THE MYSTERY OF MAN
AND THE APOCALYPTIC
NATURE OF HIS BEING
Dictionary meanings of the term "man" relevant to our purpose are: '2. the creature, Homo sapiens, at the highest level of animal development, characterised esp, by a highly developed brain. 3. the human race; mankind. 4. a person (usually used in contexts in which sexual distinctions are not relevant):' 1

Sri Aurobindo, however, describes, "man" as a 'pre-eminently the mental being'. 2 His more elaborate and more useful description of "man" is found in the following passages:

(1) ...Man is in his characteristic power of nature a mental being, but in the first steps of his emergence he is more of the mentalised animal, preoccupied like the animal with his bodily existence; he employs his mind for the uses, interests, desires of the life and body, as their servant and minister, not yet as their sovereign and master. It is as he grows in mind and in proportion as his mind asserts his selfhood and independence against the tyranny of life and matter that he grows in stature. 3

(2) ...man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on he nature of the higher and the higher to reveal itself in the form of the lower. 4

Besides these passages, there are other passages in a few other works of Sri Aurobindo which bring out the spiritual, philosophical and occult (and therefore 'revelatory') connotations and denotations of the term
"man" used by him in all his works including *Savitri*. Note the following as an example of the revelatory meaning he gives to the term "man":

Man is God hiding himself from Nature so that he may possess her by struggle, insistence, violence and surprise. God is universal and transcendent Man hiding himself from his own individuality in the human being.

The animal is Man disguised in a hairy skin and upon four legs; the worm is Man Writhing and crawling towards the evolution of his Manhood. Even crude forms of Matter are Man in his inchoate body. All things are Man, the Purusha.

For what do we mean by Man? An uncreated and indestructible soul that has housed itself in a mind and body made of its own elements. It is in view of such extraordinarily significant conceptualisation of the term "man" that Sri Aurobindo also says that '... man is a developing spirit trying here to find and fulfil itself in the forms of mind, life and body'. In our examination and analysis of representative passages bringing out the apocalyptic nature of man continually occurring in *Savitri* we have to bear in mind both the dictionary meanings and the revelatory meaning Sri Aurobindo gives to the term "man", sometimes using even the term "men" to indicate the human race as a whole.

The very first reference Sri Aurobindo rather casually makes to "man" is in Book One itself. The description of man here is as 'leader here with his uncertain mind, Alone who stares at the future’s covered
Obviously, this description (like numerous other similar casual references) is rather intellectual. In our examination of the apocalyptic mystery of man revealed in certain relevant passages from Savitri, again we shall have to omit such intellectual or merely philosophical description of man.

The right kind of passage revealing the occult mystery of man occurs in the last lines of Canto II of Book One. In this passage, Sri Aurobindo begins by describing man rather mechanically (therefore shall we say, scientifically) as 'a machine amid machines'. He accounts for this mechanical description by adding that 'a piston brain' which man possesses, 'pumps out the shapes of thought,/ A beating heart cuts out emotion's modes'. But immediately he transforms the scientific account of man into a spiritual one by stating that an insentient energy fabricates a soul in man. Man is further defined by reference to his function in life found in the words: 'Or the empiric Life's instinctive search,/ Or a vast ignorant mind's colossal work.' In terms of Involution-Evolution, he is described as Nature's instrument who crowns himself her king. Immediately thereafter Sri Aurobindo reveals man's spiritual mystery by pointing out that he feels his witnessing self and conscious power. His soul steps back and sees the supreme Light. A Godhead stands behind the brute machine. The apocalyptic nature of such
descriptions should be easy for us to understand, now that the "revelatory" style of Sri Aurobindo is familiar to us because of our elaborate analysis of the various 'revelations' made by him about life (examined in the last Chapter). Besides, we have to be aware of the fact that man also is a part of creation or divine manifestation and, as such, most of the apocalyptic revelations made about manifestation by Sri Aurobindo also apply to man as one of the manifestations of the transcendent One through His play with the mighty Mother.

