Sri Aurobindo (1872-1950) is one of the most creative and significant figures in the Indian Renaissance. He belongs to all nations and all ages, eternal and sanatana in character. He is regarded as an avatar who came to fulfil the divine purpose in the world by preparing the ground for fuller manifestation of the transforming power of the Divine in the sphere of evolution. He is regarded as the most pronounced exponent of the spiritual message of India to the world.

Sri Aurobindo's magnum opus Savitri is the crown of his poetic career which reveals an age characterized by remarkable ferment, intellectual and spiritual. It is one of those rare ages in human history which have registered distinct breakthroughs in man's quest for truth and meaning, which have had far-reaching consequences for all subsequent ages. The mental climate of the epic Savitri is saturated with the passion for truth, and similar passion for human happiness and welfare. The modern crisis is thus a spiritual crisis, and modern man is seeking light to lead him out of the encircling gloom. Sri Aurobindo's Savitri is a challenge facing human knowledge and wisdom to convert this twilight into the dawn of a brighter day. Savitri contains the message of a Rishi, a Seer, a Realised soul who could see with divine clarity the future of man. Savitri is the record of seeing, of an experience which is not of common kind and is very far from what the general human mind sees and experiences. By detailing the world within and without man, the epic gives us, 'Understanding eyes' like the ones given to Dhritarashtra to gaze at Narayana in the Mahabharata. Where there is grief for a man who understands the proper nature of death and life, sorrow and joy? Pain itself becomes a part of the Divine's force to lead man towards his new life. And so Sri Aurobindo has created the living symbol of Savitri to guide us in this pain-racked world and lead us to the 'higher life of the spirit.' The Madran princess, Savitri, who is struggling with 'death' to rescue Satyavan is also the eternal flame within us struggling to realise truth - consciousness from the grip of ignorance. It reinstates the dignity of disintegrated man and suggests a meaning for him in this meaningless world.
I have divided my dissertation into Eight Chapters. The First Chapter deals with Sri Aurobindo's poetic career. The Second Chapter offers a brief thematic description of the poem *Savitri* as 'legend' and a 'symbol'. The Third Chapter deals with the First Part of the epic containing three books namely *The Book of Beginnings*, *The Book of the Traveller of the Worlds* and *The Book of Divine Mother*. The Fourth Chapter deals with the Second Part of the epic containing five books namely *The Book of Birth and Quest*, *The Book of Love*, *The Book of Fate*, *The Book of Yoga* and *The Book of Death*. The Fifth Chapter deals with the Third Part of the epic containing four books namely *The Book of Eternal Night*, *The Book of Double Twilight*, *The Book of Everlasting Day* and *The Book of Epilogue*. The Sixth Chapter concerns with *Savitri*'s — Symbolism, Versification, Style and Diction. The Seventh Chapter deals with *Savitri* — as an epic of the soul. In the Eighth Chapter, an attempt is made to assess Sri Aurobindo as a poet.

First, I offer my humble and respectful pranams to the Almighty God without whose grace I would not have completed my dissertation.

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K. Ujjwala