result of a great longing on the part of the prophets and the people of Israel. Prophet Isaiah said:

Therefore the Lord himself will give you sign. Look,  
the young woman is with child and shall bear a Son,  
and shall name him Immanuel. He shall eat curds and  
honey by the time he knows how to refuse the evil and  
choose the good. (The Holy Bible.Isaiah 7.14-15).

The people who walked in darkness

Have seen a great light:

Those who lived in a land of deep darkness-

On them light has shined. (The Holy Bible. Isaiah 9.2)

For a child has been born for us, a Son given to us;

Authority rests upon his shoulders;

And he is named wonderful councillor, Mighty God,

Everlasting Father, Prince of Peace.

His authority shall grow continually,

And there shall be endless Peace

For the throne of the David and his Kingdom.

He will establish and uphold it

With justice and with righteousness

From this time onward and for evermore

The zeal of the Lord of hosts will do this. (The Holy Bible. Isaiah 9.6-7)

Surely he has borne our infirmities

And carried our diseases;

Yet we accounted him stricken,

Struck down by God, and afflicted.

But he was wounded for our transgressions,

Crushed for our iniquities;

Upon him was the punishment

That made us whole,

And by his bruises we are healed.

All we like sheep have gone astray;

We have all turned to our own way,

And the lord has laid on him

The iniquity of us all.

He was oppressed, and he was afflicted,

Yet he did not open his mouth;

Like a Lamb that is led to the slaughter,

And like a sheep that before its

Shearers is silent,

So he did not open his mouth.  
By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from land of the living,  
Stricken for transgression of my people.  
They made his grave with the wicked  
And his tomb with the rich,  
Although he had done no violence,  
And there was no deceit in his mouth.  
Yet it was the will of the Lord  
To crush him with pain  
When you make his life an offering for sin,  
He shall see his offspring, and  
Shall prolong his days;  
Through him the will of the Lord shall prosper  
Out of his anguish he shall see light;  
He shall find satisfaction through his knowledge.  
The righteous one, my servant shall make many  
righteous,

And he shall bear their iniquities. (The Holy Bible.

Isaiah. 53. 4 -11)

Sri Aurobindo in his epic poem Savitri compares the mission of Savitri to liberate Man from the evil of suffering and death to that of Christ who accepted mortal life to teach people about eternal life and the way to reach immortality. Savitri conquered death with the power of her spirit. It is the conscious descent of the transcendent force into matter to transform life. The descent of Christ into human life and his voluntary acceptance of crucifixion and his resurrection was also a conquest of death. The birth of Christ was a descent of higher consciousness to defeat and transform the forces of evil by his superior power and Love.

We see that Christ was always conscious of his identity with God, the Father or His consciousness force with which he cured the sick and sent away evil spirits from the people. When the bleeding woman touched his robe and was cured, he said that somebody had touched him because he felt power flowing from him. For forty days he prays in the desert and the evil spirit tempts him, but he defeats the forces. He conquers the evil spirit by the immobility of his spirit. He is firmly placed in the consciousness of his spirit, the

eternal flow of Love and Peace from the transcendent and he could control the storm or bring back the dead Lazarus by the power of that spirit. His pure love which is the outcome of his blissful state and his calm nature arising out of his conscious identity with the immanent spirit or his Father in Heaven gives him power to transform the life of his disciples and the people who approached him for solace.

His miracles are just the means to attract people to a spiritual way of life and to create firm faith in the everlasting Love of a saviour spirit. He knows that only love can engender love and so he tells people to love their enemies and to pray for them. Only thus can they cleanse their mind of the Negative energy of hatred and jealousy.

His method was to make people conscious of their noble nature and positive quality through forgiveness. He practised what he preached and he wanted to bring the Kingdom of Heaven on earth through his eternal Love. He told people that he was the heavenly bread descended from heaven and that those who ate from that bread would live forever. He was teaching people to have firm faith in the Eternal life of the spirit and that eternal life is

possible not through food, but through faith in God. He tells his disciples that he has to accept crucifixion and only then could he send his spirit of truth or Holy Ghost to them.

His birth into matter was a marriage of earth and heaven and the Light of the transcendent spirit had entered matter because of his descent but the perfection can be complete only if he resurrected from death. Only then can matter become divine. It was a proof of the immortality of the spirit.

Christ sends the Holy Ghost to his mother and disciples after the ascending of his spirit into heaven and they receive strength and courage from the Holy Spirit who appeared in the form of flames in the dining hall at *Sehion*. Peter addressed the people who had gathered for the Pentecost and all people understood his speech in their own language. (The Holy Bible. Acts. 2.1-11). The Holy Ghost appeared to the disciples with the union of Christ with his Father or God. The disciples could heal the sick and cure people afflicted with evil spirit and even resurrect the near dead when they received the Holy Spirit. It was the promise of Christ to respond to any prayer to God in his name and he kept his promise as we

understand from the writings and experiences of many people who believed in him.

Sri Aurobindo refers to Christ in many instances in his epic poem Savitri. We understand that the integral *yoga* which he founded on his *yogic* experience and which he has presented in poetic form in his Savitri has many aspects in common with the life, crucifixion and resurrection of Christ. Sri Aurobindo's aim through his integral *yoga* is to make the body also divine so as to prevent a bi-lateral development of the spirit and the body. His aim is to make life reflect the spiritual light that the person receives from the transcendent spirit. Sri Aurobindo says that by more and more concentration of the light, the spirit can be brought down to the mental, vital and even subtle physical levels so as to transform the nature of the body and senses also. Only then would the spiritual transformation be complete.

It is exactly what Christ meant by praying to God to bring down the Kingdom of Heaven on earth. It was not just a prayer but the invocation of the transcendent spirit to earth so as to transform the nature of our body with His Grace. Peter, who wished to approach Christ by walking towards him over the water, could

walk only till he had blind faith in him. The moment he doubted, he sank in the water and Christ scolded him for his lack of faith. (The Holy Bible. Mathew. 14.22-31). He tells his disciples that if they had faith, they could even move mountains. So a total surrender of our will to God is the primary thing needed in any faith or *yoga*.

Christ thanks God before resurrecting Lazarus and then orders Lazarus to come out. (The Holy Bible. John.11.41-44). So it is always the power flowing from the Father to the Son or from God to his ever-conscious spirit. Savitri who awakens her spirit by her Supramental *yoga* and Christ who experiences the Holy Spirit descending on him in the form of a dove are at the same level.

Christ is conscious of his divine birth from his childhood onwards. Savitri is also conscious of her divine origin. She transforms Death into particles of light by her divine Love and Light. Death feels her Light and his dark nature is transformed. This is the transformation of the fallen nature or the matter which is so far away from the light that it has forgotten its own divine origin.

The transformation of death indicates the transformation of Matter and the union of spirit involved in Matter with the transcendent spirit at the superconscient level. Christ resurrected from his body on the third day after his death. The descending of the higher consciousness to the dark world of death and transforming even that dark nether world with his superconscient light and uniting it with the radiant light of the transcendent as he resurrects from the dead on the third day was the divine plan of God who wanted absolute perfection and harmony in his Universe. So the spiritual transformation was complete only when the world of death too was transformed by the radiant light from heaven and here Savitri and Christ are the instruments of the divine plan.

For indeed Savitri had conquered death and brought back her husband alive from the hands of death even though the date is not recorded just as we do not know the date of the *Vedas* as it is too ancient an event. Sri Aurobindo who founded the *Integral Yoga* for the transformation of Man and earthly life to a divine life found in the spirit of Savitri, the daring of Man to fight against death with the soul force.

Christ is the son of Man as well as the Son of God. The Immaculate Conception of Christ by Holy Mary is the union of earth nature with the transcendent spirit. Sri Aurobindo explained the spiritual significance of the 15<sup>th</sup> of August:

It is the day of the Assumption of Virgin Mary; it implies that the physical nature is raised to Divine Nature. Virgin Mary refers to Nature; Jesus is the divine soul born in man – he is the Son of God as well as the son of man. (Quoted by R.R. Diwakar. Mother India August 1952: 4).

The consciousness force or *sat-chit-Ananda* is the same as the Holy Spirit, which Christ refers to his disciples. When he prays, this consciousness force immediately communes with his spirit and he transmitted this power to his disciples also. They could heal the sick and work many miracles or send away the evil spirit with this force. But when Christ resurrected, he asked them to wait until he sent the Holy Spirit to them before preaching their new faith.

Sri Aurobindo in his *Integral Yoga* said that one must go down as high as he climbs. He said:

This double movement of ascension and descent constitutes the fundamental process of the integral yoga: on each height we conquer we have to turn to bring down its power and its illumination into lower mortal movement. It is at this price alone that life is transformed; else we keep on poeticising and spiritualising on the summits whilst down below the old life goes jolting along. (The Adventure of Consciousness. 247).

He said that the movement was a kind of spiral movement. The lower one goes, the greater his energy and will to rise up. Thus the consciousness force which becomes more or less like an individual force moves up and down in a spiral between the superconscient height and the subconscient depth because an opening in the height also means an opening in the depth. The seeker falls only as high as he climbs and the more one rises up towards the heights, the more one goes down to the subconscient depths. But this is a necessary step because each time he falls, he gets more momentum and rises a little above the previous level.

The seeker of the integral yoga should try to bring the light and bliss of the consciousness force to the mental, vital, subconscious levels. Only then can divine life be possible on earth. So the aim of the integral yoga is to make the body also divine. So he makes use of this spiral movement of the consciousness force to illumine the lower levels also. So if the transformation is to be perfect, the spiritual change should take place at the mental and physical levels also. Till the depth is illumined, the illumination at the heights will have no base. We should transform and step up our physical passion and lust into an ardent and all embracing love which is really our heart's desire but which more often than not manifests itself as sexual passion, or as an inordinate desire for the satisfaction of the vital and physical demands of the human mind and body.

The perfect love which we dream of is divine and seldom do we taste it in our human relationships. This longing for a perfect love itself reflects our longing for the perfect love of a divine soul or spirit which actually is the root of our being. It points to the separation which we suffered in our human birth from its source. We find that our friends, parents and brothers and sisters are also

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seekers of the same thing. It is then that we turn away from our mental level towards spirituality. We end up by finding the spiritual path which has been paved by the pioneers in this direction, the sages, saints and the prophets. But they can only help and each of us has to go his or her way, experiment and find out the true source, of the spirit that finally we would recognise as the spirit of all.

Sri Aurobindo's epic poem Savitri depicts this process of discovering the spirit or soul by king *Aswapathy* who also symbolises man's *tapasya* or concentration of all powers to find out one's identity with God. It is also symbolic of his desire to transform this earthly life into a divine life with the intervention of a higher consciousness on earth. Suffering and Death are the forces, which stand as obstacles to man's immortality on earth and both are the result of man's ignorance of his true nature.

His illusion that he is the body makes him think of himself as a being separate from his fellow beings and so he becomes selfish, greedy and limits his love to the level of lust. It makes him jealous and narrow minded, a creature who suffers and worries unnecessarily and ends his life without ever being conscious of his

immortal origin or unlimited capacity to love and expand until that love envelops all and finds its identity with the spirit immanent in all beings.

Savitri is a descent of the higher consciousness, the divine will or consciousness force which takes a human form to help mankind by discovering its true identity with the cosmic spirit and its immortal power to transform the dark force of death into particles of light by the force of its divine Love and Light. Savitri wants to bring the heavenly light on earth to make Life Divine. She wants to teach people the ways of becoming Gods and Goddesses instead of the puny things that they think they are out of their ignorance. So Savitri like Prometheus brings light to human beings for making them immortal.

