



# An Integral View of Life And Existence In The Poems of Sri Aurobindo Ghose

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## Abstract

Looking into the dynamics of integral view of life and existence in the poems of Sri Aurobindo Ghose we find that there is a kind of Indianness associated with his poetry. It is interesting to note that he was a versatile genius. Apart from being a poet he was chiefly known as a sage, yogi, philosopher and a true nationalist. He has also edited newspapers like *Vande Mataram*. Thus, it becomes clear that Sri Aurobindo was not the master of a single trade but he was a versatile genius. He believed that in world nothing is permanent, a man must live a life of simplicity. He considered that all living and non-living things are going through the process of decay. It can be one of the reasons that he himself adopted the simplicity of a sage. According to his ideology we find that old customs and rituals are connected to our roots but they are also not permanent. Old order is replaced by new order and this is the way we can understand the philosophy of life. Sri Aurobindo was a man of moral principles. He knew that the ultimate reality of life was death. He guided people to live a meaningful life. His political agenda was guided through his sense of spirituality. In other word we can also say that he was aware of the consequences of his every action and it can be one of the reasons that he lived a selfless life. People trusted him because he lived for them. His school of thought was deeply buried under the inner consciousness of common man. Thus, it is evident that he was not just a man of moral principles but he represented an ideology. His literary talent has not been touched by early poets and historians. Critics and scholars are of the opinion that in the poems of Sri Aurobindo we can find glimpses of Indianness.

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Critics and scholars are of the opinion that in the poems of Sri Aurobindo we can find glimpses of Indianness. His poetry reflects his ideology that selfless love is the purest kind of love and it teaches us that life is an admixture of odd circumstances and we should find path for others. Dishonesty is the beginning of all evils and thus it is attractive in nature. Romain Rollain has remarked that in the poetry of Sri Aurobindo there is a perfect blend of the West and the East. It has also been remarked for Sri Aurobindo that his writings present a fine synthesis of Asia and Europe. Thus, he is similar to a galaxy of creative energy (Das 63). He has also said that first of all he was a poet then a sage or everything else. In a personal letter to Dilip Kumar Roy, disciple, Sri Aurobindo wrote that his life was not an easy task to understand (Iyengar 13). Very little information can be gathered about the family life of Sri Aurobindo. He was born in Calcutta in 1872. His father was Dr. Krishna Dhan Ghose who was inclined towards Western habits of living. His habits, ideas and ideals were Anglican in nature and it can be one of the reasons that he wanted his son to follow Western life style. It is noteworthy to find that Sri Aurobindo Ghose was born in Calcutta but his father sent him to Cambridge University, England to complete his education. After returning to India, Sri Aurobindo became involved in the nationalist movement and was instrumental in advocating for the use of armed resistance against British colonial rule. He was also a prolific writer and founded several newspapers to promote his ideas of Indian independence and self-rule. In 1910, he began to withdraw from active politics and focused on his spiritual practice. He spent several years in seclusion, practicing yoga and meditation, and exploring the nature of consciousness. During this time, he had several mystical experiences that transformed his spiritual outlook and led him to develop his philosophy of Integral Yoga. Sri Aurobindo believed that the ultimate goal of human life is to achieve a state of divine consciousness, which he called the Supramental. He believed that this could be achieved through a combination of spiritual practice and active engagement in the world. He founded the Sri Aurobindo Ashram in Pondicherry, India, where he lived and taught for the rest of his life. Sri Aurobindo's writings include poetry, plays, and philosophical works, including "The Life Divine" and "The Synthesis of Yoga." His philosophy has influenced many spiritual seekers and thinkers in India and around the world, and his teachings continue to be studied and practiced by followers of Integral Yoga. He was popular in India for several reasons. Firstly, he was a prominent figure in the Indian freedom movement and played a significant role in advocating for Indian independence from British colonial rule. He was seen as a nationalist hero and his writings and speeches inspired many Indians to join the struggle for freedom. Secondly, Sri Aurobindo was a prolific writer and philosopher, and his works had a profound impact on Indian thought and culture. His philosophy of Integral Yoga, which aimed to bring together the spiritual and material aspects of life, resonated with many Indians who were seeking a new approach to spirituality that could be integrated with modern life. Thirdly, he was a spiritual leader who founded the Sri Aurobindo Ashram in Pondicherry, India. The ashram became a center of spiritual and intellectual activity, attracting followers from all over India and the world. Sri Aurobindo's teachings on spirituality and his emphasis on self-transformation through spiritual practice resonated with many people in India, who were seeking a deeper meaning and purpose in life. Finally, Sri Aurobindo's popularity in India can also be attributed to his vision of a new India, which he believed could be achieved through a combination of spiritual transformation and social

