

Kaleidoscopic Study of Life in Symbolic Representation of Savitri by Sri Aurobindo

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ABSTRACT

The poetry is the concise and precise literary form. The poetic style is of various styles and of different methodologies. The poet composes humorous, elegiac, epic, folk, religious, and political, romantic, realistic, symbolic poems. The prime nature and objective would ever be to bring forth the views, realism, fervor of happiness, sensation in particular aspect, the revelation truth etc. The paper analyses how to use symbols, how to reflect the specific purposes through symbolic tools and images. The epic poem named “Savitri” is a symbolic poem and the reader may enjoy the various meanings. The poem engulfs the multi meanings viz womanhood, darkness of life, conjugal commitment, the emergence, and evolution of soul, mind and body. The symbol of “Lotus” “Dawn” and Goddess of Death stand for grand purposes and leave the indirect mythical and cosmo realities. The Symbol analysis indicates that in what context the images and symbols are used and how those symbols are employed to refer the sublime and august purpose.

The decoding of the symbols is done and the right content of the context is targeted by the reader. Savitri, Ashwapti and Satyavan all are also supposed to mentioned as imagery and symbol. The patriarchal approach is signified and discovered with the image of God of Death, Yama. The Indian society growth is accessed with assessment of woman freedom, equality and economic strength, power of knowledge. If single society is centered and focused to make the opportunities available for male, and the narrowness of thought always ceases society from ample growth. Savitri, the epic poem has been the reflection of the worth of wisdom of woman and the abundant bundle of the power hidden in the female. The symbolic representation of woman with the spiritual and mythical word Savitri is enough to lend the message through that underestimation of woman empowerment is the obliviousness of the male dominated society. The paper analyses the patriarchal approach in a character named Yama. Word Yama is the symbol of Patriarchy. The quality of womanhood is the sign Indian tradition and culture and it carries the spiritual significance. The proof of remarkable womanhood is found in epics like The Ramayana, The Mahabharata, The Shiv Purana and The Vishnu Purana. The same has been depicted with help of the goddess Savitri.

KEYWORDS

Savitri, Symbols, Patriarchal Approach, Womanhood, Dawn, Lotus.

Introduction

A great being, a great genius does not come often to this world. Sri Aurobindo was one of the geniuses of India. He was extraordinary and outstanding in his poetic skill and style. His unique style of writing made him immortal in the annals of literature. He assimilated symbolism and mysticism in his epic Savitri. Sri Aurobindo is one such rare genius of the modern era who started a new poetic trend in which ideas were presented through symbols. The ardent example of this writing skill is Savitri. He has brought a new element of spiritual dynamism into the world that marks him out as the new prophet of Life Divine, the harbinger of a New Dawn. The word “**Dawn**” made of four alphabets hides the whole truth of life, the secrecy of divinity, the meaning of the awakening of super consciousness, the concept of being and non being and the signs of new creations in the form of the nascent rays of the Sun. Sri Aurobindo’s unbeatable poetic genius made his successors and competitors realize that his depiction of the mystic truth and the concept of Supra mental consciousness would bring the drastic changes to human life. His strives were not only to let mankind know the mystic realities of the Divine but to propagate them to find the solution through Yoga to alleviate their problems. The goddess Savitri was born to Aswapati and his wife for the divine purpose. She knew the planning of the god but her determination to achieve her love back showed how the problems can be sorted out through the yogic practice

‘Amid the trivial sounds, the unchanging scene
Her soul arose confronting Time and Fate

Immobile in herself, she gathered force
This was the day when Satyavan must die'

Page: 10, Canto One Savitri

The above written lines expose that how the Goddess started to gather the force to stand firm to begin a new creation in the world. The death of Satyavan refers to a new beginning of the creation and the end of his life is the sign of the new morning of consciousness. She is symbolizing herself as the harbinger of Dawn of creation. 'A message from the unknown immortal light

