

## *C O N T E N T S*

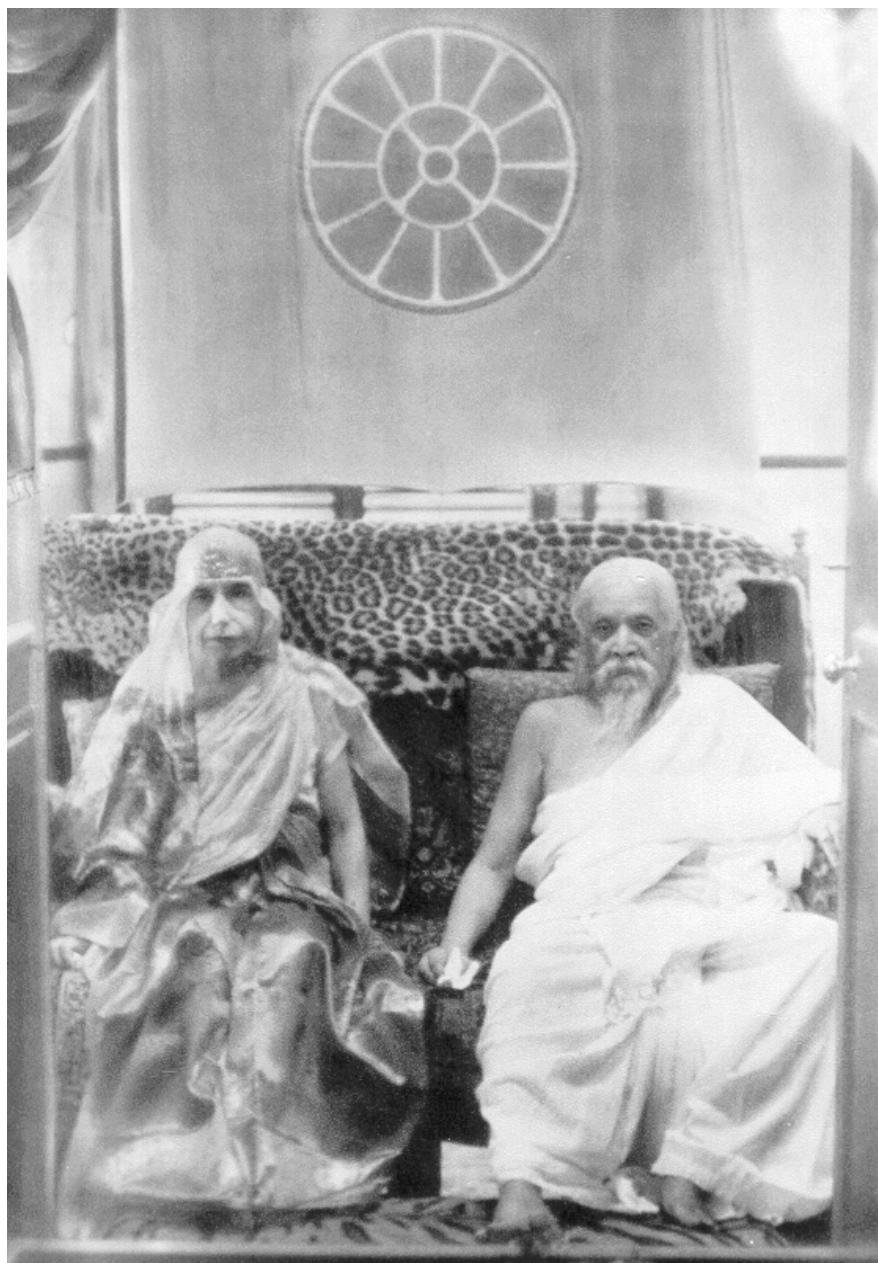
### *About Savitri*

Book One, Canto Three, passage no.34	5
The Nude God-Children ...	9
The Conquest of Death: talk by Dr. Nadkarni	13
Research at Savitri Bhavan	32
Recent Events	37

## ***24th April***

*This picture was taken by the eminent French photographer Henri Cartier-Bresson at the Darshan of April 24, 1950. It was the only time that the Master and the Mother were photographed together.*

*24th April is the date of the Mother's final return to Pondicherry in 1920. She once told Champaklal that this event marked "a decisive victory over the adverse forces".*



24 - 04 - 1950

# Savitri

The supreme revelation of  
Sri Aurobindo's  
vision.



[The Mother gave this message for "About Savitri" – her explanations of Savitri, illustrated by paintings done according to her instructions by Huta.]

# About Savitri

## ***Canto Three - passage no. 34***

On 26th December 1969 I went to the Mother to hear the New Year music. There was also a message given by her:

*The world is preparing for a big change. Will you help?*

That day happened to be one of my days with the Mother for the “About Savitri” work. She recited from *Savitri* only one passage, for it was very long. After the work she read my prayer, and on the same sheet of paper she wrote:

*It will be realised by the Supreme Power and Love.*

That night I had a wonderful vision.

I went out of my body. My subtle body was now soaring up and up in an enormous space. There were the moon and stars. The atmosphere was very light, cool and soothing. I felt free like a bird. I did not realise how far I went up but now I could not see the moon and stars. I was beyond the heavenly bodies. There was endless space before me. Suddenly I saw something shining from the far horizon. I headed towards the glow. Now I was not soaring up vertically but my movement was as if I were swimming into a vast space. I was coming closer and closer to my destination. My first glance fell on two huge Suns. The one on the right was golden yellow and the other on the left was golden red. Their edges were touching and mingling with each other. I came still closer by crossing an immense lake which was packed with diamond-like lotuses and emerald leaves. The reflection of the two Suns added glory to the breathtaking beauty of the marvellous scene which was spread out like a panorama before my eyes.

I was now floating a little above the lake. Its coolness enveloped my subtle body. Here the Divine had strewn lavishly her exquisite Beauty and Wonder and Quietude. The divine vibrations were overwhelming. I was engulfed by the new consciousness.

I reached the Suns. Their Force and Power were absolutely still and calm. Then I saw a narrow passage between the two Suns. I entered it, and

# Invocation

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on the other side I saw a golden world. There was nothing there except golden Light. I landed slowly on the divine soil, but to my surprise I was a little above the ground. I could not set my feet there. I was not walking but floating in this enchanting atmosphere. I came across a few luminous beings who were active, but their activities were without any sound. Everything was heavenly. There I felt the perfect Consciousness, Harmony, Peace, Beauty and Silence. I was simply bathed in the golden Light, in the soothing vibrations of a quiet joy and happiness.

I roamed here and there freely, and silently communicated with the beings. Nothing was new to me because I identified myself completely with this magnificent World of Golden Light.

I was reluctant to come back to the dark world of falsehood. But alas, the next morning I saw myself lying in my bed. I felt extremely sorry and lost, and shed a few silent tears.

At once I remembered the whole passage from *Savitri* which the Mother had recited the previous morning and on which she had given her comment. The passage recounts an experience of Aswapati, the Yogi-King, father of Savitri.

