CHAPTER-IV

VISION

Sri Aurobindo in his Savitri and in his other poems works out such a vision which can be an evolutionary process, or it can also be defined as a process of Overmind. His entire vision includes a journey that is an interior journey which is meant a journey beyond manas-buddhi (beyond mind and intellect). Perhaps this is the process which leads one to think beyond the world of senses and that kind of vision can fully be explained by the life-sketch of Savitri herself.

Sri Aurobindo’s Savitri is indeed the Epic of the Divine Creation. It is the story of the birth and victorious accomplishment of the supreme Goddess in this world of our ignorant mortality. The Goddess comes down here on earth as an incarnate force Savitri and espouses the cause of the evolutionary travail’s death-bound life in the fulfillment of the will of the Supreme himself. Aswapathy prays to the supreme Goddess and seeks a boon from her. In response to it she comes down as a radiant daughter, kanya tejasvini. The legend of Savitri is focused in the inescapable death of Savitri’s lover and husband Satyavan.
Aswapathy, the king of Madra land, is issueless. He desires to have a descent to perpetuate his ancestral line. Thereupon Aswapathy retires to a forest and engages himself in the worship of Goddess Savitri. He is devout in nature and undergoes arduous tapasya for eighteen years.

Aswapathy in his quest begins to explore the world. He observes that the world is rising level upon level of consciousness. He climbs these levels and tries to understand the modes and functions of each level. He is enriched by the experiences that each level contributes to his developing consciousness. Thus, he finds the way from ignorance to knowledge. Aswapathy ascends from a purely bodily life and consciousness to the next rung of the ladder, the first appearance and expression of life-force. He moves on, moves upward, there is a growing light in and mixed with obscurity. Gradually ignorance begins to shed its hard and dark coatings one by one and gives place to directed and motivated energies. He meets beings and creatures appropriate to those levels crawling, stirring and climbing, moved by the laws governing the respective regions. In this way Aswapathy passes on into the higher level of consciousness.
Aswapathy now observes with a clear vividness that all these worlds and the beings and forces that inhabit them are stricken with a bar sinister branded upon their bodies. The path is not straight as there is a great corruption and perversion of natural movements towards Truth. Here reigns falsehood and arrogance in various degrees. Aswapathy sought to know the wherefore of all this. So he goes behind and comes into a region that seems to be the source of all ignorance and falsehood. He comes into the very heart of the Night, the abyss of consciousness. He meets There the Mother of Evil and the sons of darkness:

\begin{quote}
It was the gate of a false Infinite,
An eternity of disastrous absolutes
An immense negation of spiritual things
All once self-luminous in the spirit’s sphere
Turned now into their own dark contraries:
Being collapsed into a pointless void
That yet was a zero parent of the worlds;
Inconscience swallowing up the Cosmic Mind
Produced a universe from its lethal sleep;
Bliss into black coma fallen, insensible,
Coiled back to itself and God’s eternal joy
\end{quote}
Through a false poignant figures of grief and pain
Still dolorously nailed upon a cross
Fixed in the soil of a dumb insentient world
Where birth was a pang and death an agony,
Lest all too soon should change into a bliss.
Thought sat, a priestess of Perversity
On her black tripod of triune snake
Reading by opposite signs the eternal script
A sorceress reversing life’s God-frame.¹

Here are the forces that pull down and move towards predition. It is the world in which the forces are dark and dangerous and they prey upon earth’s creatures who are not content, with being slaves of darkness, but try to move to the Light. This passage is dangerous for the divine traveller. The divine traveller must be alert and vigilant to pass through this dangerous zone as it lies athwart his path to the goal. But it is necessary to go through this Night.

For Aswapathy

... saw in Night the Eternal’s shadowy veil,
Knew death for a cellar of the house of life,
In destruction felt Creation’s hasty pace,
Knew loss as the price of a celestial gain

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And hell as a shortcut to heaven’s gates.
Then in Illusion’s occult factory
And in the Inconscient’s magic printing-house
Torn were the formats of primal Night
And shattered the stereotypes of Ignorance.²

Aswapathy now moves into the higher luminous regions. He reaches the heavens where immortal sages and the divinities and the Gods themselves dwell. Even these Aswapathy finds to be only partial truth. Thus he leaves all behind and reaches into the single sole Reality, the transcendental Truth. Here seems to be the end of the journey. Aswapathy was perhaps about to be lured into that Bliss but suddenly a doubt enters into him. There is hesitation and a questioning. He hears a voice

