**Review of literature**

Following literature were reviewed in the present synopsis concerning to the topic.

**A. Ramakrishana Rao: Comparative perspective on Indian Literature (1992).** In this book the article Sri Aurobindo’s Savitiri: The Vision and the Prophecy written by D.V.K. Raghavacharyulu has discussed the philosophy and spiritualism, Yogic Practices and spiritual experiences of all mental activities as asked by his disciples were living. After coming to Pandicherry, Sri Aurobindo began to lead almost seclude life. He would sometimes observe facts.

His whole time was devoted to the Yog-Sadhana and reading and writing on philosophy and literature. They liked Sri Aurobindo spiritual mission. It was on this visit at the Richards that Sri Aurobindo started publishing “Arya” Philosophical monthly Journal in collaboration with them. Sri Aurobindo continued to do spiritual sadhana.

**Bijay Kumar Das: Twentieth Century Liberty Criticism (1992).** In this book the deconstructionists have divided criticism into two types – ‘metaphysical’ and deconstructive. According to them the ‘metaphysical criticism’ assumes that the text has a definite meaning which the critic is supposed to highlight, whereas the deconstructive criticism believes in the impermanency of meaning. Deconstructionist believes that the writer at once ‘affirms’ and ‘unaffirms’, says’ and ‘usays’ his meaning. Defining the function of deconstruction Hills Miller states:

> The deconstruction, rather, annihilates the ground on which the building stands by showing that the text has already annihilated that ground, knowingly or unknowingly. Deconstruction is not dismantling of the structure of a text but a demonstration that it has already dismantled itself.

**M. Rafique: Sri Aurobindo’s Ideal of Human life (1987).** Beside his political activities there was yet another urge in Sri Aurobindo’s nature which predisposed him for the quest of spiritual things.
This spiritual quest of Sri Aurobindo date as far back as 1904 when he learnt about pranayam practices from one of his friends Devdhar, an engineer who was a disciple of Swami Brahmanand of Chendod. Explaining the idea of Spirituality, he wrote a letter in which he explained “I have always laid a dominate stress and I know lay an entire stress on the spiritual life, but my idea of spirituality has nothing to do with ascetic withdrawal or contempt or disgust of secular things. There is to me nothing secular, all human activity is for me a thing to be included in a complete spiritual life…..”

The above letter gives us a clear view of Sri Aurobindo’s ideal of spirituality. Again in his letter to his younger brother, Barinder Kumar Ghose, Sri Aurobindo explains the need of founding a spiritual commune or Sangha with a well-defined form- not something very vast and formless- to start his work of spiritual regeneration.

M. F. Patel: New Ruminations in Indian English Literature (2011). Religion plays its part in some non-historical stories also. For instance, in change of heart on new moon Day Sivalila:

Lights the wick-lamps. She lit joss sticks also and waved them before idols of family deities of Goddess Yallamma and Lord Virabhadra. She prayed to them mentally for the advancement of the family in general.

We can see that the reason for the postmodernist rejection of a single truth in the conviction of the existence of multiple (possible) realities, realities being the precondition for truths and meanings.

A.B. Purani: The Life of Sri Aurobindo (1978). The study of present book gives general information about Sri Aurobindo, his biography, life in Britain, foreign education, his arrival in India, his encounter with Indian sculptures, his Divine life in Pondicherry. Apart from that the book also highlights how Sri Aurobindo put himself on the journey of Spiritual consciousness and then his philosophical writing and deep account of his letters.

Sri Aurobindo: Autobiographical Notes and Other Writings of Historical Interest.

The present volume, it is about the appearance of the study of various statements
which were made by different biographers and other writers about Sri Aurobindo, his life and some sort of his writings. It is also included Sri Aurobindo’s autobiographical notes, letters and other writings in a well-organized manner.

**Indrani Sanyal, Krishna Roy: Sri Aurobindo and His Contemporary Thinkers.** The present book is about an anthology of Sri Aurobindo and His Contemporary Thinkers, in which discussed about inter disciplinary approach to bring to glow the status and ideas of Sri Aurobindo and his contemporaries.

**Institute De Recherche Evolution, Paris & Mira Aditi, Mysore: India’s Rebirth, A Selection from Sri Aurobindo’s Writings, Talks and Speeches.** The book is about Sri Aurobindo’s vision of India as it produces from his come back from England to his following political days in the starting years of the century and lastly to his forty yearlong removal from public view during which he thirsted into his genuine work of evolutionary action.

**Haridas Chaudhari: The Integral Philosophy of Sri Aurobindo: A Commemorative Symposium.** The present titled study is about Sri Aurobindo’s philosophy, in which the writer tries to illustrate Sri Aurobindo’s major philosophy about Spiritualism, Integral Yoga, existentialism, cosmic integration and Sri Aurobindo’s views on West and East in very artistic manner. For writer, the time was grown for the significance of Sri Aurobindo to be more and more identified to the wider public in different parts of the world.

**Sheojee Pandey: Sri Aurobindo and Vedanta Philosophy.** The present work is considered as an awakening of Vedanta philosophy, in which traces its long history in the scriptural texts in the form of its origin and beginning. The present work also point out about the last part of the Veda. It is about the Upanishads, addressed as the concluding part of the Veda.