*A glimpse was caught of things forever unknown;  
The letters stood out of the unmoving Word.  
In the immutable nameless Origin  
Was seen emerging as from fathomless seas  
The trail of the Ideas that made the world,  
And, sown in the black earth of Nature's trance,  
The seed of the Spirit's blind and huge desire  
From which the tree of cosmos was conceived  
And spread its magic arms through a dream of space.  
Immense realities took on a shape:  
There looked out from the shadow of the Unknown  
The bodiless Namelessness that saw God born  
And tries to gain from the mortal's mind and soul  
A deathless body and a divine name.  
The immobile lips, the great surreal wings,  
The visage masked by superconscious Sleep,  
The eyes with their closed lids that see all things,  
Appeared of the Architect who builds in trance.*

*The original Desire born in the Void  
Peered out; he saw the hope that never sleeps,  
The feet that run behind a fleeting fate,  
The ineffable meaning of the endless dream.  
As if a torch held by a power of God,  
The radiant world of the everlasting Truth  
Glimmered like a faint star bordering the night  
Above the golden Overmind's shimmering ridge.  
Even were caught as through a cunning veil  
The smile of love that sanctions the long game,  
The calm indulgence and maternal breasts  
Of Wisdom suckling the child-laughter of Chance,  
Silence the nurse of the Almighty's power,  
The omniscient hush, womb of the immortal Word,  
And of the Timeless the still brooding face,  
And the creative eye of Eternity.* (28:40-41)

The Mother's comment ran:

*All these images are meant to break the ordinary receptivity  
of the mind and to open it to the conception - vaster, truer,  
creative - of the Supramental.*

*It is only in a receptive silence - when the whole  
inquisitive mind stops moving - that one can feel and  
understand the images described in these verses.*


Also my memory flew back to one of the Mother's letters of the preceding year, when I had expressed to her my wish to go back to my own world of Beauty and Peace. She wrote:

*I am leading you to a place much more beautiful than the  
one from which you came - a place of full and harmonious  
Consciousness ....*

I felt strongly that my vision of the Golden World was a glimpse which the Mother had given me, and that actually she had taken my consciousness there. But according to our human nature, I thought that the vision might be some kind of mental formation by myself; it could be simply a dream. I

wrote to the Mother in order to make sure, because what I had seen had the look of a living thing, which I can never forget. She answered:

*Happily, the true worlds  
and the true Consciousness  
are not a dream,  
but the only real Reality  
for those who are sincere  
and conscious.*

*Bonne Annee  
for 1970  
with all my love  
and blessings*  


*Happily, the true worlds and the true Consciousness are  
not a dream, but the only real Reality for those who are  
sincere and conscious.*

*Bonne Annee  
for 1970  
with all my love and blessings*

Then I did the painting of my vision and showed it to the Mother. She said:

*It is very impressive.*

This painting will appear, along with the verses and the Mother's comments, in the book *About Savitri, Part Three*.



# *The Nude God-children ...*

Recently in our *Savitri* Study Circle, as we were reading Book Two Canto Three “The Glory and the Fall of Life”, we came across this striking passage:

*Imposing on the safety of the stars  
A race and laughter of immortal strengths,  
The nude god-children in their play-fields ran  
Smiting the winds with splendour and with speed;  
Of storm and sun they made companions,  
Sported with the white mane of tossing seas,  
Slew distance trampled to death under their wheels  
And wrestled in the arenas of their force.  
Imperious in their radiance like the suns  
They kindled heaven with the glory of their limbs  
Flung like a divine largess to the world.  
A spell to force the heart to stark delight,  
They carried the pride and mastery of their charm  
As if Life's banner on the roads of Space.*

...

*Investitured with the fresh heart's bright ray,  
An early God-instinct's child inheritors,  
Tenants of the perpetuity of Time  
Still thrilling with the first creation's bliss,  
They steeped existence in their youth of soul.  
An exquisite and vehement tyranny,  
The strong compulsion of their will to joy  
Poured smiling streams of happiness through the world. (p. 126-7)*

One of our members said that these lines reminded him of something he had read in The Mother's Agenda, and he brought us the following passages:

*30 October 1965*

*Something amusing has happened. You know that there is a new comet? [The comet “Ikeda-Seki”]. This morning around four, I saw the comet, and suddenly I found myself in a state above the earth, and I saw a being who seemed to be associated with this comet. He had red hair (but not an aggressive red), a*

*white body, but not pure white: a golden white, as if he were naked, but he didn't give the impression of being naked or of wearing any clothes either (I have noticed this several times already), sexless - neither man nor woman. And it was a young being, charming, full of a sort of joy, ... and he was spreading in the earth atmosphere a sort of substance that was heavier than Matter - not heavier, but denser - and jelly-like. It was as though he had taken advantage of the comet passing near the earth to spread that substance. And at the same time I was told it was "to help for the transformation of the earth." And he showed me how to make that substance circulate in the atmosphere.*

*It was charming: a young being, full of joy, as if dancing, and spreading that substance everywhere.*

*It lasted a long time. For several hours I remained in it.*

\*

*3 November 1965*

*The other day I told you about that comet, and something amusing has happened. Just for fun I said to myself, "Oh, it would be quite interesting to see this comet as it can be seen through the most powerful telescope ever invented." And barely had the thought come ( it was last night) when I heard, "Look." So I opened my eyes, and I saw the comet, big like this, very big, as it could be seen with the most powerful telescope, quite bright, with its tail! And the interesting thing was that just beside it (not like the comet's tail, but just next to it), there was a star, a sort of star, but quite small, and very bright, which seemed to me of a very peculiar interest.*

*And the effect is going on. That substance I told you about is still acting in the earth atmosphere. Don't you feel it? You don't have the sensation of being more comfortable, no?*

We found the parallels striking and suggestive. We were reminded too, that the cosmologists Chandrasekar and Hoyle have suggested that the first seeds of life may have been brought into the earth atmosphere by passing comets.

## *Two lines from Savitri : a Vedic echo*

*We thank our reader Professor C. Subbian of Chennai for the following contribution:*

**The darkness failed and slipped like a falling cloak  
From the reclining body of a god**

*Book One, Canto One, p. 3*

With consummate skill, Sri Aurobindo explains the vision and the experience behind these two inimitable lines in *The Secret of the Veda*:

### *THE DIVINE DAWN*

*As the Sun is image and godhead of the golden Light of the divine Truth, so Dawn is the image and godhead of the opening out of the supreme illumination on the night of our human ignorance. Dawn, daughter of Heaven and Night her sister are obverse and reverse sides of the same eternal Infinite. Utter Night out of which the worlds arise is the symbol of the Inconscient. That is the inconscient Ocean, that the darkness concealed within darkness, out of which the One is born by the greatness of His energy. But in the world of our darkened mortal view of things there reigns the lesser Night of the Ignorance which envelops heaven and earth and the mid-region, our mental and physical consciousness and our vital being. It is here that Dawn the daughter of Heaven rises with the radiances of her Truth, with the bliss of her boons; **putting off the darkness like a black woven robe, as a young maiden garbed in light,**\* this bride of the luminous Lord of beatitude unveils the splendours of her bosom, reveals her shining limbs and makes the Sun ascend upon the upclimbing tier of the*