The ego is dead; we are free from being and care,
We have done with birth and death and fate.
O soul, it is too early to rejoice!
Thou hast reached the boundless silence of the self,
Thou hast leaped into a glad divine abyss;
But where hast thou thrown Self’s mission and Self’s power
On what dead bank on the Eternal’s road?
One was within thee who was self and world,
What hast thou done for his purpose in the stars?
Escape brings not the victory and the crown! ³

Aswapthy veers round. A new perception, a new consciousness begins to open within him. A new urge moves him. He has to start on a new journey. The world exists in and through the Mother of the Worlds. There is a motive in its existence and it is her Will that is being worked out in that existence. The world moves for the fulfillment of a purpose. The ignorant incomplete human life upon earth in not the be-all and end-all of the life here. That life has to evolve into a life of light. Aswapthy is filled with this new urge and inspired by this new vision. He now understands the Truth of his life and the goal that has to be achieved. He is now almost impatient to see the consummation here and now. The Divine Voice however shows him the wisdom of working patiently. But the human flame once kindled is hard to put down. It seeks an immediate result. So Aswapthy cries out:

Heavy and long are the years our labour counts
And still the seals are firm upon man’s soul
And weary is the ancient Mother’s heart.
O Truth defended in thy secret sun,
Voice of her mighty musings in shut heavens
On things withdrawn within her luminous depths,
O Wisdom- Splendour, Mother of the Universe,
Creatrix, the Eternal’s artist Bride,
Linger not long with thy transmuting hand. ⁴
Pressed vainly on one golden bar of Time
As if Time dare not open its heart to God.

This great cry of the human soul moved the Divine Mother and she granted at last its prayer. She answered by bestowing of her motherly comfort on the yearning thirsty soul. And she herself come down upon earth as Aswpathy’s daughter to accomplish the Divine task.

The Divine Mother is upon earth as a human creature. She is to change the mortal earth into an immortal paradise. Earth at present is a bundle of material insconscience. The Supreme Consciousness has manifested itself as supreme unconsciousness. The task of the incarnate Supreme consciousness is to revive the death-bound divinity, to free human consciousness and to re-install upon earth the radiant status of the Divine Consciousness. Savitri, Aswpathy’s daughter, is verily the Daughter of Infinity. In exchange for her boon of power and delight, earth gives to her the
passion-flower of love and doom. The love on earth, the human love is a veritable passion-flower. It always have thorns around it. Earth gives this love which results in doom and death.

The central idea here is of the divine sacrifice. Sri Aurobindo speaks in a memorable passage in the book, 'The Mother of the supreme holocaust of the divine Mother'. She sacrifices herself and comes down into this world of sorrows and sufferings. The purpose behind is of the upliftment of this world. Sri Aurobindo in several passages refer to the sacrifice of God as an Avtar. He speaks about the hardships and struggles that are implied in the birth of a Avtar and the reluctance of the world to receive the message that the Avtar brings.

Savitri, the Divine Grace incarnate, comes to this world in order to battle with Death and win immortality for humanity. Such is Savitri’s mission. This mission has two sessions. The first, that of preparation and the second, that of fulfillment. Savitri, the human embodiment was given only twelve months out of her earthly life and in that short span of time she had to do all the preparation. She knew her work from her very birth, she was conscious of her nature and the mission she was entrusted with. Now she is facing the crisis. Death is there standing in front. She was told that she is
to conquer Death and establish immortal life upon mortal earth.

The Divine Voice cries out:

**Arise, O soul, and Vanquish Time and Death.**

Savitri is ready to establish immortal life upon mortal earth, but not for herself, but for her Love Satyavan. She is the Divine Consciousness but here in the mortal body she is clothed in the human consciousness. It is the human consciousness that she is to lead upward and beyond and it is in and through the human consciousness that the Divine Realisation has to be expressed and established. The human Savitri declares: ‘If Death is conquered, it is for the sake of Satyavan living eternally with her.’ She seems to say: ‘What I wish to see is the living Satyavan and I united with him for ever. I do not need on earthly life without him; with him I prefer to be in another world if necessary away from the obscurity and turmoil of this earth here.’

