

# Invocation

*Savitri*

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B H A V A N

*Study notes No. 40*

*INVOCATION is an occasional publication of SAVITRI BHAVAN  
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*April 2014*

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*April 4, 1914*

O Lord, my adoration rises ardently to Thee, all my being is an aspiration, a flame consecrated to Thee.

Lord, Lord, my sweet Master, it is Thou who livest and willest in me!

This body is Thy instrument; this will is Thy servant; this intelligence is Thy tool; and the whole being is only Thyself.

The Mother, *Prayers and Meditations*  
MCW 1:118



# From the Editor

Dear Readers,

You will be surprised to find that this issue of *Invocation* is much smaller than those you have been receiving recently. Instead of 84 or 80 pages, this time there are only 48. We have regretfully had to take this step because rapidly escalating costs for printing and especially paper over the last 6 months have more than doubled the cost of producing our journal.

We would like to suggest to those of you who are using computers, to access *Invocation* in future in ‘soft copy’. If you send us your e-mail id, we can send you the journal as a pdf file, which you can view on your screen or print out if you wish. This will save a great deal on paper, printing and postage.

Alternatively you can access all the issues back to number 1 on our new website [savitribhavan.org](http://savitribhavan.org) – where you will also find a lot of additional information about the activities of Savitri Bhavan. Soon we are going to start streaming audio and video-recordings of courses, talks and other events, which you will be able to access via links in the website. In this way we shall be able to share with you a much richer experience of the work that is going on here.

Of course we are aware that many people still prefer to read from a book or a journal. So we are not discontinuing the ‘hard copy’ version of *Invocation*; but for now it will appear in this reduced format.

So we are requesting you all please to let us know whether you would like to continue having the journal posted to you twice a year, or whether you will be willing to help reduce paper, printing and postal expenses by accepting a soft copy.

To receive the next issue by e-mail, please let us know your e-mail address. We shall send hard copies of the November 2014 issue only to those of you who specifically confirm that you want to continue to receive *Invocation* by post.

**Please do get in touch with us through the website, by e-mail, or by post, to let us know your choice and ensure that you receive future issues accordingly.**

Savitri Bhavan

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**The 5th Dr. M.V. Nadkarni Memorial Lecture**

***Living with Savitri***

**will be given at Savitri Bhavan  
on August 13, 2014, 4-5 pm by**

**Dr. Prema Nandakumar**

**Refreshments will be served and  
transport will be available from behind the Ashram  
from 2.30 pm onwards**

**Everyone is welcome**

# **INVITATION**

**Seven days of immersion in *Savitri*  
at Savitri Bhavan  
focussing on Book Three**

***The Book of the Divine Mother***

**August 6-12, 2014**

**For details contact  
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# The English of *Savitri*

*Book One, Canto Two, lines 279-367*

by *Shraddhavan*

(continued from issue no. 39, November 2013)

But one stood up and lit the limitless flame.  
Arraigned by the dark Power that hates all bliss  
In the dire court where life must pay for joy,  
Sentenced by the mechanic justicer  
To the afflicting penalty of man's hopes,  
Her head she bowed not to the stark decree  
Baring her helpless heart to destiny's stroke.

Sri Aurobindo told us that '*too high the spiritual fire dare not blaze*'. If it met that intense original flame something disastrous might happen, it might shatter everything. But here he says that someone did in fact stand up and do it : '*But one stood up and lit the limitless flame.*' This is Savitri. She is carrying within her all the consciousness and force and bliss of the supreme Divine, but she is here on earth in a human form. When she lights that limitless flame, it as if some penalty must be paid. She is '*arraigned*'. This is a very old word which we don't see very often nowadays; it means 'accused', as in a court. Someone says that you have done something wrong; they make a case against you and take you to court. There is a '*dark Power that hates all bliss*'. Savitri represents Light and Love and Joy. That dark Power has brought Savitri in front of the grey tribunal of Ignorance, '*in the dire court where life must pay for joy*' because that dark power of falsehood and limitation hates all bliss. There she is, accused, '*arraigned*' in this dire, terrible, court where life has to pay for joy. In our world of duality, if you get a certain amount of joy, you have to pay for it with a certain amount of pain and suffering. And the one who gives the judgment, who makes the sentence, is a '*mechanic justicer*'. A really wise judge will go to the heart of the matter and see what is behind the accusation, the thing which is said to have been done wrong, and

he will give a wise decision. But here, it is a *'mechanic justicer'* who without any reflection automatically says: 'This much joy deserves this much punishment.' It is a mechanical process. Savitri has to pay the penalty, the punishment, the price. *'Afflicting'* means causing suffering: *'the afflicting penalty'*. The penalty will be painful. Savitri is embodying all the highest hopes of humanity. Our human hopes are often not very wise, and so very often our hopes get dashed, perhaps because we don't hope wisely. She is carrying that flame of hope and aspiration and they just get punished, just as our ordinary hopes often do. But Savitri does not accept the judgment: *'Her head she bowed not to the stark decree.'* The mechanic justicer says that she must pay by the death of Satyavan for all the hope and joy she has brought with her. But she is not going to accept the decree, she will not willingly *'bare her helpless heart to destiny's stroke'*; she will not submit to the blow, the punishment.

So bows and must the mind-born will in man  
Obedient to the statutes fixed of old,  
Admitting without appeal the nether gods.  
In her the superhuman cast its seed.

Our will, which is born from our mental processes, influenced by the inconscient, the subconscious, and by vital circumstances, has to bow and accept whatever that mechanic justicer says, whatever that court says, that *'stark decree'*. The mind-born will in man sometimes just has to say, 'I give up, I accept, I can't do any more.' It has to remain obedient to those *'statutes'*. 'Statutes' are laws, laws that are written down. Those laws are old and have been fixed for a long time. They have been there so long that we have to accept them without appeal. If you don't agree with what the court decides, usually you can go to a higher court and make an appeal. But we can't do that : we have to accept what these *'nether gods'* say and do to us. *'Nether'* means lower; it is not often used in modern English, but there are many place names in England where it appears. There are villages with the same name – 'Bradford', for example, – so Upper Bradford is at the top of the hill and Nether Bradford is the village at the bottom of the hill. Sri Aurobindo uses this word *'nether'* to refer to the lower levels of consciousness. Savitri is not an ordinary human being so she is not compelled to accept the judgment of the nether gods, the powers that

rule the lower levels of nature, because in her there is something that is beyond humanity.

Inapt to fold its mighty wings of dream  
Her spirit refused to hug the common soil,  
Or, finding all life's golden meanings robbed,  
Compound with earth, struck from the starry list,  
Or quench with black despair the God-given light.

Her spirit is very strong – it doesn't easily fold up its wings. It has these '*mighty wings of dream*' and those wings are meant to be spread wide. '*Inapt*' means unsuitable. Her spirit is not made to close its mighty wings, wings that carry divine dreams. Her spirit has the habit of being wide, not closing up, so it is inapt – not very good at – folding its wings. We read about the golden hawk which couldn't fly the skies any more, but Savitri's spirit '*refused to hug the common soil*' – to stick close to this ordinary earth. And it would not '*compound*' – come to an agreement with – the ordinary powers of earth. '*Compound*' means to come to an agreement, especially if you do not have an advantage; for example, if you owe a lot of money and your creditors are pressing you for payment, somehow or other you have to come to an agreement with them, compound an agreement. Her spirit will not do that; it would not make an agreement with the powers of earth, of matter, even if it would find '*all life's golden meanings robbed*'. If it happened to us, as it happens to Savitri, to find out that we must lose the person who means most to us in the world, we might feel that life has no more meaning for us, no more value for us. Then we might accept to go on living in a very dull ordinary way, without any hope or aspiration – we might '*compound with earth*': just accept life as it is, renounce our golden hopes and aspirations. But Savitri's spirit will not do that. If it did, its name would be crossed out. There is a list of the stars – the lights and powers of the spirit. If she made that compromise, her name would be crossed out of that list. Also, she is not going to fall into '*black despair*'. Sri Aurobindo uses the word '*quench*'. If you are very thirsty, you can quench your thirst by drinking a lot of water. If there is a fire, you can try to quench the fire, or you can quench a candle, put out the flame. Savitri is carrying within her '*the God-given light*' and she is not going to allow any mood of black despair

about all the difficulties that earth presents to put out the God-given light that she is carrying within her.

Accustomed to the eternal and the true,  
Her being conscious of its divine founts  
Asked not from mortal frailty pain's relief,  
Patched not with failure bargain or compromise.

Her being is '*Accustomed to*' – very familiar with, very used to – what is eternal, what is true. However difficult things are, her being remains '*conscious of its divine founts*' – aware of its eternal origin. So it does not ask for relief. Our '*mortal frailty*', our human weakness, causes us sometimes to give up: we give in to our weakness, we weep or go to sleep, we get ill or collapse, and that brings some relief to the intense pain we are feeling. Savitri won't do that. She is ready to endure everything. She is not going to take advantage of our human frailty to get some relief from the pain. Sri Aurobindo tells us that she did not show her trouble at all in her face, she never told anybody. Even in private, in secret, she never shed a tear. She kept this endurance. She would not make a bargain or a compromise with failure. She is determined to succeed. 'To patch' is what you may do when you get a tear in your dress, you can put a patch, another piece of cloth to close the torn place. But you don't feel happy to wear that patched dress anymore. So it is like this: you stitch together some kind of bargain or compromise or agreement because you have to, but nobody is happy about it. Savitri will not do that.