Sri Aurobindo cannot but mention Christ who incarnated on earth to show the path of spiritual love as a means to bring the Kingdom of Heaven on earth. He compares the mission of Savitri to that of Christ and he says that the divine himself incarnated on earth and signed the contract of salvation with his blood. (Savitri.VI.2.445). Christ, the son of God and Savitri, the daughter of the Sun or God both enter the world of death and come back

showing the immortality of the body and soul. Christ taught people the infinite love of God for human beings through his parable of the prodigal son. The father who showers love on the son who repents and come back is God the father who patiently waits for man to turn back to the divine love of the spirit and live an eternal life in that divine love.

The parable of the shepherd who goes in search of the one lost sheep also points to the infinite love and patience of God who takes care not to lose even one of his children. Christ tells his disciples that he is like a vine and they are like the branches and that so long as they have strong faith and love in him, they would have nourishment and would bear fruit. But the minute they separate themselves from him, they would perish like the branches that are cut from the tree and become dry and are burnt in fire. God is the source of eternal life and love and faith in him is the source of sustenance to every body. When people lose this awareness of their oneness with the spirit, which is their source, they would fall from their immortal state and lose their eternal life and they merely exist on earth and die with the death of their body.

Christ thus taught people what he himself realised. He himself accepted death to show people the immortality of the spirit by his resurrection. His crucifixion was the great sacrifice which he underwent to defeat death and to give liberation to his people from the bondage of suffering and death. By his total surrender to the divine will of God he taught people the way of surrender of the ego to God as a means to become one with God.

Sri Aurobindo says that the surrender to the divine will is the first condition of the seeker of the integral yoga to reach God. In his book Essays on the Gita, Sri Aurobindo says that works, knowledge and devotion or *bhakti*, all the three are steps to realise God or *Purushothama*. We should surrender our ego to the will of God and do the work as the instruments of God. Then we are not the doers, God is the doer. We should renounce the fruit of the action also. So we should not expect either the good result or the bad result of the action. So God is the doer and the fruit of the action also belongs to him. Then the work is done as selfless service to God. So desire is cancelled. In this respect it is related to *Sankhya yoga* or the philosophy of the Buddhists who say that desire is the cause of sorrow. We surrender our ego through our

love for God. In love there is complete surrender. Mind, Nature, the three *Gunas-Satwic, Rajasic* and *Thamasic* are just transcended, not suppressed because of the complete love for the divine, the Purushottama who is above the passive soul or *Akshara* and the active soul *Kshara* which is embedded in nature. This is *Yoga* and Krishna tells Arjuna that a devotee can reach the divine only through this divine yoga.

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## CHAPTER 6

**The Conquest of Death.**

All great things have been achieved by the sacrifice and dedicated action of great souls on earth and Savitri too has to undergo a daring experience for conquering death and giving liberation to mankind from suffering and death. An ordinary human being can never rise to the spiritual level without the help of the divine. So Savitri has descended to earth to guide human beings to spirituality. *Sage Narad* tells the queen mother in Savitri:

The Great who came to save this suffering world  
 And rescue out of Time's shadow and the Law  
 Must pass beneath the yoke of grief and pain,  
 They are caught by the Wheel that they had hoped to  
     break,  
 On their shoulders they must bear man's load of fate.  
 Heaven's riches they bring, their sufferings count the  
     price  
 Or they pay the gift of knowledge with their lives.  
 The Son of God born as the Son of man

Has drunk the bitter cup, owned Godhead's debt,  
The debt the Eternal owes to the fallen kind  
His will has bound to death and struggling life  
That yearns in vain for rest and endless peace.  
Now is the debt paid, wiped off the original score.  
The Eternal suffers in a human form,  
He has signed salvation's testament with his blood:  
He has opened the doors of his undying peace.  
The Deity compensates the creature's claim,  
The Creator bears the law of pain and death;  
Retribution smites the incarnate God.  
His love has paved the mortal's road to Heaven:  
He has given his life and light to balance here  
The dark account of mortal ignorance.  
It is finished, the dread mysterious sacrifice,  
Offered by God's martyred body for the world;  
Gethsemane and Calvary are his lot,  
He carries the cross on which man's soul is nailed;  
His escort is the curses of the crowd;  
Insult and jeer are his right's acknowledgement;

Two thieves slain with him mock his mighty death.

He has trod with bleeding brow the saviour's way.

He who has found his identity with God

Pays with the body's death his soul's vast light.

His knowledge immortal triumphs by his death.

Hewn, quartered on the scaffold as he falls,

His crucified voice proclaims, 'I, I am God;'

(Savitri.VI.2.445-446)

Sri Aurobindo seems to be preoccupied with the idea of liberating the spirit involved in Matter to its original supernal glory and power. It is actually a resurrection of the spirit from the dark world of falsehood and greed and physical passion, which entombs the spirit in a living death. As T.S. Eliot says in his poem "The Waste Land", "I had not thought death had undone so many" about the people who had lost faith in God and whose state was equal to that of a living corpse.

Satyavan's death and Savitri's fight against death with her soul force is for bringing out or for resurrecting the spirit of truth from the tomb of falsehood and evil. Satyavan's death is symbolic of the death of the spirit of Truth on earth and Savitri's victory over

death is the victory of the spirit and divine love over the force of darkness and evil. Savitri is the incarnation of Divine Love and supreme truth and she brings back Satyavan or Truth from the clasp of death to earth.

It is the resurrection of the spirit in all its glory from the vicious cycle of desire, suffering and death in which man is bound for ever because of his ignorance of the truth of his spirit and involvement with earth nature. Savitri realises the truth of the spirit and then she brings back her partner to life to initiate the whole humanity into the truth of the spirit and to bring a divine life on earth with his help.

Sri Aurobindo says in his Essays on the Gita that the birth of an *avatar* has two aspects:

For there are two aspects of the divine birth; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal *Avatar*; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhavam agatah*; it is the being born anew in a second birth of the soul. (148).

Savitri is the divine force of God, ray of the divine Sun or God and she has come to restore Truth which is on the brink of extinction and bring back the divine vision to the mind of man represented by *Dumatsena*. When man loses his vision of truth, the mind falls into darkness and is utterly confused about right and wrong. Then he does not know his divine goal and gropes in darkness. *Dumatsena* who is blind is symbolic of man who has lost his vision of truth. He has lost his kingdom as a result of his spiritual blindness.

A man who has no vision of the Truth of his spirit is confused and acts unreasonably. He has no discretion and no confidence in himself. He commits mistakes every now and then and has no peace of mind. Such a man can never succeed in material life also and so *Dumatsena* has lost his kingdom and lives in the forest. His son is doomed to die within one year. It is his own spirit, which is on the brink of the death of ignorance.

The coming of Savitri at this juncture signifies the coming of divinity to restore wisdom and to remove the veil of ignorance so that the mind will have a clear vision of truth. *Sage Narad* foretells the future of Savitri and her mission:

A day may come when she must stand unhelped  
On a dangerous brink of the world's doom and hers,  
Carrying the world's future on her lonely breast,  
Carrying the human hope in a heart left sole  
To conquer or fail on a last desperate verge  
Alone with death and close to extinction's edge.  
Her single greatness in that last dire scene  
Must cross alone a perilous bridge in Time  
And reach an apex of world-destiny  
Where all is won or all is lost for man.  
In that tremendous silence lone and lost  
Of a deciding hour in the world's fate,  
In her soul's climbing beyond mortal time  
When she stands sole with Death or sole with God  
Apart upon a silent desperate brink,  
Alone with her self and death and destiny  
As on some verge between Time and Timelessness  
When being must end or life rebuild its base,  
Alone she must conquer or alone must fall.  
No human aid can reach her in that hour,

No armoured God stand shining at her side.

Cry not to heaven, for she alone can save.

For this the silent Force came missioned down;

In her the conscious Will took human shape:

She only can save herself and save the world.

(Savitri.VI.2. 461)

St: Paul in his letter to the Romans says:

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death?. Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in the newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For who ever have died is freed from sin. But if we have died with Christ, we believe that we will also live

with him. We know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. (The Holy Bible. Romans 6.3-11).

Savitri suffers just like any human being, when the time for the death of Satyavan approaches. She is depressed like any human being because human nature influences her feelings. But then her spirit reminds her of her divine mission and she surrenders her will to God.

Why camest thou to this dumb deathbound earth,

This ignorant life beneath indifferent skies

Tied like a sacrifice on the altar of Time,

O spirit, O immortal energy,

If 'twas to nurse grief in a helpless heart

Or with hard tearless eyes await thy doom?

Arise, O soul, and vanquish Time and Death.

(Savitri.VII.2 .474)

We understand the mission of Savitri as that voice of eternity speaks to Savitri.

Or is this all for thy being born on earth  
Charged with a mandate from eternity,  
A listener to the voices of the years,  
A follower of the footprints of the gods,  
To pass and leave unchanged the old dusty laws?  
Shall there be no new tables, no new Word,  
No greater light come down upon the earth  
Delivering her from her unconsciousness,  
Man's spirit from inalterable Fate?  
Cam'st thou not down to open the doors of Fate,  
The iron doors that seemed for ever closed,  
And lead man to Truth's wide and golden road  
That runs through finite things to eternity?  
Is this then the report that I must make,  
My head bowed with shame before the Eternal's seat-  
His power he kindled in thy body has failed,  
His labourer returns, her task undone? (Savitri.  
VII.2.475-476).

Like Christ who suffered the pain of death when he prayed in the garden of Gethsemane and wished for a moment to let the cup of suffering pass and then surrendered to the will of God and accepted crucifixion and death, Savitri accepts her problem as the problem of the whole world and prepares to solve it with her spiritual strength.

I am thy portion here charged with thy work,  
 As thou myself seated for ever above,  
 Speak to my depths, O great and deathless Voice,  
 Command, for I am here to do thy will. (Savitri.

VII.2.476)

At first Savitri is sad when the time for the death of Satyavan approaches. But her inner voice reminds her of her mission to conquer death and change the destiny of human beings forever by tackling her problem. Love for the suffering human beings compels her to wake up from her torpor and fight against death and claim immortal life for humanity. Love for humanity prompts her to surrender her will to the Divine will and she experiences the descent of the consciousness force or the spirit of the Divine mother along with her intense love and aspiration for the divine.

A portion of the mighty Mother came  
 Into her as into its own human part:  
 Amid the cosmic workings of the Gods  
 It marked her the centre of a Wide-drawn scheme,  
 Dreamed in the passion of her far-seeing spirit  
 To mould humanity into God's own shape  
 And lead this great blind struggling world to light  
 Or a new world discover or create.  
 Earth must transform herself and equal Heaven  
 Or Heaven descend into earth's mortal state.  
 But for such vast spiritual change to be,  
 Out of the mystic cavern in man's heart  
 The heavenly Psyche must put off her veil  
 And step into common nature's crowded rooms  
 And stand uncovered in that nature's front  
 And rule its thoughts and fill the body and life.  
 (Savitri. X.4.664)

Savitri first discovers her divine self, understands her strength and then fights against the evil and destructive power represented by death. She understands the limitation of the

physical, vital and mental power of man and transcends it by her aspiration to reach her divine spirit. She transcends the intrusion of these limiting powers by repeating the sacred name of the divine and invoking the power of the divine Mother into her soul. She finds out her self as a part of the divine Mother and also the fact that she is the divine Force of God, a ray of the deathless Sun, the eternal beloved of Krishna.