The next relevant passage explicating the revelatory significance of man is in Book One, Canto IV. Aswapathy begins his acquisition of "The Secret Knowledge" by understanding the nature of our early approaches to the Infinite. The first of these approaches is a spiritual realisation that 'A deathbound littleness is not all we are'. (Needless to say, "we" used here stands for human beings as a whole and therefore for 'man'.) Because, there are in us Immortal vastnesses awaiting discovery by us in our summit selves. Sri Aurobindo maintains that a forgotten kinship deep in us points to these high-peaked dominions and calls to those lost immensities. No doubt, we often fail to look into our souls to understand them. Still we have certain parts in us which tend to grow towards the Sachchidananda. When our sight is turned within like this, Earth's ignorant veil is lifted from our eyes. At such moments, according to Sri Aurobindo's
revelation here, our souls can visit the calm immensities of spirit Space. This happens because a breath comes down to us from a supernal air. As a result, a guiding Light awakens in us. Even our body becomes a pedestal supporting a figure of eternal Peace. Knowledge breaks through our minds. What is more significant, a greater Personality sometimes possesses us. We begin to adore the Master of our souls. Then the small bodily ego of ours thins and falls. We grow one with Nature and God. On such occasions, our spirit speaks to its gulfs in the form of the various levels of Consciousness engaged in the process of Involution-Evolution. The signals of eternity begin to appear to us. A Voice calls to us from the chambers of the soul. All these extraordinary experiences are native to a larger self living within us which acts in us unseen. This living image seated in our heart is the Real towards which our strivings move. It is the secret meaning of our lives. It is our Glory of the flame of God. It is a burning witness in the sanctuary of our being who sees the secret things no words can speak and knows the goal of the unconscious world.

Following a similar line of revelation, Sri Aurobindo points out a little later that if man takes his spirit's stand within, a foreseeing Knowledge becomes his. But unfortunately, the mighty cosmic Will seldom communicates its image to our sight. As a result, only the outward
and the immediate remain as man's limited field. His mind keeps the soul prisoner. He becomes a slave to his acts. Consequently, he grows unable to reach wisdom's sun. After all, man is an inheritor of the brief animal mind. He is still a child in Nature's mighty hands. As such, he is ignorant of his high and splendid fate. But when the Immortals guide the unheedful moving world, the masked Transcendent dwelling in man will mount his throne. This will compel the heart of man to bliss and will grow unexpectedly divine.

But, Sri Aurobindo warns in the next relevant passage that as long as a dense nether nature screens the soul of man, an incurable littleness pursues his days. For even in man the plot of the Divine plan is mean and poor. Though he dreams sometimes of the revels of the gods man's little hour is spent in little things. Because of this, the Spirit's breath moves him but it soon retires. To prevent this, he should turn his eyes within and look for his lost self and his dead soul. Since he fails to do so, hardly a few human beings can climb to greater life. But, according to Sri Aurobindo's revelation, all this is a stage through which we pass on our road from Matter to eternal Self.

Significant revelations about the mystery of man are also made by the Mother of the universe in Book Three, Canto IV. Addressing Aswapathy, She reveals that man
is a lightning from the heights that think and plan though he is too weak to bear the Infinite's weight. He is sole awake in an unconscious world. But he has arrived from some half-luminous Beyond. Therefore, he is a stranger in the mindless vasts though he is a little spark of God. As such, all is in dire league against his spirit. A Titan influence stops his Godward gaze. The eternal Darkness seeks him. Inscrutable Energies drive and deceive him. After all, he has descended here as a link between the demi-god and the beast. As such, he knows neither his own greatness nor his aim. His spirit and his flesh are at war. What is worse, he has need of darkness to perceive some light. He has need of grief to feel a little bliss and need of death to find a greater life. As the world Mother reveals, 'He would guide the world, himself he cannot guide; / He would save his soul, his life he cannot save.' Though Wisdom attracts him with her luminous masks, he has never seen her face behind the masks. Because, a giant Ignorance surrounds him. He obeys the Inconscience which he has come to rule. Because the human instrument has failed thus, the 'Godhead' in him 'frustrate sleeps within'. But according to the world Mother, there is no rest for the embodied soul in man. Till he has found himself he cannot pause. He should realise that he forms the All-conscient in his depths. He is a borrower of Supernature's gold. By growing aware of this he will
pave his road to Immortality. The Mother discloses that all his barriers will cede beneath the Infinite's tread since the Immortals have their entries in his life. That is why, Love passes through his heart. Beauty surrounds him for a magic hour. He has visits of a large revealing joy. Hopes of a deathless sweetness lure him. Rare intimations lift him to a moment's kinship with the eternal Word. He lays his hands sometimes on the Unknown. Similarly, immortality and spirit-room, pure perfection and bliss are his mighty fate. A still more significant revelation the Divine Mother makes here is that 'in him the Earth-Mother sees draw near the change' 'a godhead drawn from her transmuted limbs, / A alchemy of Heaven on Nature's base.'