reform. His vision of a society based on spiritual values, freedom, and human dignity inspired many Indians to work towards a better future for their country. Overall, Sri Aurobindo's contributions to Indian society and culture have made him a revered figure in India, and his teachings continue to influence many people to this day. The integral view of life is a philosophy developed by Sri Aurobindo Ghose, which holds that all aspects of life - spiritual, psychological, social, and material - are interconnected and interdependent. He believed that the ultimate goal of human life is to achieve a state of divine consciousness, which he called the Supramental, and that this could be achieved by integrating all aspects of life. According to Sri Aurobindo, the integral view of life recognizes that the material world is not separate from the spiritual world, but rather an expression of it. He believed that spiritual evolution does not require renunciation of the world or rejection of material life, but rather a transformation of our consciousness that allows us to experience the divine in all aspects of life. Sri Aurobindo's integral view of life emphasizes the importance of individual transformation as a means to social and global transformation. He believed that spiritual practice is not just an individual pursuit, but also has the power to transform society and the world. Sri Aurobindo's philosophy of Integral Yoga is based on the integral view of life and provides a practical approach to achieving spiritual transformation while remaining engaged in the world. It involves developing a comprehensive approach to life that integrates all aspects of the human being - physical, vital, mental, psychic, and spiritual - and working towards a harmonious integration of all these aspects. Sri Aurobindo's integral view of life is a holistic approach that recognizes the interconnectedness of all aspects of life and seeks to integrate them into a harmonious whole in order to achieve spiritual transformation and a new, more harmonious society.

According to Sri Aurobindo Ghose, the concept of existence is fundamental to our understanding of the nature of reality. He believed that existence is not simply a material phenomenon, but also a spiritual one, and that the ultimate reality is a divine consciousness that permeates all of existence. His philosophy of existence is based on the idea that the universe is evolving towards a higher consciousness. He believed that consciousness is not a byproduct of material processes, but rather the underlying reality of the universe. This means that consciousness is not limited to human beings or living organisms, but is present in all forms of matter and energy. He also believed that existence is not limited to the physical world, but also extends to higher planes of consciousness. He believed that there are levels of reality beyond the physical that are accessible through spiritual practice and experience. Sri Aurobindo's concept of existence is closely tied to his philosophy of Integral Yoga, which seeks to harmonize all aspects of the human being. He believed that through spiritual practice, individuals can tap into the divine consciousness that pervades all of existence and achieve a state of unity with the universe. His concept of existence emphasizes the unity and interconnectedness of all aspects of reality, both material and spiritual, and sees the universe as evolving towards a higher consciousness.

The first poem of Sri Aurobindo is believed to be "Baji Prabhou", which he wrote at the age of seven. This poem is a tribute to a legendary Maratha warrior named Baji Rao, and it reflects his early interest in history and mythology. The poem was published in a local newspaper and received praise for its literary quality

