CHAPTER IV
Sri Aurobindo's views on Psychology:

Sri Aurobindo is a great yogi and seer who experienced great psychological truth in the course of his Yoga Sadhana. His life and works reveal him as an eminent psychologist who not only had a deep insight into human nature, but also endeavoured to transform and perfect it. Unlike the western psychology which gives importance to Ego, Sri Aurobindo's psychology centres around the soul. The soul is the master-principle, whereas the body, the vitality, and the mind together constitute a dependent factor an instrument of action on external nature. He says,

"Soul and life are two quite different powers. The soul is a spark of the divine spirit which supports the individual nature; mind, life and body are the instruments for the manifestations of the nature. It is when the true soul (psychic) comes forward and begins first to influence and then govern the actions of the instrumental nature that man begins to overcome vital desire and grow towards a divine nature."

(52:47)
The process of his integral yoga is a turning of the human soul from the egoistic stage of consciousness absorbed in the outward appearance and attraction of things to a higher stage in which the Transcendent and universal can pour itself into the individual and transform him. Therefore, the first step of his Yoga is the intensity of turning the force which directs the soul inward. It has been aptly said (M.S.Kalanidhi, 1970), Yoga is basically practical psychology his yoga can be called "Advanced psychology" as it bears facts of human personality and throws light on problems which are beyond the scientific purview of psychology. He did not conduct any experiments in the modern sense of the term. But he did experiment with the truth about human personality and existence. He reflected these facts in his works without claiming as a psychologist but they are of eternal psychological value.

His contribution to the field of psychology is based on his exhaustive knowledge of the unconscious, the subconscious, the subliminal the psychic, the superconscious, the method of transformation of human nature and bringing down the supramental species on the earth. His Yoga gives more importance to consciousness, its different levels, the necessity of heightening it,
widening it, transforming it and stabilising it. To Sri Aurobindo, "consciousness is a reality inherent in existence and hence does not depend on the reaction of personality to the forces of Nature. Consciousness is not mere awareness of self and things, but it is itself chit Shakti. It has many gradations far below and above the human range. The subjective personality is determined by the grade of consciousness in which it is organised, according to its evolutionary stage. Hence, consciousness is same throughout, but only differs in status, condition and operation while ego is generally claimed to be the centre of conscious activity in Western psychology, consciousness in the integral Yoga does not need the 'Individual' as its centre, since the individual consciousness can go down to the physical and go up as far as the superconscient. Being in the fundamental energy in manifestation, it covers all stages from matter to spirit"(11: p-58)

The different gradations of consciousness are the inconscient, subliminal, subconscious, super conscient, and circum conscient. According to him "Mental consciousness, is only the human range which no more exhausts all the possible ranges of consciousness than human sight
exhaust, all the gradations of sound of human hearing, all gradations of colour — for there is much above or below that is to man invisible and inaudible. So, they are ranges of consciousness above and below, the human range with which the normal human has no contact as they seem to it unconscious, supramental and sub-mental ranges" (44:P-95). Further in synthesis of Yoga he explains, "what we call unconsciousness is simply other-consciousness — We are really no more unconscious when we are asleep or stunned or drugged or dead or in any other state, then when we are plunged in inner thought oblivious of our physical selves and our surroundings. For any one who had advanced even a little way in Yoga, this is a most elementary proposition. As we progress and awaken to the soul in us and things, we shall realise that there is consciousness also in the plant, in the animal in the atom, in electricity, in everything that belongs to physical nature. We shall find even that it is not really in all respects a lower or more limited mode than the mental, on the contrary it is in many inanimate forms, more intense, rapid, poignant, though less evolved towards the surface" (60:P-42).

Sri Aurobindo observes that 'just below the surface consciousness that is selective and superficial, there is an inner existence—subliminal self much vaster,
greater in depth and height of which no man has yet measured. The subliminal is at times confused with the term subconscious, it is subconscious only in the sense of its being veiled" (116-57). Of the entire subliminal, the true subconscious is only a portion. The subliminal is separated from the Universal consciousness and worlds by means of mental, vital and subtle-physical sheaths. According to Sri Aurobindo phenomena such as telepathy, and other supernormal faculties are the powers possessed by the subliminal. If one has true knowledge of the subliminal he gains, very good inner understanding with people around and the impersonal forces that surrounds him. But this subliminal is not all the knowledge.

The subconscious is interior, obscure, unmentalised, unobserved, uncontrolled and dumb occult consciousness. The Subconscient forces manifest themselves through sleep and dream forces, disease, and nervousness. He says, "If the subliminal and subconscious, can be compared to sea which throws up the waves of our surface mental existence the superconscient may be compared to an ether which constitutes, contains, overroofs, inhabits, and determined,
the movement of the sea and its waves" (118-57).
The role of superconscient is to evolve slowly the
spiritual man out of the mental half-animal. During
the process of transformation, the superconscient
gradually become one's waking consciousness. He
observes four zones, of consciousness in the region
of superconscient. They are in the ascending order,
known as higher mind, illumined mind, intuitive mind
and over mind.

Sri Aurobindo's writings are embodiment of the
spiritual truths of life and existence. He set his
Ashram as a laboratory and with the co-operation of
The Mother he seeks to evolve the spiritual personality
which is truly governed and guided by its masterprinciple,
the soul. He tells us that the time has come for
the humanity as a whole to make decisive attempt to
exceed its mentality and intellectuality and evolve
spirituality.

According to Sri Aurobindo evolution has one
after another thrown up new forms of being, from matter
arose the life and from life appeared mind. Though mind
is the highest normal expression of evolution it is
not an end-term. It is divided within itself, it shows
conflict and division, it is in state of unstable equilibrium, 'it works by a play of action-reaction stresses'. There are qualitatively different consciousnesses by which their nature and character impress as being superior to the mental. They are marked by a quality of wholeness and superior quality in all its function of knowing, willing and feeling. Their action is intuitive, will is integral, and feeling is essential joy. This consciousness is the spiritual consciousness.

He affirms that the present problems of man can be solved only by realising the limitation of his approach and by raising to the larger way of spiritual comprehension of things. According to him, nature is getting ready for the next manifestation. The so far achieved terms of evolution are matter, life and mind and these will be followed by the emergence of supermind.

Though the Western Psychologists, viz., Freud, Jung, have postulated certain theories investigating the inner working of human nature. Their work is mainly on clinical interest with a natural focus on perversion and negative aspects of personality. They have recognised the need for cleaning the subconscious but they have never
realised that one can possibly godown, beyond one's capacity to rise up in consciousness. "The psycho-analysis, especially of Freud takes up a certain part, the darkest, the most perilous, the unhealthiest part of nature, the lower vital subconscious layer, isolates some of its most morbid phenomena, and attributes to it and theme an action out of all proportion to its free job in the nature, to raise it up prematurely or improperly for experience is to risk stuffing the conscious parts also with its dark and dirty stuff and thus poisoning the whole vital and even the mental nature"(113P - 58). Sri Aurobindo rightly says that the significance of the lotus is not to be found by analysing the secrete of the mud from which it grows, but its secrets is to be found in the heavenly archetype of the lotus which blossoms forever in the light above.

His teachings call men to co-operate with nature and to participate with nature's mission and thereby discover the true foundations of a new living culture. It would be integrated and whole as the
spiritual consciousness. The psychological discipline of the integral Yoga can be appearing to all persons engaged in the task of healing psychological disorders and creating a more integral and harmonious being. The true value of psychology lies in integrating and transforming the human personality through a change and rise in consciousness.
Great writers and thinkers have approached the epic poem with love, devotion and care to experience and express its literary and metaphysical splendour. In the following pages, the discussion is focussed mainly on the content of the epic poem as it throws the lights on the problem of psychological interest - such as problem of human nature, personality, earth and life, and divine. Though the poem discusses at length the metaphysical concepts and philosophical issues, they are found to have psychological relevance. In the present chapter an attempt has been made to discuss the content of the epic poem Savitri from a psychological point of view. The epic is in twelve books consisting of forty nine cantos.

Book 1: Sri Aurobindo outlines the rudiments of integral psychology in a concised form in the Book 1, in which he deals with the characteristics of human nature, Avatars, and transformation of the human personality, the earth and the evolution.
Canto 1. Focuses on the outbreak of dawn, nature, characteristics of Avatar. It opens with the creation of the earth and the outbreak of dawn. It is said that before existence 'a fathomless Zero' occupied the world, it was not an empty zero but had immeasurable potentialities as seeds in its bosom. At first it was like a void or nescience from which manifestation of life and light came forth. The evolutionary movement starts as an element of consciousness which wished to unfold itself, into various forms of life on matter. Thus starting with nescience, and ignorance the evolutionary movement represents a slow awakening to self-awareness.

The outbreak of dawn has a special significance in the present epic. Sri Aurobindo has given a beautiful and symbolic portrayal of the dawn. It represents as an awakening sign of light with its enchanting beauty, the advent of eternal truth, a promise and a living message from eternity awaiting fulfilment on the earth.

The description of nature of man comes next, man remains ignorant about the insoluble mystery of his life and is perplexed at the tardy process of
mortality'. He is continuously searching his 'Bygone self' which contains the desire acting as the motive force for his formation. Man is limited in his consciousness, an imperfect being awaiting perfection, who lives under a somnambulistic force and is 'death bound' impulsive by nature and subjected to the call of senses. He is not in a position to see the divine bliss, beauty and power. Nevertheless he is hailed as the leader of evolution as he is the conscious and complex being in evolution who can direct and guide the evolutionary process. This is possible when he attains the state of Samata in his reaction to pain and pleasure and 'the calm delight' in existence.

Among the common men there are few Avatars or sons of God who can undertake the mighty work of transforming human nature. Savitri, is one such Avatar who is able to give her joy to others, and share the grief of others. She identifies herself with the cosmic life and determines to solve the cosmic problem of life and death. She has a large consciousness which envelope the entire humanity. She is thus chosen for the task of transforming and uplifting the earth.
Savitri finds the earth to be rooted in inconscience and ignorance and subjected to pain, suffering and death. Her task is to make the earth fully conscious and she gets awakened to fulfil the need of the earth. She gathers the unfailing power and strength in her to confront time and fate.

Further, it is interesting to note that a great emphasis has been laid on the earth as a field of action, it is a 'precarious field of toil' for the man to speed up his evolution among the confronting forces of light and darkness, knowledge and ignorance, truth and falsehood, joy and pain.

Canto 2. Focusses on the issue which Savitri has taken up and the limitations of the earth and the human nature. Man remains preoccupied with his outer needs and animal wants but he is satisfied with his physical nature and thinks it to be everything but he is the multiple being organised around one central being, the soul. If he makes an inner effort, he can direct this multiple being to work in the desired manner. As such the will power can be utilized to change the direction of the physical energies. The body's destiny can also be cancelled by the superior action of the will. Man can easily become the master of material nature by linking his will with that of divine will.
When life is looked from the angle of mechanism of physical nature, man too looks like a 'machine amidst machines'. His mind becomes the product of physical brain, the thoughts in the mind are the activity of cells in the organ, the emotions and impulsions of heart are the issues of the throbbing of the heart-organ; the soul is the workings of physical energy and it has no consciousness. But man has a light in himself, and it grows only under proper conditions. This light works from behind the veil as instinct. On this earth there is both good and evil factors which influence this light. While aspiration, purity, sincerity, cheerfulness help the growth of the light, lethargy, impurity, falsehood and gloom retard the growth of it. With the growth of his consciousness he becomes aware of somethings in himself which is not involved in the outward movement. He feels the witnessing self and the conscious power, by taking a step inward.

When man is placed in the supreme moment of crisis, he rises up with undreamt potentiality to face it. The same thing happens to Savitri, and displaces her exterior personality by her inner spirit and steps forth to take hold of the situation. It is due to this reason that
obstacles, death, fall and sorrow, intrude in man's life and presurises him to progress or develop. Man tries to displace them by their opposites such as knowledge, joy and life. Pain is the motivator which makes him think and look for the source of pain, and thereby he finds ways to remove it.