In response to the Divine Mother's revelations, Aswapathy too agrees that man is a compromise between the beast and God. Therefore, he is not the crown of the Divine Mother's miraculous world. Having conceded so much, Aswapathy, nevertheless, reveals to the World Mother a vision that he saw when a power arose out of his slumber's cell. In this vision, Aswapathy says, he saw the supermen, the human race of the future. As he reveals, he saw these Omnipotent's flaming pioneers come crowding down the amber stairs of birth. Significantly, he says that they were forerunners of a divine multitude coming into mortal life. These supermen of the future
are described by Aswapathy as the sun-eyed children of a marvellous dawn, great creators, the massive barrier-breakers of the world, the labourers in the quarries of the gods and the architects of immortality with approaching eyes of a diviner man. He reveals that they are 'High priests of wisdom, sweetness, might and bliss, / Discoverers of beauty's sun-lit ways'. According to him, they will come and their tread one day shall change the suffering earth and justify the light on Nature's face. Thus prophesying the advent of the transformed man as the superman, Aswapathy adds that 'This high divine successor surely shall come / Behind Man's inefficient mortal pace, / Behind his vain labour, sweat, blood and tears'. He shall take on him the burden of the gods, according to Aswapathy's revelation. He also reveals that as a result, all heavenly light shall visit the earth's thoughts, the might of heaven shall fortify earthly hearts; Earth's deeds shall touch the superman's height. It is in view of this vision of the advent of the superman that Aswapathy seeks from the Mother of the Universe the boon that she should 'Mission to earth some living form of' Hers 'and with one gesture change all future time.'

As against this optimistic and prophetic revelation he makes about the superman, Aswapathy learns about the sad plight of man in the present world from the Voice 'of unborn Powers' which he hears in Book Four, Canto III.12
According to the Voice, man's is a 'force-compelled, fate driven ... race'. At present men are petty adventurers in an infinite world. They tread the circling tracks of mind around their little self and petty things. But the Voice also points out to human beings that not for a changeless littleness were they meant nor for vain repetition. Because the Voice adds that out of the Immortal's substance man was made; his actions can be swift revealing steps; his life can be a changeful mould for growing gods. A Seer, a strong Creator, is within man. The immaculate Grandeur broods upon his days. Almighty powers are shut in Nature's cells which man possesses. As such, a greater destiny waits in his front and if he wills he can fit his acts to a transcendent scheme. If man does this the godhead shall grow within his heart and he shall awake into the spirit's air and feel the breaking walls of the mortal mind. He can 'cross the dangerous spaces of the soul / And touch the mighty Mother stark awake / And meet the Omnipotent in this house of flesh'. But now man sees the Highest in a limiting form. Still worse, he turns for little gains to ignorant Powers since he loves the Ignorance fathering his pain. In addition, the great Illusion wraps him in its veils. The soul's deep intimations come in vain. As a result, the gods are still too few in mortal forms.

As in the case of the revelation of the apocalypticism of the origin of 'this troubled world',
the divine Sage Narad's unveiling of the occult nature of man and his nature in Book Six, Canto II \(^{13}\) is also one of the most significant revelations in \textit{Savitri}.