\* *emphasis added*

*worlds. ... For the divine Dawn is the force or face of Aditi; she is the mother of the gods; she gives them birth into our humanity in their true forms no longer compressed into our littleness and veiled to our vision.*

*(SABCL 10:429-30)*

When a change was suggested in this line, Sri Aurobindo wrote:

*... about the cloak, I maintain my position. ... my partiality for these lines may be due to an unjustified personal attachment founded on the vision which they gave me when I wrote them. Again, there are always differences of poetical appreciation due either to preconceived notions or to different temperamental reactions. Finally, it may be that my vision was true but for some reason you are not able to share it. For instance, you may have seen in the line about the cloak only the objective image in a detailed picture of the dawn where I felt a subjective suggestion in the failure of the darkness and the slipping of the cloak, not an image but an experience.*

*(Letters on Savitri, SABCL 29:754 ...)*

We may close with the observation that darkness is not a positive principle, but only the absence of light, as a lie is not a false fact but simply a non-fact or an untruth.

We have to develop vision if we are to read *Savitri*, and not be satisfied with metaphysical conceits. *Savitri* is a revelation, a meditation, a quest of the Infinite, the Eternal - as the Mother pointed out. In it we can find echoes from other passages of the Vedas, the Upanishads, and other poets such as Homer, Dante and so on.

# *The Conquest of Death:*

## *Book Ten, Canto Four*

*Talk by Dr. Nadkarni*

*at Savitri Bhavan on March 5th, 2001*

Let us begin by offering our sincere gratitude to Sri Aurobindo and The Mother who have made it possible for all of us to gather once again under the shady trees of Savitri Bhavan. We are grateful for the hospitality extended to those of us who have come from different parts of India, and from as far away as Matagiri in New York, America; and I recognize some other people who have come from other parts of the world. *Savitri* has been the one tremendous unifying force. No matter where you come from, no matter how you begin, if you are an aspirant to the New World, if you want to join in this pilgrimage to the new consciousness, *Savitri* has been given to all of us as a guide and an inspiration and a golden bridge.

Again we had an eleven day study session, meeting every day between 9 and 11.30 at the Beach Office of the Sri Aurobindo Society. We began by reviewing the five cantos we have looked at over the last year, that is Cantos 1 and 2 of Book Nine and Cantos 1, 2 and 3 of Book Ten. This review took about us five days, and then we took up Canto 4 of Book Ten for a detailed study.

Before I summarise our detailed study of this canto, it may be appropriate to review very briefly once again what characterizes Sri Aurobindo's and the Mother's perception of what death is. They have seen death in a totally different perspective from the one that is usual to us. Sri Aurobindo said a long time ago that death has no reality except as a process of life. Disintegration of substance and renewal of substance, maintenance of form and change of form are the constant process of life. Death is merely a rapid disintegration subservient to life's necessity of change and variation of formal experience.

Now if death is a process of life, simply due to the need for renewal, what is objectionable about death? Why is it that everybody wants to get rid of death? Once again in Sri Aurobindo's own words:

# Invocation

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*... it is only the absence of freedom, the compulsion, the struggle, the pain. the subjection to something that appears to be Not-Self which makes this necessary and salutary change appear terrible and undesirable to our mortal mentality. It is the sense of being devoured, broken up, destroyed or forced away, which is the sting of Death.*

(18:194)

Another question that arises is, what do we mean exactly by ‘the conquest of death’?

Sri Aurobindo says that death has to be conquered as a sure sign of the Being’s victory in the field of Becoming. The conquest of death does not mean the indefinite prolongation of life here upon earth. It would mean that the body:

*“...would no longer be subject to decay and disease, it would not be subject to the ordinary processes by which death comes. If a change of body has to be made, it would have to be by the will of the inhabitant. This (not an obligation to live for 3000 years, for that would be a bondage) would be the essence of physical immortality.”*

(24:1231)

And finally, how do we go about conquering death? As Sri Aurobindo said in one of his letters:

*What is vital is the supramental change of consciousness – conquest of death is something minor and, as I have always said, the last physical result of it, not the first result of all or the most important a thing to be added to complete the whole, not the one thing needed and essential.*

(24:1233)

And we will see that Sri Aurobindo takes this perception of death one step further, so that death is perceived as an instrument of evolution. That is the conclusion we arrive at by the time we conclude Canto 4 of Book Ten. Death is not just a destroyer: death is basically, primarily, an instrument of evolution.

We saw in Book Nine, where the confrontation between the god of death

and Savitri begins, how the god of death tries to dissuade Savitri from pursuing him and the soul of Satyavan into the kingdom of death. He tries to instil fear in her heart, he tries to terrorise her. But this does not prove of any avail. Savitri cannot be driven back like that, by whatever means the god of death uses. Then he tries to show her how puny, how tiny, how insignificant a human being is, compared to the enormous majesty, vastness and infinity of death. And you remember that in this part of *Savitri* we found a beautiful couple of lines where Death summarises the insignificance (according to him) of human life. There he says:

*A fragile miracle of thinking clay  
Armed with illusions walks the child of time.* (p.586)

He says: you are just a fragile miracle of thinking clay: how can you defy my authority? How can you change my law and rule?

Subsequently, in cantos 1, 2 and 3 of Book Ten, the god of death assumes various philosophical positions. He begins by ridiculing all ideals as the delirium of the heart. He says all idealism is some kind of an effervescence, some kind of a temporarily boiling of your emotions or your nerves, and he pooh-poohs the whole idea of love. For him love is no more than a yearning of the flesh and a burning of the nerves and he shows how love begins, how love prospers and how love fails.

Now Savitri does not deny whatever the god of death is saying. Again and again we have been seeing that the god of death does not indulge in lies and falsehoods. He too presents a truth. But, as I have said on many occasions, the truth that the god of death presents is a partial truth, an incomplete truth. An incomplete truth is in many ways a form of falsehood simply because it hides from us the real face of truth. And death therefore has not to be seen merely as a process of disintegration. Death is a kind of a shadow, death is a veil that hides from us the face of reality. And later on we shall see that while the mind is a tremendous instrument which has helped man to great achievements: to go to the moon, fly in the sky, talk across to the continents, all that science and technology stands for, it has also done something else: it has tried to persuade mankind that what it sees on the surface is the truth. That there is no truth beyond the surface. This is a kind of veil that has confused mankind. So the mind also to some extent, as Savitri herself points out, has functioned as an instrument of death. Death therefore has to

# Invocation

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be seen in this wider perspective and not merely as something which puts an end to the physical body.

Now let us turn to Canto 4. This is what we spent most of the time looking at during this particular study session.