Man's life in this world is determined by fate. He looks like an image on the background of fate and appears to be a 'castaway' on the ocean of desire. He is helpless and lives as a creature of circumstances tossed along without any control. With his limited mind he lives within the walls of the physical body. When he tries to exceed this limit all the forces of nature strike at him furiously, because the world is a barrier to the growing soul, here everything is ruled by dualities and contraries. But it is possible for man to transcend his limitations by enabling an inner dawn 'within' where in he becomes conscious of all the levels of his being. Further as he draws nearer to God an absolute 'supernatural darkness' sets in to produce immobility in his restless mind as a preparatory discipline to receive and hold the divine.
The issue set before Savitri is whether to bear with ignorance and death or hew the ways of immortality. Although Savitri has many divine elements in her, her 'heart kind to the striving human heart'. But she is not content to remain in her material consciousness and share the fate of all earthly beings. In this trial Savitri does not seek for any external help and nobody knows of her inner preparation for the cosmic struggle. She finds in herself a part that is independent of nature. She organises her consciousness around it and moves away from the rule of nature. When the hour of doom approaches she gathers her inner strength and comes out with action. She opposes the determinism of material nature.

Canto 3. is concerned with earth Nature characteristics Aswapathy as an Avatar and his experience in subtle world and beginnings of transformation effected in Aswapathy. The world movement is pervaded by a doubt about 'the mystery and purpose of life', pleasures which comes and fades, desires which is never ending. But basically there is a yearning to become the supreme being and a will to live. The birth of man's soul in the
world has a purpose behind it. It has to adventure into space and find out the innate divine nature. In the world there are many facts to be actualised but only few are actualised. Others strive for expression and are denied but they keep tapping the human consciousness continuously.

The creation is the outcome of Truth in action and rules from above. It is because of this that the beings are 'impelled' to know about the truth. Inertia and dullness are characteristics of human nature. Awareness and readiness for upward progress prove too tiresome for the nature. The sacred fire of aspiration at the heart is obstructed by the physical and vital parts. The destruction arise from the lower nature of man. The upward movement of consciousness is obstructed by set backs, failures and defeats which however have a meaning.

Savitri the Avatar of Divine Mother has appeared on the earth as a result of the divine intervention to set things right and to fulfil the aspiring call from an ascending soul. This divine intervention is done by Aswapathy the another Avatar. According to Sri Aurobindo,
every avatar is a 'Colonist from immortality' and a guide to the many confused mortal minds. He serves as a pointing beam, a symbol and a sign to direct and control this fallen man, on the basis of his own life experience. Even in the so called mechanical movement of the nature, there is some order and plan indicating the presence of divine intelligence and intervention. The Avatar never loses the sight of the purpose for which he has been created. He actively participates in the work of transformation.

Sri Aurobindo through his epic character lays emphasis on the characteristics of a person who is missioned to transform the earth. Aswapathy radiates knowledge, power and bliss. His life is the continuous movements of self heightening, enlargement, self exceeding self extension and growth. His direction is upward and his goal is of higher ideals drawing higher energies, acting under the impluse of awakened soul within the path of truth and knowledge. The ordinary entanglements of ignorance do not affect him. His mind serves as an instrument for seeking higher knowledge and his will concentrates on Gods' light. He is an integrated being and knows both his human and divine qualities. His
mind is no more a barrier in his upward growth. When Aswapathy gives up his limits his consciousness joins with the larger divine consciousness. With this breaking of bonds, his soul's flight is not arrested by nescience, reasoning and the conceiving of the mind.

Regarding the experience of Aswapathy in the subtle physical which is behind the wall of Nirvana, Sri Aurobindo sketches that Aswapathy out throws the fragmenting faculty of mind and receives truth in its entirety. His finite self identifies with the infinite. He outgrows apprenticeship to ignorance and gets the mastery over true knowledge. It is the knowledge which helps him to enter into the secrecies of the soul to find the divine. He is drawn to the higher altitudes where his consciousness does not have any bounds. He gains a new state of consciousness which helps him get pure perception. He no more uses his senses and mental thoughts to perceive things. He gets a power of immediate perception which envelops all Nature in a single glance. He is able to look at the very heart of the things and he is no more deceived by the form. This perception is able to seize the idea in mind, and the 'wish in the heart' of others. He reaches a state of
oneness where there is an interchange of energies between other beings and him. His consciousness extends wider and embraces the consciousness of all and his 'inner self grow near to other's selves'. He becomes receptive of rhythm of subtler kind from the terrestrial plain. His body becomes the instrument of the soul.

The perception of an ordinary man is limited to the sense faculties. There are experiences which are beyond the experiences of man. Aswapathy gains such a experience and knowledge of unknown world. He wants to help the toiling world in an effective way. Hence he detaches himself, and gathers force in calm strength and functions from that deeper level of consciousness. His thought activity ceases in this silent receptivity and creates a condition for the higher and infallible power of insight to function. The whole part of his being is illuminated by higher faculties. Then knowledge is not gained, through the process of thought, but directly. Aswapathy receives bliss that is not dependent on external factors such as satisfaction of desires, and it is self-existent.
He has the calm strength to bear this bliss in him. He also gains all comprehending knowledge from above. This knowledge is received in the form of mantras by the subtle hearing from the truth. He breaks the veils of consciousness and reaches the state of consciousness which is in heights of being. Here he envisages a new vision which reveals a new perspective and gets an illumined perception of the manifesting truth of the spirit. He perceives the word from which world came to be, and the essential sound patterns for the manifestation to emerge.

He sees the origin of the creative movement from where emerges series of truths to be manifested. These truths embody themselves in the ideas that have made the world. He beholds the desire which is the source of all this creation. It enlived his thought faculties and make them move in the direction of truth. His whole being is set in tune with the higher truth consciousness. This higher power unveiled the subconscience and inconscience in the being of Aswapathy and the light of consciousness lying below is realised. Then he perceives a 'presence and a greatness everywhere and the labour of God heads birth'. Aswapathy's physical body also
undergoes transformation and he feels the breath of 'heavenlier air' on his physic. He grows one with the 'covert universe' and views the cosmic forces at work and feels the occult impulse behind man's will.

The earth is the 'little plot of our mortality' and it is subjected to death. Appearances are deceptive and body is the mortal frame. But inside this there are celestial powers hidden. Though man is subject to decay and death he actually has in him something that is unlimited which is capable of inexhaustive power, the source of knowledge. It is the soul that is centre and the source of all that is divine in man. When man's inner life is developed, his mind, heart and his being get integrated. He strives to exceed his limitations of lower nature to grow into higher consciousness. He finds that his efforts are inadequate but he is helped by the touch of divine consciousness and everything in him opens out into the immensities of the spirit.

Then his soul soars out from the confinements of body, life and mind to unite with the larger soul of the universe, the over soul. His life becomes superlife and topless higher nature which has infinite knowledge, strength and joy fills his frame. When he enlarges and
enters into the altitudes of higher consciousness, the 'creatrix' no more acts behind the veil.

Sri Aurobindo pictures man's life as a 'long dim preparation'. There are several births for man, life after life he prepares himself to transmute his humanity into divinity. He is usually not aware of how his struggles, griefs and joys, chequered advances and failures contribute to the needed preparation. Man's claim towards the height of the spirit is continuously altered by struggle and ease, disappointment and achievement, obstruction and assistance.

Man is misguided by his intelligences which is guided by reason. He is not able to grasp the reality in full but grasps only in segments. The mind of man perceives 'reality' as God and he enacts certain beliefs and practices to move towards this God. But the human mind which is clouded by ignorance fails in its efforts. As a result man's life has a series of advances and retreats, gains and losses, successes and defeats. At the same time the experiencing consciousness and soul grows in stature.
Canto 4. is concerned with the object of evolution, Aswapathys ascent, characteristics of earth nature and mind. Aswapathy in the course of his ascent to high peak of consciousness, comes to realize the secret knowledge about the apparent limitation of man and the earthly life, the necessity for an epic climb of the human soul to discover the rich heritage of splendour that is in store for him within. It provides a guide line for man to prepare himself psychologically to transcend his limitation.

According to Sri Aurobindo the object of evolution is to attain or discover the real and eternal self and therefore man must launch 'an epic climb' to manifest the power of spirit on the earth. 'An unborn power' must build reality, because our world is only a 'beginning and a base' and an interplay of 'life and death'. Man is normally a being limited in consciousness and power. But this 'death bound littleness' is not always characteristic of human life. Man can extend his consciousness as wide and as deep as possible. But man is yet to realize the 'unmeasured breath and depth' of his being. Unfortunately, he has allowed himself to be the Victim of accident, disease and decay.
The hour has now come when he has to become aware of his 'forgotten Vastness', Power, knowledge and bliss are man's inevitable rewards for his ascent in consciousness and as a result, they replace incapacity, death, limitation and decay that is seemingly characteristics of the present human life. Though man finds himself within the narrow boundaries of material consciousness at present, there is always in him a deep aspiration to reach and realise the summit of consciousness. Further there are different levels of consciousness in man which have affinity to the higher domains of consciousness. Man is a complex being in evolution with or without his knowledge.

Sri Aurobindo emphasises upon the urgent need of man to go within the experience the 'eldorados of splendour' and ecstasy that is in store for him within. It so happens when occasionally the sight of man is turned within, the ignorance clouding man's perception is lifted for a while, allowing the man 'a swift and miraculous escape' into the splendidous world of experience within, away from the 'narrow fringe of clamped experience'.
During the great lonely hours of his journey within, imperishable light, silent power, fathomless bliss and calm spirit become accessible to him. The world is a progressive manifestation of the spirit which looks eagerly for suitable human being for the descent of the higher forces for the benefit of human transformation.

The first sign of such a change is a solid calmness and eternal peace. The body becomes a 'human vessel of descent' a pedestal 'supporting peace and calmness'. Higher knowledge which is not the result of intellectualisation but a spontaneous action of some supernormal powers set up by a vibrating movement in the physical nature which is accustomed to the working of the mind at a lower level.

Spirit and nature are two aspects of the same reality. Above the working of human there dwells in the immutable region of the self which is infinite, illumitable, formless and in its silence is the spirit and its powers. These are powers of strength, light, bliss, purity and peace. They are inaccessible to the mind that are turned towards grief, sorrow and pain.
they have distant self knowledge and self power but they serve the divine will only when there is a trend in the transformation of earth consciousness, the following sign are indicated.

The voice of the Divine will be heard by the soul. The subliminal region of the mind shall be exposed to light and power from above. Falsehood shall be replaced by Truth. Man will no more be acting under the impulse of the ignorant desire, thought would no more be an exercise of ignorance seeking for knowledge, but a steady outpouring of the light of the sun of knowledge.

A few among human kind would alone dare to attempt to live in such a way to realise divinisation of life on earth. Wise man talks with pride wasting their precious time, in the meanwhile the divine element in the creation, grows uninterrupted by the physical mind till the hour of its realisation becomes possible to the sceptic mind. Our deepest need is to unite spirit with matter, which are at present opposite poles of Night and Day. We must fill up to lacuna between the finite and the infinite for the benefit of the onward journey of the ascending soul.
It takes time for the material nature to prepare for the descend or maintain the descend and it trembles with the power and the working of the force. First there is the displacement of the individual ego and the beginning of the working of higher personality. Man realises the presence of the superior force, the master of his soul and its working and adores Him, worship and surrenders to Him. His small bodily ego things and he seeks to work for identification with the Divine. 'Life's cherished guests' or the external activities of man are suspended and contact with one subliminal consciousness leaves 'its huge white stamp on our lives' and bestow on man the Divine gifts of peace, bliss, knowledge and power.

Further he becomes gradually aware of the 'signals of eternity', deeper ranges of consciousness and subtler sense of faculties other than the physical sense. There is the 'descend of knowledge without mental labour' hearing of sound that is not fashioned by human faculties, 'earthly sense' begin to experience the rare phenomena of calmness and peace. Thus the activities of the desire self, mind and sense and ego
are suspended. During the golden privacy of one's meeting the soul, mind falls silent and experience ecstasy and there is some 'holier influences' on one-part. Due to the pressure of the soul and the divine contact, the ego centered activities are gradually replaced by final movements of beauty and harmony which uplift human consciousness,

Man becomes aware of something in him which is untouched by the external surface nature. That is the self, the ever present witness of our change through time and space. Self, according to Sri Aurobindo is the eternal goal that lends significance to life and evolution of man. It may figure as a silence looming over his life, an inner voice as a guide, a living image in the heard, not limited to the body but a wide and fathomless being witnessing our movements. It is the source of sweetness and bliss that does not die with the death of the body.

