



Sri Aurobindo

*Savitri*

# Savitri Pocket Edition

**Scott C. Dulebohn**



### **Savitri Pocket Edition:**

**Savitri** Sri Aurobindo, 1988-01-01 Savitri is Sri Aurobindo's major poetic work an epic in blank verse of about 24 000 lines in which a tale from the Mahabharata becomes a symbol of the human soul's spiritual quest and destiny The tale of Satyavan and Savitri Sri Aurobindo noted is recited in the Mahabharata as a story of conjugal love conquering death Sri Aurobindo has widened the original legend and turned it into a symbol in which the soul of man represented by Satyavan is delivered from the grip of death and ignorance through the love and power of the Divine Mother incarnated upon earth as Savitri Sri Aurobindo worked on this poem for more than thirty years When a disciple asked why he kept rewriting it he replied That is very simple I used Savitri as a means of ascension I began it on a certain mental level each time I could reach a higher level I rewrote it from that level In fact Savitri has not been regarded by me as a poem to be written and finished but as a field of experimentation to see how far poetry could be written from one's own yogic consciousness and how that could be made creative The Mother considered Savitri to be the supreme revelation of Sri Aurobindo's vision and called it that marvellous prophetic poem which will be humanity's guide towards its future realisation The demy size edition includes letters of Sri Aurobindo on Savitri The crown size edition has line numbers Contents Savitri Sri Aurobindo's letters on Savitri Subjects Poetry Philosophy Yoga Mysticism **Bulletin Du Centre International D'Éducation Sri Aurobindo** ,1982

**Mother India** ,1996 *Bulletin* Sri Aurobindo International Centre of Education (Pondicherry, India),1989 Musical America ,1916 *Akhenaten* Dominic Montserrat,2000 Theoretically astute yet engagingly written and illustrated with many striking images this book appeals to anyone with an interest in Akhenaten or in the archaeology of ancient Egypt

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title *People Trees* relates to the content of this book in at least six ways First although other sacred trees are examined the pipal arguably the most sacred tree in India receives the greatest attention in this study The Hindi word pipal is pronounced similarly to the English word people Second the personhood of trees is a commonly accepted notion in India Haberman was often told This tree is a person just like you and me Third this is not a study of isolated trees in some remote wilderness area but rather a study of trees in densely populated urban environments This is a study of trees who live with people and people who live with trees Fourth the trees examined in this book have been planted and nurtured by people for many centuries They seem to have benefited from human cultivation and flourished in environments managed by humans Fifth the book involves an examination of the human experience of trees of the relationship between people and trees Haberman is interested in people's sense of trees And finally the trees located in the neighborhood tree shrines of northern India are not controlled by a professional or elite class of priests Common people have direct access to them and are free to worship them in their own way They are part of the people's religion Haberman hopes that this book will help readers expand their sense of the possible relationships that exist between humans and trees By broadening our understanding of this relationship he says we may begin to think differently of the value of trees and the impact of deforestation and other human threats to trees

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