When she invokes the power of the Divine Mother, the higher power descends to her soul, awakening her power centres or *chakras* and her consciousness force which lay like a serpent coiled at the base of the subtle physical centre rises and reaches the Thousand petalled lotus or '*Sahasrarapadmadalam*' at the superconscient level above her head like a flaming serpent. The immortal power and the spirit of the mortal becomes one and it is the marriage of earth and heaven or the *Jivatma* and *Paramatama*, the Father and the Son through the consciousness force or the Holy Spirit.

Savitri attains that perfection which is the aim of the human race and is ready to face death because she is no longer an ignorant mortal, but a mortal conscious of her immortal origin and the

power of her spirit. Savitri is transformed into her true nature of the Divine Mother. Divine Love and Light faces the dark force of death and darkness could not endure the gaze of light and love. He is transformed into his true nature. So death is actually the ignorant force which is not conscious of its divine spirit or divine origin. Suffering on earth is the result of an ignorance of the Divine nature of the spirit.

Sri Aurobindo refers to Christ as the Divine who descended into human life to transform human nature into Divine nature. He says that since the Divine became a mortal and suffered humiliation and death for the Redemption of mankind from sin, it is our duty to raise our mortal nature into Divine nature. He paved the way by his self-sacrifice and resurrection to Immortality. When the Holy Spirit descended on Christ in the form of a Dove and the voice from heaven declared, "This is my Son, the beloved, on whom I am well pleased" Christ was empowered with the strength of God. It was then that he went to the desert and prayed there for forty days facing the temptation of the evil power and conquering it with the strength of his spirit.

Savitri followed Satyavan and Death. Death asked her to return to earth saying that nobody can conquer Death and bring back a man to life. But Savitri replied for man to Death:

When I have loved forever, I shall know.

Love in me knows the truth all changings mask.

I know that Knowledge is a vast embrace:

I know that every being is myself,

In every heart is hidden the myriad One.

I know the calm Transcendent bears the world,

The veiled Inhabitant, the silent Lord:

I feel his secret act, his intimate fire;

I hear the murmur of the cosmic Voice.

I know my coming was a wave from God.

For all his suns were conscient in my birth,

And one who loves in us came veiled by death.

Then was man born among the monstrous stars

Dowered with a mind and heart to conquer thee.

(Savitri.IX.2.594)

Death asks Savitri:

Love is a honey and poison in the breast

Drunk by it as the nectar of the gods.

Earth's human wisdom is no great-browed power,

And love no gleaming angel from the skies;

If they aspire beyond earth's dullard air,

Arriving sunwards with frail waxen wings,

How high could reach the forced unnatural flight?

But not on earth can divine wisdom reign

And not on earth can divine love be found; (Savitri.

X.2.619.)

Savitri replied to Death:

O Death, thou lookst on an unfinished world

Assailed by thee and of its road unsure,

Peopled by imperfect minds and ignorant lives,

And sayest God is not and all is vain.

How shall the child already be the man?

Because he is infant, shall he never grow?

Because he is ignorant, shall he never learn?

In a small fragile seed a great tree lurks,

In a tiny gene a thinking being is shut;

A little element in a little sperm,

It grows and is a conqueror and a sage. (Savitri.  
X.3.623)

Savitri after conquering death comes back to earth with Satyavan to prepare people for a Divine life. She tells God:

To raise the world to God in deathless Light,  
To bring God down to the world on earth we came,  
To change the earthly life to Life divine.  
I keep my will to save the world and man; (Savitri. XI.  
692)

Savitri prays to God to give her His Peace, His Calm, and His Oneness in all who approach and His sweet infinity in His numberless souls and His energy to soothe all things and creatures in their grief like a loving mother and His joy and love and sweetness for earth and man. God tells her:

O beautiful body of the incarnate Word,  
Thy thoughts are mine, I have spoken with thy voice.  
My will is thine, what thou hast chosen I choose:  
All thou hast asked I give to earth and men. (Savitri.  
XI.608)

Again God tells her:

O sun-word, thou shalt raise the earth-soul to Light  
 And bring down God into the lives of men;  
 Earth shall be my work-chamber and my house,  
 My garden of life to plant a seed divine.  
 When all thy work in human time is done  
 The mind of earth shall be a home of light,  
 The life of earth a tree growing towards heaven,  
 (Savitri.XI.699)

She wants to teach people how to awaken the spirit which resides in man veiled by the physical, vital and mental energy by transcending them through the surrender of the ego by intense love for the divine. She wants them to enjoy the unlimited freedom and inexpressible joy and light in which the observer becomes the observed and the island ego joins the continent.

Christ also told the disciples to love God with all their heart and soul in order to reach the Kingdom of God or to have self-realization. He asked them to love one another, as he loved them because he said that he is like a vine and they are like its branches. He meant that they are part of the Divine consciousness. He taught them that the way to God is through love and service of the fellow

beings and that service done to another is equivalent to service done to him or God. Savitri surrendered her ego to the will of God and accepted death by accepting Satyavan and conquered it by the power of her spirit to show how even death could be conquered by raising the human nature to Divine nature.

Death tells Savitri that human beings can never aspire for the joy of the mighty Divine Mother. He asks her:

How shall the mighty Mother her calm delight  
 Keep fragrant in this narrow fragile vase,  
 Or lodge her sweet unbroken ecstasy  
 In hearts which earthly sorrow can assail  
 And bodies careless Death can slay at will?. (Savitri.  
 X.4.647)

But Savitri tells him that she knows her self and her identity with the Divine Mother. She tells him that the world is the manifestation of God. She tells him that God is the source of the world and that his power has entered the inconscient abyss and risen from there to do a divine work. She says that the soul is part of the divine soul of God.

The soul is a figure of the Unmanifest,

The mind labours to think the Unthinkable,  
 The life to call the Immortal into birth,  
 The body to enshrine the Illimitable.  
 The world is not cut off from Truth and God. (Savitri.  
 X.4.648).

She tells him that man's soul crosses death and reaches God and eternal life. She tells him that her mind is a torch lit from the eternal sun and her mortal body is the house of God.

Already the life is the Immortal's force,  
 The house grows of the householder part and one.  
 How sayst thou Truth can never light the human mind  
 And Bliss can never invade the mortal's heart  
 Or God descend into the world he made?. (Savitri.  
 X.4.648).

She tells Death that if creation can rise from the meaningless void and matter from a bodiless Force and Life from Matter in the tree and leaves, and sense in the tissue, nerves and cells, and thoughts from the brain, then the soul can peep from its secrecy through the flesh and light of God can descend into the human

beings. She tells him that unknown powers can emerge from nature's sleep. She tells him:

Even now hints of a luminous Truth like stars  
 Arise in the mind-mooned splendour of Ignorance;  
 Even now the deathless Lover's touch we feel:  
 If the chamber's door is even a little ajar,  
 What then can hinder God from stealing in  
 Or who forbid his kiss on the sleeping soul?. (Savitri.  
 X.4. 649).

Savitri tells Death that *sages* have experienced the immortal Light of Truth although the body is not aware of it. She tells him that she lives in the Knowledge and Light of God because she has realised her self and knows that she and He are one in Spirit. She considers the world as the body of that God. She is not satisfied by her individual salvation. She wants salvation for all. She says:

A lonely freedom cannot satisfy  
 A heart that has grown one with every heart:  
 I am a deputy of the aspiring world,  
 My spirit's liberty I ask for all. (Savitri. X.4.649).

Death tells her that she should be calm instead of trying to violate the established laws. He tells her that all great spirits are “Hasten to action” and violators of God because they have too much love and are too broad minded. They are far ahead of Time. Then Savitri tells him that the life on earth would never have progressed if everything went on according to the mechanical law of nature. The divine words of human Gods or the Avatars of God inspired and guided people to evolve to a spiritual level. She tells him in a powerful response born of a firm conviction:

I trample on thy law with living feet;  
 For to arise in freedom I was born.  
 If I am mighty let my force be unveiled  
 Equal companion of the dateless powers,  
 Or else let my frustrated soul sink down  
 Unworthy of Godhead in the original sleep.  
 I claim from Time my will's eternity,  
 God from his moments. (Savitri. X.4.652).

Then Death asks her why she should waste her immortal will to get the transient earthly happiness. He tells her that Satyavan would get heavenly joy if he is allowed to go into the world of

Death whereas he would get only the transient happiness of earth with Savitri. But Savitri tells Death that it was God's divine plan to create Gods on earth by raising human nature to divine nature. She tells him that it is very difficult to transform human nature into divine nature because of the terrible powers that appear under ominous masks and always fight and cause destruction. The spirit is always immortal and absolved and it comes down to human space to create love and beauty out of war and night and to find wisdom in the rough life which is ignorant. She tells him that it is:

To make fine wisdom from coarse, scattered strands  
 And love and beauty out of war and night,  
 The wager wonderful, the game divine. (Savitri.  
 X.4.653)

But Death tells her that even if she is the Mother of the world, she cannot change the law because the cosmic law is greater than her will. Death asks her to show him the body of the living Truth so that he also might worship her. He tells her that Satyavan is dead and even Savitri's sweetness can not bring him back to life because the dead cannot be brought back to life.

Then Savitri gives Death a description of the nature of God who is the eternal Truth. She tells him that all contraries are aspects of Gods face and that the Many are the innumerable One. God carries the multitude in his breast. She tells him that God is the creator of the world and the infinite person who witnesses the action in the world. The action of the world does not affect Him because He is the impersonal, inscrutable and sole power. His light inspires the eternal world. She says that the darkness of the depths and the fathomless Light above are both the nature of God and it is joined by Light but separated by the curtain of the Mind. Both Light and darkness are needed for God's world task. God is without beginning and without end. He transcends his contrary nature and is the Absolute. Human beings cannot understand his divine nature because of their ignorance created by the limiting Mind which conceals the self.

Against human reason this is his offence,  
Being known to be for ever unknowable,  
To be all and yet transcend the mystic whole,  
Absolute, to lodge in a relative world of Time,  
Eternal and all-Knowing, to suffer birth,

Omnipotent, to sport with Chance and Fate,  
 Spirit, yet to be Matter and the Void,  
 Illimitable, beyond form or name,  
 To dwell within a body, one and supreme  
 To be animal and human and divine:  
 A still deep sea, he laughs in rolling waves; (Savitri.  
 X.4.657)

She emphasizes that there is a divine plan behind the world's  
 ignorance.

There is a purpose in each stumble and fall;  
 Nature's most careless lolling is a pose  
 Preparing some forward step, some deep result.  
 Ingenious notes plugged into a motived score,  
 These million discords dot the harmonious theme  
 Of the evolution's huge orchestral dance. (Savitri. X.4.  
 658).

She states that the conscious infinite dwells in finite things.  
 It is involved in Matter and rules the World from Matter's helpless  
 trance. She tells him how ego is born in the body and how it dies  
 along with the body, that the soul grows in each life and gives

strength and magnificence to the body. The soul has its aim and that makes life meaningful. She explains that the thinking man is a demi-God animal because he lives like an animal but has high ideas. He observes everything in life and has a sharp intellect and imagines about a great life, but leads his life satisfying all his animal desires, unable to rise above the sensual pleasures and the consequent suffering. At last he discovers spirituality to be the key to a peaceful life and begins to control his desires.

Then man turns his aspiration to God. He experiences an unlimited freedom when he controls his mind by concentrating his attention on the repetition of the sacred name of God. In a thoughtless moment, the curtain of the mind veiling the soul is lifted up and the soul is seen just as the sun is reflected in still water. At that moment, the ego is cancelled and the observer becomes the observed, the one who meditates becomes the object of meditation. The person becomes what he perceives. He becomes Love. There is now only the cosmic soul and he is part of it.