The meaning, direction and goal of the world movement appears to be meaningless, life becomes a vague experiment, a soul that is born with the body and dies, with it, the earth is a brute mechanical accident, and
death rules over life. The will of the soul is responsible for all outward happenings. The seed is within for external action or reaction. Pushed by the will of the soul within, the suppressed realities break truth in movements of crisis and effectuate themselves, creating tense situation. The so called casual deeds and its consequences are but the deep necessity of the soul within. One has to reach the centre of one's soul to know the true significance of events. Our ranged awareness is limited.

Man is concerned with the outward and the immediate, he is helpless and is lost in a circle of his action. Earth has a purpose in evolution. It has a heart that houses its soul. She has to develop her powers of subtle audition which can listen to the soul. She has to develop the vision that can perceive the truth. Earth movement in evolution are wholly mechanical, unconscious and repetitive. Hence first earth generated life, then mind and consciousness through a process of struggle, Earth seeks to manifest the spirit in matter. Such a transformation is possible only through faith, love and truth.
The earth does not face the process of transformation alone. There are cosmic powers which exercise their influence on earth's atmosphere. The earth prays to the powers for a greater mind, will, strength and light to help in the evolution. Man is bound and blinded by world movement. Immortal are those who are masters of living free from the bonds of thoughts 'living beyond the domain of time', space and death and who are over seen by fate chance and will. They can only perceive the course of events arranged by the cosmos at work.

Mind is half developed faculty of the evolving consciousness and it is neither aware of its real origin nor of the limited nature of its characteristic function of perception in fragments. It perceives and is deceived by misleading dawns and misses the real light and the radiance of the real light. It circles and revolves without any definite knowledge. It is not sure of its foundation or else it cannot reach any destination.
Canto 5. describes the experiences and the transformation
effected on Aswapathy in the bright realm of the spirit.
Aswapathy having crossed the subtle-physical being,
enters into the bright realm of soul. In this place
knowledge is spontaneous and ready without the labouring
processes of the mind. He becomes conscious of the
forces that tie him down to the physical-doubt, belief,
ego and the mind. He comes out of his physical body but
his living is not affected. Only the habits of physical
life and physical mind are eliminated. Normally men are
able to get only fleeting glimpses of the inner region
of his being but Aswapathy can enter these realms in
ease. The hidden realm contains 'cosmic script' of what
has passed and what are going to come. Truth in action
is found in this place and one becomes aware of the
movements of the 'stellar bodies'. The interactions
between Nature and Soul, Prakriti and Purusha, are
registered in the consciousness of the being of this
world.

Aswapathy perceives that everything which emerges
to life, proceeds according to the will of the Supreme.
He finds that how all that emerge from material nature,
are subjected to the rules of dark inconscience, and
ignorance. This world is full of unfamiliar terms, insoluble constructions, apparent contradictions and bewildering simulations. But Aswapathy can understand the true meaning of all these. He perceives the truth consciousness behind the process of nature. It is with this intelligence the power nature builds in ignorance the steps of life.

After the advent of the divine soul in the material universe, there is sequential development. This whole sequence is revealed to Aswapathy - idea organises into form; spirit formulates in matter; life marks the future development of light; mind raises to study the unknowable. Aswapathy rejects petty desires and vanities, The limits which are set for the working of ignorant energies are cast aside by him and he finds a expanding vastness in his consciousness. He shifts his interest in human life and lives in the greater silence of the spirit. He is no more confined to earthly interests, his thoughts ranges wider and aspire to reach the summit of the spirit. He finds that mind is only a small projection of a vaster realm which opens beyond the mental outskirts. In this region, he breathes the air of infinity and eternity. His mind reaches the utmost limits of the
intellect. With the result his narrow human perspective changes into power of universal vision. He gains the supernal knowledge which makes the higher truth descends into his human heart and the movements of his mind and emotions undergo a change.

Aswapathy realises that his origin is from the infinite and not from the earth. He is allured by the infinite full of consciousness. Then he gives up all the lesser earthly responsibilities and turns to the call of vast spiritual destiny. He is no more held by the boundaries of nature and he soars to the peaks of boundless spirit. From here he sees death as a state of rest and assimilation. Aswapathy’s senses are no more affected by outer objects and they aim at the delight of the divine. Hence, he centres his consciousness on the soul. He puts behind his thought-mind. His being is ready for the descent from above for he has shunned all his lower nature and obscurities. When descent takes place his nerve, brain and heart are thrilled by violent ecstasy.

By the impact of the descent, the restricting factors of ego and division, the consciousness which identifies with mind, life and body are eliminated. He gains a mightier force, activates the several subtler
bodies within him and conceals from the external
physical body - the sheaths of bliss, spirit-knowledge
mind, vitality, subtle physical. He looks at the one
divine concealed in innumerable forms. He is no more
a death-hunted creature, eternity and infinity take
possession of him. His vision opens beyond the physical
plane towards the secret workings of nature. He finds
nature quick and conscious in her movements. Nature
appears to rule and dominate soul only when soul remains
in ignorance. When soul gets awakened or identifies
itself with the divine, it asserts a mastery over nature.
Nature yields her truths to Aswapathy, and at the disposal
of Aswapathy, nature frees herself from the entanglements
and opposes the evil such as ignorance. After transcending
the physical range of the universe in his consciousness
he comes close to the new worlds different from that of
the earth world.

Man has got the power of conscious thinking.
Though man's body, vital force are embedded in the roots
of subhuman origins, he tries to break this limitation
because the has seed of perfection, freedom and divinity
within him. Man's life is characterised by the mechanical
curve birth, living and death. Though he practices lot of
deeds in the end it turns up to be nothing. All his hopes
remain unfulfilled. But these characteristics are not everything. Materiality and mortality are not the whole of man. He has a greater and lasting truth that is infinite and immoral. If he can realize this, he has a greater destiny. Then he can regulate and recast his nature. Man's ignorance is only a temporary factor, there is in him the soul which has direct knowledge. It comes to action when the ignorance is removed. In the same way man is not always subject to fate. He has in him the self that can change the fate.

Many individuals seek to attain union with divine but it is only few who are blessed with the necessary facility to attain this reality. But man with his effort can come out of his disabilities. He is usually preoccupied with the outer physical world and rarely looks into his inner world. Only few think of this spiritual achievement. Among those few the divine selects the individual who is ready for this change and He guides them step by step. This individual sheds his human trappings and proceeds further.

The consciousness of man functions through his five senses. The senses are limited and imperfect, when he transcends his nature, the senses break down, and new functioning starts. Man's soul gains experience
through the physical body, life-force, the emotive faculties and mental energies. As these factors are limited, soul's experience also become limited. This judgement is based on his self-regards, desire, ego and his own satisfaction. His ego rules his life movements but when the divine consciousness advents man's, ego gets shattered and he emerges into wider space. The consciousness begins to extend and reaches the vaster range of self. With this development, man's mind loses his status as the higher part of man.

According to Sri Aurobindo mind links matter and spirit which have the power to undo all nature's work and change the earth's concrete law. It is free from the stamp of unconsciousness and mechanical movement. It can immortalise a moment's work and has many chambers in it. They are the sense-mind, reasoning mind, ideative mind and silent mind. The mind has in it powerful mental energies.

When the body is at rest or immobile, the mind is activated. It usually communicates through speech but when it is free from lower action it communicates without speech. The mind of man has the power to promote either the good or the evil in him. The awakened mind by its inspiration, will and thought power, can call the divinity into overt action. When human mind is swayed by
different notions, a higher wisdom reconciles and creates harmony. However, the mind is ever in search of reality and it faces obstacles in perceiving the reality because of its doubt.

Book II.

Canto I. gives a comparative account of the higher worlds and the earth. Further it describes the different worlds giving importance to the gradations of consciousness. The outline of earth's creation is portrayed with Aswapathy's vision of the 'world stairs' and his ascent. Aswapathy finds beyond the ranges of earth the universe of the unknown. It constitutes of different orders of creations but it is not totally strange to the material universe.

Aswapathy gains a new kind of perception as he breaks out of his separative ego and enlarges his consciousness. He identifies himself with one infinite that is self-extended in the universe. He experiences everything as the one. Aswapathy having developed the necessary consciousness perceives the creative reality. He sees the truth-aspects which are the base and the frame of the world creation. He comes to know things which are usually not known to ordinary human mind. He attains
a subtler faculty which can not be grasped by conception, perception and reasoning. His consciousness is centred in the heart which helps him to feel the occult.

The different levels of consciousness is experienced by Aswapathy in subtle regions. All the experience here is of delight and governed by unity of consciousness. All experience constitutes a single plane, the 'thousand fold expression of the one'.

Aswapathy views a number of world on serial planes of infinite existence. Its foundation is in the inconscient below and its summit is the super conscient above. Sri Aurobindo beautifully compares this rising stairs of world to a temple tower, which has a special significance. It is the external representation of the human body which has the divinity inside, human spirits upward movement and divine plunging into material nature.

Man's consciousness has gradations corresponding to the gradations of the worlds. Without these gradations of consciousness the upward movement will be meaningless. It also helps man to develop conscious powers greater than human and it urges the soul to emerge out of unconsciousness. It has the workings of many powers and personalities.
that are active in the cosmos.

Earth is the field of action and a field for manifesting the divine will that is the object of evolution. Earth has a conscious spirit of its own for this purpose. Due to forces of inconscience, obscurity and inertia the Divine objective of manifesting the truth is delayed, slow and uneven. Hence earth does not represent merely the material and mechanical nature but a being, a spiritual entity—a divine being which awaits manifestation or emergence. The earth is a live formation of material nature endowed with its own psychological apparatus—a heart and a soul and the earth has to develop subtler faculties to manifest the Divine.

The earth has a crucial role in the cycle of evolution. It is the sole field for evolutionary manifestation of the latent divine spirit of the Earth. Transformation of material nature brings about power, bliss, knowledge, into the field which is veiled by ignorance, inconscience. In the process of evolution earth movement is stamped with unconscious mechanical repetition. The transformation of human nature takes place only with struggle, disappointment but there is guiding force. The earth movement is continuous.
and the motive force for action is marvellous. Within man intelligence knows the purpose of its life-journey upward.

It is the wisdom, knowledge, idea which makes the divine descent into the creation. Aswapathy is awakened to the same knowledge. Aswapathy sees that he had travelled alone to this realm of the spirit infinity as yet unrealised by man where stillness, light and silence reign. He sees that he is moving up on the vast cosmic stair, mounting 'world after world'. His movement remains indefinite though he feels that he is standing on the summit of created things.

Canto 2. discusses the characteristics of subtle world when compared to the physical world. The process of creation and mechanical nature of man is again emphasised. Above the physical world is the world of subtle matter. The life here is free from the obscurities of material world and not dependent upon the physical body and senses. The substance of this realm is more subtle and plastic than those of the material world. It is a world of beauty where all forms are genuine. This world
is the source of the expression of beauty on the earth. Here subtler senses awake and everything which takes place on the earth is predetermined here. The imperfect forms on the earth are found as perfect forms in this realm. The world of subtle matter is the intercepting wall between the world above and world below. It acts as a passage for the physical world to move towards the higher powers.

In this world the consciousness remains finer, lighter, purer and sensitive in its workings. It has forms which can be perceived by inner sight. Here the soul retains its full consciousness of the purusha in its union with nature. Everything is not safe in this world while the upper realm appears pleasing and nourishing in the lower realms there are regions that are dangerous, evil and malevolent. This subtle world acts as a transmitter of the greater consciousness and has unlimited force behind its operation. Man's imagination is prompted from this region and it is the impulsion of this region which changes common things on the earth to uncommon beauty.

This world is the source for the material world but during transmission from the above subtle world to the earth, there is distortion. This distortion is due to ignorance, and falsehood which changes the movements on the earth. This world has triple realm within it.
The first one is realm of creative truths, the second one is cosmos of harmony and the last one is a state of disintegration and fuses with the material domain. It is due to this disintegration, the creative movement loses itself in ignorance. In the subtle world there is freedom to work and evolve without fear or grief.