They say the god of death is fairly well read, and I had occasion to point out that the god of death has read Part One of *The Life Divine*, but he has not yet read Part Two. He very often quotes passages which almost look like passages from Sri Aurobindo. Let us look at the first argument he presents - a very learned argument. He says:

*For mind is man, beyond thought he cannot soar.* (p. 643)

First of all he begins by saying that where Nature does not change, man cannot change. Nature is given to us, and we cannot change Nature. It is the scientists' job to take Nature as it is and work out the cause and effect. They look at the effect and ask what could have caused this effect, then take the cause as an effect and go back and ask what could have created this effect, and so on and so on. The scientist begins by assuming that the world that he sees is given, and that it cannot change. The yogi on the other hand sees the world as it really is and knows to what extent the apparant reality falls short of the real reality; and therefore he has no hesitation in saying that everything has to change. But before we come to the yogi's attitude, the yogi's approach, let us see how the god of death develops this argument. He says that where Nature does not change, man cannot change. And what is man? Man primarily is his mind. And he says that mind has worked in two directions. The first one is that mind has tried to regulate human life. Mind has tried to provide a guidance and direction to human life. Mind has enabled humanity to build civilizations and cultures and value systems. Mind has guided us to start revolutions, dream of a better world, and so on. And this has gone on and on and on for several centuries. And yet what do we see? He says:

*Vainly thou seekst in Matter's world an aim;  
No aim is there, only a will to be.* (p.644)

And then comes what I at the moment think to be the longest sentence in the whole of *Savitri*. He has a wonderful passage reviewing all the achievements



of mankind. And in doing so he drives you to the conclusion that humanity has not yet achieved anything permanent and concrete. Everything achieved has been ephemeral. This is a great passage.

*Look on these forms is that stay awhile and pass,  
These lives that long and strive, then are no more,  
These structures that have no abiding truth,  
The saviour creeds that cannot save themselves,  
But perish in the strangling hands of the years,  
Discarded from man's thought, proved false by Time,  
Philosophies that strip all problems bare  
But nothing ever have solved since earth began,  
And sciences omnipotent in vain  
By which men learn of what the suns are made,  
Transform all forms to serve their outward needs,  
Ride through the sky and sail beneath the sea,  
But learn not what they are or why they came;  
These qualities, architectures of man's brain  
That, bricked with evil and good, wall in man's spirit  
And fissured houses, palace at once and jail  
Rot while they reign and crumble before they crash;  
These revolutions, demon or drunken god  
Convulsing the wounded body of mankind  
Only to paint in new colours an old face;  
These wars, carnage triumphant, ruin gone mad,  
The work of centuries vanishing in an hour,  
The blood of the vanquished and the victor's crown  
Which men to be born must pay for with their pain,  
The hero's face divine on satyr's limbs,  
The demon's grandeur mixed with the demigod's  
The glory and the beasthood and the shame;  
Why is it all, the labour and the din,  
The transient joys, the timeless sea of tears,  
The longing and the hoping and the cry,  
The battle and the victory and the fall,  
The aimless journey that can never pause,*

# Invocation

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*The waking toil, the incoherent sleep,  
Song, shouts and weeping, wisdom and idle words,  
The laughter of men, the irony of the gods?  
Where leads the march, whither the pilgrimage?* (p.644-645)

The god of death has a very very eloquent speech writer - that is Sri Aurobindo himself. When you listen to something like this then you really feel that the case has been made very strongly indeed. And then a few lines further down he says:

*If Mind is all, renounce the hope of bliss;  
If Mind is all, renounce the hope of Truth.*

You cannot find Truth here on earth, you cannot find bliss here ... so what have the wise man of the world therefore concluded? They have concluded that the earth is an impossible undertaking, that there is nothing you can do about this world. It will for ever and ever remain crooked, corrupt and evil. And therefore the wise man turns his attention within and tries to find fulfilment and perfection in the kingdom of god within, and to do that he rejects the outer world. The god of death tells Savitri, "If you are wise, I advise you to follow suit." About God's truth he says:

*His truth in human thinking cannot dwell:  
If thou desirest Truth, then still thy mind  
For ever, slain by the dumb unseen Light.* (p.646)

In other words, join some ashram, buy a rosary, take a mantra; enter the cave of tapasya and turn your attention within.

And then comes the conclusion:

*If thou art Spirit and Nature is thy robe,  
Cast off thy garb and be thy naked self  
Immutable in its undying truth,  
Alone forever in the mute Alone.* (p.647)

He says, "You can merge yourself with the peace and the bliss of the Alone beyond this world. As for this world, reject it, ignore it, drop it in the wastepaper basket of nature. Take your soul, hold it in your hands, and run back to the Lord. Savitri, this is what you have to do. So there is no point in your

trying to pursue me, thinking that you can take Satyavan back from me and go back to the earth and live there a life of perfection. This is an impossible dream.”

Savitri, of course, listens to him carefully and then gives her reply. We don't have time to read it in full. I will read just some parts.

*Offer, O King, thy boons to tired spirits ...*

People who are tired, who are cowardly, who don't want to face the challenges of this difficult world, who don't want to keep struggling against corruption, against falsehood, against inadequacies, against death, and in the process get hurt and sustain wounds, those who are afraid that when they join this game their uniforms may get soiled, those who want safety - offer your boons to such people, she says.

And then she comes to the crucial question. The god of Death has been saying that Mind is the highest reality about man, and with Mind nothing more is possible. Savitri replies, in her very pleasant way of saying things:

*If in the meaningless Void creation rose,  
If from a bodiless Force Matter was born,  
If Life could climb in the unconscious tree,  
Its green delight break into emerald leaves  
And its laughter of beauty blossom in the flower,  
If sense could wake in tissue, nerve and cell  
And Thought seize the grey matter of the brain,  
And soul peep from its secrecy through the flesh,  
How shall the nameless Light not leap on men,  
And unknown powers emerge from Nature's sleep? (p. 648-649)*

Already out of chaos creation has come. Out of dead Matter, Life has blossomed; out of Life, Mind has blossomed ... now on what grounds can you say that Nature's resources have all been exhausted, that Nature can't push this creation any further and therefore we should stop with the mind?

*Even now hints of a luminous Truth like stars  
Arise in the mind-mooned splendour of Ignorance;  
Even now the deathless Lover's touch we feel:  
If the chamber's door is even a little ajar,*

# Invocation

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*What then can hinder God from stealing in  
Or who forbid his kiss on the sleeping soul?* (p. 649)

“Why do you conclude then” Savitri asks the god of death, “that my enterprise is hopeless, because I am not willing to accept that the mind is the final resource Nature has to bequeath to man? There are other truths, there are other powers which we can get and use to bring this enterprise on earth to perfection.”

Then there is another question which Savitri answers, namely, “I can follow my path to the kingdom of God, I can find my nirvana, moksha, mukti, but how will others benefit from it?”

This is a question worth raising, particularly in India, where I am sure many more people have tried to find the kingdom of God within and have succeeded, many more, than in any other part of the world. I have absolutely no doubt about it. But how has it helped other people? We see India as a country with tremendous disparities: there are people who have touched the very skies, and there are people who still do not seem to have benefited at all from those efforts. Therefore Savitri says, “I am not interested in my private escape into any private moksha, or private Kailash or private Nirvana.”:

*A lonely freedom cannot satisfy  
A heart that has grown one with every heart:  
I am a deputy of the aspiring world,  
My spirit's liberty I ask for all.* (p.649)

Before that she says something very significant. She says, “You don’t have to tell me anything about the Infinite, his bliss, his peace; I am no stranger to those, I have experienced all that, and what did I find ?