A work she had to do, a word to speak:  
Writing the unfinished story of her soul  
In thoughts and actions graved in Nature's book,  
She accepted not to close the luminous page,  
Cancel her commerce with eternity,  
Or set a signature of weak assent  
To the brute balance of the world's exchange.

The first line is clear, I think. It is about Savitri: '*A work she had to do, a word to speak*.' She still has something to do, to say. She is '*Writing the unfinished story of her soul*' – her soul-story is '*unfinished*', her soul still has more story ahead of it. She is not writing it in a book – we have Huta's book '*The Story of a Soul*', but Savitri is not writing

down the story of her soul in an ordinary book, she is writing it *'In thoughts and actions graved in Nature's book'*. *'Graved'* is a form of *'engraved'*: carved, as if on stone or metal. *'Engraving'* is a method of printing. Words or a picture are engraved or cut onto a metal sheet and then the image can be printed on paper. When you engrave something, it remains as a long-lasting record. In our ancient temples here in South India there are records engraved on the stone walls, and also on copper sheets, metal sheets, recording the important events and happenings connected with the temple or the kingdom which it belonged to. Similarly, Savitri's thoughts and actions record the story of her soul *'in Nature's book'*: they will have a long-lasting evolutionary significance and effect. So she will not accept, she will not agree *'to close the luminous page'*. Fate or Destiny, the circumstances of material life, may be telling her "Your husband is destined to die. Just accept it." But she will not accept *'to close the luminous page'*, that page of light where she is engraving her story. And she refuses *'to cancel'* or cross out *'her commerce'* – her exchange, her relationship, her connection – with Eternity. What the circumstances, the present state of the world would like her to do is just to accept the way things are. If you accept, you give your signature of agreement, to show that you accept the conditions. But for Savitri, such an acceptance, such an *'assent'*, saying 'yes' to the way things are, would be too weak a thing to do. She has all that strength in her, and that mission to fulfil for humanity. She will not put her signature of acceptance to the way that things are, to this crude, *'brute'*, balance of the exchanges of all the forces that act in the world, the balance of things as they are at the moment. She will not say 'yes' to that.

A force in her that toiled since earth was made,  
 Accomplishing in life the great world-plan,  
 Pursuing after death immortal aims,  
 Repugned to admit frustration's barren role,  
 Forfeit the meaning of her birth in Time,  
 Obey the government of the casual fact  
 Or yield her high destiny up to passing Chance.

In Savitri there is this force that has been at work since the creation of the earth. The Mother has said "Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a

ray of the Consciousness, I was there.” This force has been there ‘*since earth was made*’, moving things forward. In life, that force is ‘*accomplishing*’, fulfilling, carrying out, completing ‘*the great world-plan*’, whatever can be done; and after death, when the human instrument falls away, that force has been continuing to follow those immortal undying aims. The force that has been there in her since the beginning and always continuing, ‘*Repugned to admit frustration’s barren role*’. ‘*Repugned*’ is an unusual word. You can see from the spelling that it is connected with the words ‘*repugnant*’ and ‘*repugnance*’, which express a feeling of disgust: ‘No, I don’t want that’, ‘I will not do that’, ‘No, that is not for me!’ So the force in Savitri rejects, pushes away from it, the fruitless, ‘*barren*’ role of being frustrated in its aims. That great force is going to push its way through, whatever the obstacles may be. She will not ‘*forfeit*’ – give up – ‘*the meaning of her birth in time*’. Why has she taken birth in time, after all? She will not ‘*Obey the government of the casual fact*’ – the control or rule of the way that things just happen to be for no particular reason. She is not going to obey that kind of rule. And she is not going to ‘*yield up*’, she is not going to allow ‘*passing chance*’ to take away her ‘*high destiny*’ – just some chance circumstance that happens to come and says ‘Satyavan must die.’ She and Satyavan have come together for a great mission, a great work, and she is not going to give that up, let that go, just because of the way that the play of circumstances works at present on earth.

In her own self she found her high recourse;  
She matched with the iron law her sovereign right:  
Her single will opposed the cosmic rule.  
To stay the wheels of Doom this greatness rose.

How is she going to do that? How is she going to change Destiny, change the rule of things, the way that they are happening? She finds all the strength that she needs in her own self. For us, if we want to get things done, sometimes we have to ‘take recourse to’ some higher authority: go and meet the Secretary, send a letter to the Ambassador, do this or that because we need the support of a higher authority that has more power than we do individually. But she doesn’t need to do that – she has all the power and authority she needs within herself, because of this right that is in her, her conscious immortality. There is

an ‘*iron law*’ of death and ignorance that rules the way things happen on earth; but she matches that iron law with her own ‘*sovereign right*’. The soul has the right to rule nature; the soul has the right to rule over circumstances, to change Destiny; if there is a conscious union with the soul it can happen. That is Savitri’s ‘*sovereign right*’ – the right that the ruler has. ‘*Her single will opposed the cosmic rule.*’ The cosmic rule says that everything which is born must die. She says, ‘No, it does not have to be like that.’ She alone, as an individual conscious soul, as an embodiment of the Supreme Divine Mother who has come with a great mission to save humanity, she opposes, contradicts, that cosmic rule with her own individual will-power. This greatness, this power that is in Savitri, shows itself in order ‘*To stay the wheels of Doom.*’ It is as if there is a great machine, running on wheels – a machine of Doom, of death and disaster. It is running as if on tracks, like a train or a tram. Savitri sets her own will in its way, to force those wheels of Doom to stop.

At the Unseen’s knock upon her hidden gates  
Her strength made greater by the lightning’s touch  
Awoke from slumber in her heart’s recess.  
It bore the stroke of That which kills and saves.

The foreknowledge that Satyavan must die is a signal; it is like the Unseen, the higher Power, knocking at the hidden gates deep within Savitri’s heart. That knock of the Unseen is like a bolt of lightning. There she was, living her protected life, full of joy and spreading happiness all around her; but the prophecy of the death of Satyavan comes like a stroke of lightning that wakes up the hidden strength within her. That strength was sleeping, deep within her heart, waiting for the time when it would be needed. That lightning stroke wakes it up. And that hidden strength of hers is strong enough to bear that lightning stroke, the touch of the Unseen, which sometimes kills and sometimes saves. When some disaster comes to us as a great shock, we may just collapse. But if that blow strikes deep enough, some inner strength may come forward to save us. That is what happens in Savitri’s case.

Across the awful march no eye can see,  
Barring its dreadful route no will can change,

She faced the engines of the universe;  
A heart stood in the way of the driving wheels:  
Its giant workings paused in front of a mind,  
Its stark conventions met the flame of a soul.

*'The engines of the universe'*: this phrase expresses the mechanical aspect of the universe, as if it is a giant robot, or a huge locomotive with gears and wheels. And that engine is just marching forward. We can't see it but it is like that. All these mechanical forces of nature have been put in motion and the universe is just driving on its way like a locomotive. But Savitri bars its route. She stands, or puts her will, in the way of that engine and forces it to stop. Sri Aurobindo says that the route which those engines take cannot be changed by any will – but Savitri faces them and stands in the way, blocks the path. A heart, a human heart – Sri Aurobindo keeps referring to Savitri's human heart, 'the woman's heart' – stood in the way of the driving wheels of that huge mechanical enginery of the universe. And its '*giant workings*' – the way that the universe is always working, on a huge, cosmic scale – is forced to pause, to halt for a moment, faced with a mind, a human mind, the mind of Savitri. '*Its stark conventions met the flame of a soul.*' '*Conventions*' are things that everybody is agreed on, that it has to be like that, happen like that. But a convention is only a kind of social agreement – it doesn't necessarily represent a permanent truth. It is as if Sri Aurobindo is saying that the way the universe works, with all its mechanical energies, what we call 'Necessity', what we call the Laws of Nature, is not absolute. These so-called laws are just habits that have been accepted for whatever reason. '*Stark*' means that there is nothing soft or gentle or yielding about these conventions. They are harsh, unyielding, pitiless. But in Savitri there is '*the flame of a soul*': something living, full of divine love and power is opposing them. And how can that work? Very, very wonderful lines follow:

A magic leverage suddenly is caught  
That moves the veiled Ineffable's timeless will:  
A prayer, a master act, a king idea  
Can link man's strength to a transcendent Force.  
Then miracle is made the common rule,



One mighty deed can change the course of things;  
A lonely thought becomes omnipotent.

If the flame of the soul can connect with its eternal source, then a prayer, or some mighty action, or a powerful noble idea, can connect our human strength to a Force which is beyond the whole universe, a Force which is '*transcendent*' – not limited by anything in the universe. That is '*A magic leverage*'. Do you know what a lever is? If you want to move something heavy you will put a lever under it – a stick, or a rod of iron. You need to have a place to stand firmly at some distance, and a '*fulcrum*' on which the lever can rotate, so that by exerting pressure on the other end of the lever, you will be able to move the stone or the heavy object that you want to shift. That lever may be able to do apparently impossible tasks. '*A magic leverage suddenly is caught / That moves the veiled Ineffable's timeless will*'. The '*Ineffable*' is that which is beyond time and space and all expression, so we cannot say anything about it: it is one of the words for the Divine. And the will of the Ineffable is beyond manifestation, beyond Time. If something in us is able to make a connection with that, if our small human will finds that '*magic leverage*' through a prayer, an action, an idea, suddenly what seemed impossible can get done, by a movement of '*the Ineffable's timeless will*'. Our human strength gets linked to a transcendent Force that comes from beyond the universe, beyond manifestation, and is therefore much more powerful than '*the cosmic rule*'. Then miracles can happen. Just one deed, one action, can change the whole course of things. One '*lonely thought*' becomes all-powerful and influences the future.