**My strength is taken from me and given to Death,**

**Why should I lift my hands to the shut heavens.......**

**Why should I strive with earth’s unyielding laws**

**Or stave off death’s inevitable hour?**

**This surely is best to practise with my fate**

**And follow close behind my lover’s steps**
And pass through night from twilight to the sun.

Across the tenebrous river that divides

The adjoining parishes of earth and heaven.⁶

But a thunderous voice descends from above, shaking Savitri to the very basis of her existence.

And what shall thy soul say when it wakes and knows

The work was left undone for which it came?⁷

Thus a crisis very similar to that which Aswpathy had to face now confronts Savitri also. Both of them were at the crossroads away from the earth in the pure delights of the heavens. Savitri’s soul was now revealed to her in its fullness. She viewed the mighty destiny for which she had come down and the great work she had to achieve hereupon earth – a cosmic fulfillment. The Godhead in Savitri is now fully awake, established in its plentitude- the Divinity incarnate in the human frame. All the godheads, all the goddess-emanations now entered into her and moulded the totality of her mighty stature.

Here begins the second stage of her mission- her work and achievement, the conquest of death. Only the divine human being can conquer death. Savitri follows Death step-by-step revealing gradually the mystery of death, although the dark God thinks that
it is he who is taking away Satyavan and Savitri along with him to his own home. For Death is that in its first appearance, it is utter destruction, nothing-ness, non-existence. So, the mighty Godhead declares to mortal:

‘This is my silent dark immensity,
This is the home of everlasting Night,
This is the secret of Nothingness
Entombing the vanity of life’s desires.
Hast thou beheld thy source, O transient heart,
And known from what the dream thou art was made?
In this stark sincerity of nude emptiness
Hopest thou still always to last and love?\(^8\)

Indeed Death is not merely a destruction of the body, it is in reality nothingness, non-being. But Savitri’s vision penetrated beyond and she saw death is a way of achieving the end more swiftly and more completely. The negation is an apparent obstacle in order to increase, to purity and intensify the speed of the process by which the world and humanity are being remodelled and recreated. This terrible Godhead pursues the human endeavour till the end; until he finds that nothing more is to done; then his mission too is fulfilled. So a last cry, the cry of desperate dying
Death, pierces the universe and throws the final challenge to Savitri:

O human claimant to immortality,
Reveal thy power, lay bare thy spirit’s force,
Then will I give back to thee Satyavan.
Or if the Mighty Mother is with thee,
Show me her face that I may worship her;
Let deathless eyes look into the eyes of Death,
An imperishable Force touching brute things
Transform earth’s death into immortal life.9

Death’s desire, his prayer too is fulfilled. He faces Savitri but this is not the Savitri against whom he fought. What happens thereafter is something strange and miraculous. Light flashed all around, a leaping tongue of fire spread out and the dark form of Death was burnt- not to ashes but to blazing sparks of light:

His body was eaten by light, his spirit devoured.10

Thus Death came to his death, not to death in reality but to a new incarnation. Death returned to his original divine Reality, an emanation of the Divine Mother. In that domain of pure transcendent light stood face to face the human Savitri and the transformed Satyavan.
A secret splendour rose revealed to sight
Where once the vast embodied Void had stood
Night the dim mask had grown a wonderful face.
The vague infinity was slain whose gloom
Had outlined from the terrible unknown
The obscure disastrous figure of a god,
Fled was the error that arms the hands of grief,
And lighted the ignorant gulf whose hollow deeps
Had given to nothingness a dreadful voice.\textsuperscript{11}

Savitri has entered into the deathless luminous world where there is only faultless beauty, stainless delight and an unmeasured self-gathered strength. Savitri heard the melodious voice of the Divine:

‘You have now left earth’s miseries and its impossible conditions, you have reached the domain of unalloyed felicity and you need not go back to the old turbulent life: dwell here both of you and enjoy eternal bliss.’