(However, a clear distinction needs to be made here throughout the long and comprehensive revelations made by Narad about man, between (1) ordinary man representing the common human race and (2) man 'The great' 'who would save the race' as 'the Son of God born as the Son of man', or as 'God's messenger', or as 'the World-redeemer' such as Savitri herself. Since this chapter deals with man representing common human race, we have naturally to restrict ourselves to Narad's revelation regarding man in general.\(^{14}\) His revelations here is in the context of a bitter complaint Savitri's mother voices against the cruelty of the Creator of this world who has made human life painfully tragic filled with pain, misery, suffering and death,— death even of such a noble creature as Satyavan. In answer to the Queen's lament, Narad first puts the question, 'Was then sun a dream, because there is night?' and then unveils the mystery of man's life. Hidden in the mortal's heart the Eternal lives, Narad says, secret in the chamber of his soul. A light shines there in the soul's chamber which nor pain nor grief can cross. Man, as of now, is unable to feel the marvellous Guest within himself only because a darkness stands between him and the Eternal hidden in him. Man's thought is a light of the Ignorance and
therefore unable to help him to see God dwelling in himself. Its brilliant curtain hides God's face from him. It only illumines a world born from the Inconscience whereas it hides from man the Immortal's meaning in the world. Similarly, human mind's light hides the Eternal's thought and human heart's hopes hide the Eternal's will. Even earth's joys shut from us the Immortal's bliss. From these circumstances rose the need of the world's dread teacher, the creator, pain. Narad further explains the meaning of human life by saying that 'Where Ignorance is, there suffering too must come'. Hence the presence of pain, grief, sorrow and tragedy in human life. In the context of this brief unveiling of the mystery of man's life provided by Narad, however, it should be remembered that he dwells at great length on the spiritual and ethical significance of 'pain' in the life of man. Pointing out repeatedly that 'Pain is the hammer of the gods to break / A dead resistance in the mortal's heart,' Narad reveals to the Queen that even 'the great who came to save this suffering world', have to face the Problem of Pain and use suffering as an occult means to lead humankind in its adventure of consciousness from the Inconscient to the Superconscient.

In his answer also to Aswapathy's question as to what fate is, Narad briefly mentions the apocalyptic significance of fate and its function in human life.
Accordingly, fate is a transaction done at every hour between Nature and the soul of the human being. God is the foreseeing arbiter this transaction which 'Fate is a balance drawn in Destiny's book.' Man has the choice of either accepting it or refusing it. Because man's doom is not an end of his existence. He is destined to arise from the tragic crash of life as well as from the body's torture and death. The nature of the Spirit in him is, after all, so omnipotent as to be able to rise up mightier after every defeat in human body. In view of this, all worldly events which cause joy and grief to man's soul are not not his fate. Fate is nothing but the goal man chooses along with the road to reach it. As such, man should make his fate a long sacrifice to the gods so that they open to him his secret self and make him one with God in the end.

In the opening lines of Book Seven, Canto I also there is a brief unravelling of the mystery of man with reference to fate. As revealed here, man's hopes and longings form his destiny. They lead his blind will towards the goal unknown to him. During this process man's fate shapes his acts and rules from within since it is born in his secret soul. This being the real apocalyptic meaning of man's fate, in his life in the outer world, however, Matter seems to mould his body's life. In the result, his soul follows where his body's nature drives him. In this way, his fate on the one hand
and Nature on the other compel his free-will's choice. This is, however, the predicament of ordinary human beings. But the mystic truth about man hidden from his own ignorance is that greater spirits among human beings can make the soul the artist of its own fate. In this way, as in the case of greater spirits among men, death of man is merely a passage for his inborn force. Likewise, all his ordeals are the choice of the spirit hidden in him.

The dream which discloses to Savitri the cosmic past in Book Seven, Canto II reveals further aspects of the apocalyptic mystery of man. After the nature of human life is disclosed to Savitri in her dream, the nature of man also is revealed.16 The revelation here begins with the significant statement 'A whole mysterious world is locked within' man. A hidden king, a nameless god lives in his inmost soul. It is this god in man who guards the covered mysteries shut in the inconscient sleep of man's consciousness. Another mysterious fact about man is that the All-Wonderful Divine casts His splendour, His greatness and His light into man's soul. Because of this, man in his worldly life works out the dreams of God. Yet this is not all about man, as seen by Savitri in her dream. Her dream also discloses that, in addition to the gods, 'Man's house of life' holds within it occult Shadows and dark Powers such as the Titan, the Fury and the Djinn. Such dangerous Powers lie hidden in
the pit of the subconscient in man. These dreadful Powers unfortunately become the masters or ministers of man and invade his bodily house. They even infest his thought and life. As a result, therefore, the very 'Inferno surges into the human air'. The grey forces hidden in man's subconscient create in him 'a stench of sin and death'. There rise in him not only perverse thoughts and formidable influences but also awful presences and shapes to claim his heart.

Savitri's dream proves in this way that 'All the world's possibilities in man / Are waiting as the tree waits in its seed'. As already seen (in the context of man's life), his past lives in him and drives his future's pace. His present's acts also fashion his future fate. Everything that has been in the past renews its birth in him. Similarly, all that can take place in the future is figured in his soul.