A blaze upon creation's quivering edge,
Dawn built her aura of magnificent hues

And buried its seed of grandeur in the hours' (**CANTO IV Savitri**)

This above written stanza gives the message that this dawn has proved the magnificent prophecy for the mankind. The air of the reformation has started to blow for the sake of human being. This reformation is symbolized in the symbol of Dawn. Those lines are showing his poetic craftsmanship in the use of imagery, personification and metaphor. Word immortal personifies light and it stands as metaphor for light. Light that is descending on the earth is the immortal light since that refers to the signal of divinity and the revelation of Supra mental power for setting the world free from the miseries of death and to fetch the mankind in the light of super consciousness. Seeds of grandeur itself present a wider sense of realization of the upcoming revelation of divine light for the drastic reformation for living beings.

It was the hour before the Gods awake.
Across the path of the divine Event
The huge foreboding mind of Night, alone
In her unlit temple of eternity,
Lay stretched immobile upon Silence' merge
Almost one felt, opaque, impenetrable,
In the somber symbol of her eyeless muse
The abyss of the embodied Infinite;
A fathomless zero occupied the world

Page N.4 Canto One Savitri

The time before the rising of the Sun when the nascent red rays of the Sun starts to fall down on the earth to transfer the energy and joy to the universe, this term dawn stands for the immense importance of the procedure of the progression of the lower level of mind to the higher level. Thorough process of the elevation of mind towards super mind is symbolized by the progression of nascent lights of Dawn towards the rising of the Sun. The terrestrial world is struggling with suffering of mortality and is supposed that the problem can be alleviated with the birth of the Goddess Savitri. Here Dawn stands for the imagination of the new breeze of solace for human beings. It refers the sign of changes by the emergence of the Goddess on the earth. The real harbinger of this Dawn is lord Aswapati. The Dawn is sign of creation and the becoming of the divine in the creation. The cosmic creation has joined the cycle of revelation of Divine on the earth.

'It was the hour before the God's awake' the literal meaning of this line is that the time which refers in India Brahm muhurta when the temples are opened up. But this is the coming of the original becoming and the cosmic creation commences. The Dawn, that is coming from the bosom of night and means the sign of appearance of cosmic powers which are needed for the world. Nothingness which is symbolized by the night is vanished by the coming of the nascent rays of Dawn. The fathomless zero stands for the grave silence of night and that is base also for the manifestation of Supramental and divine power. The cosmic creation will happen and the silence refers to the new becoming for terrestrial things. Fathomless Zero points out the darkness of ignorance which really occupied the world. The night has the entire prophecy of the emergence of the cosmic power which would come out of the womb of night. The signs of cosmic creations sprout out of the womb of the profound silence of the night of ignorance.. Sri Aurobindo's vision has a very broad podium that incorporates in itself the development of human soul and its

temptation for mingling with divinity. It is only through Aurobindo's theory of poetry that we can best be aware of the importance he attached to spirituality, divinity, occultism, succession and progression of soul and body for cosmic purpose for leading towards the spiritual evolution of mankind.

Poetry came out of his heart naturally and spontaneously like blossoms and buds bloom over the branches of the tree. Apart from that marvelous capacity of pondering and brooding, enriched imagery, lyrical flow of lines and words, thematic immensity, rich imagination, it is the spiritual desire and mystic vision that undoubtedly elevate his poetic creations to the higher. He strives to understand the mystic truth of known and unknown. He embarks to know the eternal truth of unknown. His poetry Savitri is the revelation and discovery of the spiritual, the mystical, the metaphysical, the celestial and the mundane. Through the symbol of Dawn Sri Aurobindo firmly declares the fate of the mortal beings. The mysticism is supported by different symbols and imageries.