He feels the universe as his larger self,  
Makes Space and Time his opportunity  
To join the heights and depths of being in light,

In the heart's cave speaks secretly with God. (Savitri.  
X.4.659).

Savitri tells Death that a few people have climbed above that blinding light of the Spirit and received the messages through the intuitive flashes from God. If one ascends to the Summit Mind, one can experience the radiant light of God and know the cosmic Thought. It is the source of all the philosophies in this World. Each prophet and Seer teaches his philosophy after having a vision of this cosmic Thought. But one can ascend still higher and have revelations.

Thought there has revelation's sun-bright eyes;  
The Word, a mighty and inspiring voice,  
Enters Truth's inmost cabin of privacy  
And tears away the veil from God and life. (Savitri.  
X.4.660).

Then Savitri describes the golden light of the Over mind plane to which the seeker ascends which is too vast for the experience of man's soul. This is the seat of the Gods who build the World according to their own nature. They are the powers that build the cosmos as directed by God. It is the boundary of the

immortal Mind where all Time is one body and Space, single book and there is the God head's universal gaze. Here eternity is separated from the toil of Time. Supreme Truth which is Omnipotent, Omniscient and alone is seated in her glorious kingdom of eternal light. The Divine Mother sits holding the eternal child upon her knees transcending Time's hours and "Timelessness", above the "Overmind plane", above the silence of the "Worldless Thought" attending the day when he shall speak to Fate. Savitri says that this is the image of our future's hope, the sun for which all darkness waits. When people yearn for the Divine Love to heal all strife on earth, God head visits the human soul. Then God who is perfection born from eternity calls Man who is perfection born in Time. Man overleaps his human nature and in a World of everlasting Light in the "Supermind" discovers the bright face of God.

Savitri tells Death that the one mystic infinite person multiplies into his myriad personality and sits in each as his immortal soul. He is the motivating force behind all action. His potential energy is seen as the kinetic energy in nature. She tells Death that Truth is inexpressible and that if he could touch the

Supreme Truth, he would suddenly grow wise and cease to exist. She tells him that if human beings could see love and understand God's Truth, they would become wise and perfect like God and earthly life would become Divine Life.

But Death asks Savitri to show her strength. He says that knowledge without power is useless and cannot conquer Time and Death.

But where is thy strength to conquer Time and Death?

Hast thou God's force to build heaven's values here?

For truth and knowledge brings not power to change  
the world,

If Might comes not to give to truth her right. (Savitri.

X.4.664).

He tells her that he is ready to give back the life of Satyavan if she would manifest her power as the Divine Mother. He says that he also can worship her then and earth's Death would be transformed into immortal life. Then:

A mighty transformation came on her.

A halo of the indwelling Deity,

The Immortal's lustre that had lit her face

And tented its radiance in her body's house,  
 Overflowing made the air a luminous sea.  
 In a flaming moment of apocalypse  
 The Incarnation thrust aside its veil.  
 A little figure in infinity  
 Yet stood and seemed the Eternal's very house,  
 As if the world's centre was her very soul  
 And all wide space was but its outer robe. (Savitri.  
 X.4.664-665).

A mighty transformation came on her. The consciousness Force that reigned at her being's summit came down to the lotus centre between her brow where the thoughts are controlled and the mind is concentrated on God. It is the third mysterious eye in man, the "unseen's eye" that looks at the unseen Spirit. Then light with a golden ecstasy fills his brain and the "Eternal's wisdom" controls his choice and the mortal will becomes an instrument of the immortal will. Then the power descended to the lotus of her throat and in her speech throbbed the immortal Word. Her life beat with the rhythmic beat of the World Soul. Then it descended into the lotus centre of her heart and awoke the Force of Love which alters

Fate. The power descended into the navel's lotus depth and the longings of her body were transformed into heavenly bliss. The power descended into the subconscious level and smote the thousand hooded serpent Force or World energy where it lay coiled and it towered blazing and clasped the "World Self" above at the "superconscious" level. The "subconscious" depth was connected with the "superconscious" height. Matter and Spirit became one and the incarnation of the Divine Mother spoke to Death.

She told him that Death was a necessary force because it forced human beings to seek their immortal Spirit which leads to an eternal life. The pain of Death made human beings struggle for Spiritual light. She asked him to release the life of Satyavan who is the soul of the World and man's representative in the house of God. She asked him to leave the path of Savitri, her incarnate Force and allow her to join Satyavan because he was the eternal bridegroom and She, the eternal bride. Death was not convinced and still resisted. Then:

Light like a burning tongue licked up his thoughts,

Light was a luminous torture in his heart,

Light coursed, a splendid agony, through his nerves;

His darkness muttered perishing in her blaze. (Savitri.  
X.4.667).

Savitri ascended into the Everlasting Day of God after her conquest of Death and she saw a World of bliss and Light. Then she was surprised to see the Spirit whom her soul had faced as Death and Night transfigured into the beautiful form of a God of bliss and Light and Love. He was the cosmic God, the *Virat* who expressed himself with Matter for his speech, objects as his letters, forces as his words, events as the crowded history of his life and Sea and Land as the pages for his story. He bore all Godheads in his limbs and he was the art and artist of his works. She saw the Golden Child who is his form, *Hiranyagarbha* who sees the invisible and hears the immortal voice.

A magician with the omnipotent wand of thought,

He builds the secret uncreated Worlds.

Armed with the golden speech, the diamond eye,

His is the vision and the prophecy:

Imagist casting the formless into shape,

Traveller and hewer of the unseen paths,

He is the carrier of the hidden fire,

He is the voice of the Ineffable,  
He is the invisible hunter of the light,  
The Angel of mysterious ecstasies,  
The conqueror of the kingdoms of the soul. (Savitri.  
XI. 681).

We are here reminded of Jesus Christ who was the Word of God and who accepted human birth as the divine child in Bethlehem and who taught about the Kingdom of God and the spiritual path leading to the Glory of that Kingdom to men who were ignorant about the inner life of the soul and the eternal life. He tells Nicodemus that no one has ascended to the Kingdom of God except the Son who descended from there. He tells the disciples that no one has seen God the Father except the Son. He says that only the Son hears the voice of God and that, he tells them what he hears from God. He also informs them that he does only what God commands him to do and that he does everything according to the will of God.

Then Savitri saw the creator who was the hidden cause of both the *Virat*, the king of kings and the Golden Child, his right hand.

He is the Wisdom that comes not by thought,  
 His Wordless silence brings the immortal Word.  
 He sleeps in the atom and the burning star,  
 He sleeps in man and god and beast and stone:  
 Because he is there the Inconscient does its Work,  
 Because he is there the World forgets to die.  
 He is the centre of the circle of God,  
 He the circumference of Nature's run. (Savitri. XI.  
 681).

He tells her that since she has succeeded in reaching the blissful realms of God, she can live there forever with her comrade Satyavan. He tells her that he is the goal of the jealous Gods and the Light which the pilgrim soul of earth seeks through unknown ways. But Savitri replies that she does not want to climb to his Everlasting Day just as she has shunned his eternal Night. She says that she has enjoyed the heavenly ecstasy of the Gods. She points out that the joy which is not shared by all is imperfect and that heavens are too far from suffering men. She wants to embrace the whole of humanity in love.

O to spread forth, O to encircle and seize

More hearts till love in us has filled thy World!  
 O life, the life beneath the wheeling stars!  
 For victory in the tournament with death,  
 For bending of the fierce and difficult bow,  
 For flashing of the splendid sword of God. (Savitri.  
 XI. 687).

She asks God not to break the lyre before the song is found. She says that she can lift man's soul to God and Satyavan can bring God down to earth if God's will is there. But God tells her that only a few human beings strive towards self realization and only a few succeed in reaching their goal. The unconscious force draws back men to Night, Death and sleep and they think it is best to confine themselves to a common way of life. He reassures her:

All shall be done by the long act of Time.  
 Although the race is bound by its own kind,  
 The soul in man is greater than his fate:  
 Above the wash and surge of Time and Space,  
 Disengaging from the cosmic commonalty  
 Which all life is kin in grief and joy,  
 Delivered from the universal Law

The sunlike single and transcendent spirit  
 Can blaze its way through the mind's barrier wall  
 And burn alone in the eternal sky,  
 Inhabitant of a wide and endless calm. (Savitri. XI.  
 691).

He asks her to leave the limits dividing Satyavan from her and receive him into boundless Savitri or become one with the infinite Satyavan. But Savitri tells him that she and Satyavan are two Spirits who have conquered the suffering World and they were born to raise the World to God in deathless light and to bring God down to the earth and to change the earthly life to divine life. She tells him that since God created the World, the World is true because God is true and since God has made earth, earth must manifest God in her. She tells him:

I claim thee for the World that thou hast made.  
 If man lives bound by his humanity,  
 If he is tied for ever to his pain,  
 Let a greater being then arise from man,  
 The superhuman with the Eternal mate

And the Immortal shine through earthly forms.

(Savitri. XI. 693).

Then God tells her that Savitri is His Divine Force by which He made the Worlds, and His Vision, Will and Voice. But she also has the knowledge of the World plan and the slow process of evolution. But if she is not ready to wait for Time and God then she can enforce her will on Fate. He asks her to ascend to her self and after knowing the truth of God and Man, to do her will on Time.

Then the heaven Worlds vanished from her vision and she lived in a Spiritual Light without vision or thought or sense. She heard the eternal Thought in spaceless orbits and Timeless roads. Then she heard the voice of God asking her to choose an immense extinction in eternity, eternal rest of her Spirit in God. But she asked for His Peace and Calm for the magnificent Soul of Man on earth. Again God asked her to become one with His eternal soul. But she asked for God's oneness in the numberless souls of people on earth. He asked her to become one with Him a third time. But she asked for God's energy to console the suffering men and women on earth with motherly love. For the last time He asked her to unite in the eternal bliss of the transcendent Spirit. But she asked

for God's joy and Love and Sweetness for earth and men. Then God said that her thoughts are His thoughts and that He has spoken with her voice.

God tells her that she is the revealing voice of His immortal Word, the face of Truth upon the roads of Time pointing to men the routes to God. He asks her to descend to life with Satyavan and both live on earth as a dual power of God to lift human beings to immortality. He tells her that Mind is the leader of the body and life on earth, leading the seeker to the Spirit's desire of absolute Truth and Bliss. But beyond mind there is the house of the Eternal's light, an infinite Truth, an absolute Power. He says:

The Spirit's mightiness shall cast off its mask;  
 Its greatness shall be felt shaping the World's course:  
 It shall be seen in its own veiless beams,  
 A star rising from the Inconscient's night,  
 A sun climbing to supernature's peak. (Savitri.  
 XI.704).

He says that some shall feel the secret Force and ascending from the limiting mind, they will discover the World plan and step into the Truth, the Right, the Vast. He tells Savitri that she shall

reveal to them the hidden eternities and the bliss and force of God's Omnipotence and the knowledge of the Omniscient Mystery. He says that when the hour of the divine draws near, the mighty Mother shall take birth on earth and God will be born as a human being. He tells her that there is a being beyond the being of mind, a consciousness which mind cannot touch. It is the source of creation and its works and the origin of all Truth and mind receives only the rays from this consciousness. It is the Truth which calls to man to expand the Spirit.