Man is subjected to various limitations during his course of evolution. But he is supported by higher nature in his work, uplift life movement. When he is not prepared he fails to bear this higher power, and his mortal nature is pulled down by intertia and inconscient below. Though, he is the evolutionary leader, his mind is ignorant and he can only guess the truth. Hence, he advances only little, adopting himself to material nature. When he tries to advance, he finds his instruments of action inadequate and he is unable to give a permanent house for the divine to dwell on earth. But he keeps attempting to exceed his formulations, to receive truth knowledge and truth power. This knowledge is the direct perception of truth and this power is a self effective one. When man is thus channelised the working of nature tries to dilute the transmission.
Canto 3. Portrays the two domains of life - the glory and the fall. The worlds in between these two realms are also high-lighted. The first realm of life is always in flux and a world of search and toil. Here all is 'doubt and change and nothing sure'. Life is free to function independently in whatever way it likes. Life accepts boldly the consequences of its action and aims to manifest its possibilities in full. It is guided by intelligence from within. Here the life-force keeps on trying one possibility after another and there is no limit to its objectives.

The forward movement of life-world tends to repeat again and its movements are not purposive. It aims for self-fulfilment but fails. When pain sets in the workings of this life-force it does not turn away from the pain, but it wallows in the pain. It seeks for joy and when it is attained, it does not last long. In the midst of these, the life-force glimpses the truth which helps it to gain strength to travail in its lower workings.

When Aswapathy lands up in this domains of life he breathes an oppressive air of unease, uncertainty
agitation. But he knows surely that there would be existence of happier states ahead. Above this plane, there is realm which is beyond strife, struggle, and suffering and there is a continuous struggle towards light and bliss. This realm of life is revealed only to a subtle perception. But they are not outside the reach of man. Deep in this being are states of beautitudes and men have glimpses of them at rare moments of inner experience.

The life-planes on the summit expands into the vastness of the self. Here finite joins with the infinite and time fades into the eternal. From this eternal all the forms are projected in time. The workings of the cosmic force proceeds and are upheld by the eternal calm. The creative force is guided by the intelligence both from within and above.

Between these two worlds, life of glory and life of fall, there are worlds. They are separated by a veil in consciousness from the higher regions and they are not completely beyond the human grasp. This world can receive the direct breath of the divine on their summits. There is an intense aspiration and call
to the divine love to manifest in this realm. The senses are more powerful and intense than in the material world. The creation of this world is nearer to God and His beauty. All the contraries of the earth are seen as complementaries. Here false hood can not survive and the knowledge is one with the power.

The course taken by life is traced by Aswapathy. He sees life starting on the earth where it is close to death. When life starts its career from matter, it does not have solid ground to stand and no meaning in its movement. As there is no mind and the awareness is partial, life takes the form of instinct but it faces its contraries and struggles for survival. It seems to be vain, vague and indefinite.

Yet there is a purpose behind this vain purpose and the work is being done. In the domains of life there is slow emergence of consciousness. There is a creative power in the movement which wants to manifest the spirit in matter and soul in the body. The effectuation is affected by various obstacles imposed on it. Of these the first one is the obscure nature of matter in which it has to function. Only because of this desire to effectuate,
the imprisoned consciousness emerges slowly and looks upwards.

Without the descent of supreme being on nescience, a conscious force will not have come up. Thus contradiction forms the base of life. The supreme gets into the matter which, in turn, tries to reach the supreme. It is a game of hide and seek between the hidden soul and obscure nature. The matter responds to the soul concealed within.

Then life takes the forms in which thinking senses function. A life creation in a sensational order comes into existence. It is in the form of insect, bigger and smaller animals and smaller human beings also appear. Man stands high on the ladder of evolution. Only in him, nature emerges from semi-consciousness into consciousness. The animal creations around him has only a sense-mind which cannot think on its own. Even at the stage of animal creation he is governed by sense-mentality. This man does not know who he is and why he lives. He is content to breathe, to feel, to sense, to act. But the soul within him awakes and it starts evolving. Yet the proper mind is not developed. It does not have
the capacity to cognise and reflect the working of nature. It labours only to satisfy its external senses.

When the proper mind is formed, thought begins to enlighten. At first there is no overt thinking, sensations, feelings, desires abound. With the help of the guiding intelligence, the confused movements are gathered around one luminous point of awareness. It makes the life-force flow into shape and form and fashions the life mind in creatures.

Though soul is immortal the world is exposed to the fear of death. The physical form serves as a protective wall against death. The action of restricted intelligence makes reason function in the mould of habitual nature which is ruled by ignorance. Thought faculty, the self-regarding activity of physical life and mind remains a slave to the body. From this beginning 'mind grows to a clarity' though it is enclosed in ignorance. Thus life continues its monotonous play. The world is set to a fixed type and this action goes for all time.
Canto 4. Discusses the experience of Aswapathy in the kingdoms of little life. This plane of the little life 'has given the law of craving to our little lives'. It is because of this formless yearning passions in man's heart arise. He is unable to rest content with his life. Man has become a insatiate seeker. All the original fire and might of pure life is brought down here into the littleness of the material being. Man is only aware of the surface level of his existence.

Aswapathy to know the cause of difficulty and obstruction in the evolution of the spirit from the base of matter follows the course of life force from the very obscure beginning. He follows the descent of life into the densities of matter and he finds himself in the domains of obscurity where life meets matter and matter wakes into life. Here the wareness takes the form of instincts from the 'mindless gulfs'.

This life-force is very near to inconscience and accepts death as a condition for its temporary living. It is mainly subconscious in its operations. It is graceless and full of animal desire. It seems to have
forgotten its original glory and felicity, unable to realise fully its spiritual consciousness. But to Aswapathy this lower aspect of life did not appear as its chief characteristic. He sees in it rather the mighty beginnings of 'some tremendous dawn of God'. The conscious force has awakened and with a difficult movement rises up into the domain of life. It is however still under the grip of inertia of matter. It is not awakened to the truth of soul. It is still inchoate and strives to emerge out. The whole purpose of this movement seems to Aswapathy to release the glory of God in nature's mud. The Divine consciousness is already present in the matter. It is the reason it seeks to manifest itself in the world of matter.

Aswapathy is able to perceive the movement that activates insensate matter. He not only watches this movement but also scrutinises to discover its origin. Behind the lower play of life-force Aswapathy feels a mystic presence that is the 'creator of this game of ray and shade'. It forces the physical body to have intimacies with the soul.
Behind the obscurities and impurities that abound in life on the earth, there is a truth behind the misleading exterior. This divine presence behind the working of the lower vital force drives the course of evolution. The course of evolution turns towards enlarging the field of possession, to fight to heighten enjoyment. When it begins to look at the light this life desire continues and becomes an important main spring of life activities in all. This impulse helps the spirit to free its consciousness imprisoned in the inconscient matter. At this stage of evolution matter is clutched by niscience and pulled down by inconscience.

If the original infinite divine has not sacrificed its state of knowledge, power and bliss, then the dark night of the nescience can never have ended into the glory of the dawn of spiritual awakening on the earth for a contradiction finds the base of life. The eternal, the divine reality, faces itself
with its own contraries. From the soil of opposites, creation blossoms. It has created the opposition of the nescience and being, ecstasy and pain and all the play of opposites in life in order to create at some distant future, the great harmony which will resolve them all.

The next level of vital creation which Aswapathy sees is the vast animal world. Life takes the form of fierce animals like dragon and enjoys stranger raptures and joys. Life-force assures huge forms with small brain. They have no complex systems of sensations and perception. It is a primitive organisation of nerves which only fulfil the very primary functions of the life. Even human beings who live at this stage live in the passion of the scene. But they know not who they are and why they live. They work for their body's wants, crave no more, content to breathe to feel, to sense, to act. They identify only with their body and not with their soul.

In this stage human being is not troubled by thought or reflection. He is content with little pleasures. He lives on the verge of sensation, hunting and enjoying the elements of the earth. He cannot
feel behind the touch of the soul and probe behind into the purpose of nature around them, not into the purpose of his own existence. His mind is only a vital mind incapable of pure mental working.

The third creation contains the capacity for pure thinking. Now the great force which is so long been active in the world of ignorance is enlightened by the ray of light from the plane of mind. It gets the helping hand from above for creative intelligence to guide things from within even before self awareness. There arise gradually a seeing power within the evolving a nature which tries to arrange everything round this inner point of light. Now the world becomes more ordered, organised, even under the action of 'a restricted clamped intelligence'. Mental intelligence is at first restricted in its range. Its workings are based on the visible object in the material way. Its thinking is confined to the visible.

The little being is the existence of a 'creature passionate only to survive', fettered to puny thoughts with no wide range. It hopes for greatness in its den and pleasure and victory in 'small fields of power'.
Thus even though life has awakened to some of its potentialities it knows not the immortal in it has no greater cause to live. This life of man does not awaken to the vast possibilities of the spirit and it cannot know its own origin or its purpose.

Canto 5. focuses on Aswapathy's experience in 'little life' and characteristics of earth and man. Aswapathy sees this realm as an unhappy corner in eternity. He hopes to learn the secret of this world. He gazes beyond the obscurities that lies behind the apparent clarities on the surface. When he views this world it is dimly lit and surrounded by all sides with ignorance. It looks as if this barrier guards the world from the contact of the truth.

To his vision of knowledge this world of lower life becomes very clear like a 'brilliant secret' light falling on the darkness of the night. Things begin to appear in their full details to his clear vision. He sees all kinds of lower vital beings who are half-animal and half-god, their action depends upon their mood.
These beings act upon the inner beings of man and turn them round and round the inescapable circle of ignorance. They disappoint man with temptations, even when they succeed it is meaningless. Everything here on the earth is enacted by their influence. When human nature is not fully awakened and alert and when obscurity and unconsciousness reign in them they get inside and establish themselves. They drive man helplessly with wrong impulses, uncurbed desires, unhealthy thoughts.

This force utilizes human beings for their purpose and builds up structures or constructions which they force upon man leading eventually blind ignorance. This happens because the reasoning faculty in man is not used rightly to discriminate and understand but to oppose totally the light of reason.

Man is powerfully influenced and moulded not only by the earth and its forces but by the life and vital forces that are subtle and by the mental forces and even by the forces beyond mind. This does not mean that all higher planes are easily available and very
near to man's ordinary consciousness. The operations to the life are dictated by conscience. When man awakens to his free self, then, 'nature steps into the eternal life'. A higher power begins to act and mind is widened and lifted up into the clarities of supernal light.

At the outset, Aswapathy sees in the eternal consciousness/infinite vacancy or the miraculous inconscient. This inconscient seems to work with an uncanny intelligence but through mechanical processes in which neither the idea, knowledge, delight are visible. Out of this state of inconscience etheric space arise. The world, the cosmos appears to be a vast electric ocean full of strange wave particles, man is the witness of this material cosmos. Man makes use of his limited thinking faculty to discriminate what is truth and what is not. With this misleading sense and imperfect faculties he assumes his vision as real nature of things.

Aswapathy finds life is born that follows matter's law. But it is not aware of the purpose behind its movement. There is in this manifestation a life force not only an unseen will but a drive towards a new becoming and even there is a feeling of the presence of a secret self.
From the animal consciousness the human consciousness is 'mould' and in addition to the apparatus of sensation and feeling it gives rise to 'thinking brain'. Now man becomes the 'tool of nature'. Though his nature looks at himself and he is seized by a feeling of wonder, nature aspires for a conscious fully illumined and free being. As a result in man, an opening is effected towards the higher planes of existence. From here the immortal truth cast their shadows on the earth. This effects in man to indulge in upward movement. He feels that he is capable of establishing contacts with the higher level of consciousness. Though these contacts are very rare, they give the human being some idea of his spiritual possibilities.