*... standing on Eternity's luminous brink  
I have discovered that the world was He;*

This world is the becoming of the Lord, and if you love the Divine, if you love the Lord, how can you not love the world? And if you love the world, how can you not strive to bring it to perfection? So she says:

*I have met Spirit with spirit, Self with self,*

*But I have loved too the body of my God.  
I have pursued him in his earthly form.*

Now when Savitri says all this, of course the god of death has to change his stand. So next he becomes a kind of pacifist, saying, “Oh, don’t try to hasten things, don’t be a revolutionary, let things take their own time, everything manifests in God’s good time, wait for it ...” These are the kind of things he says:

*If free thou hadst kept thy mind from life’s fierce stress,  
Thou mightst have been like them omniscient, calm.  
But the violent and passionate heart forbids.* (p. 650)

“Savitri,” he says, “You have all the qualities that would make a saint to be canonised. The only defect in you is that you have a violent heart. You have too much love in your heart. Because you have too much love in your heart, it doesn’t allow you to cultivate the other great qualities of calm, resignation, peace ...”:

*It is the storm bird of an anarch Power  
That would upheave the world and tear from it  
The indecipherable scroll of Fate,  
Death’s rule and Law and the unknowable will.*

“What you are trying for,” he says, “is likely to shake the world to its foundations and that is not advisable: take it easy, take it easy, take a deep breath, one, two, three, ... and then go on.” That is a kind of attitude which looks very wise, almost yogic. This is what the god of death is advising Savitri. How clever he is! Then he says:

*The wise think with the cycles, they hear the tread  
Of far-off things; patient, unmoved they keep  
Their dangerous wisdom in their depths restrained, ...* (p. 651)

They too have great ambitions, but the wise keep them restrained in their hearts:

*Lest man’s frail days into the unknown should sink  
Dragged like a ship by bound leviathan  
Into the abyss of his stupendous seas.*

# Invocation

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Therefore:

*Be still and tardy in the slow wise world.*

...

*Touch not the seated lines, the ancient laws,  
Respect the calm of great established things.”* (p. 651)

Then Savitri, of course, replies. She says: “Animals can be what they are, but I have too much love in my heart, I have too much force given to me by the Supreme Divine Mother, and I must act and do all that I can to redeem the world from its subjection to death and incapacity.” She says:

*Well is the unconscious rule for the animal breeds  
Content to live beneath the immutable yoke;  
Man turns to a nobler walk, a master path.  
I trample on thy law with living feet;  
For to arise in freedom I was born.* (p.652)

This is how Savitri defies the god of death.

So then comes the most ingenious, the cleverest argument in the whole pack. This time, death sounds very reasonable. The god of death no longer has any haughtiness and terror and impatience in his voice, because he has seen Savitri’s power, he has seen the force behind Savitri’s stand. So now he tries to win her over, to persuade her. For the first time he calls her “child”, as if he is an old grandpa, and Savitri is a little child and he is advising her:

*Child, hast thou trodden the gods beneath thy feet  
Only to win poor shreds of earthly life  
For him thou lov’st cancelling the grand release,  
Keeping from early rapture of the heavens  
His soul the lenient deities have called?  
Are thy arms sweeter than the courts of God?* (p.652)

He asks her, “Don’t you know what a great harm you are doing to the person you love? The lenient gods from above have released him from the earth, they are ready to welcome him to the heavens, and there are all the delights, all the pleasures, everything you dreamt of while you were on earth and were not able to get, they are all waiting for him there. What do you have to offer to Satyavan? Just the embrace of your arms? Are your arms sweeter

than the courts of God? You want to drag the man you love back to earth. Are you suggesting that your arms have more to offer him than the heavens?"

Behind this innocent-seeming question lies a profound metaphysical question. Put very simply, that question is: "How does the absolute Supreme Divine agree to be bound by ignorance?" He is saying to her, "Ignorance has created this world, and so while That is the truth, this is the falsehood. If you are in the falsehood your one single passion ought to be to seek release from falsehood and get back to Truth. So why do you still want to hold on to Satyavan, bring him down to earth?" Savitri has a very interesting reply. She says :

*Why drew he wide his scheme of mighty worlds  
Or filled infinity with his passionate breath?  
Or wherefore did he build my mortal form  
And sow in me his bright and proud desires,  
If not to achieve, to flower in me, to love,  
Carving his human image richly shaped  
In thoughts and largenesses and golden powers?  
Far Heaven can wait our coming in its calm.  
Easy the heavens were to build for God.  
Earth was his difficult matter, earth the glory  
Gave of the problem and the race and strife.  
There are the ominous masks, the terrible powers;  
There it is greatness to create the gods.  
Is not the spirit immortal and absolved  
Always, delivered from the grasp of Time?  
Why came it down into the mortal's Space?* (p. 653)

A simple question: If all the peace, if all the infinity, if all the bliss resides in the heavens, and that is where we have come from, why then did God decide to send us here into this world of imperfection? What was the need? And the reply of course is what Sri Aurobindo once wrote in a letter to the Mother:

*The heavens we have always possessed, but it is the earth  
that we have yet to possess. And the aim of my Yoga is, in  
the language of the Vedas, to make heaven and earth equal  
and one.*

# Invocation

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Here on earth is the challenge. Yes, ignorance has gripped the Supreme - why should it not? Shankaracharya thought this was the grip of an adversary and therefore he was very keen to escape from it. But suppose this tight hug, this tight embrace, is not the embrace of an adversary but the clasp of your own Beloved? Would you like to slip out of this embrace? Or would you like to be crushed more and more in the embrace of the Beloved? So she says:

*What liberty has the soul which feels not free  
Unless stripped bare and cannot kiss the bonds  
The Lover winds around his playmate's limbs,  
Choosing his tyranny, crushed in his embrace?* (p. 653)

The supreme Divine exults in this embrace of ignorance. He has chosen this. Ignorance has been not imposed on him. Philosophers, metaphysicians very often ask this question: "Is it not a blemish on God's freedom, that he has been embraced by Ignorance, he has been limited by Ignorance?" Sri Aurobindo's answer is that this is a limitation God is free to choose. If you are absolutely free, one of the constituents of that freedom is that if you so like you can choose to be bound. And we all choose to be bound. As I said, if the embrace is not that of your adversary, but of your Beloved, you want it to continue. So Savitri says to the god of death, "I am not in a hurry to escape from this." :

*To seize him better with her boundless heart  
She accepts the limiting circle of his arms,  
Bows full of bliss beneath his mastering hands  
And laughs in his rich constraints, most bound, most free.* (p. 653)

The freedom is not affected; the ecstasy of being bound by ignorance is there for experience. When God chose to take a plunge and become the Inconscient and starting from that Inconscience to create his perfection, that was a great sport, a great challenge, and God took on this challenge willingly. Nobody forced him to do it, and he is enjoying every minute of it. Somewhere in *The Life Divine* Sri Aurobindo writes that God is not in a hurry to close this theatre quickly and send us all home. There is a great joy every turn, every slip. You and I are in a hurry: "Let us finish it off, let us finish it off!" God doesn't seem to be in such a great hurry.