Some shall become the vehicles of the Eternal's luminous power, the first born of a new supernal race. The incarnate dual power shall open God's door and the Eternal Supermind touch earthly Time. He says that Eternal Superman shall wake in mortal man and manifest the hidden demigod or grow into the God-Light and God-Force revealing the secret God in the heart's cave. Then earth would be touched by the Supreme. He says that a mightier race shall inhabit the mortal World on the Spirit's ground. The superman shall reign as king of life and make earth equal to Heaven. He shall lead man's ignorant heart towards God and Truth and lift his human nature towards God head.

But first high Truth must set her feet on earth  
 And man aspire to the Eternal's light  
 And all his members feel the Spirit's touch  
 And all his life obey an inner Force.  
 This too shall be; for a new life shall come,  
 A body of the superconscient's truth,  
 A native field of Supernature's might:  
 It shall make earth's nescient ground Truth's colony.  
 (Savitri. XI.708).

He says that men will grow into Spiritual beings and that Truth shall dictate thought and speech and actions. They shall feel the Spirit's oneness and their senses will grow capable of divine sense. Their flesh and nerves will feel divine joy and their bodies will become immortal bodies. Nature shall manifest secret God. He says that the spirit shall take up the human play and earthly life will become the divine life.

Savitri's soul sank back from that World of bliss and Light with Satyavan's soul held like a flower and slowly came down to the earth and the consciousness of life. A Spirit gazed out upon destiny and cast into earth the Eternal's Peace, Bliss and undying

Love and unbarred the golden bars that guard the secrecies of the  
Eternal.

A greater harmony from the stillness born  
Surprised with joy and sweetness yearning hearts,  
An ecstasy and a laughter and a cry.  
A power leaned down, a happiness found its home.  
Over wide earth brooded the infinite bliss. (Savitri. XI.  
712).

The resurrection of Satyavan from death is the crowning glory of the transformation of man from his limited mortal nature to the immortal nature of the Divine. It is not Satyavan and Savitri who went into the World of Death, who return to earth, but Infinite Satyavan and Boundless Savitri because they had transcended their human nature and had attained the Divine nature of Godhead. When they return to the earthly body, the perfection is complete because their conscious spirits enter their human bodies.

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## CHAPTER 7

**The Kingdom of Heaven**

Sri Aurobindo says:

The Lord stands in the heart, says the Gita – by which it means of course the heart of the subtle being, the nodus of the emotions, sensations, mental consciousness, where the individual *Purusha* also is seated, - but he stands there veiled, enveloped by his Maya. But above, on a plane which is in us but now superconscious to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of a certain symbolism, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, the virgin Mother, *Paraprakrty*, *Paramaya* into the lower or human nature. This seems to be the inner doctrine of the Christian incarnation; in its Trinity the Father is above in this inner Heaven; the Son or the supreme *Prakriti* become *Jiva* of the Gita

descends as the Divine Man upon earth in the mortal body; the Holy Spirit, pure Self, *Brahmic* consciousness is that which makes them one and that also in which they communicate; for we hear of the Holy Spirit descending upon Jesus and it is the same descent which brings down the powers of the higher consciousness into the simple humanity of the Apostles. (Essays on the Gita. 162-163).

Jesus Christ accepted human life to show the way of salvation to human beings. Christ offered his body as a sacrificial offering at the altar of the World for the Redemption of the whole of mankind. He took over the transgressions of mankind upon himself and suffered the torture and pain of crucifixion so that mankind would be free from sin which prevented its entry into the kingdom of Heaven or self realization.

As Christ had suffered for all, he had made the others free from the darkness of sin and paved the way to Light. Christ, the Son of God and Son of Man wanted to give eternal life to mankind and that was possible only after the repentance for their sins and cleansing of their mind. So Christ, the Divine Word descended

from the Glory of his Father, became flesh and lived among men so that men would follow his nature and listen to his words and rise to the knowledge of their Spirit which would lead them to eternal life.

Christ said that rivers of living water or Spirit would flow from the heart of the believer who listens to his words. He said that those who are thirsty for Spiritual life should come and drink his divine life giving words because it would lead to Spiritual enlightenment and eternal life. He had to die for the sins of mankind and only then could he send the Spirit of Truth to earth so that those who believe and practise his teaching could receive strength and wisdom from that Spirit.

Christ was the connecting link between God and mankind and those who repented for their sins and prayed to God in his name could receive the grace and love of God. Christ said to his disciples before his Ascension:

Thus it is written that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am

sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high. (The Holy Bible. Luke 24.46-49.

Christ tells his disciples:

Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? (The Holy Bible. John. 14.1-2).

Christ tells his disciples that he is the Way, the Truth and the Life. He tells them that he will not leave them orphaned but would send the Holy Spirit to guide them to the Kingdom of God (The Holy Bible. John.14). For the Spiritual transformation of mankind, God sent his beloved Son into the World.

John, the Baptist, tells the Jews that God had told him that he on whom the Holy Spirit descends is the Son of God and when he baptized Christ in the river of Jordan, he saw the Holy Spirit descending from Heaven in the form of a dove on Christ. He also heard the voice declaring that he is the beloved Son of God. (The

Holy Bible. Mathew.3.16-17, Mark.1.10-11, Luke.3.21-22 and John.1.32-34).

Christ says that God has sent him to do a work and he would complete the work so that God would be glorified on earth. He also says that he cannot do anything by himself. He speaks what he hears from God and does what God asks him to do. He says that God is the witness of his action and what he speaks is the truth. He told the Pharisees that when they tell lies, they act just like their father, the devil because the devil is a liar and murderer by nature.

God the Father is Truth and Christ the Son speaks only Truth. He tells them that:

the Kingdom of Heaven (God) is like a mustard seed  
... it is the smallest of all the seeds, but when it has  
grown it is the greatest of shrubs and becomes a tree,  
so that the birds of the air come and make nests in its  
branches. (The Holy Bible. Mathew. 13. 31-32).

The Spirit resides in the body like the mustard seed, but when the word of wisdom wakes it, it grows and envelops all in its love and power.

He teaches people about God who is Love and asks them to love one another as God loves them. He tells them that he is the good shepherd who protects the sheep from the wolf instead of running away to save his own life. (The Holy Bible. John.10.11-18). He is also the sacrificial Lamb of God to be sacrificed for absolving the sins of mankind. He teaches people about the Love and patience of God for the people through the parable of the shepherd who looks for the one lost sheep (Parable of the Lost Sheep), the woman who searches for the lost coin (Parable of the Lost Coin), Prodigal son (Parable of the Prodigal and his brother) (The Holy Bible. Luke.15.1-32). His story of the Good Samaritan (The Holy Bible. Luke.10.29-37) teaches people about the importance of charitable love which should be cultivated in our nature. He tells people that they can move mountains if they have faith.

He narrates the parable of the man who planted the vineyard and leased it to tenants who ill treated his servants and killed his son and warns them about the punishment they would receive for ill treating the prophets and for trying to kill him who is the Son of God. He tells the Pharisees that as the stone neglected by the

builders became the corner stone, Christ whom they ignore would become the foundation of their religion and the Kingdom of God would be given to people other than Jews just like the vineyard is taken away from the cruel tenants (Parable of the Wicked Tenants). (The Holy Bible. Mathew.21.33-44, Mark.12.1-11 and Luke.20.9-19).

Christ teaches forgiveness through the parable of the Master who cancelled the debt of his servant who owed him a big sum but who punished him later when the servant imprisoned a fellow servant who could not pay him a small amount of money. He tells people that as God forgives our sins, we should forgive the sins of our fellowmen (Parable of the Unforgiving Servant). (The Holy Bible. Mathew.18.23-35).

Christ teaches the people the great lesson of charity, forgiveness, Love, patience etc which are the essential steps leading to spirituality which would help the flowering of divinity in us. He tells them that it is written in the scriptures that the Messiah would call them Gods because they who hear and believe the words of eternal life would be raised to the Kingdom of Heaven and would become Gods. (The Holy Bible. John 10,31-39).

He tells the Pharisees that there is nothing wrong in calling himself the Son of God because he is the Word of God who has come down into the World. Savitri too is the Word of God who has come down into the earth so that those who listen to her and follow her would become Gods. Christ tells his disciples that as he glorified God through his works, God would glorify him. When Christ obeyed God's will and suffered crucifixion and death, God glorified him by resurrecting him from the dead and receiving him into Heaven or Himself.

As Christ had prepared his disciples to receive the Holy Spirit, he sends his spirit to the disciples to give them power and Knowledge. If Christ had not descended, people would not have been able to receive the Holy Spirit. Christ said that he is the way to the Kingdom of God because his life and words created faith in them and enabled them to surrender their ego to God. This surrender of ego opened the doors of the spirit and enabled them to experience the unlimited peace, Love and bliss of the World of the spirit.

The Holy Ghost, through which the Resurrected Christ communicated with the disciples and sent his power to them,

connected Man again with God. The name of Christ became a bridge through which man who had cleansed his conscience by repentance could reach God. If a man does not repent for his sins, then his mind is shut to God. God cannot enter his heart if he does not repent for his sins and forgive his enemies. God can enter only into a heart which is made pure by sincere repentance and forgiving love. Such a person receives the Grace of God. That is why Christ taught people to love one another and asked them to pray only after making peace with the person with whom they had quarrelled. Christ prays to God to protect his disciples and to love them as He loved him so that they would also be raised to God just as he is to be raised.

He tells the people that those whom God selects would come to him and he would protect them all without losing any one of them. He also tells them that those who believe in him and follow his words would indeed come to eternal life that he had come into the World to save them and not to judge them. But on the last judgement day, He would come in His Glory and resurrect the good to eternal life and the bad to eternal condemnation.

Christ is the Light of the World and he said that those who believed in him would walk in the Light. (The Holy Bible. John 8,12). Christ meant that he was the word of God, sent by Him to give Light or Knowledge of the Spirit to Man. He said that streams of eternal Life would spring up from the Heart of the person who hears his word and believes it. Love for Christ and faith in his words were the means to reach the Kingdom of God.

He said that it was as difficult for the rich man to enter Heaven as for the camel to enter through the eye of a needle. Greed for money makes a man selfish and narrow minded. He cannot love others and cannot share anything with his fellowmen. One who cannot love his fellowmen can never reach God as God is living in every being.

Christ tells his disciples that he has to suffer crucifixion and that he would be raised from the dead. He refers to his torture, crucifixion and Resurrection many times before the actual event. That means he was conscious from the beginning of the Divine plan and his Descent was a conscious incarnation of the Divine on earth. He knew the purpose of his Descent - the Redemption of Mankind through his self sacrifice.

He came to teach people by his own example the infinite Love of God. People understood by his Divine miracles and his self giving love that the essential nature of God is Love. Christ who claimed to be the Son of God was Love incarnate and he told them about God's infinite love for mankind which prompted Him to send His beloved Son, his Divine Word into the world as a sacrificial lamb for the Redemption of mankind.

The descent of Christ, the Son of God as the Son of Man helped people to believe in the Divine Love of God. Faith in God helped the spiritual evolution of mankind because only faith in God could prevent man from falling a prey to the net of passions which pull him downward to the level of a beast.

As Shakespeare and the Elizabethans believed, Man is capable of rising to the level of angels as well as sinking down to the level of the beast. The parables of Christ and his life helped men to believe in a God whose forgiving love could restore them to the Kingdom of God or eternal life. Fear of God was replaced by Love of God. It marks an important step in the spiritual evolution of mankind because it is a transforming love. Here worship of God in Jerusalem or on a mountain is replaced by worship of God in the

Spirit and Truth. Christ tells the Samaritan woman that God is to be worshipped neither in Jerusalem nor on any mountain but in Spirit and Truth. He tells her that God is Spirit. It is a turning point in the evolution. People are asked to see God in Truth and as a Transcendent Spirit. They also understand that the Kingdom of God is not a concrete place like the World but is something abstract, Spiritual. When Christ reminds the Pharisees of the Scripture in which people were addressed as Gods by the Messiah, the complete Divine plan and purpose of creation is made clear, the Divine plan of evolving human nature into Divine nature and transforming human beings into Gods. That means the complete expansion of the Spirit in man or the Divine principle embedded in human nature. It can be developed only through love because Love is expansion. That is why Christ preached forgiveness and love of enemies.

