

An Indian Aesthetic Consciousness of Natural Corollary in Sri Aurobindo's Select Poems

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ABSTRACT

Eco aesthetic is a critical mode of English poetry in Indian aesthetics. It has a poise of nature consciousness of spiritual unity. Nature literature aims at a rational conception of the reality as a whole. It seeks to gain true insight into the general structure of the universe and man's relation to nature. The aim of this paper is to examine Sri Aurobindo's shorter lyrics, in particular, the glimpses of nature in Indian aesthetic realization. This purpose of eco-centric view of literature is not to place some high alien aim before man and nature. It has to uncover the ultimate purpose of human being. In this, nature is seeking unconscious transformation of one being with universe. Sri Aurobindo's aesthetic natural lyrics speak to the cosmic consciousness of delight. The natural identity of the soul that has the eternal value of supreme one and it carries the experience of life and death from birth to birth, the soul that connects the sequence of experiences. This versus in Indian aesthetics is celebrating the immortal in nature and it evokes the eternal relationship towards human.

Key Words: Cosmic consciousness, Supramental, Supreme soul.

INTRODUCTION

Despite of an important note India is a knowledgeable society of eco- centric view. Indian aesthetic has been sharing its knowledge in a way of understandable to both a philosopher and a common man. In this aspect the eco- aesthetic view that humans are both part of, and a partner with, nature. The most intimate part of nature in relation to man is the biosphere. Indian great writers have being influenced by the message of this eco-aesthetic as an ancient integral wisdom of all. Further the environmental consciousness relates man and nature and the Indian English writers like Sri Aurobindo, impregnated with environmental concerns, returns to the magnanimous peaks to share the beauties of life with nature.

Sri Aurobindo, a man of multi-faceted literary personality, a nature philosopher and a yogi, is a luminous star shining brightly in the firmament of Indian thoughts and literature. Though he holds his place, chiefly as an Indo-Anglican poet of a very high stature, he is much more than a poet. He is today recognized undoubtedly one of the greatest poets of Indian writing in English. His magnum opus Savitri is an epic, the epic of the present as well as the future. Sri Aurobindo's Internal and external views about the term Nature are of the utmost importance. According to him poetry is the medium, which insight the invisible nature of man.

INTEGRAL PHILOSOPHY

Sri Aurobindo's internal and external views about the term nature are of the utmost importance. According to him poetry is the medium, which insight the invisible nature of man. He made no distinction between painting, sculpting, architecture and poetry as far as Nature is concerned. He presents an integral philosophy of nature and man. The cardinal principle of nature's philosophy is that of man is what he can be. In the human existence have many possibilities, that man has a natural tendency towards self- exceeding. Aurobindo offers the key for interpreting global concept of man and nature. According to him,

... is a spirit using the mind, life and body for an individual and a communal experience and self- manifestation in the universe, he believes that man is precisely the term and symbol of a higher existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower (Pakle 46).

The logical sequence of reality is that man is not the end product of evolution. Man is simply an intermediate creature between the animal and the divine nature. Evolution has come up from (Nature) mineral, vegetable and animal to human consciousness, the evolutionary

process. It will continue from the mental to the supramental, and from man to superman. Aurobindo says, “man is a transitional being, he is not final; for in him and high / Ascend the radiant degrees which climb to a divine superman”(Pakle 47).

INDIAN NATURAL COROLLARY

Man is utterly insignificant material but he is of supreme importance as a spiritual being, “Materially you are nothing, spiritually you are everything” (Pakle 48). There is one and eternal self behind the appearances of the universe. It is only an individual consciousness, an ignorance of the true self in the mind, life and body is able to remove the veil of this supreme. Human beings can become aware of true nature divinity that resides in intuition in all.

Sri Aurobindo believes that the one being and consciousness is already involved in nature. By the process of evolution, it frees itself and grows higher and higher towards perfection. The consciousness is self-impelled to grow continuously. First life appears as a result of the release of consciousness and then appears to mind. But the evolution does not stop with mind. Nature evolution continues towards the emergence of the super mind. In nature, an ascending evolution goes from the stone to the plant, from the plant to the animal, from animal to man. Man is not at last rung of the ascending evolution. Nature endeavors for the emergence of a new man whose consciousness will be much higher than mental consciousness. In *Songs of Myrtilla*, Aurobindo unfolds the relationship of nature:

Sweet is the night, sweet and cool
As to parched lips a running pool...
When earth is full of whispers, when
No daily voice is heard of men,
But higher audience brings
The footsteps of invisible things...
Pleasant 'tis then heart-overawed to lie
Alone with that clear moonlight and that listening sky (Collected

poems12)

In this poem, there is a debate between Glaucus and Aethon. They speak the attraction and felicities of nature. A flowing stream feeding thirsty lips excellently brings out a picture of a sweet and cool night. As stream is to “parched lips”(12), so is the “sweet and cool”(12) night to a hard day-long worker. The image carries the senses of touch and taste simultaneously. The personification of flowers projects a number of associated images of nature. Nature is delicate and miracle to human beings and nature is universally likened to a maiden’s beauty. A maiden’s

face (Nature) when the beauty it wears, is asleep and looks more beautiful. Similar ideas are expressed in the sonnet *To Weep Because a Glorious Sun*, man should not become disheartened by pain and strife. In fact, man's falls and struggles make him stronger. Human beings' pains and sorrows are followed by joy. Death is a link to a next life.

To weep because a glorious sun has set
Which the next morn shall gild the east again;
To mourn that mighty strengths must yield to fate
Which by that force a double strength attain;
To shrink from pain without whose friendly strife
Joy could not be, to make a terror of death
Who smiling beckons us to farther life,
And is a bridge for the persistent breath;
Despair and anguish and the tragic grief
Of dry set eyes, or such disastrous tears
As rend the heart, though meant for its relief,
And all man's ghastly company of fears
Are born of folly that believes the span
Of life the limit of immortal man. (Collected Poems 46)

Sri Aurobindo's approach seeks to transform man and the external world. Man should develop his inner being by manifesting the divine and at the same time he must also try to transform the external world and life by bringing down the divine into them. Thus, both the ascent to the static aspect and the descent to the dynamic aspect are equally important. Aurobindo states:

Transformation means that the higher consciousness or nature
Is brought down into the mind, vital and body and takes
The place of the lower. There is a higher consciousness of
The True self, which is spiritual, but it is above; if one rises
Above into it, then one is free as long as one remains there,
But if one comes down into or uses mind, vital or body- and
If one keeps any connection with life, one has to do so, either
To come down and act from the ordinary consciousness or
Else to be in the self but use mind, life and body, ---then the
Imperfection of these instruments have to be faced and

Mended. They can only be mended by transformation. (Collected Poems 54)

CONCLUSION

Aurobindo's aesthetic consciousness is holding the eternal gospel on supreme soul. Thus, the poetry of Aurobindo has bonded with an aesthetic fragrance to celebrate Indianism. To conclude on the contrary, his aesthetic disciplines with natural corollary bring the vision of inner realization. Thus, the Upanishads is the next logical step to emulate the soul to reach immortal bliss.

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