Now finally, really finally, Death has one more argument, and that is: “Savitri, you have been saying many things in the name of Truth, but what is truth? Who has found it? There are many kinds of truth. There is a philosopher’s truth, there is a scientist’s truth, there is a psychologist’s truth, there is a poet’s truth, there is a practical man’s truth. Which truth shall I accept? When was the last time that the footsteps of truth were recognised by anybody? In this confusing world there is no truth. And which truth shall I accept?”

Savitri’s long reply gives the god of death a lesson in what we may call the Integral Philosophy of Sri Aurobindo. She says that truth is not something static that remains the same for ever and ever. In this evolving world there was a yesterday that was true, that yesterday has evolved into today, it is true today, what is true today is today’s truth, and this will evolve into something different tomorrow, and that will be tomorrow’s truth. There is nothing like one truth in the world of evolution. Truth also evolves, truth also changes. Here Savitri says several things which are very very interesting. For example, she says: “It may look as if Nature is lolling, as if Nature is ambling along, loitering, or has missed the path, but no:

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

To understand this, you really need somebody who can take in this vast orchestra which has been playing for the last 15 billion years and will play for another 10 billion years. Our ears can’t hold this, we can’t make sense of all that is. Therefore, don’t blame your inadequacies, the inadequacies of your mind on the Divine and his plan. There is a truth and the truth is evolving. From Matter came Life, and then Mind, and now Mind is trying to reach out to the spiritual mind. And here for the first time Savitri defines very briefly the higher levels of Consciousness: Higher Mind, Illumined Mind, Intuitive Mind, Overmind, and then these glorious lines on a still higher level of consciousness, Supermind.

# Invocation

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*There in a world of everlasting Light,  
In the realms of the immortal Supermind  
Truth who hides here her head in mystery ...  
Unenigmaed lives, unmasked her face and there  
Is Nature and the common law of things.*

...

*All there is a supreme epiphany:  
The All-Wonderful makes a marvel of each event,  
The All-Beautiful is a miracle in each shape;  
The All-Blissful smites with rapture the heart's throbs,  
A pure celestial joy is the use of sense.  
Each being there is a member of the Self,  
A portion of the million-thoughted All,  
A claimant to the timeless Unity,  
The many's sweetness, the joy of difference  
Edged with the intimacy of the One.* (p.661-663)

Savitri says that this is what is going to come, and that all this is a part of the Truth. And she concludes by telling the god of death, "I can't bring this Truth and show it to you, this Truth cannot be touched or seen, you have to grow into it":

*O Death, if thou couldst touch the Truth supreme  
Thou wouldst grow suddenly wise and cease to be.*

Finally the god of death says: "Savitri, I'm convinced that you have the truth. But I am sorry, I can't change my position. I am appointed to my position by the Supreme Divine Mother. Unless you yourself are the Supreme Divine Mother or have her mandate, I will not move, I will not release Satyavan. Show me who you are and why I should obey your command to release Satyavan." Actually what he is saying is: "Knowledge alone does not bring about real change, what you need is power. Savitri, where is your power? Show me who you are, show me your power!"

*For truth and knowledge are an idle gleam  
If Knowledge brings not power to change the world,  
If Might comes not to give to Truth her right.* (p.664)

Right is not enough - it must be backed up by Might. What is the Might that you have? Mao spoke about the power that comes from the barrel of a gun. That was the only power he knew. He did not know about the power of the Spirit. So, says Death, "What is the power that you represent?"

When she is thus challenged, Savitri does not respond with words, but by showing her real form, what in the Gita is called "*Vishvarupadarshanam*" where the Lord shows his real form. In *Savitri* Sri Aurobindo says:

*In a flaming moment of apocalypse  
The Incarnation thrust aside its veil.* (p. 664)

Savitri just removes the veil which hid her real form and real face. And the God of Death sees that:

*A little figure in infinity  
Yet stood and seemed the Eternal's very house,  
As if the world's centre was her very soul  
And all wide space was but its outer robe.* (p. 664-665)

And then follows a wonderful description of the descent of what is called the Mahakundalini, right from the sahasrara to the muladhara, touching all the lotuses in Savitri's being, until Savitri is in full possession of all her powers.

At that point finally the god of death feels vanquished. But the last speech that Savitri makes at this point is the most baffling of all that she has made in the whole book. This is the moment when the god of death is completely vanquished. It has taken us a hundred pages to arrive at this point. The god of death is almost crumbling, and at that moment, Savitri addresses him in these words:

*I hail thee almighty and victorious Death, ...*

She calls him almighty and victorious - Death who is now vanquished and defeated. This is something we will have to look at.

If, as I have been saying, death is a process of life, if, as we will very soon see, death is an instrument of evolution, we have to congratulate death at this moment, because it has finally succeeded in its mission. What is the mission? In his *Thoughts and Aphorisms* Sri Aurobindo gives it in these four beautiful lines:

# Invocation

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*Death is the question that Nature puts continuously to life and the reminder to it that it has not yet found itself. If there were no siege of death the creature would be for ever bound in the form of an imperfect being. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibilities.*

It is because of Death that we refuse to remain satisfied with our finite life. Death mocks us every time somebody dies - he says "Were you born just to die? What were you born for? What is the meaning of your life?" So death has all the time prodded us on to find the meaning of life, to find perfection in life.

Now this has happened. Sri Aurobindo and the Mother have sought out the way to a perfect life, and in that perfect life the god of death suddenly sees that he has no business.

You see, all these days the god of death was a gatekeeper. Whoever wanted to enter the kingdom of god or the kingdom of immortality had to show his pass to the god of death, and he had to be very strict and impartial, he had an important function to perform. But Sri Aurobindo and the Mother have made that job, that function redundant. Because now they are not talking about anybody going to the kingdom of perfection, they are talking about bringing the kingdom of perfection down to earth. When the kingdom of perfection comes down and occupies the earth, who is going where? Why do you need somebody to check your pass, when you are not going anywhere? So automatically that function of the god of death is made redundant and he must be happy to retire.