Negative passions like hatred and jealousy suffocate the Spirit and make us narrow minded. Greed for money makes us selfish and Spirit can never grow and expand to transform our human nature in these negative conditions. Lust also drags us down to the level of the beast. Our Spiritual energy is just wasted if we

cultivate the negative passions of hatred, jealousy, greed and lust. It is destructive to the person and arrests the growth and expansion of his Spirit chaining him to bestial passions.

The Descent of Christ is a turning point in the history of civilization because Divine wisdom was imparted to the uneducated and simple fishermen and through them to the whole World. Christ pointed out by his practical example of selecting his disciples from the uneducated fishermen that the first condition for receiving Spiritual wisdom was an open mind ready to receive, to listen. For that the pride of the ego has to be removed. Selection of the egoless, simple fishermen points to the necessity of the removing of our false ego which obstructs our Spiritual progress. When Christ called Simon and John to follow him, they never argued or reasoned, but followed him. They had blind faith in him and believed that he would lead them to the Kingdom of God. Their mind was clear and pure and had no inkling of doubt and so they could receive the power of the Spirit which Christ transmitted to them through his Divine words. Power flowed from Christ to his disciples who spread his Gospel and worked miracles to create faith in his words.

Christ tells the Pharisees that if they had been blind, they would have had no sins but now they would never be forgiven because they had seen the miracles of Christ and listened to his words and still doubted. They were so proud and hard hearted that they were blind to the Truth. They were so egoistic that their little knowledge only helped to shut their mind to the great Truth of the Incarnation of the Son of God and His words leading to eternal life.

Christ came and taught the great Spiritual Truth which could transform the earth into a Kingdom of God and change the transient life of suffering mortals into an immortal life of bliss. What was imparted to educated and privileged men in ancient time and what had been revealed to sages after lifelong penance through self realization was imparted to these illiterate, poor, suffering men.

Christ mingled freely with the tax collectors, lepers, and prostitutes and said that he had come not to judge but to forgive and to save the people. He said that patients needed the help of the doctor and not healthy people. He told the Pharisees who thought themselves very learned that the tax collectors and prostitutes whom they called sinners would go ahead of them to the Kingdom of God. So it was a revolutionary approach in the spiritual History

of the World and points to the open mind as the fertile ground for the spiritual seed to sprout rather than the scholarship in scriptures or religious works aimed at reaching God.

Love of one's neighbour as oneself marks the next step needed to reach the Kingdom of God and it is Love and service of one's fellow beings. Christ said that one should become as innocent as small children if they want to enter the Kingdom of Heaven. Christ washed the feet of his disciples during the Last Supper and asked them to do so to one another in future. Christ first practised what he preached and showed by his own example the way to surrender the ego and learn the lesson of humility.

His disciples Peter and John saw the transformation that came over Christ when he prayed on a mountain. They saw his face shining with light and his dress which became dazzling white and the spirit of Elijah and Moses talking to him. They heard the voice from Heaven declare that he is God's beloved Son and the command to listen to his words. Christ asked them not to reveal what they saw to anyone until his Resurrection. (The Holy Bible. Mathew.17.1-8, Mark.9.2-13, Luke.9.28-36 and 2 Peter.1.16-18).

They believed that Christ was the Son of God. He had power over death. Otherwise he would not have been able to bring Lazarus back to life. He had control over the elements. He could control the storm and the sea. He conquered the World by not submitting to the human weakness of fear of pain and the torture of death.

He had told the Pharisees that he would rebuild the temple within three days if they destroyed it. He meant that he would resurrect the temple of his body within three days if it was destroyed. His disciples remembered his words when he resurrected on the third day after his death. Thus Christ, the Word of God consciously descended on earth as the Son of Man and gave his message to the World through his disciples and by his own life and worked out the Redemption of mankind by sacrificing his body as an offering for the sins of the World and cleansed the World with his Holy Blood. One man paid for the debt of the whole World and made all men free. The name of Christ thus became the gate through which men could enter the Kingdom of Heaven.

Christ and his words became the way to eternal life. Those who believed in him and practised his teachings could enter the

Kingdom of Heaven easily because they could receive the Spirit of Truth or the Holy Ghost promised by Christ to give them strength and guide them to eternal life. The Holy Ghost helped the Apostles and the people who followed his teachings sincerely by giving them spiritual strength and confidence to reach their goal.

Christ resurrected with his body and appeared before his disciples. He walked with two disciples who were going to a village called Emmaus. When they told him about the crucifixion of Christ and how the women who went to visit his tomb saw angels who told them about his Resurrection, he said:

Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory? Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. (The Holy Bible. Luke.24.25-27).

The disciples recognised that it was Christ who walked with them only when he took bread, blessed and broke it and gave it to them. Then he vanished. But when they were talking about this to other

disciples, Christ appeared before them and they were afraid. They thought that it was a ghost. He said to them:

Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have. (The Holy Bible. Luke 24. 8-40).

They gave him some broiled fish. He took it and ate it in their presence. He had told them at the Last Supper that he would not eat anything until everything was fulfilled in the Kingdom of Heaven or until he was resurrected. St. Paul in his Letter to the Romans writes:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who

walk not according to the flesh but according to the Spirit. (The Holy Bible. Romans 8.1- 4).

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## CHAPTER 8

**Sri Aurobindo's *Savitri* and the Christian Belief in Resurrection**

Sri Aurobindo's greatness lies in the fact that he tried to unify the various religious and mystic experiences of the East and the West in his great epic poem *Savitri*. Comparing *Savitri's* mission with the mission of Christ, he was drawing the great parallel between the Hindu mystic and *yogic* experiences and the Christian religious beliefs and their ancient mystic tradition. Sri Aurobindo wanted to give stress to the fact that there is only one eternal and Transcendent Truth which has manifested as the Universal Nature and the innumerable beings in it and he calls this Divine, the Innumerable One. The one Truth which we call *Brahma* or *Yahweh* wished to become the many and so this Truth manifested itself as the many with the help of its consciousness force.

The Universe originated as a manifestation of the bliss (*Lila*) of the Divine Being and the Divine nature. It was a Divine

play of God. In the Bible, the origin of the world is described in the Genesis and there also it is said that there was only a void and the spirit of God pervaded that void like a breath.

In the beginning when God Created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light" and there was light. (The Holy Bible. Genesis.1.1-3)

In the *Bhagavat Gita* also Krishna tells Arjuna that all beings on earth are strung like pearls in the one Universal consciousness. Sri Aurobindo brings out this universal theory of the origin of the universe through the vision which king *Aswapathy* sees in his trance. It is the most comprehensive and harmonious theory which goes hand in hand with the ancient Hindu tradition, the Biblical theory and at the same time with the theory of evolution of Charles Darwin. But the difference is that it is more complete than Darwin's theory because it comes out of a perfect comprehensive and Divine vision of the ultimate Truth which is supra-intellectual and in which intellect and mind are the instruments in the hands of

a sublime Truth for a Revelation of itself. So when Darwin observes the outer Truth of the material world and finds out the biological evolution of the living beings in it, Sri Aurobindo through his *sadhana* gets the vision and observes the inner force which created this Universe. By turning inwards and discovering his own unlimited Self which is one with the cosmic Self he understands the nature of all beings because they are all part of the same universal consciousness. Thus Sri Aurobindo perceives the inner nature of the beings and the inner structure of the universe.

He gives us through vivid poetical images a detailed picture of the inner structure of the world as he describes the transcendental journey of King *Aswapathy* through various grades of Matter, Life and Mind. *Vedic Rishis* had found out this truth through research into the inner worlds of Matter, Life and Mind and it led to their ultimate discovery of the Divine Truth residing in the heart of the being. They found out that the Divine Truth is involved in this Material nature and can be reached only through a cleansing process. It is covered by layers of ignorance and can be attained only through selfless action done in a spirit of utter self-surrender to the Divine, with an awareness of the goal of life as a

liberation from death and a merging into the Divine love of the Eternal Divine. Sri Aurobindo found out these truths by a truth of identity, and not through an intellectual comprehension, because he had the same psychological and spiritual experiences, the parallel of which he found in the Vedas and the Upanishads, especially the '*Isavasyopanishad*'. He has given us a comprehensive exposition of the Gita through his book 'Essays on the Gita', understanding it through his own innate soul and his spiritual experience, rather than through an intellectual study. Thus the *Vedas*, The *Upanishads*, the *Gita*, the three main pillars of the Hindu religion are the basic foundation for his work Savitri and when he compares the Decent of Savitri with the Decent of Christ, the divine plan of God is fulfilled through Sri Aurobindo in his epic poem Savitri, the Divine plan to spiritualise the whole world, which is the next step in the Evolution of mankind and the emergence from a mind of ignorance into a Mind of Light. For that, the Eastern and Western religious theories are brought under one Divine theory of the evolution from the human nature to the Divine nature as the goal of mankind. As Christ said, "so there will be one flock, one shepherd." (The Holy Bible. John 10,16)

Sri Aurobindo's aim was one spiritual world community living harmoniously under the care of a democratic divine. Actually Christ was the first one who preached and practised communism because he moved among the poor and the rich alike and encouraged his followers to live as a community, sharing food, clothing and money. He discouraged private property and the amassing of money because both would lead to selfishness and greed which would render the selfless love for God impossible and prevent human beings from making spiritual development. It was a spiritual communism and Sri Aurobindo who was an extremist who worked for the freedom of India remained revolutionary even when he became a yogi. That is why his Savitri tells Death:

A lonely freedom cannot satisfy

A heart that has grown one with every heart:

I am a deputy of the aspiring world,

My spirit's liberty I ask for all. (Savitri.X.4.649)

Christ not only came to liberate people from suffering and death, by sacrificing his life for their Redemption from sin, but also became the first martyr for the spiritual liberation of mankind. Sri Aurobindo was attracted by this supreme demonstration of the

Divine love of God who sent his own Divine portion to accept human life, suffer crucifixion and death for the sins of mankind and prepare the way for their immortality by his Resurrection from death. Sri Aurobindo who knew the secret of the Descent of the Avatars as a Divine help from above to raise human nature to Divine nature was overwhelmed by this rain of Divine Love and Divine sacrifice to show the path of liberation to the ignorant people wallowing in falsehood and the evil of their lower nature utterly blind to their higher nature. He says, "The Son of God born as the Son of Man Has drunk the bitter cup, owned Godhead's debt," (Savitri.VI.)

It had happened before when Lord Shiva swallowed the poison of *Vasuki*, the serpent, which would have destroyed the whole world if it had fallen on the earth. It is not the first time that God appears as the Saviour of mankind. He has manifested whenever the evil force shook the foundation of Dharma and has saved the world, by restoring Dharma on earth and saving devotees from these destructive forces. Sri Aurobindo knew that these destructive forces are nothing but the lower nature of Man which is

ignorant of the higher truth and that the only solution for the suffering and the destruction caused by these forces was a spiritual transformation of mankind from the mental nature to the spiritual or higher nature. As Sri Aurobindo says a rising of the level of consciousness from the mental level to the supra-mental or supra-intellectual level or a descent of a Higher Force with a power to transform the lower forces should emerge. King Aswapathy's *Yoga* is for the descent of this Higher Force and The Divine Mother consents to send her Divine portion to earth to save mankind from suffering and death which is caused by their ignorance. Savitri comes to accept suffering like any other human being by marrying Satyavan and conquering her suffering and transforming death by the power of her self-realisation and self-knowledge which reveals the real nature of Truth as Divine Love and Light, conquering darkness with Light and Love.