All now seems Nature's massed machinery;  
An endless servitude to material rule  
And long determination's rigid chain,  
Her firm and changeless habits aping Law,  
Her empire of unconscious deft device  
Annul the claim of man's free human will.

What Sri Aurobindo has just told us in the past few sentences is very difficult for us to believe. We can hardly believe it. We may have faith in it because Sri Aurobindo tells us, but there are so many parts of us that cannot believe that it is really like that. Why? – because to us at

present everything seems to be just the machinery, the mechanical workings of Nature. We seem to be subject to that machinery – Sri Aurobindo says ‘*An endless servitude to material rule*’: the laws of physics, we can’t change those, the law of matter and its influence on everything that we experience and do. And there seems to be this ‘*rigid chain*’ of cause and effect and cause and effect, going on as far as we can trace, from the beginning, right to now, that makes things the way they are. Nature seems to have these ‘*firm and changeless*’ laws. But Sri Aurobindo says here that they are not laws, they are just habits. It is just the way that we have got used to things being done. Those habits of Nature are pretending to be Law – ‘*aping*’ means imitating, copying, pretending. It is what monkeys do: if they see you do something they will copy you. And of course Nature does have a lot of skill and power. She has her ‘*empire of deft device*’. She can do things so skilfully. Today I saw a tiny little caterpillar – you know those small caterpillars. You have to be very careful of them because if you touch them they shoot their hairs into your finger. Those hairs look like nothing, but actually they are covered with hooks. If you looked at them under a microscope you would be appalled! And they stay in your finger and it becomes very painful for a long time until they all come out. It is just amazing all the ‘*deft devices*’ of Nature. She has given that little caterpillar those hooks to protect it. ‘*Deft*’ means very skilful, skilful in doing small difficult things. If you have deft fingers you can repair watches or other small things, you can do very small things very skilfully and accurately. But that is all done, apparently, unconsciously. And it seems as if what we think is our free will, our human power of choice, is really ruled by all that machinery of Nature. Our claim to have a will of our own is cancelled out, annulled, because in fact our will and our behaviour is ruled by all these devices of Nature, the long chain of determination, of karma. We think what we think and want what we want and do what we do because of all that machinery. There is nothing free in us at all – except our souls, of course.

He too is a machine amid machines;  
A piston brain pumps out the shapes of thought,  
A beating heart cuts out emotion’s modes;  
An insentient energy fabricates a soul.

‘*He*’ here refers back to man, in the previous line. We human beings too are just machines in the midst of Nature’s machinery. Our brain is just like a little engine with the pistons going up and down and pumping out the thoughts; and the heart is like one of those machines that cut out pieces of cloth or metal according to a pattern: there are a limited number of patterns, and our heart produces emotions according to the patterns of nature. And all this is driven by an ‘*insentient energy*’: an energy without feelings, which ‘*fabricates*’ all this, and that gives us the illusion of having a soul. ‘*Fabricates*’ – it is also what happens in a factory, where there are machines that manufacture things.

Q: The soul is conscious, but ‘*insentient*’ means without consciousness?

A: Yes. It is a paradox isn’t it? If Nature is insentient and unconscious, where does our soul come from? I don’t think that Sri Aurobindo is telling us that our true soul is a product of Nature. He said at the beginning ‘*All now seems ...*’: at present this is what it seems like to our physical minds. The scientists, the materialists, are telling us that our consciousness, and whatever we feel is our soul, is just a product of the unconscious energies of nature, that we have all evolved from the insentient matter that emerged from the ‘Big Bang’; that is a very widely accepted view in the earth-consciousness at present.

Or the figure of the world reveals the signs  
Of a tied Chance repeating her old steps  
In circles around Matter’s binding-posts.

What I said just before is one very common view of things. Another way of explaining the appearances of our world is as a play of Chance : everything is random, the only thing that is fixed are the limits set by Matter, the laws of physics. Chance moves freely, anything can happen, but only within certain limits, because Chance is tied, like an animal to a post. If you tie a goat or a cow to a post, after some time you will see a circle of worn earth around the post, where the animal has trodden and eaten everything. That is another way of seeing the appearances of our world.

A random series of inept events  
To which reason lends illusive sense, is here,

Or the empiric Life's instinctive search,  
Or a vast ignorant mind's colossal work.

Sri Aurobindo is telling us how things seem to human beings if they try to understand the world around them. We see Nature's machinery, or we see that play of Chance limited by the laws of Matter, or maybe we see that everything is random. Maybe there is no order at all – maybe it is only our own reason which, out of all these random happenings, is constructing some kind of picture. Our reason lends an '*illusiv sense*' to all that: we try to make sense of it, and think we have succeeded, but the order and meaning we have found is '*illusiv*' or illusory – misleading and false. Or some people have said that what is really happening is the seeking of some universal life-force, instinctively trying out different possibilities : '*the empiric Life's instinctive search*', the life-force seeking for its own satisfaction. It is '*instinctive*' – operating by instinct, reacting instinctively, and it is '*empiric*', reacting only to what it experiences. Or maybe the governing principle is not Matter, and not Life, but Mind; maybe the world we see is the '*colossal work*' – the huge, gigantic work – of some '*vast ignorant mind*'. Human beings in the mass find those things easier to believe than that there is a divine purpose and an order to which we ourselves are connected.

But wisdom comes, and vision grows within:  
Then Nature's instrument crowns himself her king;  
He feels his witnessing self and conscious power;  
His soul steps back and sees the Light supreme.  
A Godhead stands behind the brute machine.

But when we come to the fullness of wisdom, '*vision grows within*'; then this human being who has been just the instrument and plaything of Nature becomes independent and '*crowns himself her king*'. The developed individual feels, experiences directly that he is a conscious, '*witnessing self*', and that he has a '*conscious power*', which is not subject to Nature's rule and her machinery. '*His soul steps back*', it detaches itself from identification with the play of Nature, and becomes aware of that Light which is the radiance of the supreme consciousness. He becomes aware that behind all this machinery, all these apparently unchangeable laws, there is a divine Presence, a

Godhead. And because he can connect to that divine Presence and will, he knows that these things that seemed like laws are not so binding and absolute after all.

This truth broke in in a triumph of fire;  
A victory was won for God in man,  
The deity revealed its hidden face.

Savitri has come to this point. Here Sri Aurobindo says it in just a few words, later on in the book he will describe in detail how ‘*This truth*’ has come to her. It has broken in on her ‘*in a triumph of fire*’ – a burning, intense, purifying experience and realisation. Sri Aurobindo has written a letter about this line. Somebody asked him about these two ‘in’s together, but he said that it is deliberate. We have to make a short pause between them when reading in order to get the rhythm right : ‘This truth broke in, in a triumph of fire.’ This triumph means a victory : ‘*A victory was won for God in man*’. This deity, this Godhead that stands behind the brute machinery of material nature, that is the divinity in Savitri, ‘*revealed its hidden face.*’

The great World-Mother now in her arose:  
A living choice reversed fate’s cold dead turn,  
Affirmed the spirit’s tread on Circumstance,  
Pressed back the senseless dire revolving Wheel  
And stopped the mute march of Necessity.

This great power which has incarnated in Savitri, hidden in the human form, at this ‘*knock of the Unseen upon her hidden gates*’ it rises up, and it is able to make the connection, to move ‘*the veiled Ineffable’s timeless will*’. ‘*A living choice reversed fate’s cold dead turn*’: Fate or Destiny says that Satyavan must die. But this ‘*living choice*’ of Savitri says ‘No, I don’t accept that it has to be like this, it can be different, and it should be different.’ The spirit is more powerful than circumstances. The presence of the great World-Mother, embodied in Savitri, ‘*affirmed the spirit’s tread on Circumstance*’. ‘To affirm’ means ‘to state powerfully’. The spirit is so powerful that it can just crush circumstances beneath its feet. This choice is Savitri saying ‘I choose to see things like this : that the spirit is stronger than Circumstance, stronger than Fate or Destiny. I choose that Satyavan shall live.’ And Satyavan represents the Soul of Humanity; this is her

choice ‘for Earth and Men.’ So this Wheel that we were reading about earlier, that is turning round and round without moving forward, is pressed back, prevented from following its round. ‘*The mute march of Necessity*’ is stopped in its tracks. There are very strong forces in the universe which say ‘It has to be like this. You have to accept it, there is nothing you can do about it, and there is no way to change it.’ The ancient Greeks recognised these forces as four goddesses. One of them was called Ananke – Necessity. Those four goddesses do not have faces. They are there, in the heavens where the gods are, but when the other gods see them coming, they turn their faces away, they hide, they don’t want to be seen by those great powers. Even the Overmind gods are subject to Necessity. But Savitri says, ‘No, it is not like that. There is a Power that is stronger than this ‘*mute march of Necessity*’. That is the divine Power that is living within all this, and I am carrying that in me.’

A flaming warrior from the eternal peaks  
Empowered to force the door denied and closed  
Smote from Death’s visage its dumb absolute  
And burst the bounds of consciousness and Time.