Ordinary man 'is a creature insignificant and small', he is occupied with ordinary needs of physical life and the satisfaction of little desires. Though he is small and insignificant, he is helped by a higher light which is not visible to naked eye, whose glory is hidden and wisdom is governed from behind this world.
The material world and the world of life seem at first unintelligible meaningless, enigmatic, and mechanical. They are as if 'an exact machine of which none knows the use'. All seem senseless to man. The vast play of transient creatures seems an 'unfathomable mystery' yet there is a meaning significance, purpose in nature. The mind tries to know all this but it does not succeeds. But still mind soars and builds edifice which are only a source of imagination as the mind is limited and uncertain. The great cosmic power's working is not understood by human intelligence as it sees only the surface end of this vast movement. Reasoning power of human does not go yeyond the domains of life. It wanders only on the superficial surface activities. Hence the truth of the things are not visible.

Due to this inherent incapacity and imperfection in its very constitution, human reason tries to turn this vast cosmos and its course to human ends. In his endeavour man never succeeds because his own consciousness is only a little trickle of the vast cosmic current. Infact, it is these mighty cosmic forces from the subliminal and the dark unknown the
subconscient which governs man's life. The vital mind of man, though it may seem its own master, is yet in a very great measure the play thing of vital forces that govern it from behind.

Canto.6. the characteristics of the beings in greater life are portrayed and Aswapathy's experience in the realm is viewed. In the realms of greater life, the consciousness acts on unconscious self and things are born only to pass away. The power of higher region tries to set in this realm but it fails. Nothing concrete is achieved here; life-movement is continuously searcching without end and nothing is certain. In the larger vistas of a wider manifestation of life something seems to be achieved at last and an opportunity creates for the revelation of some aspect of the eternal.

The action of the realm of greater life is found on the earth. All that man seeks on the earth is prefigured here. Things which are not sought for, are also there, but they are to be realised at sometime or the other. The greater life seeks for something
beyond its reach and strives to attain the perfect expression, perfect form, highest thought, and highest light. But it has not yet realised its true nature. It can come near the higher existence but, it is not able to hold it. It strives itself to reach the brighter extreme but it does not arrive at.

In this realm, the body and mind follow and serve life and its being gets awakened to greater inspiration and brighter illuminations. The actions of the beings are not pulled by contraries and they have their own ideals which they seek to realise. There are some who choose truth and some falsehood, both good and evil exist in equal dominion.

What is not revealed in the earth is revealed in this vital plane. Here grief and joy invade each other. Before the movement of involution and evolution the life-power lies at rest in the being of the eternal. When life-force is released it tries to get back all the joys it has lost. It strives to get released from limitations and gain freedom of the eternal. The life-force has an endless skill to make new forms for the infinite and make the eternal come into time. But it is not conscious of its action, the work is done by
the intelligence which directs from within. In its work it does not have contentment and it continues to produce countless figures of the 'reality' that is one.

Here knowledge about the reality in creation is incomplete. It has reached the step where things are formulated by the mind from the supermind above. Aswapathy feels that he himself, becomes a riddle in the realm. Everything appears as symbols but he wants to understand the truth they signify. Hence, he identifies himself with greater life's inner sense and vision and becomes one with its existence and aspiration. He finds the greater life's soul disappointed as its mind toils unsatisfied and its heart not able to clasp the divine. Inspite of suffering, there is joy to live and to create, joy to love and labour through all falls, joy to seek though all deceives. Even death is made a passage to the new worlds.

Canto.7. Aswapathy's descent into night to find the cause for the world's failure, is emphasised. The characteristics of being in this realm are picture. Aswapathy aims to find out the cause for the failure of the world. He is the right person to do it as his mind is above the desire mind and reacts only to truth. He finds the fount of pains, ignorance and evil and
a hidden power of doom and death beneath all life.
With their fatal influence, everything in life is
deformed and overcast with error, grief and pain.

The agents of other worlds influence the 
life and impose law of sin and adverse fate, with 
the result, life is content with the little 
happiness of having come to know small ray of truth 
or love. Life's progress becomes purveyor of death 
and all glory of life dims into doubt. Aswapathy 
finds the cause of these sufferings. Though it is 
visible, it is cloaked in light and with its logic, 
make the false seem true. He sees ignorance where 
ego and falsehood are leading every act. A lie is 
there a truth and truth a lie.

One who has to reach the goal of immortality, 
has to pass through this realm of falsehood and 
death. He has to be very cautious as evil may strike 
him at any moment. Aswapathy keeps in mind Gods 
name to avoid this and journeys through it. He reaches 
a place where his eye can not see but only his soul 
feels. Here 'Lust' is turned into a decorative 
art and life becomes a worshipper of evils. Heart's
feelings like love, and sympathy are overtaken by 
low sensations. Mind also has a different outlook 
in this realm; it looks downward and not upward.
It tries to find the truth and the beings have 'wild-beast passion'.

Aswapathy during his encounter with this 
being finds that they talk of high facts, but embody 
the lowest one. Reasoning power is used to justify 
evil deeds and truth can-not live in this realm and 
the soul forgets its innate divinity. Then his hope 
perishes and becomes tense with fear but he bears 
the ordeal, peace returns to him and the sight 
of soul is restored.

Canto 8. Portrays the world of falsehood where 
Aswapathy travels and the characteristics of this 
world. The experience of Aswapathy are brought 
out. He finds in this world Nature trying to abolish God's 
reign. The place lacks light and divine soul. Only 
evil and pain are growing which turns bliss into stark 
insensibility, thought turns into agent of deformation,
Nature misleads the course of creation and good deeds produce evil ones.

He finds the being of this realm considering terror as a great joy, thought and life, as a long punishment, breath a burden, hope a scourge and body the field of torment. It is a world of sorrow and hate. Even the inanimate objects in this world radiate the evil rays. Having travelled to a certain limit, he finds the centre from where creation has emerged. His mind attains sheer identity and discovers the presence of wisdom and will. Both are working behind the veils of nature and they are the secret key for nature's change. He finds an invisible power turning the error and pain quivering ecstasy. Here death has become a process of life, destruction leading to creation and hell a short cut to heaven's gate.

Canto 9. Highlights Aswapathy's experience in paradise of Gods and the characteristics of life in this realm. In this realm he finds himself surrounded by bright faculty. There bliss is assured and it is untouched by grief or fear. The heights of this realm move towards a greater life. It is the paradise of life-
gods where harmony, beauty, and perfection are the rules. Peace, strength and love reach their heights. Pain is transformed to potent joy by the touch of the Divine.

In this place all life's high visions such as hopes, thoughts, and willings are embodied, here he gains a new experience, hears a celestial music that can immortalise his mind and profound creative thoughts come to him. Eternity comes close to him in form of love and seizes his existence in time. His strength is turned into 'undying power'.

Canto.10. focusses the experience of Aswapathy in the realm of God heads. The nature of different types of mind is highlighted. This realm imparts the flow of life from thought's self-poise. It is a meeting place of knowledge and ignorance. At its low extremity there is the mind which only senses outward things and everything in terms of matter. It is always in search of knowledge.

He travels to a certain limit in this realm and finds intelligence working as a mediator between superconscience above and nescience below. It helps the
matter to think but true knowledge is not yet there, and its field is still in ignorance. Reasoning mind imposes its rigidness on the soul and cuts truths into 'manageable bits'. It builds its own truth and when a wave of consciousness from above sets in the artificial, truth breaks, it is only then living knowledge takes shape and the earth is led onward.

The first forward movement of mind is found here. It makes ignorance to get awakened to the knowledge within. To make this possible, mind must itself learn to recognise the truth beyond the transcendent truths. It works continuously for the growth of light of knowledge and a passage is effected from the inconscience and ignorance into the domains of light.

The mind power is made up of three tiers—the physical mind, the desire mind and the reasoning mind. The physical mind has its root on the physical base and works on physical nature and subject to the law of matter. It is inert, unchanging, repetitive and limited to physical forms and senses. It fixes things to 'types' and thereby plays a role in creation. It is a strong
element of inertia which can reduce all movements, all new influx and establish in its own pattern.

Higher than the physical mind is the desire mind or the vital mind which is active everywhere. It desires to possess everything it encounters. It is never content, never sure of itself and moves in every direction. However, it only touches the knowledge and does not attain knowledge. To make mistakes is its inborn trend. This vital mind loves to adventure and expects chance to help it to attain success. Yet its work is not in vain; it has a portion of infinity's strength. It has impulsive sights in its action.

Next is the reasoning mind which is the greatest of the three tiers of mind. It looks upon the universe and the multitudes that live and die to be scrutinised. It aims to impose its system and logical order on everything. It analyses the process of nature and develops nature as precise and absolute sciences. It tries to harmonise all by thought. Reason questions everything and conceptualises what it sees. Reason releases itself from the senses but it is unable to come out of the limited mind. It recognises the truth but cannot perceive, the
truth wholly as it is veiled by mental thinking. It yearns to meet the truth and looks forward for the help of a higher light. It knows that the truth is hidden behind the cults and creeds which it has erected. It tries to remove these but it fails.

Beyond the three tiers of mind, there are two more powers of mind, the life-thought and thought-mind. The life thought has the power to uplift the world from its inertia. It looks into the far realms of immortal and hears afar the voices of God. Though it conceives much about future it is unable to attain it. The thought mind remains above and aloof from life-mind. It has lot of ideas which have to take form and it sees the world from solitary heights and surveys the cosmic act.

Canto 11 highlights the realm of greater mind's characteristics and Aswapathy's experience in this realms. It is the realm of vaster transcending thought. From this realm one can see the glories of ideal mind. The world of ideal mind is the origin of small creation and has all the potentialities to be actualised. Its strength acts as a bridge between man and God and helps to cast aside the ignorance and death with its light.
This realm does not have doubt and error, suffering and pain. Though they seem to be patterns of perfections, and security, they are not away from human beings. Man’s thought has in its depth the memories of these perfections and occasionally it spurts out with its message. But human will and sense are barrier to the flow of this greatness from above. Yet human soul can claim into these planes.

Aswapathy views the pure world of thoughts where knowledge is the leader and thoughts the substance. Here, feeling responds to the call of truth and joy and bliss are natural here. In the higher levels of these thoughts, there are other newer heights which can be reached by ascending through a triple realm of thought of which the first one is closer to human mind.

The guardians of this realm are capable of linking human soul and the creator. They give finite shape to the infinite things and form to formless. Beyond this range are the beings which have a larger sight and light of a liberating knowledge. They formulate their discoveries in form of symbol, design, number and cosmic law.
The cosmos is not an accident in time as there is a meaning in each play of chance. Truth-wisdom guides and leads this cosmos. There is a secret power in the 'inconscious's depths' which compels the God head to emerge. Even Nature's ignorance is truth's instrument, man's struggling ego cannot change its course but it has a conscious power that moves him. Wearing the cloak of destiny, the supreme will work to make the mortal grow towards the immortal.

Canto 12 highlights the world of ideals and its characteristics. In the place, ideal which is ahead exercises a pull towards itself. Thought moves towards unknown peaks. It longs for unrealised truth that is above birth and death. It ascends through various worlds, on one side is the world of undying bliss and the kingdom of deathless rise. This lies between two realms, the supramental realm above and the inconscient below.

It is also spread behind the whole creation and unseen by the suffering world. This higher world's sweetness and bliss are found in the man. But these potentialities remain undisclosed, untapped in him. It is awakened by the touch of the Divine. On the other side is the
realms of luminous knowledge it is the kingdom of death-
less flame. This flame of knowledge comes out from the
depths of Nescience in which it is latent and passes
through the gradations of ignorance, pain and suffering
of the earth-world. It mounts up from the altar of mind
with the aspiration to reach the absoutes of the being.

Though this world of Ideal mind exceeds the
earth and the man, it insistently calls him to raise
above themselves and approach the ideals. But without
the guidance of the eternal he can not claim to these
heights, since his knowledge, strength and energy are too
small for this adventure.

Aswopathy participates in the glory of this
ideal world but he does not stay there. He finds that
each idea claims to be absolute. However they are only
partial Truth and seek to reign alone as the sole truth.
Further there are also regions where these absolute
ideas meet but each one maintains their individuality.

Canto.13. focusses on the self of mind. The self of mind
is omnipotent but it stands aloof from the world which
has come from it. It does not participate in all the
movements of the world but bears them. It is the witness Lord of the acts of nature and a vast quietness pervades here.

This silence is the real base of the 'Thinker' in Man. As it is the birth place of all expressions, actions which move into manifestation. In this place the self and potent energy meet from which all creation are ensured. Aswapathy feels that this silence and peace to be the ultimate.