All this is due to the fact that man not only started his existence from obscure beginnings of the race but also because, in course of his evolution, his soul's thoughts looked out from his earth-born eyes at heaven and started having occult experiences. For example, as Savitri sees in her dream, a vision of beauty and greater birth came to him and he saw the unrealised vastnesses of his being. The occult seeker in him thus came out of the dim recesses of his self to be able to use the powers
earth-instruments cannot use. He caught up fragments of the Omniscient's thought. He scattered formulas of omnipotence. Thus man grew towards an unseen heaven of thought and dream. As Savitri's dream reveals, at last man saw the light of a spiritual sun. As a result, he cultivated spiritual aspirations and transcended his earthly self. Now he stands new-born in the largeness of his soul redeemed from all mortal things. Now he moves in a pure free spiritual realm. Therefore, as Savitri foresees, man 'mounts by a frail thread to his high source; / He reaches his fount of immortality,/ He calls the Godhead into his mortal life.'

Just as a dream discloses these apocalyptic aspects of man to Savitri here, later on in Canto VI of the same Book seven, what can be considered a vision discloses to her yet another variant of the spiritual mystery of man. This vision follows the long speech of 'The Voice of Light' which Savitri hears and obeys. Stepping 'back from and name' of hers in accordance with the Voice's instructions, she plunge her regard into herself in her soul's privacy as a witness of the drama of herself. This 'drama' discloses to her the occult nature of various aspects of human existence including that of human beings as a race. The first thing disclosed to her in this condition is that human beings are merely instruments of a higher Force. Nothing they create in
their lives is their own. The Divine Power acts in human beings. As such, man receives everything that gives him an immortal name from the high fount of divinity. In his life as it is now, of course, his ego claims the whole world for its use. But, as Savitri observes, in his present condition, 'Man is a dynamo for the cosmic work;/Nature does most in him, God the high rest;/Only his soul's acceptance is his own.' This soul of his is the greater truth of his being. It remains behind every act of his. That is why, his consciousness becomes cosmic and immense if he breaks through Matter's wall and stands in the spiritual vastness of his soul and lives as the master of this world. This truth of man's spirit lives in 'the naked self' of every human being. Savitri sees that it surveys the world from that height.

In her last speech to Death (which is delivered in Book Ten, Canto IV), Savitri gives her final account of the occult significance of the whole manifested cosmos, including Death (about whom she says, 'thou too art God and yet not He'). Therefore, her speech here contains significant observations about man relevant to our study. She begins by admitting that, among worldly creatures, thinking man is merely a demi-god animal wallowing in mud. Yet, she adds, on account of Involution-Evolution, man in his thought soars heavenward. No doubt, he satisfies all his longings just like the beast. But, at the same time, he is able to
make use of his intellect, his sense and his thought in order to wake at last into spiritual mind. When he attains to this status, a high liberty begins in him. He glimpses eternity and touches the infinite. In that high liberty he even meets the gods and feels the whole universe as nothing but his own larger self. He becomes able to make Space and Time his opportunity to join the heights and depths of his being in light. What is apocalyptically more significant, he even speaks secretly with God in the cave of his heart. In this way, attaining to such spiritual perfection, a few human beings grow capable of daring the last supreme ascent to the mightier air of the higher levels of Consciousness. They also receive in that status a vaster being's messages.