Sri Aurobindo's Savitri returns to earth with Satyavan to prepare people for a Divine life. She comes back to earth to work as His Divine instrument with her partner Satyavan for the fulfilment of the Divine plan of a Kingdom of Heaven on earth. Christ conquered the ignorance of people by his Divine Love and

sacrifice and sent His Holy Ghost to earth to guide his disciples. Sri Aurobindo in his actual life accepted and went through death to bring the supermind or the Higher force of Truth consciousness down to earth through his body. He knew that he would die if he invoked the supreme force completely into his body, but the force would be connected to earth through his body, so that the spiritual transformation on earth would be accelerated by his self-sacrifice. Sri Aurobindo loved humanity so much that he lived and died for the people of the whole world. His whole life was a life of dedication and surrender to the Divine and he lived as the instrument of the Divine.

By his comparison of Savitri's mission with that of Christ, Sri Aurobindo was bringing together the ancient and Divine tradition of the Christians from the time of Adam and Eve, their fall, the first murder, and the devoted and spiritual life of God-fearing men like Noah, Abraham, Isaac, Jacob, Joseph, Moses and the prophets like Elijah, Ezekiel, Isaiah, and kings like David and Solomon till Christ and the Divine intervention and protection given by God in their lives through the Ten Commandments and the Revelation of Christ to St: John. By unifying these traditions

and the *Vedic* traditions through a comparison of the mission of Christ and Savitri, Sri Aurobindo points out the significant truth that there is only One Divine Truth and that Truth has manifested in human form in the East and West and in all religious communities all over the world to different sincere and pious people who loved God and He has guided humanity from time immemorial and is still guiding us to Truth, Divine Love and Wisdom. He points out that there is only one *Sanathana Dharma* or the Eternal Truth and life is not an empty dream or a mechanical evolution of an ignorant force, but the divine plan of a supreme Truth which has manifested itself as Divine Love, Beauty and Truth in this world and our part is to enjoy and appreciate this Divine game by surrendering our ego through Love to the Divine and doing selfless action as His instrument. We can cleanse ourselves of the dirt of selfishness, greed, envy and lust which covers the pure gold of our soul and participate in this Divine Game instead of suffering and perishing for our petty desires. God is pure Love and Light and we should fill our heart with love, and surrender our ego if we want to become like Him. We can know God only by identifying ourselves with Him and not through the

intellect. So we should develop His Divine nature in us to know Him or become one with Him. When we know Him we will also know the Truth that there is only One and no second. As Sri Sathya Sai Baba says, the process is “I am in the Light, the Light is in me, I am the Light.” (Divine Discourses of Sri Sathya Sai Baba)

Sri Aurobindo seems to be the bridge between the East and the West in literature as well as in life. He succeeded in finding out the unity that underlies the spirituality of both Eastern and Western ways of thinking as well as life. Indeed we have much in common if we examine closely the legends of Western countries and the stories in the *Mahabharata*. The same stream of spiritual experiences seems to persist in both Hinduism and Christianity. For example, the flood referred to in the Bible and the flood, ‘the *Pralaya*’ which occurred in the *Mahabharata* are the same because in both God asks the pious devotee that is Noah in the case of the Israelites and *Sathyavratha* who later was called *Manu* to collect and preserve a pair of all the species in the seven days of the flood. This is the story of the famous Noah’s Ark in the Bible and the *Matysavathara* in the *Mahabharata* both created for the destruction of the existing way of life and for building a “brave new world” as

Shakespeare visioned it in his play the “Tempest”. There Prospero creates a tempest and that is symbolically an inner tempest in which the characters undergo a Purgatorial experience before entering into a brave new world where Miranda, the daughter of Prospero is given in marriage to his enemy’s son as a sign of forgiveness and reconciliation. Percival’s quest for the Holy Grail referred to in T.S. Eliot’s ‘Wasteland’ and the maiden who comes with wet hair and hyacinth flowers in her hair with the Holy Grail to initiate him into spirituality and the desire for the Divine union of man and woman in a Holy marriage of spiritual, mental and physical union suggests to us an earnest search of man for spiritual, mental as well as physical fulfilment. Eliot found the solution from the *Vedas* in *Datha*, *Damyata*, and *Dayadwham* or giving, self control and sympathy respectively. But it is not as simple as that. When we read Sri Aurobindo’s Savitri, we get the complete answer and the direction in which we have to go to create a divine life on earth. His epic combines all the visions, European as well as Indian or the *Vedic* vision. Actually the *Vedas* hold the key to this perfect life envisaged by all the prophets, sages and saints of both Europe as well as India. God himself dictated the Ten Commandments and

Muhammad Nabi heard the same in the cave of *Heera*. The *Vedic Rishis* saw the truth covered by the golden light of over mind and they handed over their revelations to their disciples. We are the fortunate inheritors of the *Vedas* and the *Upanishads* and the whole world is now evincing deep interest in these *Vedic* texts and *Upanishadic* knowledge and the Teachings of Christ and Muhammad Nabi because a peaceful worldly life is impossible without spirituality. Sri Aurobindo's epic poem, Savitri, shows this spiritual and Psychological insight into the mind of man as well as into the Universal mind.

Sri Aurobindo is indeed a poet as well as a scientist and shows us the cross section of the Universe and the forces which control it. No scientist has ever succeeded in showing such a whole and perfect picture of the universal mind and the subterranean forces which control it. Sri Aurobindo and the Mother succeeded in looking at the outer truth of the universe as well as its inner truth. Generally scientists investigate the outer truth of the visible universe and they stop there. Only Einstein succeeded in reaching the inner force which holds together the atom and the secret of letting that force out. But Sri Aurobindo knew that truth from his

own transcendental experience and he had found out that the Rishis had discovered that truth even before the scientists. Rishis were really scientists who penetrated into the innermost truth of the being and had found out that God resides as the magnetic force which holds together matter and that He is there in the atom. They had discovered that God resides in the heart of matter by diving into the layers of the mind, life and matter and connected it with the truth residing in the cave of the heart in the form of their Psyche or the divine spark of God. They, thus, found out the divinity residing in every being. Sri Aurobindo had similar Psychological and spiritual experiences and he knew that the *Rishis* had found out the secret and that the Vedic knowledge held the key for the final evolution of man from the mental to the spiritual level.

Sri Aurobindo succeeded in integrating spirit and matter or body and soul through his integral Yoga. Sri Aurobindo said that just like the evolution of matter from the void, life from matter and mind from life, the spirit evolves by the ascent of the mind through various stages like higher mind, illumined mind, intuitive mind and over mind to the final evolution into truth consciousness in the super mind. Sri Aurobindo wanted to bring down the super mind to

the mental, vital and physical level so that life would become a divine life controlled by the super mind. In his integral Yoga, he defined the various levels of the evolution of the mind of man. The evolution from mind to the supramental level is the higher evolution and from the matter to the mind is the lower level of evolution. By bringing down the supermind to the mental, vital and physical level, Sri Aurobindo hoped to establish a divine life on earth or to establish the kingdom of God on earth.

We can see that the dream of Sri Aurobindo to conquer death and establish the kingdom of heaven on earth has been the dream of all religious leaders. But always it ended in the attainment of the salvation by that particular religious leader or a few sincere and devoted disciples. We can see Sri Aurobindo's aspiration for the divinisation of the whole earth and life from Savitri's argument with death. She says she stands as the delegate of the whole mankind and she desires not only her freedom but the freedom of all people from death. She says "My spirit's liberty I ask for all." (Savitri. X. 4. 649).

Sri Aurobindo's comparison of Savitri with Christ serves a double purpose. The depth of the *Upanishadic* vision of the

Universe and the depth of the teachings of Christ are similar in such a high degree that we will be astounded to find that both the visions merge into one another. The *Upanishadic* vision of *Bramhan* as pure Love and the teachings of Christ of God as the beloved Father have so much similarity. Sri Aurobindo knew that both are the same and he has written about it in his 'Essays on the Gita'. He has said that the Holy Ghost descending upon the simple minded fishermen who were the first Disciples of Christ is the *Bramhic* consciousness. *Bramhan* is the Father and the Son is his divine portion sent to earth as the divine man Christ, or Krishna or the Buddha.

Savitri's encounter with the evil forces and the entry of these forces into the human mind to trap our life and to turn it from the divine Light bewilder us. From Savitri's encounter with the evil forces and that of King *Aswapathy*, we understand that the evil force is just sheer ignorance of Light or knowledge but that this ignorance is like a thick curtain and those who are ignorant have much physical strength. They are greater in number than the warriors of Light. Sri Aurobindo's Savitri is a warrior of Light who

is determined to fight against the forces of darkness by the purity of her heart and her indomitable spiritual strength.

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## CHAPTER 9

### Conclusion

Sri Aurobindo seems to tell us that each *Avatar* comes to take people one more step towards Divinity. So here the symbolic descent of Savitri seems to suggest the fulfilment of the work begun by the descent of Christ. The *Vedantic* theory of the universe as a *Divine Leela* of the transcendent who emanated his energy into various living and nonliving forms through his active energy or *Yogamaya* and the theory of all beings as sparks of that divine, seems to correspond with Christ's teaching of God as the sower of the seeds of eternal life and Christ as the reaper sent by God to reap the fruits for eternal life. Both seem identical processes.

God is the giver of eternal life and Christ is the divine man sent by him to make people aware of the immortal spirit which gives them eternal life through their love and faith in Christ and his life giving words. It has its parallel in Lord Krishna's words in the *Gita* to Arjuna that all souls are connected like pearls in one string of cosmic consciousness. The Divine Father in the Christian ideology and the *Purushottama* or the *Paramatma* of the Hindu

ideology are the same. To reach God, surrender of ego through faith and love is advocated in both religions. Christ tells Nicodemus that one cannot enter the kingdom of God unless he is born from above. He makes it clear that it is a second birth from spirit. In Hindu ideology also there is the theory of *Dvija* or twice born. A man is called a *Bhramin* only after he has learnt all the sacred rites and *mantras* and after the ceremony of *Upanayana* or initiation into a true spiritual life. One who is born from Christian parents truly becomes a Christian only after he is baptized and receives Holy Communion. That means he dies to his self of sin and is born anew in Christ, a spiritual rebirth.

The comparison of the mission of Savitri with the mission of Christ and the reference to the Descent of Christ into human nature and his acceptance of suffering and death for the Redemption of man kind strongly points to Sri Aurobindo's concept of a culmination of both the Hindu ideology and Christian idea of resurrection in the Integral *Yoga* of Savitri flowering in a world culture. The promise of the Holy Ghost or the spirit of truth after the Resurrection of Christ, to bring about the Kingdom of Heaven or to transform human nature into divine nature and the

return of the living Savitri with the Resurrected Satyavan to earth completes the meeting of the East and West in the epic poem Savitri by Sri Aurobindo in whom a meeting of East and West took place for the spiritual Rebirth of the world from the frustration of a material civilization. Savitri is thus the spiritual flowering of Sri Aurobindo who accepted death like Christ to bring the divine superamental force into his body and through him to earth to speed up the spiritual transformation on earth and also to help it from above with his soul force.