But Savitri answered firm and moveless:

\textbf{I climb not to thy everlasting Day,}
\textbf{Even as I have shunned thy eternal Night}
\textbf{To me who turn not from thy terrestrial way,}
Give back the other self my nature asks.
Thy spaces need him not to help their joy,
Earth needs his beautiful spirit made by thee
To fling delight down like a net of gold.
Earth is the chosen place of mightiest souls;
Earth is the heroic spirit’s battlefield,
The forge where the Archmason shapes his works.
Thy servitudes on earth are greater, King,
Than all the glorious liberties of heaven.¹²

Once again Savitri has to make a choice between two
destinies, two soul-movements. Savitri, as the prototype of human
consciousness, had to abandon the silent immutable transcendent
status of pure light in order to bathe in this lower earthly light. The
Rishi of the Upanishad declared: They who worship only Ignorance
enter into darkness, but they who worship knowledge alone enter
into a still darker darkness. This world of absolute light which
Savitri names ‘everlasting day’ is what the Upanishadic Rishi sees
and describes as the golden lid upon the face of the Sun. The Sun
is the complete integral light of the Truth in its fullness. The golden
covering has to be removed if one is to see the Sun itself- to live the
integral life, one had to possess the integral truth.
So, Savitri comes down upon earth and speaks to Satyavan, as though consoling him for having abandoned their own abode in heaven to dwell among mortal men. Voicing Satyavan’s thought and feeling, all humanity, the whole world in joy and gratefulness, utters this Mantra of thanksgiving:

If this is she of whom the world has heard
Wonder no more at any happy change
Each easy miracle of felicity
Of her transmuting heart the alchemy is.
Then one spoke there who seemed a priest and sage:
‘O woman soul, what light, what power revealed,
Working the rapid marvels of this day,
Opens for us by thee a happier age?’
Her lashes fluttering upwards gathered in
To a vision which had scanned immortal things,
Rejoicing, human forms for their delight.13

Savitri prepared for man the Life Divine here below on earth—the life of the Gods enjoying immortality, full of the supreme light and power, love and delight. But man refused because for him it is something too high. Being a creature earth-bound and of small dimensions he can seize and appreciate only small things, little
specks of a material world. He refused, first of all, because of his ignorance, he does not know, nor he is capable of conceiving that there are such things as immortal life and divinity. He does not know and yet he is arrogant, arrogant in his little knowledge, his petty power, in his blind self-sufficiency. Furthermore, besides ignorance and arrogance there is an element of revolt in him. If ever he came in contact with something that is above and beyond him or a shadow of another world happens to cross his threshold, he is not at peace and does not want to recognise but denies and even curses it.

The Divine Mother brings solace and salvation. For the Divine it is such a small and easy thing. It is a wonder how such a simple and natural thing could be refused by man. If man finds no use for the gift the Divine Mother has brought down for him, naturally she will take it back and return to the Supreme Lord.

Man’s refusal of the Divine Grace has been depicted very beautifully in a perfect dramatic form by Sri Aurobindo in ‘Savitri’. The refusal comes one by one from the three constituent parts of the human being. First of all man is a material being, a bodily creature, as such he is a being of ignorance and misery. He does not know that there is something other than his present state of
misfortune and dark fate. He is not even aware that there may be anything nobler than the ugliness of this earth. He lives on earthly life with an earth-consciousness and moves helplessly through vicissitudes over which he has no control. The material life is not a mere despicable thing; behind its darkness, the Divine Mother is there uphold ing it and infusing into it her grace and beauty. Indeed, she is one with this world of sorrows and she has in effect become it in her infinite pity and love so that this material body of hers may become conscious of its divine substance and manifest her true form. But the human being individualised and separated in egoistic consciousness had lost the sense of its inner reality and is vocal only in regard to its outward formulation. It is natural for physical man to reject and deny the physical Godhead in him. He even curses it and wants to continue as he is. He yells therefore in ignorance and anguish:

I am the Man of Sorrows, I am he
Who is nailed on the wide cross of the universe,
To enjoy my agony God built the earth,
My passion he has made his drama’s theme ...
I toil like the animal, like the animal die
I am man the rebel, man the helpless serf;
Fate and my fellows cheat me of my wage.
I loosen with my blood my servitude’s seal ...
I know my fate will ever be the same,
It is my nature’s work that cannot change
I have loved for mine, not for the beloved’s sake,
I have lived for myself and not for others’ lives ...
I was made for evil, evil is my lot;
Evil I must be and by evil live;
Nought other can I do but be myself;
What nature made me, that I must remain.14

The basic status of Man, in fact of creation, is earth, the material organisation. After the body, next comes the life and Life-power. Here man attains a larger dynamic being of energy and creative activity. Here, too, on this level, what man is or what he achieves is only a reflection but mostly a misshapen resemblance, an aberration of the divine reality that hides behind. That Godhead is the Mother’s form of Might- Kali, Durga and Lakshmi. It is Her Grace that is ultimately expressed and fulfilled in this world of vital power. It is because of this realising power of the Mother that

A few I guide who pass me towards the Light,
A few I save, the mass falls back unsaved;
A few I help, the many strive and fail.