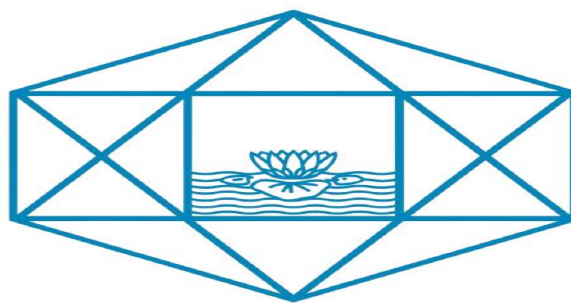
The sage Sri Aurobindo tends to bring the entire world out earthly tangles and to let the human being known the pleasure of awakening of conscious mind to achieve the heavenly soul. The awakening of mind is purgation of human brain and the attempt to liberate them from darkness of ignorance. The symbol Dawn is the repository of all the powers of creation and the becoming of the divine in the creation. The cosmic creation has joined the cycle of revelation of Divine on the earth.

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This poetic style following the symbolic tools is the radiant features of his talent. The symbol of Lotus has the spiritual and mythological significance. There is a narrative that Lord Vishnu is born from the naval of the flower Lotus and at the naval Lord Brahma resides as per the sayings the Padma Purana. Lord Brahma (The Creator), Lord Vishnu (The Protector), Lord Shiva (The Merger) are associated with Lotus.

Sri Aurobindo as a spiritual optimist has undertaken a spiritual adventure in Savitri and experimented in his yoga, the task of awakening. This awakened self takes a sojourn in various mental planes and different levels of consciousness. King Aswapati is the alter-ego of Sri Aurobindo. His spiritual journey passes through different stages – Awakening of the self, Purgation, illumination, Dark Night of the soul and Punitive Life as outlined by Evelyn Underhill in her book, *Mysticism* to transform the inconscient state into a Godhead state.

In twentieth century the gender inequality has become the common phenomena and the gender suppression has taken the shape of incurable demerit of the existing society. The country was already burning in fire. His optimism is better understood from his works from the fact that his vision of life is contrary to the traditional view which states that the human spirit is immutable. His spiritual optimism affirms that the human spirit is continuously evolving and ultimately reaches the Godhead state. This individual transformation influencing a collective social transformation may guarantee a sunlit future, which is evolved from an inconscient physical world filled with ignorance, disease, disharmony and death.

The spiritual vision with spiritual philosophy propounded by Sri Aurobindo is remarkable for the entire human race. This spiritual philosophy has not been propounded from a high pedestal but flows naturally from his daily regimen of an inner journey in the light of a yogi. He gives expression to his spiritual adventure in both poetry and prose works.

Womanhood

Womanhood is the prime point of woman life. Woman is not the source of entertainment and amusement, woman is the source of power and perception of true life. The symbolic depiction of Savitri is gentle reminder of womanhood in society of twentieth century. The century that has been acknowledging a numberless incident occurred with female gender to subjugate and to suppress. The social reformers such as Raja Ram Mohan Roy, Sri Dayanand Saraswati had been putting tireless efforts to restore the equal prestige for woman in society. Sri Aurobindo, the well known writer and well versed person had left the inedible mark to pervade the sense of consciousness towards the stature of female in front of society. The epic poem Savitri is the epitome of feminine power. The witty conversation of Savitri with the Lord Narada cites the example of decision making capacity of womanpower.

A traveler between summit and abyss,
She joined the distant ends, the viewless deeps,
Or streaked along the roads of Heaven and
Hell pursuing all knowledge like a questing hound.

(CANTO III: The Yoga of the Soul's Release: Page 39)

The battle of Savitri with Death of God is the sign of power and utmost determination of woman. The solemnity of

womanhood is also exhibited since she takes the oath to convince Lord Yama to return the life of Lord Satyavan. The dedication of Savitri is the sign of the wifehood. The suppression of Yama is the symbolic representation of the ordinary attitude of society that names female the weaker section.

Conclusion

The noticeable approach of the paper was to bring the relief of basic concepts of symbols and images with high frequency of purposes. The paper enables the writer to search the correlation between the semantic meaning and symbolic meaning. The paper encourages understanding the metaphorical meaning, rhetorical meaning, psychological identification and mystical revelation.

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