That is the position that we have come to, and that is why Savitri tells him, "You have finally succeeded, your job is well done, you have prodded Man long enough, deep enough, and driven him to find the secret of perfect life." That is why she says:

*I hail thee, almighty and victorious Death,  
Thou grandiose darkness of the Infinite.  
O Void that makest room for all to be,  
Hunger that gnawest at the universe  
Consuming the gold remnants of the suns  
And eatst the whole world with thy jaws of fire, ...*

There is too much here for me to be able to draw your attention to all of it in the brief time we have together today, but there is something even more puzzling about this, and I will just make a brief reference to it before I conclude. Savitri says to Death :

*Thou art his spur to greatness in his works,  
The whip to his yearning for eternal bliss,  
His poignant need of immortality.*

“You have been the spur to drive men, to life men to greatness; you have been the whip that has made men yearn for eternal bliss and long for immortality.” And then she says:

*Live, Death, awhile, be still my instrument.*

It is very puzzling, isn't it? She doesn't say “Get lost”, she says, “*Live, Death, awhile, be still my instrument.*”

Savitri foresees that Death will still be needed for some more time. And probably what the Mother and Sri Aurobindo have done is to drive death out of all the inner resources of Man's being so that now death is occupying only the outermost layer of life. It has to be driven out from there too, and that is the work that still remains to be done. And this can't be done by just one person. A collectivity has to aspire, has to come together to do it. And that collectivity is right here in the Ashram, in Auroville, in Savitri Bhavan. The main job of this collectivity is not to write books and distribute them, not to give talks and explanations, not so much to propagate Sri Aurobindo's teachings, as to incarnate them, and give this last push to the god of death, so that he will say happily goodbye and leave the earth.

That is what Savitri indicates here as she says:

*But now, O timeless Mightiness, stand aside  
And leave the path of my incarnate Force.  
Relieve the radiant God from thy black mask:  
Release the soul of the world called Satyavan  
Freed from thy clutch of pain and ignorance  
That he may stand master of life and fate,  
Man's representative in the house of God,  
The mate of Wisdom and the spouse of Light,*

# Invocation

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*The eternal bridegroom of the eternal bride.*

(p.666)

Death has been vanquished, but note that it takes time for Death to admit that he is vanquished, even after he has been overcome:

*She spoke; Death unconvinced resisted still,  
Although he knew refusing still to know,  
Although he saw refusing still to see.  
Unshakable he stood claiming his right.  
His spirit bowed; his will obeyed the law  
Of its own nature binding even on Gods.  
The Two opposed each other face to face.  
His being like a huge fort of darkness towered;  
Around it her light grew, an ocean's siege.  
Awhile the Shade survived defying heaven:  
Assailing in front, oppressing from above,  
A concrete mass of conscious power, he bore  
The tyranny of her divine desire.*

(p.667)

And finally he calls all his assistants to help him in this hour of his defeat:

*He called to Night but she fell shuddering back,  
He called to Hell but sullenly it retired:  
He turned to the Inconscient for support,  
From which he was born, his vast sustaining self;  
It drew him back towards boundless vacancy  
As if by himself to swallow up himself:  
He called to his strength, but it refused his call.  
His body was eaten by light, his spirit devoured.  
At last he knew defeat inevitable  
And left crumbling the shape that he had worn,  
Abandoning hope to make man's soul his prey  
And force to be mortal the immortal spirit.*

(p. 667)

In the next two lines there seems to be some mystery. I invite your attention to this: please take these lines and do your homework with them, until we meet next time, in August.

*Afar he fled shunning her dreaded touch*

*And refuge took in the retreating night.* (p.667)

Death still has a refuge “*in the retreating night*”, which probably implies in the darkest and most obscure part of our being, which is the most physical. That is where Death still has his reign, and that explains the dominance of Death all around us. This is the last fading moment of Death’s rule. The day will come very soon when Death will be what he is supposed to be. And what is he supposed to be? Sri Aurobino has described this:

*One day man too shall know thy fathomless heart  
Of silence and the brooding peace of Night  
And grave obedience to eternal Law  
And the calm inflexible pity in thy gaze.* (p. 666)

Death will one day be a warm bosom for the soul which has decided, has chosen, to take some rest before it can consciously return, choosing its next birth and next body. That is what death will be some day. But for now let us conclude by asking the Mother to help us in finding the last hideout of Death, so that we can all mount a collective assault on it.



*Dr. Nadkarni speaking on March 5th*

# *Research at Savitri Bhavan*

The research being undertaken at Savitri Bhavan encompasses philosophical, literary, linguistic and textual, psychological, social and educational dimensions of Sri Aurobindo's and the Mother's work. Focussing primarily on *Savitri*, we take it as a starting point for exploring other writings of Sri Aurobindo and the Mother, as well as drawing on their other works to enrich our understanding of this poem that the Mother has characterised as "the supreme revelation of Sri Aurobindo's vision".

This research takes both group and individual forms. There is group study of *Savitri* at different levels each leading to the development of different kinds of study-aids:

**Classes :** weekly classes, attended regularly by about 15 Aurovilians, as well as being open to guests and occasional visitors, are aimed to assist people interested in reading and understanding *Savitri* whose native language is not English. Through close readings, they focus on vocabulary, sentence-structure, and pronunciation. **Study-aids:** To assist the students of these classes, a series of recorded readings has been prepared, which is available on request. It is intended to provide a full recorded reading of the whole of *Savitri*. Some problems of vocabulary or sentence structure which are likely to be of wider assistance have been discussed in our quarterly journal INVOCATION. Such items contribute to the compilation of a detailed *Savitri Lexicon* being prepared by our associate Narad in the U.S..

**Study-Circle :** this weekly gathering is the core-activity of our centre, from which all the other activities have developed. Starting from November 1995, the group completed one full reading of *Savitri* in February 2000 and has now re-embarked upon a second deeper study. This activity focusses primarily on gaining a thorough understanding of the text, researching general themes and allusions and making connections with relevant passages from the other writings of Sri Aurobindo and the Mother. We have also taken the help of an Aurovilian with theatre experience, in order to improve the quality of our reading aloud. **Study-aids:** Questions and findings of this group which seem to be of general interest are also published in INVOCATION. Such items contribute to a projected **Companion to Savitri**.

**Talks by guest speakers :** The visiting speakers who come to share their



insights and special knowledge with us represent a powerful resource-base of expertise. Most of them are based in the Sri Aurobindo Ashram, others are recognised figures from elsewhere in India or from abroad. We aim to have at least 8 such programmes each year, more if possible. When a speaker is available, free transport is arranged from Pondicherry, so that people from the locality can take advantage of the occasion. Depending on the speaker and the theme we have had audience-participation ranging from 50 to 400.

**Study-aids:** The talks are recorded, so that a complete audio-visual documentation is available. From these recordings, edited transcripts are prepared for publication in INVOCATION. Audio-recordings of most of the talks are available on request, and in some cases video-films are also available. It is planned to bring out in book form this year (2001) a collection of the major talks published in the first ten issues of INVOCATION.

**Background courses:** The number of Aurovilians who attend these courses regularly ranges from 8 to 35. The sessions are usually open to guests and visitors too. Titles of courses conducted so far include:

Introduction to the teachings of Sri Aurobindo and the Mother \*

Planes and Parts of Being \*

Introduction to Vedic Literature

The Mother's *Entretiens* (recorded talks from 1955 - 1958) \*

The Mother's Commentaries on Sri Aurobindo's *Thoughts and Aphorisms* \*

The Mother's explanations "About Savitri" (recorded readings and comments)\*

Sri Aurobindo's *Essays on the Gita*

Sri Aurobindo's *The Life Divine*

**Study-aids:** For the courses marked \* texts were compiled by the Savitri Bhavan team for the assistance of the students.