Sri Aurobindo and the Mother worked together to guide their disciples to a stage of evolution which they themselves had reached. Sri Aurobindo's intense love for mankind and his awareness of the hidden destructive powers which cause war and disharmony in the world made him symbolise death as representing the dark and destructive powers of the earth, in his epic poem Savitri.

In Biblical theory death was the punishment given by God for their sin of disobedience to Adam and Eve, for eating the forbidden fruit. Ego prompted Eve to disbelieve God's words and to eat the forbidden fruit which led to sorrow and death. The

surrender of the ego to a divine will leads to peace, love and bliss. But the illusion that one is a separate individual and the disbelief in a divine unity of the self with God and one's fellow beings leads to the ego centred feeling of pride, selfishness, jealousy and hatred which create a hell on earth to others as well as to the person who is egoistic. Sri Aurobindo says that to a certain extent it is inevitable in the development of the individual, but later if he does not evolve out of this narrow vision, it will lead to the birth of titanic persons such as Hitler and to the wars which these persons precipitate.

The Cross is the symbol of the surrender of this ego or this small "i" in the universal self or God represented by the big "I" or the cosmic ego. Christ surrenders his will to the will of God and the Cross is the symbol of that divine surrender. It is very difficult to surrender this ego as we have been habituated to thinking that we are the body, and the intellect, senses and the mind dominates our character. We have to find out our true self by conscious effort by controlling our senses, thoughts and mind. Faith in a divine Force is absolutely necessary and surrender to that Force is the way. That is why Christ selected simple fishermen as his Apostles. The

learned priests could only argue and doubt whereas the uneducated fishermen followed Christ and communed with the Holy Spirit and worked many miracles. That is why Christ told people that only those who are as innocent as children can enter the Kingdom of Heaven. As T.S. Eliot in his poem "The Waste land" said:

A moment's surrender

Which an age of prudence can never retract

BY this, and this only, we have existed.

As death is the result of the ignorance of one's immortal self or soul, it can be conquered by the knowledge of the self and its identity with the transcendent spirit. As Hopkins in his poem 'The Wreck of the Deutschland' says God is like a well from which the devotee draws water or strength in a continuous stream and the water wells up ever more as he draws.

Surrender of the ego can be done through love or devotion to the divine and by doing one's work as the instrument of the divine. Then the fruit of the work also belongs to the divine and thus one becomes free even while doing action in this life. The knowledge that one is part of the divine and immortal spirit and not the body helps one to control the senses and the mind by repeating the

sacred name of God in whatever form one worships and by remembering the form until a stage is reached when the form leads to formless worship of God. This is the knowledge which cancels death and leads to eternal life in the Divine. It is this discovery that the sages and saints reached in ancient times as revealed in the story of *Nachiketas* in the *Katopanishad*.

The strong faith and devotion which leads to the slaying of the God of death by lord Shiva as revealed in the story of *Markandeya* who gained eternal life and youth when God blessed him to the effect that he would remain as a sixteen year old boy for ever, shows the power of surrender and devotion to God. Savitri's love for her husband and her firm faith in God enabled her to follow the God of death and make him give back the life of her husband.

Sri Aurobindo's Integral *Yoga* is aimed at the self realisation of all mankind. Sri Aurobindo said that mind is a bundle of thoughts and it is the mind which veils our self. So if we can by *dhyana* cancel the mind for some moments by cutting all thoughts by repeating the name of the Divine, we come face to face with our soul or spirit. It is just like removing the weeds which cover the

water and seeing the sun reflected in the clear water. God who resides in the cavern of our Heart can be seen if we have the aspiration to realise that goal.

The desire for God should be as ardent as the desire of the calf for the cow or the loving wife for her husband. God responds to such aspiration and when the mind ascends towards God in sincere prayer, God descends towards the seeker and there is a meeting of the spirit and the divine in the super mind. Then the petals of the lotus of God open and bloom and the seeker experiences the bliss of oneness with God. It is a knowledge which becomes what it perceives as Sri Aurobindo says in *Savitri* or an experience in which the observer becomes the observed. He says that the illumination can be brought down gradually to the mental, vital and even subtle physical levels though it will take a long time to reach this stage. But Sri Aurobindo is confident that as evolution progresses, this can be done and it will lead to a divine life on earth with a divine race with divine spirits and bodies. His *Savitri* is the pioneer of this evolution.

Sri Aurobindo's *Savitri* voices his keen aspiration to spiritualise mankind. He is a poet who does not shun worldly life

for the spiritual life, but one who sees life and all the beings in it in an integral oneness as the overflow of the bliss of the one Transcendent Divine. So everything on earth is sacred to him and he sees the spiritual life only as a continuation of Matter, Life and Mind. He thus integrates Body, Mind and Spirit and so he calls his *Yoga* as the Integral or *Poorna Yoga*. Tagore says that the whole beauty of nature is Divine and that he does not want the spirituality which shuts its eyes to the beauty of life and nature. Likewise Sri Aurobindo sees the divinity overflowing in the beauty of nature and the beings in it. The *Vedas* and the *Upanishads* give stress to the purity of heart and mind as the key to enter into spirituality. Human beings using their discretion should purify their heart from the evil qualities of hatred, jealousy, lust and greed and then the lotus at the heart centre would bloom in the presence of the Divine Sun. The human values like love, truth, righteousness, peace and non-violence should guide human life to the goal of Divine life. As Sri Aurobindo tells us in Savitri, Truth will control the world and human life. Truth will become the leader of human life instead of mind. We will step again to a *Satyayuga* where the majority will be people who aspire to reach the Divine level and only a minority

will be there of people who are ignorant of the Divine truth. God tells Savitri that all people will be open to the Divine Truth and she and Satyavan can guide them according to the evolution of their mental level. Savitri is a clarion call for all the people to leave their mental stupor and work to attain the Divine goal of immortality. Just as Sri Aurobindo worked for the freedom of India before he went into the Alipore jail, he worked for the liberation of mankind from the ignorance of truth and divine love through his integral *yoga*. He taught this *Yoga* to his disciples and by collective meditation tried to bring down the supermind to the earth consciousness. Sri Aurobindo and the Mother tirelessly worked to bring down this Truth consciousness and their efforts have contributed to enlighten a large number of people from the east and the west to follow the Divine path. Savitri is perhaps the spiritual autobiography of this revolutionary *Yogi* and his fellow-collaborator, the Mother and their *Yogic* experiences. Savitri's fight with death in the journey through the everlasting night and argument with him about the immortality of the spirit and the Divine source from which he comes reminds us of the Divine goal

that humanity is destined to reach in the soul's pilgrimage towards its true identity.

As Wordsworth says in his poem the "Ode on Intimations of Immortality from Recollections of Early Childhood":

But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!

Again as he says in his sonnet "The World is too much with us" man is wasting his talents on transient pleasures and is interested only in earning and spending money and is out of tune with nature and divinity and the beauty embedded in nature. Keats was disgusted with the transient life and tried to find perfection in music and art through his famous poems "Ode to a Nightingale" and "Ode on a Grecian Urn". He says in his poem "Ode on a Grecian Urn":

Heard melodies are sweet, but those unheard  
Are sweeter; therefore, ye soft pipes, play on;  
Not to the sensual ear, but, more endeared,  
Pipe to the spirit ditties of no tone:

So he asks the piper to pipe songs not to the physical ear but to the spirit, the music of the Eternal. He ends his poem saying:

Beauty is truth, truth beauty,' – that is all

Ye know on earth, and all ye need to know.

So truth is that which remains unchanged. Shelley in his poem “Ozymandias” voices the transient nature of worldly pomp and glory and he tries to find perfection in the song of the skylark which goes on singing, unaware of human sorrows or death. He says that our sweetest songs are those of the saddest note (“Ode to a Skylark”). Jerald Manly Hopkins in his poem “Windhover” asks the bird to surrender its strength and beauty to the Divine, thereby asking human beings to surrender their ego to God as the only way for liberation and immortality. In his poem “The Wreck of Deutschland” the tall nun before her death goes through the torturous experience of Christ before his crucifixion and surrenders her life to God.

Sri Aurobindo in his epic poem Savitri goes in quest of the meaning of life. King *Aswapathy*'s *Yoga* and Savitri's *Yoga* is to reach the perfection or immortality in this life itself. Sri Aurobindo gives us a positive vision of life. King *Aswapathy* succeeds in

bringing Truth consciousness to earth in the form of the descent of Savitri as his daughter. Savitri accepts human sorrow and suffers just like any other human being and conquers her suffering by defeating and transforming the dark force Death into particles of Light. So the ignorance which covers Light is the dark force on earth and once we remove the dark forces of ignorance like hatred, jealousy, greed and lust, we will find our true nature and begin the Divine pilgrimage to God. Any body who is sincerely and actively interested in the quest for God, can be said to be doing *yoga*. There is no hard and fast rule for doing the Integral *Yoga* except an absolute dependence on the Grace that guides and an absolute sincerity in the *sadhana*. Sympathy for human beings who live just like fireflies for some moments and succumb to death prompted Sri Aurobindo to go in quest of liberation for the whole of mankind. Death tells Savitri that human beings come from nothingness and return to nothingness. But Savitri replies that man comes from the Divine Truth and Love, and death is only a passage to immortality. She says that actually death prompts man to seek liberation and immortality. She tells him that God is Love and Truth, and that human beings are just on an evolutionary phase.

But they will surely evolve from their mind of half ignorance to the Mind of Light. Death tells her that her love for Satyavan is just physical passion and that her sensual desire prompts her to follow him. But Savitri tells him that they have always been partners and that she wants him as her partner in the mission to raise human life to their Divine goal of immortality.

Her meeting with God and God's promise to make earth his eternal garden actually reminds us of the Garden of Eden which God had once created and wants to build again, the Kingdom of God and a Divine Life for man.

In Browning's poem "Rabbi Ben Ezra", the old Rabbi says:

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid!

So we have to grow or evolve as we become old with the faith and optimism that we will reach immortality. God is shaping us just like a potter does on His wheel until this human clay is made fit

like a cup for God to drink from – For man’s true domicile as Sri Aurobindo’s spiritual collaborator the Mother points out is not this world of half-truths and sorrows but the resplendent centre of supreme love, of perfect consciousness and of pure and total knowledge.

In his book Twelve Years With Sri Aurobindo Nirod Baran says:

The Mother has pronounced the last word on Savitri.  
 “It may then be said that Savitri is a revelation, it is a meditation, it is a quest of the Infinite, the external... each verse of Savitri is like a revealed *Mantra* which surpasses all that man possessed by way of knowledge and I repeat this, the words are expressed and arranged in such a way that the sonority of the rhythm leads you to the origin of sound, Which is OM ... Yes everything is there: mysticism, occultism, philosophy, the history of the evolution, the history of man, of the Gods, of creation, of nature ... These are experiences lived by Him, realities, supracosmic truths. He experienced all these as one experiences joy or

sorrow, physically. He walked in the darkness of  
inconscience, even in the neighbourhood of death,  
endured the sufferings of perdition, and emerged from  
the mud, the world-misery to breathe the sovereign  
plenitude and enter the supreme *Ananada*. He crossed  
all these realms, went through the consequences,  
suffered and endured physically what one cannot  
imagine. Nobody till today has suffered like Him. He  
accepted suffering to transform suffering into the joy  
of union with the supreme. It is the spiritual path; it is  
*Yoga, Tapasya, Sadhana*, everything in a single body.  
It is incomparable; it is truth in its plenitude, the Truth  
Sri Aurobindo brought down on the earth”.

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