**Ram Shankar Misra: The Integral Advaitism of Sri Aurobindo.** The work is about ‘Integral Advaitism’ and its meaning and significance. Integral Advaitism makes apparent of two different negations, The Material rejection and the denial of the ascetic. There is also discussed some related parts of Integral Advaitism such as ‘The Logic of the Infinite’, ‘The Absolute as Existence’, ‘The Absolute as Consciousness Force’, ‘The Absolute as Bliss’ and ‘The Absolute as Supermind’. Further, there is also discussion about ‘Concept of Ignorance’, ‘Stage of Involution’, ‘Process of Involution from matter to Mind’ and ‘Evolution from Mind to Supermind and Saccidananda: The Triple Transformation’. 
Bimal Narayan Thakur: Poetic Plays of Sri Aurobindo. Bimal Narayan in this work contened such part of Sri Aurobindo’s life, such as life and work of him, adventure of consciousness, evolutionary consciousness and involution, the intuition of the Supermind and Overmind. There is also critical examine about Sri Aurobundo’s particular work named ‘Vasavudutta’.

Raghunath Ghose: Humanity, Truth and Freedom: Essay in Modern Indian Philosophy. The objective of the present study is about Sri Aurobindo’s thought of kindered notion of time as seen in the Hindu Traditions sacerdotal and philosophical.

G. N. Devy: Indian Literary Criticism: Theory and Interpretation. In this study one can obviously finds the literary criticism of different great Indian writes, and especially there is a wide discussion about Sri Aurobindo’s works and literary contribution.

Aparna Banerjee: Integral philosophy of Sri Aurobindo. It is about of Anthology of various articles on the integral philosophy of Sri AurobindoGhose.

AjuMukhopadhayay: The World of Sri Aurobindo’s Creative Literature. AjuMukopadhyay’s latest work is considered as another contribution to the ever growing world of grateful evaluation of Aurobindo literature. The writer has completed wonderful work before task the writing on the creative literature of Sri Aurobindo. Only after having gone through the works of Sri Aurobindo and some of the critical works on the great literary massive and having obtained enough knowledge of and mastery over the original writings of Sri Aurobindo he has assumed this critical project on the great master.

Kishor Gandhi: Social Philosophy of Sri Aurobindo and the New Age. This is the second part of edition by Kishor Gandhi, searching to give an exposition of Sri Aurobido’s philosophy of social and his immense contribution and work for the evolution of humanity.


K. R. Srinivasalynger: Sri AurobindoA Centenary Tribute. The present study of K. R. Srinivasalynger is about a centenary tribute to AurobindoGhose, Lyngre had at his disposal helped him to achieve for us today what the intelligence of India in other periods had
achieved for their contemporaries.

**G. R. Sharma: Trends in Contemporary Indian Philosophy of Education A Critical Evolution.** In the present scenario, G. R. Sharma attempted to evaluate Sri Aurobindo among the contemporary Indian philosophers of education. In which, Aurobindo occupies a very important position particularly due to his superb and wide knowledge of Eastern and Western, ancient and modern systems of education and principles.

**Prof. Vasudeva T Reddy: The World of Sri Aurobindo’s Creative Literature.** The present work covers almost all the genres of the great writer’s literary works. The diligence with which he has studied the critical and biographical works on the Mahayogi and the hard work he has put in collecting some of the details of a very rare nature are something quite commendable.

**Dr. Jitendra Sharma: Concept of Man in Sri Aurobindo’s Poetry.** The present work of Dr Sharma spoke about the real status of man in the present earth which is about the supernatural Divine place of the man in the world.

**H, Chaudhary: The philosophy and yoga of Sri Aurobindo. Philosophy East and West.** As the title suggest that writer has done with the philosophy of Sri Aurobindo and make comparative study of it with the thoughts of western, and on the basis of it described that Indian Vedanta is richer than Western thoughts and philosophy.

**Sorokin, P.A.: The Integral Yoga of Sri Aurobindo (1960).** Now if we mention about Sorokin’s work, it is about Sri Aurobindo whole life practiced concept and it is Integral or Internal Yoga. In which he had tried to clear the auspicious concept of Yoga of Aurobindo in descriptive manner.

**Gokak, V.K.: Sri Aurobindo : seer and poet. New Delhi, Abhinav Publications. (1973).** in the present of his Study, Gokak had addressed Aurobindo as a central idea and give explanation and example of Aurobindo as a great Indian seer and prophet of future India.

**M.K. Raina: Education of the left and the right. International review of education (1979).** Now this is about M.K. Raina’s work, which is concentrated on the ideal and under the influence of Spirituality the Ideal concept of Education of Sri Aurobindo in India.
Ram Nath Sharma: The Social Philosophy of Sri Aurobindo. Ram beautifully mentioned and illustrated the ideas, views and critical thinking of Society, State and Nation of Sri Aurobindo. In which, Sri Aurobindo had described about the ideal view of Society in the context of Spirituality.