Savitri embodies this flaming warrior who has come from above, from the highest levels of consciousness, from ‘*the eternal peaks*’. She has brought with her the power to force open doors that are closed and forbidden. ‘*Smote*’ is the past tense of ‘to smite’, meaning ‘to give a blow’. With one blow, she strikes away from the face of Death its mask of absoluteness, its claim to rule everything in the universe. If someone or something is ‘*dumb*’, without speech, you cannot have any conversation or exchange with it. Death seems like that : without a word, it claims absolute authority. Savitri is able to strike off that pretence and break open the limits of Nature : ‘*burst the bounds of consciousness and Time.*’

Here Sri Aurobindo is putting it in a very few, very powerful words. And it is interesting that he puts it here, at the end of this second canto. He is not keeping any secrets from us. *Savitri* is not like a detective story, where the author keeps you guessing to the very end to find out who did it. He is telling us right at the beginning of the poem who did it and what they did. That is not the point of the story. From the

very beginning he is telling us who Savitri is, and why she is here, and letting us know that she will be successful in her mission. He is showing us the hugeness of the task that she had to do, but here he tells us that she did it successfully.

When we read these lines, we can't help thinking about the Mother's experience on February 29, 1956. There is something about these lines which seems to correspond to the way she has described her experience. She was standing in front of a huge closed door, as vast as the universe, and she took a great golden hammer and struck one blow on the door, which sprang open, and all the force and light of the Supermind came pouring down on the earth – precisely to change all these habits of Nature which we think are unchangeable laws. In the *Meditations on Savitri* series there is a painting corresponding to these last lines, showing the figure of Savitri facing a huge door with raised arms, and the door is opening and light is pouring out. The canto ends with these immensely powerful words '*And burst the bounds of consciousness and time.*' All the boundaries, all the limitations, get shattered.

(to be continued)

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# **Sri Aurobindo's *Savitri***

## *A Rediscovery of Cosmic Oneness through Love and Light*

by Charan Singh

*Charan Singh is a disciple of Sri Aurobindo and the Mother and the first research scholar from HNB Garhwal Central University Srinagar (Uttarakhand) who has done D.Phil research on Sri Aurobindo. His thesis on the subject 'A Study of Sri Aurobindo's Savitri in the Light of Indian Aesthetics' has been accepted by the university in 2013. He teaches English literature at the Government Degree College, Joshimath, Himalaya and holds workshops on the vision of Sri Aurobindo and the Mother.*

Even in the poise where Oneness draws apart  
To feel the rapture of its separate selves,  
The Sole in the solitude yearned towards the All  
And the many turned to look back at the One.

*Savitri* p. 326

The whole world is essentially an outer manifestation of the indwelling Divine, an outer glimpse of the white radiance of primordial existence. From birth to death, everything in this world is moving towards the ultimate perfection of existence, towards cosmic Oneness. The utmost delight of human existence upon earth is the bliss of union with the supreme Divine. In our every activity we are consciously or unconsciously, striving to attain a unique harmony with the Divine and thus trying to infuse our consciousness with the light and delight of the never-ending *ananda* of the Cosmic Brahman. Sri Aurobindo, the supreme thaumaturge of spiritual mysteries, insightfully gauged this fundamental requirement of man's blossoming consciousness and has revealed the great theme of Cosmic Oneness of Spirit in his epic *Savitri*, a legend and a symbol. In the first part of this article the expression of this theme in *Savitri* is explored. In the second part, an attempt is made to suggest ways in which we ordinary human beings may attempt to approach this great realisation.



# 1

The cosmic Oneness of spirit is traced in *Savitri* through scintillating revelations of Love, Light and Delight. All divisions and disparities that are visible and even troublesome to the small understanding of man are but the fiction of his petty ego-world, his faulty vision of reality. In truth, the whole world is integrally interlinked with its primordial source of Existence. The seer-poet knew that above this multi-coloured drama of human perception,

... the radiant children of Eternity dwell  
On the wide spirit height where all are one *Savitri* p.282

Sri Aurobindo evokes the unlimited joy realised by the enlightened human being when for the first time his spirit establishes harmony with the Cosmic Spirit:

A beam of the Eternal smites his heart,  
His thought stretches into infinitude;  
All in him turns to spirit vastnesses ...  
His soul breaks out to join the Oversoul;  
Then is revealed in man the overt Divine;  
A static Oneness and dynamic Power  
Descend in him, the integral Godhead's seals;  
His soul and body take that splendid stamp. pp.23-24

Then the heart and soul are thrilled and filled with the glory of self-expansion. He witnesses the transformation to spiritual life and his common life is elevated into superlife.

Blinded by illusion or *maya*, human beings are unable to catch a glimpse of the '*overt Divine*' in their hearts and woefully weave the plot of self-destruction under the guidance of ignorant Mind. By establishing a rapport with the Cosmic Oneness of existence, Aswapati has made his journey easier. He has evolved the ability to correspond with divine realizations of higher heavens. Truth, Beauty, Love, Light and Life are the divine graces showered upon the consciousness of the Traveller. Saturated in the delight of the light, the king started experiencing great inner visions:

In rare and lucent intervals of hush  
Into a signless region he could soar

Packed with the deep contents of formlessness  
Where world was into a single being rapt  
And all was known by the light of identity.  
And spirit was its own self-evidence.

p. 31

The union of man with Superman, *Atman* with *Paramatman*, and the infinitesimal with the Infinite naturally brings an ineffable and inexplicable sense of inner bliss and perfection. At this blissful elevation of individual consciousness, there remains almost no difference of duality in the mind and, elated, he realises that ‘...love is a yearning of the One for the One’. Aswapati, the Traveller of the subtle worlds, realises the divine union of his individual self with the Cosmic Self on peaks of perfection. Now it is his experience that ‘... oneness is the soul of multitude’ (p 31) and ‘...all the truths unite in a single Truth’ (p.32). Scaling yogic summits, ‘where judgment ceases and the word is mute’ (p.33), Aswapati realises an inner epiphany, a festivity with Self. It is a ‘disclosure of epiphany’ and an unalloyed delight of existence. Savitri scholar Ms. Shraddhavan elaborates,

An epiphany is when we see the Divine revealed .... Sri Aurobindo says that our thoughts and hopes are like ‘signal flares’ – signs of that epiphany, that revelation, signs that the Divine Presence exists somewhere<sup>1</sup>.

This outer world of forms and names is a faint spark of the true world, which is beyond form and outer manifestation. Man, the only thinking animal of the planet, perceives divisions in the world or ‘worlds’ due to his ignorance and fallible judgment of the divine Oneness. Once embarked upon a higher plane of consciousness, he starts realizing the vibration of the primordial sound-cord, *annahat nad*, that connects all creatures of this earth to the String-holder of heaven.

Sri Aurobindo’s *Savitri* shows the possibility of a constant self-elevation of consciousness in order to establish Oneness with supreme life, light and love. *Savitri* is a mirror in which we peep into the world of Truth-consciousness and the primordial harmony of existence. The book is like an arrow shot from earth towards heaven for piercing the world of perfection. Only a *rishi* like Sri Aurobindo has the potential

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1 Shraddhavan, ‘The English of Savitri’ in *Invocation, Study notes on Savitri* no. 33 p.43; Savitri Bhavan, Auroville, November 2010.

to transform the world of man radically by establishing the reign of Bliss and Beauty upon earth. Because a *rishi* in Indian thought is the one who has the power of yogic ‘Sight’ by his yogic force, he could transcend the earthly limitations of time and space and dwell in the world of Eternal Present. The intuitive sight of the *rishi* could invoke the Truth consciousness in four simple words: ‘O Truth! Come, manifest’. But this becomes possible only because the *rishi* is beyond all petty individual identifications and is eternally conscious with God. He who has elevated himself beyond division and duality alone can grasp the complete picture of Existence. Amal Kiran comments:

Once the piercing is done, the light is seen even here as ubiquitous and all nature as secretly bathed in an ether of bliss. The Vedas and the Upanishads were chanted by those in whom the veil of division had fallen away. They spoke from the depths of the all-suffusing spirit and from the heights of the spirit’s Truth-world whose dim reflex is in our space and time<sup>1</sup>.

On this small material earth, the true bliss of man is marred by the never- ending obstacles of division. Man is the only animal who is in open defiance of the laws of Nature and, therefore, he is the most suffering creature. There are endless barriers of religion, birth, caste, class, country, colour and ethnicity on the path of man. This is the raw material of self-destruction and the greatest hindrance for spiritual purification. The earth is not fit for divine blossoming unless it is cleared of such undesirable weeds of ego based in the mind of man. This is the reason for Savitri’s persistent emphasis on winning back the life of Satyavan for universal good. As Satyavan, ‘the carrier of Truth consciousness’ (*satyam vahati iti*) is in the grip of Death, therefore life on earth is trapped in the meshes of ego, illusion and ignorance. The advent of Satya on the earth plane will bring along two graces for earth. First, it will remove the fear of Death forever from the mind of man and, secondly, it will liberate earth from the petty purlieu of sense-mind perceptions of Existence. All dualities will be vanquished by the advent of Truth-consciousness upon earth.

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1 Kiran, Amal (K.D. Sethna), *On Sri Aurobindo’s Savitri* Part One, p.3, Pondicherry: Clear Ray Trust, 2010.