Team-members have also started to work with teachers in Auroville schools to develop **innovative education** sessions, tailor-made for specific groups of school children or individual students.

Another important area of our work, requiring both expertise and research, is **assembling Savitri-related materials**: acquiring books and journals; collecting articles and studies preparing indexes, bibliographies and collections and **responding to requests for assistance** from *Savitri* readers and students. Some of these are graduate and post-graduate students who are preparing theses on *Savitri* or other aspects of the work of Sri Aurobindo

# Invocation

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or the Mother, from translators, and others. This can be categorised as “Reference work”, as it resembles the work of a reference librarian; in some cases it has amounted almost to tutorial guidance; sometimes it is a matter of ‘networking’ - putting enquirers in touch with other students, translators or specialists we are aware of. We envisage that this is an area of work which can be expected to increase considerably. Requests come in by mail, e-mail, or personal contact.

From April 16th the Reading Room is open not only during the day but also up to 8.30 each weekday evening.

**Individual research projects** currently engaged in by members of our team include:

*Savitri* references in the Mother’s Agenda - Martin

*Martin, who works in the House of Mother’s Agenda, has compiled an index to all references to Savitri occurring in the 13 volumes of the Mother’s Agenda. The index is arranged according to the Book and Canto in which the Savitri passage mentioned by the Mother occurs. General references are listed separately. Book, Canto and line references are given to Savitri, and Volume and page references to both French and English editions of the Agenda. On the basis of this work, a collection of the relevant passages is being compiled in both French and English, for consultation in the Savitri Bhavan reading room as well as the House of Mother’s Agenda.*

The Mother’s work on Savitri with Huta - Shraddhavan

*Huta, a sadhika of the Sri Aurobindo Ashram, worked with the Mother for over 18 years on Savitri. While their primary work was preparing a series of paintings covering the whole of Savitri, the Meditations on Savitri, Huta received from the Mother a rich treasury of explanatory sketches, comments, explanations, recorded readings, letters and other materials. Huta also made her own background research into many aspects of Savitri. This rich store of material is gradually being organised by Huta with assistance from Shraddhavan, the coordinator of the Savitri Bhavan.*

*Savitri* references in the published works of Amal Kiran (K.D. Sethna) - Dinkar Palande

*Poet-sadhak Amal Kiran was the recipient of most of Sri Aurobindo's letters on Savitri. Later, as Editor of the cultural review Mother India he had occasion to answer many queries about the epic, as well as authoring a number of articles, studies and letters on various aspects of Sri Aurobindo's poetic oeuvre. A member of his close circle, Dr. Dinkar. Palande, has undertaken to supply a list of all references to Savitri occurring in Amal Kiran's prolific literary output, so that photocopies or offprints of them all can be made available in the Savitri Bhavan Reading Room.*

*Index of authors and works mentioned by Sri Aurobindo in The Future Poetry - Jai Singh*

*As a background to studies in poetry in the light of Sri Aurobindo's vision, Dr. Jai Singh of Savitri Bhavan is compiling an index of authors and works referred to by Sri Aurobindo in his history of English poetry. It is intended to make the major writings of all these authors, as well as all the works specifically mentioned by Sri Aurobindo, available in the Savitri Bhavan Library.*

*Relating the Mother's flower significances to the cantos of Savitri*

*For the Matrimandir, the Mother said "The gardens are as important as the building". We believe this applies too to the Savitri Bhavan complex. As a basis for designing the future Savitri Park, some members of our team are investigating the significances given by the Mother to various plants, and their connection to the 49 cantos of Savitri.*

*"Night" in Savitri - Shraddhavan*

*'Night' is mentioned in the opening passage of Savitri, and again in the final lines. While at the beginning it seems to represent an obstructive entity, at the end it is the nurse of a luminous future. 'Night' thus seems to be closely connected with the main theme of the epic. An investigation of all uses of the word occurring in the poem reveals three major aspects of this symbol, leading us deeper into the heart of the poem's meaning.*

*Vedic symbolism and allusions in Savitri - Vladimir*

*Savitri is saturated with Vedic allusions and symbolism. Vladimir, an accomplished Sanskrit scholar, is compiling a list*

*of such allusions and symbols together with brief elucidations of them, taken as far as possible from Sri Aurobindo's own writings.*

Information about all this work is shared through our quarterly journal INVOCATION. This journal, which appears in the months of February, April, August and November, goes out each time to more than 1000 addresses in 32 countries as well as all over India. A Gujarati version “AVAHAN” is already being prepared and distributed by our friend Dilipbhai Patel of Ma Pragati Kendra in Navsari, Gujarat, and it is hoped over the next year to start similar versions in Hindi, Tamil, and Russian. INVOCATION can also be downloaded from two websites.

One is the Savitri Bhavan section of the Auroville website :

**<http://www.auroville.org/activities/savitribhavan/savbhav.html>**

The other is the excellent *Savitri* site conceived and established by our friend Narad (Richard Eggenberger) in the U.S.:

**<http://savitribysriaurobindo.com>**

In the near future Savitri Bhavan will be taking over responsibility for maintaining this site.

## ***To our readers***

It is very unfortunate that quite often copies of INVOCATION which we have mailed out are returned to us without address labels. We then have no way of knowing who has not received their copy. In future we shall try to avoid this happening by inserting an extra address-slip inside the envelope. But if you fail to receive your copy of INVOCATION on time, please let us know so that we can send it to you again. INVOCATION appears in February, April, August and November. If you have not received your copy by the 15th of the following month, you should definitely drop us a line.

## Recent Events



*"Remembering the Mother" sessions were held at Savitri Bhavan on January 28, February 25, and April 22. The March session, by invitation, took place at the Sri Aurobindo World Centre for Human Unity in the Bharat Nivas. The photo shows some of the speakers at the first event. Seated from left to right : Aster, Christophe, Bhagavandas, Shyamsunder, Frederick, Ananda, Chamanlal, Prabhaben, Shyamala (Organiser)*

*Chinese ink painting of bamboos by Hu Hsu. On March 28th the Curator and staff of the Ashram Art Gallery were present at the opening of a month-long exhibition of art-works loaned by the Art Gallery to Savitri Bhavan with the permission of the Ashram Trustees. This exhibition of a small selection of the works of Hu Hsu was by way of a memorial to this Chinese disciple of the Mother and Sri Aurobindo, who passed away last year in Beijing at the age of 94. The Mother called Hu Hsu, who among his many other achievements had translated The Life Divine into Chinese, "a scholar who is also an artist and a yogi".*



# *Invocation*

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*Children from the Auroville Kindergarten at an innovative education session in the Savitri Bhavan hall.*



*Researchers at work in Savitri Bhavan*



*Our beloved elder brother Nirodbaran visited us with a party of friends on Sunday April 15th. Above, Nirod-da with Helmut, the architect of Savitri Bhavan; below, tea party in the garden*



## *About Savitri Bhavan*

We dream of an environment in Auroville

that will breathe the atmosphere of Savitri

that will welcome Savitri lovers from every corner 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 has come from the Sun

We welcome support from everyone who feels that the vibration of Savitri will help to manifest a better tomorrow.