When suddenly a ray of Truth light discloses that it is not truth, then his mind develops doubt which distrusts its own powers and functionings. What appears as knowledge turns to be ignorance and soon these idea leave no trace on him. Reason also turns out to be a guess and loses confidence in its powers. The very existence itself looks doubtful. The mind turns to be a veil between the soul and the light. The witness self looks like a shadow of the unknowable.

Canto 14. highlights the characteristics of realm without form, Aswapathy arrives at a realm without form. It is the home of the soul of the world. Here is the person who becomes all without ever ceasing to be himself. He
changes nature's movements into divine one and here is found the source of all finite life.

The whole realm is a vast soul and the substance in which it is made of, is the soul-stuff. Here knowledge is attained by direct cognition and not through mental process. It is in this place that the soul retire for rest before they take/next embodiment. It is also a centre of creation from where things are cast.

He perceives beyond this region an eternal movement. Here is seated the dual presence of He & She (Purusha & Prakriti) and they sustain the whole creation. Behind this dual presence is the divine mother who is the ruler of all and effecting all with her will. He is over whelmed by this mother's light and bliss and he falls at her feet, unconscious prone.

Canto.15. highlights Aswapathy's return from the soul-state to the surface to the realm of silence. He rises beyond the range of mind and finds the place of spiritual birth of things before they pass into
successive steps of manifestation. In the realms of spirit all are embodiments of the divine bliss.

Further in the realms of power, knowledge calls man to its peaks. A light in this realm helps to go towards the transcendent truth.

Aswapathy crosses the cosmic mind and reaches the borders of eternity and finds above him hierarchies of planes, powers and God who are presiding over the whole creation. He has reached the top of all that can be known, only the ultimate mystery is not known to him. Here no untruth can come and each is unique yet all are one. He grasps the unfathomable and communes with the incommunicable. He embraces all without any segmentation. He finishes scanning the secrets of the overmind.

Book 3.

Canto 1. Pictures the world knowledge and Yoga of Aswapathy. All the experience which the life in this world gives is too little as in the end it is found to be inadequate to meet the demands of the evolving spirit. They cannot satisfy the immortal soul. But Aswapathy ascends without any pause and reaches a
height where nothing that is formed can live. He faces the severe lone reality which does not permit anything else to exist before it. Here the mind must either disolve or change into light. In this place, ignorance collapses, thought comes to an end, and will stands ineffective.

There is only a nursing vastness, an eternity and a solid peace. This is the final and Aswapathy stands face to face with a compassionless reality, immutable, inscrutable alone which is an unborn one, above all changes, occult and eternal.

Canto.2. emphasizes Aswapathy's adoration of the Divine Mother. In the course of his spiritual quest Aswapathy is greeted with an overpowering stillness across the threshold of the soul. In that silence, sense is swallowed and all that mind has known appears unreal. It is a state where thoughts vanish, 'ego is dead', and there is no more grief. But that is not the end. The soul has a mystery to solve, the question about God's manifestation.
Behind this silence is the face of the immortal who takes the shape in the material world. Then a being of wisdom, power, delight emerges and draws towards her the Nature, world and soul. It is the Mother of all, who is the 'mediatrix' between the earth and the supreme. This mother's vision embraces all in one and there are no opposites. Then wisdom comes near, existence reveals its purpose; love manifests and suffering ceases to be.

This mighty Mother can alone alter the foundation of Time. She is the luminous heart of the unknown and all nature appeals to her alone. What Aswapathy seeks is fulfilled in her. But he realises that he alone has attained freedom but he is not satisfied within. He asks the Mighty Mother's light and bliss for the earth and man. Aswapathy realises 'vast surrender' as his only strength and he surrenders himself to this mighty mother.

Canto 3. highlights the Yoga of Aswapathy and the transformation he attains. He aspires for the strength that is not on/earth and for the light that is beyond. But there is no response for his appeal. Then he comes
to know about the resistance of the inconscient in the structure of humanity. In the depth of life the higher things are rejected. Aswapathy finds this in his being itself. Subconsciously the old past impression persists.

Then he banishes them at their roots and a great transformation comes over him. His soul embraces the universe in one unity and he becomes one with all in soul and Nature. There is no more division and he now avails the ascent beyond the world. Aswapathy being transcend the humanity awaits the higher descent to save the world. His senses fail, life-movements cease and gets into a trance of infinity. Then he reaches the 'sempiternal base'. Here all is still and untouched by pull of Nature and he joins the sessions of infinity.

Then a down-look reveals to Aswapathy the ocean of oneness—one self, one life, and a new creation rises from this oneness. In this creation, though each one is unique, it is one with all. Here none is apart, none lives for himself alone and oneness is a multifaceted unity. He also becomes a portion of this centre and he feels the life-throb of millions.
When all-creating bliss seeks for forms to manifest the divine truths, a vast truth consciousness takes up these forms and manifests them in time. Here all that is incomplete and erring on the earth is complete and perfect. Mind, imagination, truth-power, life are found in their brightness. Here beauty, harmony light and bliss are ever-lasting.

Below this glory there is another scheme which is opposite to this glory. Three powers govern their irrational course. In the beginning there is unknowing force; in the middle there is an emergent soul; and in the end, is present a silent spirit withdrawn from life. The darkness of this world in ignorance hides the truth which will manifest one day and the superconscient will grow conscious on the earth.

Aswapathy finds in him two beings existing at the same time. One which is free above and other one struggling below. His heart lies between these two and it makes a mute appeal to the supreme, refusing the joy other's cannot share. All his other parts except heart are silent and surrenders to the higher will. His aspiration is unquenchable.
Canto 4. Further highlights Yoga of Aswapathy's and the promise which he gets from the Mother and the characteristics of man on the earth. A mystic form envelops Aswapathy's earthly form and the Divine Mother whom he worships is now within him. She asks him not to pray for her descent in the world. Her voice reveals the condition of man and the earth world is in inconscient and men are too weak to bear the weight of the infinite. The earth is not ready and capable enough to bear the presence of unadulterated Truth. The voice asks him to leave, the earth to the 'All-seeing Power' at work.

Man has brought to the earth the power of thought and vision. But man is awake only in the world that is unconscious. He aspires in vain to change the cosmic dream. He is constantly watched by the supreme above. Man alone in the earth is capable of thinking and moves from thought to thought. He is in search of unknown and beautiful powers. He is a spark of God trying to evolve in nature. His progress towards God is obstructed by various forces. He is imposed with law of death and circumstances and pursued by inconscience and ignorance. His life-span is a
movement in eternal time. Though man has descended from higher regions he is unhappy on the earth. He is not aware of his own greatness, he has forgotten his own origin and the mystery of his birth remains unsolved. There is always a conflict between his soul and nature.

Man works through series of contradictions and aspires and seeks freedom but he is not ready to come out of his separative ego into the universal forces. He needs darkness to perceive some light grief, to feel a little bliss and death, to find a greater life. Though man seeks for his own truth, his movements lead him away from it. When he meets his real self also, he thinks it to be something alien.

Man always keeps building life without a constant ground. He keeps on journeying but he arrives nowhere. He imagines to guide the world but he is unable to guide his own faculties. He wants to save his soul but he cannot save his life. The knowledge which he gains by the labour of the mind passes under doubt. He keeps constructing symbols of Reality in the moulds of ignorance.
He hopes to arrive at the Truth but he fails to see the face of truth behind the masks. All his learning and knowledge are surrounded by ignorance. Man is assigned to unveil the cosmic mystery but he finds himself forced to be quite other than what he really is. He obeys the conscience which he has come to rule. The earth—nature has given her forces to man to the self-conscious being. Though he bears this force, his mind acts as an ineffectual one.

He trains his awareness to think and his body to feel. He labours with his slow and sceptic brain and movements of his reason to make knowledge enter the world of darkness and love to rule the world of 'strife and hate'. His mind is unable to reconcile 'heaven and earth'. Though he is tied to matter by many bonds he strives to lift himself up to be a 'conscious God'. 'His physical body is left to the rule of Pain and death.

Man has no faith in the wonders that he can effect and hence he does not complete the work which is assigned to him. Therefore he is not able to reach the ultimate goal of creation and the world life becomes mechanical. As a result, the Godhead
is unable to manifest. Though he meets lot of failures he is led by somethings which transcend him and fulfil its purpose.

When man gets exhausted the higher will suspends his preference. There is no end to the world's stupendous march and no rest for the embodied soul. Till man discovers his own reality he is not allowed to stop his work. It is because of this higher will, he aspires to scale super human heights and tries to pave his road to Immortality.

After sketching the man's characteristics the voice of the mother, asks Aswapathy to continue with his help for humanity and says that all things shall change in the appointed transfiguring hour. To this answer, Aswapathy cries and persuades requesting the Divine Mother to incarnate her force on the earth so that the future will be changed. He gets a promise from the Divine Mother that one will be born to break the iron law of nature with the spirit's power.
Canto 1. describes the incarnation of Savitri is born to fulfill the unfinished task of the Divine Mother on the earth. The divine power has resumed the cosmic burden. This mother wisdom urges the growth of consciousness, joy in life, and makes matter conscious of its divinity. This will puts on an earthly form in Savitri.

The body formed due to this divine descent is a lovelier body form on the earth. Savitri as an infant lies passive in matter's trance. Slowly her soul remembers her origin. Savitri lives alone in her spirits amidst mankind. When she mix with them her spirit retains its Godly stature.

Her mind is inhabited with happy imaginations about spiritual truths. Her inner power makes her aware of forms which the normal eyes cannot perceive. It shapes her sense in a deeper mould and fills her brain with higher light. She identifies herself with a greater nature. Her mind, life and body are constantly preparing for the emergence of the inner God-head.
Canto 2. focusses on Savitri's interaction with the world. To the child, Savitri the earth communicates her occult wisdom. She soars in her thoughts beyond the reaches of human mind. She expands her consciousness and dives into the cosmic vastnesses. She opens the horizons of the unknown and the infinite for mankind.

Though her environment is rich in the fields of philosophy, sculpture, architecture, music, painting, dance crafts and science, she finds them inadequate for herself. She wants to realise the larger and higher glories which are awaiting to manifest. She uses the earth as a stepping stone to conquer heaven.

She is aware of the universal self in all. she finds in her fellow being her soul's reflections, complements and counterpart. She contains in her inner being all living things and she wants to make them one with God and world. Only few respond to her call, but none is able to stand equal to her.
Canto 3, highlights the characteristics of man and Savitri's immortal significance. The subtle voice of unborn powers comes out with a message to Aswapathy. It asks how long men are going to circle round their little self. They are made of immortal's substance and have mighty powers in them. A greater destiny awaits them. Only if men have a will they can acquire the truth sight and exceed their mortal mind and grow into God head. The earth is not the whole of creation, there are other realms of existence and there is a light behind man's life. Immortal power awaits man and the earth hopes and aspires for this change but this aspiration in him is dim. He instead of looking at the highest turns to the ignorant powers. He loves the ignorance which is the cause of the pain. The potentialities in him are not realised and he has lost contact with the truth in him, a great illusion wraps him. Even when heavens flaming lights descend it returns back.

When the voice ceases Aswapathy finds in his daughter, Savitri the immortal significance and the manifesting deity in her. Then he asks her to find her mate for she must confront heavens question. These words act alike a Mantra in her.
Canto 4. describes Savitri's quest in search of a life partner. During Savitri's quest at first, her mind looks at the surrounding as something strange, but soon a deeper consciousness dwells up in her and she identifies herself with the countries and the people whom she comes across. The destiny of mankind becomes hers.

Her nature is communion with its maker. When she halts few people come to her and feel at home in her wideness. They are the people who are freed from the bonds of ego and division. There are other few who have gone beyond the bounds of thought reaching the heights of being where mind lies motionless. When they return from these summits, they are charged with a new force. Intuitive knowledge flows through their words..

Book 5.

Canto 1. describes the destined meeting place of Savitri and Satyavan. Savitri nears the destined place where she is to meet Satyavan. In the world nothing is moved by chance, everything is
guided by omniscience and takes place at
the appointed place and time. In the same way
she meets him.