Both Savitri and Aswapati have already tasted the elixir of oneness of spirit and they are adamant that their individual fulfilment can bring about the collective perfection of the world. Aswapati realizes this Cosmic Oneness again and again:

There was no more division's endless scroll;  
One grew the Spirit's secret unity,  
All Nature felt again the single bliss;  
There was no barrier between world and God...  
His nature grew a movement of the All  
Exploring itself to find that all was He;  
His soul was a delegation of the All  
That turned from itself to join the one Supreme.      p.319

Self-discovery is God-discovery and self-realisation is God-realisation. Man is always seeking after joy and not only joy but infinite bliss, the bliss of *Brahman*. For securing inexhaustible *ananda* the only way is self-annulment or self-exceeding, a giant leap from small individuality to the cosmic Eternity. Sri Aurobindo elaborates:

Man is there to affirm himself in the universe, that is his first business, but also to evolve and finally to exceed himself: he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness... he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence<sup>1</sup>.

As darkness in the glory of Light, man's petty human identification with this world is dissolved by the advent of the all-encompassing and enlightening ray of Oneness. When the magic of Oneness holds man's being completely, he starts realizing the spiritual treasure troves secretly seated in his own self. No harmony with the outer world is possible without selfless and boundless love; and no such love could be stirred without the Light supreme. Therefore, love and light are the two fundamental forces that draw mankind towards its original source, towards the beauty of union. The seer of *Savitri* sings:

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1 *The Life Divine* CWSA 21-22:711

Existence found its truth on Oneness's breast  
And each became the self and space of all.  
The great world-rhythms were heart-beats of one Soul.  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings;  
All life a song of many meeting lives;  
For worlds were many, but the Self was one.

p.323

Sri Aurobindo writes that there may be numerous tangible and intangible 'worlds' but the 'Self' that links and manifests them is essentially One and indivisible. This vast cosmic oneness of Existence is at the core of creation, sustenance and destruction. On the other hand Ego and Ignorance are the two great enemies of man that always block him from treading on the path of oneness and harmony. I believe that elimination of ego and complete surrender of Being are the two ways by which man can reconnect his lower consciousness with the ultimate source of his origin, God. *Savitri* is the greatest and most authentic source of the divine Light, Love, Delight and Spirit, a divine poetic elixir masterfully accumulated from the celestial honeycomb of Muses by the seer poet. The epic has its origin in the pristine Delight of God, or Truth consciousness or Upanishadic Vijnana; it is a source of unending light and love as it has its link with the bliss of Brahman. It is a journey towards ultimate perfection and realization of life, towards a truer better and brighter elevation of human consciousness where '*Life's borders crumble and join infinity.*' (p.168)

In his insightful teachings, Sri Ramakrishna has justifiably observed that "God is in every man but every man is not in God". And I believe that this one-sidedness of perception is the cause of all of man's earthly imperfections and infirmities. To help us to master this infirmity in the life of man Sri Aurobindo has written *Savitri* from the Overmind level of his consciousness, which means that everything dirty and discordant grows beautifully elegant and concordant, with great inner harmony and perfection. The poet of *Savitri* comments:-

The Overmind looks also straight at and into the soul of each thing and not only at its form or its significance to the mind or to the life .... It sees also the one spirit in all, the face of the Divine everywhere and there can be no greater

ananda than that, it feels oneness with all, sympathy, love, the bliss of the Brahman<sup>1</sup>.

The ultimate discovery for man is self-realization and self-perfection of consciousness; there is no respite below this achievement and, bereft of this bliss of Brahman, life is merely a hollow illusion, a quagmire of incomplete identifications. The seer of *Savitri* has discerned this fundamental need of man's spiritual sublimation, without which he is barely above the other animal species. Seen in this light, *Savitri* is a spiritual laboratory of a new age where the poet is not dreaming aesthetic ivory towers but boldly facing the greatest challenge of human existence : the transformation of man into the Divine, death into immortal Life and flashes of joy into thrilled Bliss. *Savitri* is therefore not just poetic belief and prophecy but the greatest prophetic vision of the greatest yogi of our testing times where, holding the commanding position, the seer-poet himself is playing dice with Destiny and vehemently tearing apart all false assumptions about earth and heaven by gazing straight into the eyes of God. It is a fruitful journey from 'I am God' to 'all is God' (*Savitri* p. 446). But this heartfelt realization comes after complete self-elimination and crucifixion of the ego-mind world which is based on a false sense of superiority in the ignorant heart of man. Love, considered a big bar at its lower level upon earth, is becoming '... *the bright link twist earth and heaven*' (p.633) in the eventful adventure of Savitri the '*priestess of immaculate ecstasies*' (p.15). Here is the picture of Savitri's finding of the soul and her realization of the One as many:

She knew herself the Beloved of the Supreme;  
These Gods and Goddesses were he and she;  
The Mother was she of Beauty and Delight;  
The world in Brahma's vast creating clasp;  
The World- Puissance on almighty Shiva's lap,  
The Master and the Mother of all lives...  
And Krishna and Radha for ever- entwined in bliss;  
The Adorer and Adored self-lost and one. p.525

Sri Aurobindo's Savitri, the potent protagonist, undertakes many adventures of consciousness and comes out victorious by the power

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1 CWSA 27:43

of her purity and perfection. 'The Book of Yoga' in the epic is a living record of her yogic experiments and adventures. She successfully resists the enticements of enemies of Light like Ego and Ignorance. Finally lifting all veils of dualities '*Her spirit saw the world as living God*' and realised that '*...all was He*' (p. 556).

Love and Light are the two infallible weapons she applies against the interminable rising of demons and dark forces in order to establish firmly the feet of the Truth upon earth, her '*chosen place*'. Here is Savitri's first vast experience of Oneness in the multifaceted manifestation of existence:

She passed beyond time into eternity  
Slipped out of space and became the Infinite;  
Her being rose into unreachable heights;  
And found no end of its journey in the self;  
It plunged into the unfathomable deeps;  
And found no end to the silent mystery;  
That held all world within one lonely breast;  
Yet harboured all creation's multitudes.

p.555

Such an ineffable experience is '*...The joy of being on the peaks of God*' (p. 555). The great purpose of Savitri's journey is to retain this fathomless mystery constantly alive in the small and fragile memory of man, the fallen god of heaven. No joy of being and no heaven of self-perfection can be possible on earth without the collective self-identification of earth with the supreme Reality. And the final but most dominant obstacle to the purpose of Savitri is the advent of Death on the scene. Strongly opposing the forward marching steps of Savitri, Death presents all possible arguments in favour of the rule of Nature and God. He remarks that Life, Light and Love are faint sparks upon man's incomplete earth and any attempt by Savitri to secure them forever for earth is in vain, motivated by pure wishful thinking, daubing "*the web of life with magic hues*" (p.634). Death also claims that '*He who would live in the Spirit, must give up life*' (p.635); But this is a fruitless attempt to discourage Savitri. Boldly countering the unending shower of rapiers shot by Death, Savitri reveals before him her divine secret, the cosmic oneness of her individual existence with the outer phenomena of Nature; and eventually she emerges as the divine Shakti who keeps the sorrow of millions in her lonely breast:

My heart is wiser than the Reason's thoughts;  
My heart is stronger than thy bonds O Death.  
It sees and feels the one Heart beat in all;  
It feels the high Transcendent's sunlike hands;  
It sees the cosmic Spirit at its work;  
In the dim Night it lies alone with God.

p.635

The 'dim Night' is the night of Nescience or *avidya* in which humanity is trapped by dark forces of its nature. Sadly man is, by nature, a lover of his innate impurities and imperfections. He is dazzled by the enticements of Ignorance and more often willingly ignores the genuine Call of the soul. In *Savitri* Sri Aurobindo aptly says that '*This world is in love with its own ignorance*' (p.448). The Master further writes :

All would change if man could once consent to be spiritualised; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection<sup>1</sup>.

The aspirant Spirit of man '*lies alone with God*' because it holds no different identity and is inextricably connected with God. There is no duality of existence, no dilemma of separation of consciousness in the sublimated heart of Savitri. She has achieved Oneness with God and his creation and is able to '*... drink up the sea of All-Delight*'. Sri Aurobindo's *Savitri* is materializing the words of Krishna about realization of the One in the Many. Savitri has established a unique harmony of consciousness with every creature around her and is able to fulfil the great statement of Sri Krishna:

The true yogi sees all creatures in Me and Myself in all creatures. In truth, such a self-fulfilled yogi sees Me everywhere and in every being<sup>2</sup>.

The supreme attainment of self-perfection by establishing harmony with Cosmic Nature and by transcending both good and evil is the ultimate destiny and highest possibility for mankind upon earth. Yogic perfections are not possible without oneness of vision or yogic *samdristi*, harmony of spirit and equality of mind. *Samdristi*

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1 *Thoughts and Glimpses* CWSA 13:210

2 *Bhagavad Gita* 6/29 Gyaneshwar, *Sri Gita Gyaneshwari*. Gorakhpur: Gitapress, 2009.



or Oneness of vision is the essence of yoga. Unless an all pervading, all permeating feeling of oneness inundates the consciousness of the seeker, he will be susceptible to the lures of Ego and Ignorance. To see everywhere the ‘play of the One’ is true oneness of vision or *samdristi*. In his *Thoughts and Aphorisms* Sri Aurobindo writes:

If thou canst not love the vilest worm and the foulest of criminals, how canst thou believe that thou hast accepted God in thy Spirit?<sup>1</sup>

A truly elevated yogi is the very manifestation of God because he has attained largeness of spirit and consciousness and has identified himself as one small part the cosmic drama of life and death in God’s divine order of creation. *Savitri* consciously and solicitously draws our fallen souls out of the quicksand of desire and degeneration and lifts us up to the land of eternal Love and Light where ‘*Standing on Eternity’s luminous brink*’ (p.644) we are able to perceive that ‘*The Many are the innumerable One*’ (p.656). *Savitri* inculcates the belief in our minds that all of man’s journeys are the journeys of God and they are driven not according to the will and mind of man but by the will of God, the mighty string-holder of the world-drama. Man’s only true business upon earth is to develop a persistent will for divine elevation, a ceaseless dwelling in the consciousness of the Divine and a continuous purification of mind and body. Growth of consciousness and inner realization of “*all is God*” or *Vasudeva sarvam* is the final aim of spirituality in the life of man. The views of Shishu are quoteworthy:

Life on earth is for growing in consciousness, not for forcing the Divine to reveal what it has chosen to conceal from us for our own good. Growing in consciousness means a change in our picture of reality from one based on multiplicity and division towards that which is based on oneness and unity .... That is the essence of spirituality<sup>2</sup>.