But my heart I have hardened and I do my work:

Slowly the light grows greater in the East,

Slowly the world progresses on God’s road.

His seal is on my task, it cannot fail:

I shall hear the silver swing of heaven’s gates

When God comes out to meet the soul of the world.\(^{15}\)

But man in the strength of his ignorance and arrogance does not recognise this Goddess. Human power is a mere reflection of the Divine Power. Man is full of his egoistic vital self-confidence. He believes that whatever he has achieved here on earth is through the might of his own merit and whatever new creations will be done in the future will be through the Grace of his own genius. A mighty vital selfhood obscures his consciousness and he sees nothing else, understands nothing else beyond the reach of that limited vision. This is the Rakshasa, the Asura in man. Here is his philosophy of life:

\textbf{I climb, a claimant to the throne of heaven.}

\textbf{The last-born of the earth I stand the first;}

\textbf{Her slow millenniums waited for my birth}

\textbf{Although I live in Time besieged by Death ...}
I am God still unevolved in human form;
Even if he is not, he becomes in me.
The sun and moon are lights upon my path
Air was invented for my lungs to breathe ...
No magic can surpass my magic’s skill.
There is no miracle I shall not achieve.
What God imperfect left, I will complete,
Out of a tangled mind and half-made soul.\textsuperscript{16}

In his body man is the beast, in the vital he is the \textbf{Rakshasa}
and the \textbf{Asura}, he rises now into the mind. And in the mind he is
the human being proper, he has attained his own humanity. Here
on this earth, he has received the light of knowledge, a wider and
deeper consciousness, he has unveiled the secret mysteries of
Nature, brought to play hidden forces that were unknown and
untapped. All these achievements have been possible for man
because it is the Mother of Light that is behind and has come
forward to shed something of her luminous presence around. But
man has no inkling of the presence of this luminous Diety; his own
light, has been a screen in front of the inner divine light. It is not
possible for the human mind to capture the higher light: his
consciousness, his knowledge is too narrow, too superficial to
understand what is beyond. Man considers Truth is his property, whatever truth is there his understanding can grasp it and bring it to play: Truth and Reality are commensurate with his own consciousness, his mental comprehension. What others speak of as realities of the spirit, truths transcendental, are an illusion and delusion. That is what is usually known as the scientific mind, the rational consciousness. An orthodox scientific mentality is in the first instance a thing of overweening self-confidence, of arrogant self-assertion. It declares in its formidable pride:

    I have seized the cosmic energies for my use.
    I have pored on her infinitesimal elements
    And her visible atoms have unmasked:
    All Matter is a book I have perused;
    Only some pages now are left to read.
    I have seen the ways of life, the paths of mind;
    I have studied the methods of the ant and ape
    And the behavior learned of man and worm.
    If God is at work, his secrets I have found.17

This imperiousness in man seems however to be a sheer imperviousness: it is a mask, a hallow appearance; for with all his knowledge, at the end he has attained no certainty, no
absoluteness. There is something behind, all the outer bravado he
flourishes has a sense of helplessness, at times almost as pitiable
as that of a child, for he finds at last.

All is a speculation or a dream:

In the end of the world itself becomes a doubt.¹⁸

It is true his survey of the universe, his knowledge of
boundless Nature and the inexhaustible multiplicities of creation
have given him a sense of the endless and the infinite but he has
not the necessary light or capacity to follow those lines of infinity.
On the contrary, there is shrinking in him at the touch of such
vastnesses; his small humanity makes him desperately earth-
bound, his aspiration follows the lines of least resistance:

Our smallness saves us from the Infinite.

In a frozen grandeur lone and desolate

Call me not to die the great eternal death,

Left naked of my own humanity

In the chill vast of the spirit’s boundlessness.

Each creature by its nature’s limits lives,

And how can one evade his native fate?