In Book Eleven, Canto I we have the next relevant account of man's apocalyptic nature given by no less an authority than the Supreme Himself in His conversation with Savitri. Putting her to severe tests and temptations, the Divine tries to dissuade Savitri from her determination to divinise man. He first asks the question: "How shall earth-nature and man's nature rise/To the celestial levels, yet earth abide?" Then He explains that only a few among human beings can climb to an unperishing sun in the form of divinity. Therefore, these few can channel to earth-mind the wizard ray of divinity. Whereas, according to the Supreme, this is the
apocalyptic importance of man, the difficulty with mankind is that the minds of common human beings are sealed to the light of divinity because their earthly needs pin down the human mass to earth, not allowing them to evolve towards divinity. Even when they are raised by some strong hand to breathe heaven air, they slide back to the mud. Because they know the law of the mud alone. No doubt, something in human beings weeps for the lost glory of the divinity and for the murder of their greatness, they accept their fall from the divinity willingly. In this way, to be common is the best for them. To live as others live is their delight though most of hem owe their debt to a superior plane. In all such remarks about the negative apocalypticism of man, the Divine is obviously testing Savitri's determination. Since she is none other than the human incarnation of the world Mother herself, Savitri finds herself unable to be dissuaded. Therefore, she supplicates to the Divine that a greater being from man should arise if man lives bound by his humanity now. In other words, Savitri demands that the Divine should replace Homo sapiens by the superman. Because, she argues, otherwise creation itself and this whole world would be vain. She is quite confident of the apocalyptic significance of man in ages to come. As such, she declares that she has seen through the insentient's mask of the world as it is and seen that a secret spirit in things is carrying in them
the growing God. This secret spirit in man, adds Savitri, looks at veilless truth, pushes back the curtain of the gods and climbs towards its own eternity.

After Savitri, by means of such insistent and persistent supplications to the Divine, succeeds in resisting the various temptations offered by Him and pleases Him so as to be reassured by Him that everything will be transformed in accordance with her aspiration on behalf of humankind, the Supreme Himself grants Savitri's request for the complete divinisation of man. Therefore, towards the end of His long promise to Savitri21 He tells her that first high Truth shall set her feet on earth so that human beings shall aspire to the Eternal's light. All the mortal limbs of man shall feel the Spirit's touch after the promised transformation of the earthly life. Continuing the revelation of the apocalyptic nature of man to come replacing the Homo sapiens, the Divine says that the whole life of man shall obey an inner Force. This Force shall divinise the human race so that a new life shall come, together with 'a body of the Superconscient's truth,/ a native field of Supernature's mights. As a result, the whole nescient ground of earth shall be transformed into Truth's colony. Even the Ignorance shall become a transparent robe through which the brilliant limbs of Truth shall shine. In fact, Truth shall be the guide of Nature's steps and gaze out of Nature's lower depths through superman who
shall replace the present man. As the Supreme prophesies, 'When superman is born as Nature's king' thus, 'His presence shall transfigure Matter's world: / He shall light up Truth's fire in Nature's night,/ He shall lay upon the earth Truth's greater law'. In this way, the present *Homo sapiens* too shall turn towards Spirit's call. He will be awake to his hidden possibility, to all that slept within his heart and to all that Nature meant when earth was formed. Bringing out the apocalyptic nature of even superman, the Divine adds that man shall entirely aspire to Truth and God and Bliss. This higher kind of man will be an interpreter of a diviner law and an instrument of a supreme design. He, the superman shall lean down to lift up the ordinary man. Similarly, ordinary man shall desire to climb to his own heights. Even many ordinary human beings will awake to deepest self. They shall make some answer and bear the splendour of the Divine's rush. In this way, the apocalyptic superman, according to the Supreme, shall create such an extraordinary situation that:

A heavenlier passion shall upheave men's lives,
Their mind shall share in the ineffable gleam,
Their heart shall feel the ecstasy and the fire,
Earth's bodies shall be conscious of a soul;
Mortality's bond-slaves shall unloose their bonds,
Mere men into spiritual beings grow
And see awake the dumb divinity.

The Truth shall be the leader of their lives,
Truth shall dictate their thought and speech and act
They shall feel themselves lifted nearer to the sky,
As if a little lower than the gods.²²

The Divine also assures Savitri that, in ages to come, 'More and more souls shall enter into life' and hear the occult summoner. Their lives shall blaze with an inner flame. Their hearts shall grow enamoured of divine delight. In this way, human beings shall tune their wills to the Divine will. Their separate selves shall feel the Spirit's oneness. Their senses shall grow capable of heavenly sense. Their flesh and nerves shall be capable of a strange ethereal joy. Through the tissues and cells of their bodies a divine force shall flow 'And take the charge of breath and speech and act'. All their thoughts shall be a glow of suns. Every feeling of theirs shall be a celestial thrill.

In this way, Sri Aurobindo has brought out in Savitri the various aspects of the mystery of the apocalypticism not only of the primeval man, nor merely of the present Homo sapiens but also of the man of the future, Superman.
Chapter Notes:


7. p.6.


15. p.465.

17. pp. 542-3.
18. p. 659.
20. p. 693.
22. pp. 710.