Sri Aurobindo’s *Savitri* is the most assertive advocate of the Cosmic Oneness of existence, the *raison d’etre* of our being and becoming.

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1 *Essays Divine and Human* pp. 485-86.

2 Shishu, “Obsessive Compulsive Spirituality” in *The Call Beyond*, Jan-March 2012 No.1 New Delhi: Sri Aurobindo Ashram, p.11.

For her the towering mansions of maya and multiplicity are but illusory perceptions of our blind vision, crippled by ego and ignorance. Savitri is the fiery goddess of Love and Light eternally at war against the demons of Death, Darkness, Division and Duality. She is boldly favouring the cause of man in the face of the most fearsome of enemies, Death. When the protagonist realizes that Death is mindlessly championing the agenda of dark Forces, she reveals her most ferocious face of Durga and at once the god of Death disappears like darkness in the advent of sunbeams. This reunites the souls of Savitri and Satyavan and creates a great possibility of earth's blossoming into the beauty and perfection of Cosmic Oneness. Their final union is a sure sign that one day the light of Truth will dawn on mankind and then, forgetting all their differences, men will dance in the delight of the Light under one umbrella of God. A. B. Purani's words are convincing in this regard:

[*Savitri*] is a creative vision that calls upon the soul of man to rise to its highest. It synthesizes all the spiritual gains of humanity in a living and organic unity... It unrolls, unfolds its structure of immense complex worlds through which the Master's vision shows us the voyaging soul of man traversing and ascending till it reaches at its own Reality in the Divine and brings down the Divine presence<sup>1</sup>. ...

Both Aswapati and Savitri succeed in their spiritual pursuits and establish a lasting harmony with the Cosmic Consciousness and subsequently, turn their infinite voyage into a fruitful laboratory for the transformation of mankind's collective consciousness on earth. Elevation of earth up to the supreme Transcendent's contour is the final aim of Sri Aurobindo's *Savitri* and our aspirant humanity cannot end its march towards this Perfection until it is blessed with the florescence of Cosmic Oneness. Only then true Life, Light, Delight, Spirit and Beauty will grace this planet earth of man which is eternally in want of perfection and purity. There is no charismatic *mantra* (mystic word with divine effect) *Tantra* (mystic art with a

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1 Purani, A.B., 'Savitri, the epic of the spirit' in *Perspectives of Savitri* Vol. I, ed. R.Y. Deshpande, Pondicherry, Aurobharti Trust, 2000, pp. 104-05.

spiritual effect) and *Yantra* (mystic instrument to bring about desired spiritual effect) except *Savitri* to materialize the day of Cosmic Oneness in the life of man.

The writing of the epic was used as ‘*a means of ascension*’ as the poet himself has told us, to gauge the depth of inner worlds of self-perfection in order ‘...to see how far poetry could be written from one’s yogic consciousness...’<sup>1</sup>. The poet of *Savitri* is in search of the *Hiranyagarbha*, the ‘golden bridge’ that connects the ephemeral with the Eternal. When forever united with her consort, Satyavan, Savitri reveals that they are united with God by the invincible force of Oneness and the light of Love:

Let us go through this new world that is the same...  
A playing-ground and dwelling-house of God  
Who hides himself in bird and beast and man;  
Sweetly to find himself again by love  
By Oneness ...  
We have each-other found, O Satyavan,  
In the great light of the discovered soul ...  
To lead man’s soul towards truth and God we are born...

p.720

And finally after returning with Satyavan on their happy home-coming, Savitri is asked by a sage in Dyumatsena’s ashram about her new-found unmixed delight that is so visible in her’s and Satyavan’s appearance. Savitri fixes her vision upwards and after a moment contemplation reveals four beautiful lines which sound to the present scholar the magic words by Sri Aurobindo for the quarrelsome and much-divided humanity of this impermanent world. ‘Love’ and ‘Oneness’ is the secret of the protagonist’s numberless journeys and the long and short of her spiritual attainments.

“Awakened to the meaning of my heart  
That to feel love and oneness is to live.  
And this the magic of our golden change.  
Is all the truth I know or seek, O sage”.

p.724

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1 *Sri Aurobindo, Letters on Savitri*. ed. Amal Kiran, Pondicherry: Sri Aurobindo Ashram, 2000. p.3

So how are we blind but aspiring human beings to attain to this divine state of Love and Oneness? A brief response is attempted in the second part of this article.

## 2

*How shall he be deluded, whence shall he have sorrow  
who sees everywhere the Oneness?<sup>1</sup>*

Man's ultimate purpose on this earth is to establish Oneness with the all-pervasive Divine—a harmonious oneness that is always there but remains elusive because of human ignorance and ego. However it must be admitted that, for evolutionary purposes, the ego, ignorance and limitation of man are unavoidable conditions of growth; but we must not forget that they are only stages of evolution and should be sublimated or transcended into the perfection of the Destination. An indispensable self-exceeding is the one thing needful for bringing about such a transformation in life. And Ego is a major stepping-stone for man in his realizations of 'I am God' to 'All is God', *so aham to vasudeva sarvam*. It is in this light that Sri Aurobindo states :

When we have passed beyond individualizing, then we shall be real Persons. Ego was the helper; Ego is the bar<sup>2</sup>.

Ego becomes a driving force for pushing man from materiality to spirituality, and it is in this light that ego is a great help; but when ego creates a strong sense of 'separateness' and individual superiority over others, then it is a great bar. But in any case, the ego is there, making or marring our lives as a help or a bar. At lower levels, ego is the veritable ruler of our doings and thinking—always pushing us to work, to move. Even a 'great' personality also acts under the influence of ego. In one of his letters Sri Aurobindo writes,

All great personalities have a strong ego of one kind or another – for that matter it does not need to be a big personality to be ego-centred; ego-centricity is the very nature of life in the Ignorance,— even the sattwic man, the philanthropist, the altruist live for and round their ego. Society imposes an effort to restrain and when one cannot restrain at least to disguise it.

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1 *Isha Upanishad* verse 7, translated by Sri Aurobindo, CWSA 17:7

2 *Thoughts and Glimpses* CWSA 13:199

Morality's highest business is to control or widen, refine or sublimate it so that it shall be able to exceed itself or use itself in the service of things bigger than its own primary egoism. But none of these things enables one to escape from it. It is only by finding something deep within or above ourselves and making *laya* (dissolution) of the ego in that that it is possible<sup>1</sup>.

To my understanding '*finding something deep within*' means the fulfilment of Life, Light and Love in human consciousness; the meaning of finding something '*above ourselves*' is the conscious realization of 'Sat, Chit and Ananda'; and the fulfilment of Truth, Consciousness and Bliss in human consciousness is the decisive moment of God's birth and Ego's death in man.

Sri Aurobindo writes in *Savitri*,

A greater Personality sometimes  
Possesses us which yet we know is ours:  
Or we adore the Master of our souls.  
Then the small bodily ego thins and falls;  
No more insisting on its separate self,  
Losing the punctilio of its separate birth,  
It leaves us one with Nature and with God.

p. 47

The individual ego of man finds its true meaning and justification only when it prepares itself for *laya* or dissolution to become one with God and Nature. Individual ego, separated from and unwilling to dissolve into the Divine, holds no meaning and in regard to the evolutionary journey of existence it only widens the gap between our individuality and Divinity.

It seems to me that our Mother also encountered the problem of ego and has solved the difficulty in her own way. In her prayer of April 17, 1914, the Mother wrote:

O Lord, O my sweet Master, sole Reality, dispel this feeling of the "I". I have now understood that so long as there will be a manifested universe, the "I" will remain necessary for Thy manifestation; to dissolve, or even to diminish or weaken

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1 CWSA 27:545

the “I”, is to deprive Thee of the means of manifestation, in whole or part. But what must be radically and definitively suppressed is the illusory thought, the illusory feeling, the illusory sensation of the separate “I”. At no moment, in no circumstances must we forget that our “I” has no reality outside Thee<sup>1</sup>.

Thankfully, both Ego and Ignorance are fully remediable. Sri Aurobindo’s *Savitri* is the most enlightening debate on the scope, space and existence of Ego and Ignorance in human life. The epic presents many ‘golden bridges’ through which the dissolution of ego and ignorance can be brought about through contact with the Cosmic Oneness and Cosmic Light. The present scholar finds that Ego and Ignorance could successfully be cured by Knowledge, by Meditation, by Surrender and by Love, as means to find that ‘*something deep within or above ourselves*’ and to make ‘*laya (dissolution) of the ego in that*’. These four are ‘lighthouses’ that can lead man towards the Oneness of existence. Each of these bridges is masterfully evoked by the poet in *Savitri*. All four are one by one discussed in the coming lines.