Human I am, human let me remain

Till in the Inconscient I fall dumb and sleep.¹⁹
Thus, this Goddess too, is rejected like her previous comrades, the Mother of Light. The Diety, who is the guide and ruler of man’s destiny, is refused. But the Diety does not complain but brings comfort and hope to the troubled human mind and says she goes to come back in the fullness of her incarnation. She utters divinely:

One day I shall return, His hand in mine,
And thou shalt see the face of the Absolute
Then shall the holy marriage be achieved,
Then shall the divine family be born.
There shall be light and peace in all the worlds.20

To the inconscient ignorant human nature, Savitri, the Divine’s delegate presents the powers and personalities that are behind man’s present infirmities. Savitri embodies creation’s entire past and shows in her life how that past is transformed through the alchemy of Divine Grace into glorious future – the destiny that awaits man and earth. The Vedic image is that of the eternal succession of dawns whose beginning no one knows, nor the end, that creation proceeds from light to light, from consciousness to higher reaches of consciousness to higher reaches of consciousness. From the material life through the vital and mental
life he first reaches the spiritual life and finally the Life Divine. From the animal he rises to manhood, and in the end to Godhood.

But there are intermediaries. The fullness of the realisation depends on the fullness of the incarnation. The Evil in the body, the Evil in the vital, the Evil in the mind are subsidiary agents for they serve only a mightier Lord. The first original Sin is Death, the God of Denial, of non-existence. That is the very source, the fount and origin, - fons et origin - of all the misfortune, the fate that terrestrial life involves.

This demon, this anti-Divine has to be tracked and destroyed. This is the Nihil that negates the Divine- Asat that seeks to nullify Sat and that has created this world of ignorance and misery. So Savitri sees the source and knows the remedy. Therefore she pursues Death, pursues him to the end, that is, to the end of Death. The luminous energy of the supreme faces now its own shadow and.blazes it up. The flaming light corrodes into the substance of the darkness and makes of it her own transfigured substance. This then is the gift that Savitri brings to man, the Divine’s own immortality, transfusing the mortality that reigns upon earth.
The passage of ecstatic words between the Godhead of the supramental glories and Savitri the conqueror of Satyavan’s mortality facing the test and temptation of heaven’s bountiful wonders and still holding out the claim of earth-life as the field of the divine Spirit:

**O life, the life beneath the wheeling stars**

**For victory in the tournament with death**

**For bending of the fierce and difficult bow,**

**For flashing of the splendid sword of God!**

**O thou who soundest the trumpet in the lists,**

**Part not the handle from the untried steel,**

**Take not the warrior with his blow unstruck.**

**And there not still a million fights to wage?**

**O King-smith, clang on still thy toil begun,**

**Weld us to one in thy strong smithy of life.**

**Thy fine-curved jewelled hilt call Savitri,**

**Thy blade’s exultant smile name Satyavan.**  

For the final consummation of Nature’s evolutionary urge, the divine himself has to come down in the fullness of His divinity, only then can earth be radically changed and coholly transformed. In the beginning the Divine once came down on this earth but could
not fulfill His mission of illuminating the mankind. Therefore, the Divine has to come again but this time in the supreme glory of His Victorious Luminosity.

This then is the occult, the symbolic sense of the Mother’s gesture turning away from man with her gifts and returning to the Divine Himself, and inviting Him here upon this earth. In the Vedic image, He is to come as the flaming front and leader of the journeying sacrifice that is this universal existence.

It would be appropriate to conclude this chapter with the words of the Mother:

Savitri is a revelation, it is a meditation, it is a quest of the Infinite, the Eternal. If it is read with this aspiration for Immortality. To read Savitri is indeed to practise Yoga, spiritual concentration; one can find there all that is needed to realise the Divine. Each step of Yoga is noted here, including the secret of all other Yogas. Surely, if one sincerely follows what is revealed here in each line one will reach finally transformation of the Supramental Yoga. It is truly the infallible guide who never abandons you; its support is always there for him who wants to follow the path. Each verse of Savitri is like a revealed
Mantra which surpasses all that man possessed by way of knowledge and, I repeat this, the words are expressed and arranged in such a way that the sonority of the rhythm leads you to the origin of sound, which is on. Everything is there: mysticism, occultism, philosophy, the history of evolution, the history of man, of the gods, of creation, of Nature. Indeed Savitri is something concrete, living, it is all replete, packed with consciousness, it is the supreme knowledge above all human philosophies and religions. It is the spiritual path, it is Yoga, Tapasya, Sadhana, everything, in its single body. Savitri has an extraordinary power, it gives out vibrations for him who can receive them, the true vibrations of each stage of consciousness. It is incomparable, it is truth in its plenitude, the Truth Sri Aurobindo brought down on the earth. It represents the prophetic message of Sri Aurobindo.\textsuperscript{22}
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