Canto 2. highlights the meeting of Satyavan and
Savitri. A secret design of providence arranges the
meeting of men. When Savitri meets him a transmuta-
tion comes over her and her soul recognises its
mate-soul. They breath the first breath of Love.
To live, to love are the signs of the infinite;
Love is the splendour from the realms of the eternal.
But love on the earth is disfigured and misused.
It is a mystery that wakes up from man's unconscient
region. Only when the soul is ripe, the true love
blossoms. It strives to realise the underlying
unity in all. And with the meeting of Savitri
and Satyavan 'An hour began, the matrix of new time!'.

Canto 3. focusses on Satyavan and Savitri's love
for each other. Satyavan and Savitri recognise each
other in their inner self which is more conscious.
But they struggle to find the right word to unveil
the concealed truth. When he reveals his past life
he recounts how nature has helped him to recover from his grief. He says, nature is a different kind of kingdom of a nobler kind.

He comes to know about the deeper self and mystery behind life. When he searches for the meaning of life with his thought it is inadequate. But now after meeting her, he says that he has gained a diviner breath.

Book 6.

Canto 1. relates the arrival of Narad in the court of Aswapathy and his meeting with Savitri. Narad comes chanting to the world of toil. From the subtle realms he descends into the domain of matter. His song reflects on the truth which wants to get released from the nescience, glory and marvel still to be born such as physical bodies transforming into divine, life turning into bliss. He sings that love is another facet of Truth. Though love lies dormant it is present in all things. When nature and God unite, this Love will come out in full.
Narad arrives at the court of Aswapathy at the time Savitri who was on her quest returns and reveals her choice Satyavan as her life partner. When Narad speaks to Aswapathy about Savitri he indirectly prophesies that earth's doom is not going to allow them to remain safe. He hesitates to foretell the future. He says that foresight is not helpful to those who are driven by fate. In the field of fate future knowledge only adds to the pain.

Later he prophesises that Satyavan is fated to die after a period of twelve months. When Savitri is persuaded to change her decision, she refuses to change her decision. She says, her love for him is not a blind decision but a conscious determined will of hers. The queen thinks that Savitri has self-chosen her doom. Her words reflect that super human thoughts cannot be apprehend and do not come within the fold of mortal life. Man has reason's vigilant light to choose his goal. She says her goal of true love cannot be realised in this world. It can be realised only when one claims above the mind to live in the calm vastness of the one. For then only her human love can be replaced by the divine. But
Savitri refuses her mother as she is conscious of her mission in life. She is able to see beyond the mortal frame of satyavan the eternal in him.

Canto 2 is concerned with the way of fate and problem of pain on the earth. To the queen's question about mystery of life Narad replies that in the heart of mortal the eternal is hidden and concealed in the inner chamber of man's soul. This light cannot be dimmed by pain or grief, because of the darkness between the man and the eternal, he is not perceived by man. His thoughts, hopes, emotions, joy and excitements are from the eternal's will.

Pain is only a force to awaken man to strive for higher truths getting away from his ignorance. The source of pain is absence of consciousness because only in unconsciousness there is division which causes pain. Pain is the companion of joy and it breaks the inconscious and awakes the spirit dormant in the matter. Then mind awakes from the matter. Only by pain and joy the inanimate world perceives its soul, otherwise soul, will remain content, passive and will never have thought of going beyond towards the Truth.
The divine will must be worked out in man. It is faced with opposition from evil, ignorance, folly of mind and blind reluctance of heart of change. The action of the shaping Gods is a torture unbearable to mortal nerves. Man who seeks to face his whole race must share the pains of all. These great people are caught by the wheel of life and death which they hope to break.

The seed of Godhead is in mortals' heart. A dark hostility is lodged in human hearts which interfere with the work of God. This element must be destroyed. This hostile force veils man from his direct path to the immortal. Hard is the task of the world redeemer. The world itself becomes his adversary. His enemies are the being he comes to save. It is because this world is in love with its ignorance. The darkness of the world turns its back on the light that comes to help and save. Until the ignorance and the inconsciousness are invaded by the undying light of God and matter is conquered, the work is undone. Then shall be ended the law of pain and earth shall be made the home of heaven's light.
Till then men must bear the law of pain and lean on heaven's strength and seek the higher truth. But he must not take a dangerous road to reach God.

Though the ways of the mortals look mechanical it is foreseen above. The whole man's life is determined. The strife and struggle of man is overseen by the heaven's love. Man views truth in bits and misses the whole truth. He mistakes possibility to be chance and will of God as fate. Man can know the truth and be free if he makes his will one with the God and his thought one with the thought of Gods. Then he can become Nature's king.

Fate is truth working out in ignorance. Man can either accept or refuse his fate. The events which he comes across are not fate. They are circumstances which stay for sometimes and pass. Even death cannot snap the life of the soul. The fate of man is to march Godward against the adversary forces.

Book.7.

Canto.1. deals with the joy of union of Savitri and Satyavan. Man's fate is within him and it determines his acts. Man's soul appears to be compelled by nature
and fate. But a greater person can reverse the fate dominating the soul. Savitri's immobile spirit watches the haste of time. Savitri and Satyavan's union is like rushing of two spirits to be one. Savitri feels secure in the hands of Satyavan and when she is alone grief comes to her. Savitri has in her a separate self which stands aloof from all that happens. She watches the ignorant smiling world go happily. She wonders at the careless lives of man.

She finds the premature end of joy and fragile happiness of the mortal's love. In all her acts a strange divinity shines, 'all love was hers'. Behind the divided life her spirit has passionate love. She tries to affect a deep union by merging her soul with Satyavan's soul. In the silent depths of her soul she disciplines herself to accept the grief. Her love fills and the whole world. Her love is immortal/ her spirit equals the strength of the divine.

Canto 2. highlights Savitri's early Yogic preparation, and characteristics of man. Savitri feels that her strength is taken away from her and given to death. She questions herself that why she must struggle with fate,
why should she strive to uplift this ignorant race? Is there a God who can be moved by any cry? To her question, a mighty voice from the summits of her being questioned what will her soul say when it wakes and realises that the works for which it came remains undone? whether she is going to leave the old laws unchanged? Whether she has come down to open the doors of fate and lead man to wide road of truth?

Then cosmic past is revealed to Savitri in series of dream images - 'Creation took its first mysterious steps' - the soul embodies itself in the body, matter slowly learns to think, space is filled with seeds of life and human being is born in time. At first a consciousness looks at the 'inconscient-vast' around, pleasure and pain vibrate in an insensible void.

All looks like a blind energy working unconsciously shaping the world out of an infinite void. Then sensibilities gather around ego's pin point head. Gradually the surface consciousness awakes, thoughts and feelings come in repetitive forms, give the appearance of permanence and a conscious being is formed.
There is a conscious soul in the unconscious world which is hidden behind man's thoughts, hopes and dreams. It leaves the mind which is the representation of the soul to be the ruler. This mind is ever at work tossed upon the sea of time and moved by the waves of life. It does not know silence as thoughts tread for ever through the listening brain. Mind toils like a machine and it cannot stop. But within man a whole mysterious world is looked and deep within him lives the hidden king, a portion of God.

In man both glories and contaries are present. He harbours all the dangerous force in his subconscious and unconscious regions. This evil power sometimes invades even the soul. But there is a guardian power who saves him. Man has all the world's possibilities in him. His past determines his future and his present acts shape his fate. His past is never wholly dead it drags back his nature's forward stride. He lives in the mind's dubious light and does not know the purpose of the world.

Above him, superconscious dwells/around him is the vast ignorance, and below man is the inconscient. On the summits of his being, beyond the thinking mind, a greater self of knowledge awaits him. When that light descends, the earth will become life-divine.
Behind the surface of man there is greatness hidden in his unseen parts. His soul in its secret chamber seeks for good, beauty and God. Man climbs the stairs of evolution and reaches the point of immortality. Standing here he calls the God-head into his mortal life. All this is done in Savitri by the spirit in her and a portion of mighty mother has come into her. Savitri is made the centre to mould humanity into God's own shape and to discover a new world or create one. For the transformation of the earth to become divine the inner soul-psych must come out of its secrecy and dominate the mind, life and body.

Canto.3. highlights Savitri's Yoga-entering the inner countries. Savitri in her inward movements hears a voice which asks her to find first her heaven born soul in her material body because she has to accept man's darkness to bring light to him. She comes out of her physical body and looks into the depths of her subtle being and finds in the heart of secret soul. Then she enters her inner worlds facing the opposing powers. She enters the region of subtle
matter through the gate of subconscious that is suffocating and she forces her way through body to the soul. She continues her journey through the corridors of time, realms of forms, beginnings of finiteness, the world of senses, but the soul is not there and life is without any directing will. And life power attempts to pull down the reason.

She passes from this dreadful state fixing her thought on Saviour's name. Then she moves through a blank tranquility which is a vacuum of nameless peace. Again she encounters a danger by an uncontrolled force of life. It makes her being flood with its lust for power, its cry for hunger. It has a light which is mingled with falsehood and error.

She sees in the next realm of life, all kinds of contraries mixed up. Truth and error, wisdom and ignorance, death and life. The souls which pass through this region become agents of life instead of becoming its master. Her vision passes through all this and she breathes once again a free and tranquil air. She moves into a brilliant ordered space where life's wild pace is brought under control. Then mind and
sense govern the life-force and Reason dominates. The soul is enthroned and wisdom is reduced to formula. Thoughts become abstract and a scheme of reason is forced on life's empire. As a result, life is consigned to safe path. It dares no more to adventure, to soar the difficult heights. Then thought's plight is also controlled and the life-movements are severely restricted. Then savitri comes to the thought-mind which has stability. She perceives there all to be limited and orderly reigned by the intellect and she proceeds to find her soul.

Canto 4. focusses on Savitri's encounter with the triple soul forces. During Savitri's ascent she meets the triple soul forces. Each one of the them claim to be savitri's secret soul. First comes the Mother of Seven sorrows who tells that she is the secret soul of her and has to bear with grief, pain and sorrow and it is she who brings pity, sympathy, and compassion. As she stops talking the voice of man of sorrows come up and complains that God is deliberately inflicting suffering and sorrow on him. He is always made to face disappointment, failure and death.
Second comes the Mother of Might who tells that Savitri is her own secret soul who has come down to human world to protect and save the threatened and reward the strong. She is Durga, Lakshmi, and Kali. When she stops speaking the voice of the vital, man declares that he is the heir to the forces of the earth. He wants to complete what God has left imperfect and he is the one who has found atom, conquered space.

Last comes the Mother of Light who tells that Savitri is her own secret soul who has come down to heal the pangs of the earth, draw down the harmony of the higher spheres and establish peace in man. She is the knowledge and power leading towards God. She works to lift man's soul towards the light and to prepare the ground for love. When her voice stops, the voice of sense shackled mind of man arise. He proclaims that he has fathomed matter and life by his all-discourving thought and he confesses that he is not able to solve the mystery of life.

To all these three forces, Savitri accepts that they are her secret souls and promises them that one day she will return with the strength of the eternal and the pain and suffering in the world will be
destroyed, one day she will return with a saving light
ten hatred, fear and weakness and ego will be put off forever. One day she will return with the hands of God
and the face of supreme will be seen and divine life established on the earth.

Canto 5. relates Savitri's journey in search of her soul.
In her journey to find, the soul Savitri at first meets
the supramental darkness which intervenes before one reaches God. Here all her light-and power fails. Her
mind, and heart gives up their thoughts and hopes
and knowledge functions no more. Even herself is no
where and God alone is everywhere and everything. Yet
she thinks that she does not know anything of God except
that He exists.

She moves silently and atlast she comes near the
dwelling place of the secret soul hidden from the grasp
of mind and life. This dwelling place of the soul retreats
from the desire of the entangled heart. She continues her
movements and finds herselself amidst figures of God and she
feels only a living nearness of the soul.

Savitri feels all this not by mental thinking but
by the inner light which sees within. She realises her true
being and finds the unreachable source of the world. Then
all departs into silent self and she emerges into
the bright light of deathless sun. Suddenly Savitri meets
her secret soul, a being stood immortal in transcience.
Deathless it plays with mortal things. This immortal
has put forth a small portion of herself into the region
of heart to labour to suffer and to grow towards Godhead.
Then the soul of Savitri joins the oversoul.