First the golden bridge of Knowledge. Sri Aurobindo’s *Savitri* shows knowledge as an effective way to remove the veil of Ignorance and man’s false sense of separate existence. Aswapati is the first person in the epic who achieves liberation from ignorance by the power of Knowledge:

Thus came his soul’s release from Ignorance,  
His mind and body’s first spiritual change.  
A wide God-knowledge poured down from above,  
A new world-knowledge broadened from within:  
His daily thoughts looked up to the True and One,  
His commonest doings welled from an inner Light p.44

Aswapati’s ignorance was removed by the divine from above and his own broadening of consciousness from within. The godhead in Aswapati grows fully only ‘*when naked of ego and mind*’ (p.272) he witnesses a great elevation of self-existence and ‘*...sees Eternity ensphering Life*’ (p.272). Like Aswapati, we too could also try to dig

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1 *Prayers and Meditations* MCW 1:126-7

deeper in our consciousness and kindle the fire of Knowledge there – eternally burning but unseen and veiled to us as long as we are blinded by ignorance:

Yet Light is there; it stands at Nature's doors:

It holds a torch to lead the traveller in.

It waits to be kindled in our secret cells,

It is a star lighting an ignorant sea,

A lamp upon our poop piercing the night.

As knowledge grows Light flames up from within... p.626

At its lower levels of action, when it is fascinated by veils and appearances, man's limited mind is nothing but '*A stage for the comedy of Ignorance*' (p.286). It is only when individual consciousness is permeated by the vast inner Light and receives constant guidance from the Divine that '*Man's knowledge becomes God's supernal Ray*' (p.627).

Meditation is another important bridge by which we can find release from ego and ignorance. Both Aswapati and Savitri apply this instrument to bring about Oneness with their inner and outer worlds. Indeed, meditation becomes instrumental in the '*soul's release*' of Aswapati and '*The Traveller of the Worlds*' witnesses an ineffable silence of the peaks '*where judgment ceases and the word is mute*' (p.33):

Overtaking the moment the eternal Ray

Illumined That which never yet was made.

Thought lay down in a mighty voicelessness;

The toiling Thinker widened and grew still,

Wisdom transcendent touched his quivering heart:

His soul could sail beyond thought's luminous bar;

Mind screened no more the shoreless infinite.

p. 33

Establishing Oneness of consciousness with the supreme existence is akin to performing half of '*...God's cosmic work*' (p.310), which gets its fulfilment by the descent of the Supramental consciousness upon earth. Meditation releases the soul of King Aswapati from the endless capricious appearances of thought and in that delight of Light he enjoys both thoughtlessness of mind and death of ego:

Self's vast spiritual silence occupies Space,  
Only the Inconceivable is left,  
Only the nameless without space and time:  
Abolished is the burdening need of life;  
Thought falls from us, we cease from joy and grief;  
The ego is dead; we are freed from being and care... p. 310

Savitri, the '*priestess of immaculate ecstasies*' (p.15), also realizes the Oneness of consciousness by the light of meditation. The 'Book of Yoga' is a record of her yogic adventures and interactions with inner powers. It is a description of her voyage of self discovery through deep introspection. Savitri is armoured by the power of her purity, '*the strength within*' and is full of boundless love and compassion for the earth. As '*Only the pure in soul can walk in light*' (p. 448), she is able to face and fathom the deepest depths of individual and cosmic existence. Guided by '*The voice of Light after the voice of Night*' (p.536), Savitri is advised to practice meditation in order to realize the blissful thoughtlessness of '*...God's bare reality*' (p.537):

Banish all thought from thee and be God's void.  
Then shalt thou uncover the Unknowable  
And the Superconscient conscious grows on thy tops;  
Infinity's vision through thy gaze shall pierce;  
Thou shalt look into the eyes of the Unknown,  
Find the hid Truth in things seen null and false,  
Behind things known discover Mystery's rear. p. 537

The third 'bridge' for sublimating Ego and eliminating Ignorance is the Bridge of Surrender, the perfect and unconditional self giving before the Divine. Unless totally free from the '*incurable littleness*' (p.164) of our nature, no attempt at establishing oneness with the Source can be successful. Only a total surrender will redeem one from the meshes of the Ego's confines and open before him the supernal possibilities of Light and Delight. Thus surrender is another solution to the problem experienced by the ego-bound and ignorant race of earth, humanity. In Book Three, Canto Two, Sri Aurobindo writes,

... vain are human power and human love  
To break earth's seal of ignorance and death;  
His nature's might seemed now an infant's grasp;



Heaven is too high for outstretched hands to seize  
This Light comes not by struggle or by thought;  
In the mind's silence the Transcendent acts  
And the hushed heart hears the unuttered Word.  
A vast surrender was his only strength.

p. 315

It is said in *Savitri* that earth is the place ‘...where the Archmason shapes his works’ (p.686) and performs the greatest of His dramas of delight and plots of pain. On the huge and heartless stage of Life, one of the great powers of Savitri is her boundless and selfless love for earth and mankind. Love is thus the fourth ‘bridge’ offered to us by Sri Aurobindo for accessing the untapped potential within us by surmounting and transforming ego and ignorance.

It is quite understandable that an All-loving heart cannot be egoistic and ignorant and, by the same logic, ego-bound and ignorant hearts and minds cannot be All-loving. It is, perhaps, in this light that Savitri calls Love ‘*the bright link twixt earth and heaven*’ (p.633) and reveals the secret of Oneness before relentless Death:

When unity is won, when strife is lost  
And all is known and all is clasped by Love  
Who would turn back to ignorance and pain?...  
My love eternal sits throned on God's calm;  
For Love must soar beyond the very heavens  
And find its secret sense ineffable;  
It must change its human ways to ways divine,  
Yet keep its sovereignty of earthly bliss.

p. 633

I conclude with some very enlightening words on this subject by the Mother, who is our perennial source of Love, Life, Light and Delight:

When in each atom of Matter men shall recognize the indwelling thought of God, when in each living creature they shall perceive some hint of a gesture of God, when each man can see God in his brother, then dawn will break, dispelling the darkness, the falsehood, the ignorance, the error and suffering that weigh upon all Nature<sup>1</sup>.

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1 *Words of Long Ago* MCW 2:41

# News of Savitri Bhavan

## Glimpses of the Mother

Homage on the centenary of her first arrival in Pondicherry  
March 29, 1914



Savitri Bhavan  
February 1 to March 31, 2014  
9 – 5 daily except Sundays

## *Celebrating the Centenary of the Mother's first arrival in Pondicherry, and her meeting with Sri Aurobindo*

On her 80th birthday, asked to share her reminiscences, the Mother responded :

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

MCW 13:45

*I came to India to meet Sri Aurobindo.  
I remained in India to live with Sri Aurobindo.  
When he left his body, I continued to live here  
in order to do his work which is, by serving  
the Truth and enlightening mankind,  
to hasten the rule of the Divine's  
Love upon earth.*

On another occasion, she told how she came to meet Sri Aurobindo :

Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realizing Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, 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 frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.

In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he

made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India—the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.

As soon as I saw Sri Aurobindo I recognised in him the well known being whom I used to call Krishna.... And this is enough to explain why I am fully convinced that my place and my work are near him, in India.

Pondicherry 1920

MCW 13:39

The Mother's wish was fulfilled in the afternoon of March 29, 1914. She had arrived in Pondicherry that morning. Early the following morning, she wrote in her diary :

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

MCW 1:113

To celebrate the centenary of this important event at Savitri Bhavan we prepared a special exhibition about the Mother, which was on display from February 1st to March 31st. On March 29th the Mother's Chair was kept in the Hall for silent concentration throughout the day. In addition we were honoured by a visit from some of the members of the Ashram Music Section, who performed a musical offering entitled 'Our Gratitude', specially composed by Shobha-di Mitra for the occasion. This piece had been performed in the Ashram Playground on the evening of March 29th by a full choir of over 200 people. 22 of them came to Savitri Bhavan on the morning of March 30th and performed the programme in the amphitheatre. Early on the morning of March 29th itself, Aurovilian Drupad had offered a mime performance of 40 minutes, entitled 'The Destined Meeting', based on the account of the meeting of Savitri and Satyavan in Book Five of *Savitri*. Some of Om Choir participants also shared with us a musical offering they had been practicing, as a homage to the Mother and Sri Aurobindo.

# *Calendar of Events*

## *November 2013 to March 2014*

### **1) Regular Weekly Activities:**

**Sundays** 10.30-12 noon *Savitri* Study Circle

**Mondays** 3-4pm ‘*Yoga and the Evolution of Man*’, led by Dr. Jai Singh  
5-6pm ‘*The Integral Yoga in Savitri*’, led by Dr. Ananda Reddy

**Tuesdays** 9-10.30am *Sounds of Savitri* – practice for pronunciation and rhythm led by Patricia

3-4pm ‘*Yoga and the Evolution of Man*’, led by Dr. Jai Singh

4-5pm *L’Agenda de Mère* – listening to recordings with Gangalakshmi

4.45-5.45pm ‘*Mudra-chi*’, led by Anandi

5-6pm *Savitri* study in Tamil, led by Sudarshan

5.45-7.15pm OM Choir

**Wednesdays** 9-12 Workshop on Integral Yoga, led by Ashesh Joshi  
5.30-6.30pm Reading *The Life Divine*, led by Shraddhavan

**Thursdays** 4-5pm The English of *Savitri*, led by Shraddhavan

**Fridays** 3-4pm ‘*Yoga and the Evolution of Man*’, led by Dr. Jai Singh  
4-5pm *L’Agenda de Mère* – listening to recordings with Gangalakshmi

**Saturdays** 4-5pm *L’Agenda de Mère* – listening to recordings with Gangalakshmi

3.30-4.30pm *Ancient Voice Exercises for Singing the OM*, led by Kyananda

### **2) Monthly Activities:**

*Full Moon Gatherings* in front of Sri Aurobindo’s statue every month on the Full Moon Day.

### **3) Special Events**

#### **November:**

1-30 Exhibition – *A Life-Sketch of Sri Aurobindo in Photographs*

4 Film: “*Sri Aurobindo’s ‘The Mother’ Part 1*” read by The Mother. (Chapters 1 to 5)

11 Film: “*Sri Aurobindo’s ‘The Mother’ Part 2*” read by The Mother (The Four Great Aspects)

12-16 Health and Happiness Retreat facilitated by J.V Avadhanulu.

- 18 Film: “*The Mother – Terrace Darshan 1965-1973*” 106 photographs of the Mother selected by her. Photographer, Sudha Sundaram; photo-presentation prepared at Savitri Bhavan by Tatiana.
- 24 Launching of website [savitribhavan.org](http://savitribhavan.org)
- 25 Film: *Meditations on Savitri – Book 2: The Book of the Traveller of the Worlds Cantos 7-15*: film by Manohar of Huta’s paintings, illustrating passages from *Savitri* read by the Mother and accompanied by her own organ music.

### **December:**

- 1-10 Exhibition: *Remembering Sri Aurobindo’s Passing*
- 2 Film: “*The Mother on Sri Aurobindo*”
- 9 Film: “*The Traveller and The Worlds : Part One of Sri Aurobindo’s ‘Savitri’*”; Video talk given by Shraddhavan on 13th August 2013 as the 4th Dr. M.V .Nadkarni Memorial Lecture.
- 11-15 Well Being – Pranayama Workshop facilitated by JV Avadhanalu
- 14 *The Eternity Game : Yoga as Play*; an introduction by Franz.
- 16 Film: *Home : the Earth* by Yann Arthus-Bertrand.
- 23 Film: *Morton Lauridsen : Shining Night*: the life and music of a contemporary American composer
- 30 Film: *Meditations on Savitri – Book 3: The Book of the Divine Mother*: film by Manohar of Huta’s paintings, illustrating passages from *Savitri* read by the Mother and accompanied by her own organ music.

The University of Human Unity held Winter Courses on Thursdays from December 12 to Feb.27 2014, consisting of two sessions conducted by Rod Hemsell 1) The Philosophy of Religion and 2) The Poetry of Sri Aurobindo.

### **January 2014:**

- 1-31 Exhibition: *Meditations on Savitri – Book One : The Book of Beginnings*: 104 paintings made by Huta under the guidance of the Mother illustrating selected passages from the 5 Cantos of Book One.
- 4 Presentation: *Classical Mythology in Sri Aurobindo’s Savitri*; the first of a series of story-telling sessions by Paula Murphy.
- 6 Film: *Journey of the Universe*: an epic story of cosmic, earthly

and human transformation, written by Brian Thomas Swimme and Mary Evelyn Tucker.

- 11 Presentation: *The Eternity Game – Yoga as Play*; an introduction by Franz
- 13 Film: *Preparing for the Miraculous*: video talk by Georges Van Vrekhem; Sri Aurobindo and the Mother have laid the foundations for a new step in earth evolution.
- 20 Film: *The Teachings of Flowers – The Life and Work of the Mother of the Sri Aurobindo Ashram*; produced and directed by Loretta Shartsis, cinematography by Caren Lindfield, music by Jean-Christophe Bonnafous.
- 22-26 Well Being (Pranayama) Workshop by J.V. Avadhanulu.
- 27 Film: *Meditations on Savitri – Book 4: The Book of Birth and Quest*; film by Manohar of Huta's paintings illustrating passages from *Savitri* read by the Mother and accompanied by her own organ music.
- 31 *To Death and Back: tales of Orpheus and Eurydice, Demeter and Persephone*; story-telling by Paula Murphy

### **February:**

- 1- 28 Exhibition: *Glimpses of The Mother*: Homage on the Centenary of her first arrival in Pondicherry and meeting with Sri Aurobindo on March 29 1914.
- 3 Film: *Building Matrimandir : Labour of Love 1971-2008*
- 10 Film: *Four Aspects of The Mother*; a film of the Sri Aurobindo Ashram.
- 17 Film: *The One Whom we Adore as The Mother*: audio-visual presentation on the Mother's life, prepared by the Sri Aurobindo Archives in 2010.
- 21 The Mother's Chair was kept in the Hall for concentration throughout the day.
- 22 Recitation of *Guru- Stotram* and lines from *Savitri* by students of the Tamil *Savitri* class
- 24 Film: *The Mother – Terrace Darshan 1965-1973*: 106 photographs of the Mother selected by her; photographer, Sudha Sundaram; photo-presentation prepared at Savitri Bhavan by Tatiana.
- 28 *Who is Huta ?* ; bi-lingual presentation in Russian by Roza Tuh and in English by Mallika

## March

- 1-31 Exhibition: *Glimpses of The Mother*: Homage on the Centenary of her first arrival in Pondicherry and meeting with Sri Aurobindo on March 29 1914.
- 3 Film: *Sri Aurobindo's 'The Mother' read by the Mother – Part One*
- 7 *The Eternity Game - Yoga as Play*: an introduction by Franz
- 8 *Hercules, and the Centaurs*: story-telling by Paula Murphy
- 10 Film: *Sri Aurobindo's 'The Mother' read by the Mother – Part Two*
- 14 Musical offering : solo violin recital by Ladislav Brozman
- 17 Two films: *The Mother – Glimpses of her Life*, followed by *Adoration of the Divine Mother*
- 24 Film: *Journey of the Life Divine – Part One*
- 29 *The Destined Meeting* : mime performance by Drupad based on *Savitri* Book Five, *The Book of Love*  
The Mother's Chair was kept in the Hall for concentration throughout the day
- 29 Two special films on the Mother : *A New Birth* and *Adoration of the Divine Mother*
- 30 *Our Gratitude*: musical offering composed by Shobha-di Mitra of the Ashram for the Centenary, performed in the Savitri Bhavan amphitheatre by members of the Ashram Music Group.

### The 3rd Nadkarni Lecture (August 2012)

## *The Journey of Love* by Dr. Alok Pandey

is now available in 2 formats:

**Booklet with audio CD at Rs. 130**

**DVD film with accompanying booklet at Rs. 395**

from Savitri Bhavan  
or direct from the publisher Wisdom Splendour - Auroville  
e-pub and pdf versions are also available on request from  
[wisdom-splendour@auroville.org.in](mailto:wisdom-splendour@auroville.org.in)

### New Website

To know more about Savitri Bhavan  
you can now contact [savitribhavan.org](http://savitribhavan.org)  
Messages and offerings can also be sent through this website.



## **New Study Aids**

The following *Savitri*-related books have recently been added to the Reading Room collection :

### **A) Studies**

#### **English**

*On Sri Aurobindo's Savitri* : Part One: Essays (2010); Part Two: Collected Comments (2012), by Amal Kiran (K.D.Sethna) Puducherry, Clear Ray Trust

*Seed of Grandeur* by S.K. Sarma; 2nd revised and enlarged edition 2012, Guntur, Maruthi Publications. [Most of this book consists of sentence by sentence commentary on all the five cantos of Book One of *Savitri*.]

#### **Gujarati**

*Savitri Shabdarnut* by Shraddhavan, [translation by Kirit Thakkar of edited transcripts of the weekly 'English of Savitri' sessions held at Savitri Bhavan]; Part 1 [Book One, Cantos 1 and 2] 2012, Part 2 [Canto 3] 2013 and Part 3 [Canto 4] 2014, Vadodara, Yoga Yukta Prakashan

*Sri Aurobindo's Savitri : angreji sabdona gujarati paryayo darshavato sab kosh* [English-Gujarati dictionary of words in Sri Aurobindo's *Savitri*] compiled by Gautam A. Acharya; 2013, Gandhinagar, Sri Aurobindo Kendra

#### **Telugu**

*Sri Aravindula Savitri* by Kongara Baskara Rao; 2013, Sri Aravinda Vidya Kendra, Tenali

### **B) Translations**

#### **Dutch**

*Savitri – een Legende en een Symbool* by Sri Aurobindo, English original with Dutch translation by Martin Shreurs, in two bilingual volumes: Part 1: Books 1-3 and Part 2: Books 4-12; 2013, Stichting Aurofonds, The Netherlands

#### **Russian**

*Savitri – legenda y symbol* by Sri Aurobindo, translated into Russian by M. Dmitriev; in two volumes: Part 1, Parts 2 and 3; 1995, Tomsk, Karo

*Savitri – legenda y symbol* by Sri Aurobindo, English original with Russian translation by Leonid Ovanesbekov; 2014, in two bilingual volumes, computer print-out, Auroville

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We dream of an environment in Auroville

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of the world

that will be an inspiring centre of Savitri studies

that will house all kinds of materials and activities  
to enrich our understanding and enjoyment of  
Sri Aurobindo's revelatory epic

that will be the abode of Savitri, the Truth that  
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*Savitri*  
*is a Mantra*  
*for the transformation*  
*of the world*

The Mother