Once again she finds herself back in her normal
human state. She finds that the half-opened lotus
bud of her heart has bloomed revealing her secret soul.
Then it sets a new working in the different centres of
consciousness in Savitri's body. The secret soul of the
Savitri supports all her movements and remains an ultimate
master of ignorant life.

Canto 6. deals with Savitri's experience of Nirvana.
Savitri finds no more the shadow of fate above Satyavan's
head. But suddenly she hears a voice of Night which
questions about the reality of her soul and warns her
against the impossibility of making manifest the unknowable.
It asks her not to hope for happiness in the world of
pain and proclaims that is has created all and that it will
devour all and with its breath make all human happiness
a waste.
Further it says only the blank eternal can be true and all others are shadow in minds bright glass. Then comes the voice of light which asks her to adventure further and make the whole world hers. For this she has to bear the suffering of the universe, banish all thoughts from her and remain in the void of God in order to discover the truth.

Then she plunges her deep regard into herself, and watches in her own inner self the drama of life and mind. She witnesses the activities of the various faculties in the subtle centre of consciousness and feels the unbroken totality of the universe, the high meets the low and all is a single plan. She beholds the power of nature and man as its instrument. Man owns only the soul and all else is done by God and nature.

When he breaks the external walls of matter he can realise his spiritual vastness and become master of his world. Savitri raises above mind and above the hold of nature and witnesses the creation from far above. Then she glimpses a supreme all negating void, where thought, emotion, feeling all are as if dead. A pure perception remains in her and she waches impartially
the world go by. Then she perceives all time and space and one omnipresent. The consciousness, Truth, Love, Force, Bliss all appear as a shield before this omnipresent. She gets into a formless liberation and enters into infinity. She shares the retreat of the superconscient and in its ever lasting peace her soul is drowned.

Canto 7. highlights Savitri's daily life after her Yogic experience. None sees anything new in Savitri when she goes on with her life in hermitage though there is a great change within her. A vacant consciousness watches from within her and she is impersonal in her movements. In her the mortal ego perishes.

Her divine emptiness becomes the channel for both the inconscient and the super conscient. She feels the world as living God, the one that is all and he is one with her soul. She becomes one with nature and feels the movements of nature as in herself. The whole world is savitriswide circumference. She moves beyond time and space into the superconscient, through her eternity looks upon time.
Book 8.

Canto 3. is concerned with the death of Satyavan on the fated day. On the fated day Savitri accompanies her husband in his work. On their way Satyavan sings a sage-song celebrating the victory over death and destruction. While he is working the Death comes to take his life and Savitri finds a visible Death standing before her.

Book 9.

Canto 4. throws light on Savitri's encounter with death and her journey into black void. Suddenly a change comes over Savitri and her spirit soars high and joins its source on the summits of her being. Then a new force descends into her soul and she is totally changed. Then pain, grief, all are left behind and mind is still. She clasps the soul of Satyavan. The Death asks her not to do this as her husband is suffering by her hold. Then Savitri draws back her heart's force that has held Satyavan and she arises gathering her strength. She finds a luminous form of Satyavan arising and Savitri moves with the Death and luminous Satyavan into the black void. She does not care about the Death warning that she should not
accompany him for man can live safe only within human limits. Otherwise she is sure to perish.

Canto 2 relates Savitri's experience in eternal night. Savitri steps forward to journey through the eternal night and she vanishes into the dark. But she does not lose heart; she continues to live and move. She recovers her lost self and then the Death proclaims that this nothingness is the source of all and there is no place for life and Love. But she gazes into her soul and finds that she is eternal. Then the Death speaks out the condition of man on the earth. Man is a fragile creature and death is around him in all directions. The Gods have burdened man with mind and his heart with an incurable unrest.

It is only the Death who has created all and he is the one who destroys all. He rewards as well as punish. He says, the Gods of man are just his imagination. But she says that her God is Love and He is the supreme. He will remake the universe which the Death has destroyed. The Death claims that he is the eternal and man finds final refuge in him. There is no love, no time and no space. She replies that the Death reasonest and she will not reason for she is love. The love in her knows the unchanging truth behind all change.
Canto 1. focusses on Savitri's experience in twilight world. In that formidable darkness Savitri atones for the original revolt of consciousness in nature which has awakened the sleep of the inconscience. Then slowly the darkness pales away and the dawn appears. She finds herself in a happy 'twilight' world where everying is vague - vague scenes vague spirits - vague melodies and elusive forms. Nothing is fixed or stays here but there is a strange consistency of shapes. It is a world of enchantment and fleeting joys. She journeys through this realm as if walking through the clouds upon a mountain slope. But she continues to be in possession of her soul and she is not lost in the enchantment.

Canto 2. throws light on man's nature as viewed by the Death and Savitri. The Death says, man is the prisoner of nature and his immortality is only an imagination. Love which is the ferment of man's body must die with the body. But his mind vainly tries to lend eternity to perishing things and there is no lasting love nor an ideal made real. If heavens really exist they are far above the world. Love is only a desire of the flesh and it is short-lived and fades away.
Man's thoughts are only hallucinations and in vain they try to build heaven on the earth. The mind is the inventor of Ideal and idea is only a child of matter and life. If matter ends all ends with it. Finally the movement of energy ends in nothing. It is out of this stuff, man is made. When everything is unconscious in the matter all moves according to death’s unerring plan.

Immortality for imperfect man is dangerous. He further says that knowledge is a phenomena of ignorance, and love a secretion from erotic glands. He asks Savitri to obey the earthy law. But she replies that the Death mixes falsehood, with strains of truth. Her love is not of flesh, it has come from God and it is a voice of eternal ecstasy. One day she will see her world to shed its dreadful disguise and draw near the face of the Divine Mother. Satyavan is the eternal who has came in the guise of love and they are (Savitri & Satyavan) twin souls born from one undying fire. She proclaims that she cherishes God in the form of flaming fire and not in the form of phantom dreams.

Canto 3. is concerned with the dialogue of the Death and Savitri. Savitri says that the Death is a cunning reasoner who hides eternity and who has woven ignorant mind into a screen. He has turned some into fools
witness and the truth which he speaks, does not save but slays. She outlines the whole creative process of the world made by God and says the Death looks on an incomplete world and says that there is no God and all are in vain.

Material nature is still evolving to reach the God. The body encloses a budding soul. The infinity is present everywhere. This world is the external fulfilment of God. Man's reason and sense are challenged by God's ways. In the world, God enacts his play of divine passion. The spirit in man can commune with the eternal. Death is only a mask and the earth has been made for joy and not for sorrow. A hidden bliss is at the root of all things here and because of it there is a will to live and joy to be. Love that was once animal desire, changes into a sweet intoxication in the rapturous heart and becomes a field of wide spiritual longing.

Savitri says that she has triumphed the Death within herself and hence she grieves no more. It is for God's work on the earth she is claiming Satyavan. Their mission is to heal the unhappiness of the world with bliss. She claims that her will is greater than deat
Law and stronger than fate. Love is her sanction
from God and her strength can carry the grief of the
whole universe and never lose the calm of the infinite.
But the Death asks her to show her strength and freedom
from his Laws. He asks her to choose earthly joy and
give up her soul's desire. She resists his scorn.

Canto 4. deals with transformation effected on Savitri.
The Death once again starts his dialogue with her. He
says nature is an unchanging order and man too cannot
go beyond the limits of mind.
In vain, he sends his yearning prayers to the Gods
build by his imagination. He is disappointed, turns
to the void and asks for release in its happy nothingness.
He asks for a calm Nirvana where words end in silence
and all names in Zero.

There is no final aim in man's life and he
must not hope to make matters world the home of God.
Mind can never touch the truth, it grasps only its
shadow. God is not there on the Earth but only the name
of the God. If at all there is a self, it is bodiless
and it is unborn. It is possessed by none. If at all God
is there he cares not for the world. He sees all things
with calm indifferent gaze and He has subjected all hearts
to sorrow and desire. Immortal bliss does not live in human heart. The Death asks Savitri not to dream to change the world which God has planned and strive not to change His eternal Law.

The Death asks her why her immortal will should stoop down to this petty earth? Why should she struggle with death and time on the earth. He says whatever be the source of his strength, the cosmic law is greater than her will. The whole world is an enigma and eternal truth does not live in mortal man.

As she says that eternal truth is within her, the Death asks her to show the body of the truth so that he can also worship. He says that he knows only one truth that is nothing can bring back the dead to life.

Then a transformation is effected on Savitri and as she answers the Death, her mortality disappears and her Goddess self appear in her eyes. She says the Death is also a God but only his black shadow. All contraries are aspects of God's face and are needed for this great world task. God is all and he transcends all. The supreme truth has made the world to be. The soul grows concealed in the body and gazes on the peaks of existence, when man wakes into the spiritual mind. Above
the altitude of intuition is present the vast empire of the overmind and then it comes to the eternal light where the truth supreme reigns. Here is the truth, the love, the bliss for which the whole world yearns. She says if the Death touches this truth he will cease to be.

Again the Death asks her where is her strength to conquer time and death. He asks her to reveal her power and show the face of Mighty Mother. To this savitri's incarnation thrust aside its veil and eternity looks into the eyes of the Death. The Death is part of her shadow and her instrument. It is the only she who gives the aweful shape of/dread and the sword of terror to force the soul of man to struggle for light. But still he resists and two forces oppose each other and the light vanquishes the darkness.

Book.11.

Canto.1, deals with Savitri's experience in the every lasting day. Savitri's soul is close to the infinite and she views the immortal earths and griefless heavens. Every thing thrills with the immanence of one divine. There is a changed earth nature which feels the breath of peace. Her vision soars higher and perceives more.
She beholds the place where the finite and the infinite join. The deities are on the immortal rows. Time and eternity live as one.

She discovers that the one who creates the marvellous world and one who creates the universe to be the same. It is the same person whom she meet as the Death. She regards this person to be the superconscient creator of things. And above him is the brooding bliss of the infinite, that which has made the world live in his body. She hears a voice which says that she has seen what man has missed in his blindness. He is the inviolable ecstasy and those who have looked on him shall grieve no more. Both heaven and earth are born of one original ecstasy but they are parted in the life of man. Savitri and Satyavan will serve to bridge this gulf.

Savitri refuses to climb to the everlasting day and nor turn away from terrestrial way. She says the earth is the field of action and imperfect is the joy not shared by all. She will keep her will to save the world and man. To her God answers that Savitri is His vision, His will and His voice. Savitri has to
wait for the Divine to lead the evolving spirit. She should ascend into her timeless self and discover the truth of God, man and world, know all, see and stamp her will on Time.

Then Savitri asks the Divine to give her his power of oneness in the many and his energy to take all things and creatures in their grief and gather them into her arms. She hears a voice in reply, to her. It says that her thoughts are His and it has spoken with her voice. All that Savitri asks he has given to earth and man.
He has charged her with His power of work in Time to raise the earth-soul to light and bring down God into the lives of man. Savitri must return to life with Satyavan. They are his force at work to uplift the earth's fate. When the hour of creation draws man, the Mighty Mother will take birth in the world of Time and God will be born in human form. Then all shall change, a mightier race will be formed in the mortal world. This earthly life will become the life divine.

Book 12.

Epilogue: Savitri awakes from her trance. She finds herself lying on calm insconsicent bosom of the earth Mother. There is an illimitable change in her, a
power dwelt in her heart too great for earth, a bliss lived in her heart too large for heaven. The 'whole wide world clings to her for delight'. She is boundless, a form of infinity. She is absorbed no longer in the moment of present. Her 'life was a dawns victorious opening'.

She says to Satyavan that her parting was only a dream. Only the souls left behind the night of Death, they have stood at the gates of Godhead, limitless and free. Satyavan wonders at Savitri's change. He says that she has mastered his adoration, bent his desire making it her subject, clasped his daring spirit, claimed his life's estate through his body and soul. She tells him that 'all now is changed'. Yet all is still the same. They have attained identity with the supreme and known his purpose in the mortal lives. Their love has grown greater by the mighty touch of the supreme and learnt its higher and diviner significance. They are born to lead man's soul to God and to draw the chequered scheme of mortal life.