despite being written by such a young author. According to Sri Aurobindo Ghose, life is not just a physical or biological phenomenon, but a spiritual one as well. He believed that life is a part of a larger cosmic process of evolution, where consciousness is evolving towards greater levels of awareness and unity. For Sri Aurobindo, life is a process of growth and self-discovery, where individuals can awaken to their true potential and become more fully aware of their connection to the divine consciousness that pervades the universe. This process of growth and self-discovery is not limited to just the physical or mental realms, but encompasses all aspects of the individual, including the spiritual and psychic. Sri Aurobindo also saw life as an opportunity for individuals to engage in spiritual practice and develop their consciousness. He believed that individuals could feel the divine consciousness through practices such as yoga and meditation, and that by doing so; they could transform their lives and achieve a higher state of satisfaction. His view of life emphasized the interconnectedness of all aspects of existence and saw the evolution of consciousness as the ultimate goal of human life. He believed that life was a precious opportunity for individuals to awaken to their true selves and become more fully aware of their connection to the universe. It has already been said that there is an intrinsic connection between man and the universe. Sri Aurobindo believed that human beings are not separate from the universe, but are part and parcel of this universe. He also believed that the universe is not just a physical entity, but a living and conscious being. He understood that the universe is pervaded by a divine consciousness, which is present in all things, including human beings. Sri Aurobindo saw the evolution of consciousness as the ultimate goal of human life and believed that through spiritual practice and development, individuals could become more fully aware of their connection to the divine consciousness that pervades the universe. Sri Aurobindo also believed that human beings have a role to play in the evolution of the universe. He believed that through their actions and consciousness, individuals could contribute to the evolution of the universe and help bring about a new and higher level of existence. In this way, he saw the connection between man and the universe as a dynamic and mutually beneficial one, where human beings have the potential to contribute to the evolution of the universe and become more fully aware of their connection to the divine consciousness that pervades it. Let us understand the true meaning of divine consciousness. According to Sri Aurobindo Ghose, divine consciousness is the underlying consciousness that pervades the entire universe. He believed that this consciousness is the source of all existence and is present in all things, including human beings. The ultimate goal of human life is to awaken to this divine consciousness and to become more fully aware of our connection to it. He believed that this consciousness can be accessed through spiritual practices such as yoga and meditation, and that by doing so; individuals can transform themselves and contribute to the evolution of the universe. Sri Aurobindo saw divine consciousness as the source of all creativity, wisdom, and knowledge, and believed that by tapping into it, individuals could access a higher level of consciousness and understanding. He believed that the evolution of human consciousness is intimately linked to the evolution of the universe itself and that by awakening to the divine consciousness, individuals can contribute to the evolution of the universe. Thus, it becomes evident that true concept of divine consciousness emphasizes the interconnectedness of all things and the potential for human beings to tap into a higher level of consciousness and contribute to the evolution of the universe. Let us establish a connecting link between

the universe and human beings. According to Sri Aurobindo Ghose, the connecting link between the universe and human beings is consciousness. He believed that consciousness is the underlying reality of the universe and that it is present in all things, including human beings.

For Sri Aurobindo, the evolution of consciousness is the ultimate goal of human life and the key to understanding our connection to the universe. He believed that as human beings become more conscious, they become more aware of their connection to the divine consciousness that pervades the universe and can contribute to its evolution. He also saw the human being as a microcosm of the universe, with each individual containing within themselves the same divine consciousness that pervades the entire universe. He believed that by developing their own consciousness, individuals can contribute to the evolution of the universe as a whole. In this way, Sri Aurobindo saw consciousness as the connecting link between the universe and human beings. He believed that by following the divine consciousness that pervades the universe, individuals can become more fully aware of their connection to the universe and contribute to its evolution.

Thus, it becomes evident that Sri Aurobindo is a multi-faceted personality in Indian English Literature. D.L.Murray has remarked that Aurobindo is one of the most significant and interesting poets of India. It is noteworthy to find that Sri Aurobindo had a long and varied career. He wrote regularly both in prose as well as poetry. He has explained his life experiences in detail. It is amazing to find that he has written epics, lyrics, great spiritual treatises, essays on various topics, literary criticism and verse plays. K.D.Sethna has remarked about him that-

“How should we honor Sri Aurobindo? Is his greatness as a yogi superior to his prowess as a philosopher? Does his literary criticism outweigh his sociological thinking? Does he shine more as a politician or a poet? The answer is elusive. It seems as though Mount Everest faces Mount Everest in every direction. However, upon studying this range of heights and extremes, the first peak that catches our attention is Sri Aurobindo, the poet.” (Sethna 1).

Sri Aurobindo has himself said that he was first of all a poet. His poetic insights are similar to Maharshis of classical antiquity. Sri Aurobindo's prowess as a literary critic is not widely recognized. While he is known outside his circle as a political revolutionary, evolutionary thinker, and spiritualist, few have explored his exceptional abilities as a poetry critic. Sri Aurobindo himself claimed that he was primarily a poet, and everything else came second. Therefore, it's natural that his poetic creativity is closely tied to his theory of poetry. His intellectual background was ideal for this pursuit as well. Sri Aurobindo had a deep understanding of both Western and Indian literature, which gave his critical theories and formulations a sense of authority and conviction. His holistic perspective is the pinnacle of his aesthetic and spiritual principles. Furthermore, the personality of an artist is crucial in the process of artistic creation, and Sri Aurobindo's life is a remarkable example in this regard. It is noteworthy to find that Sri Aurobindo has written to one of his disciple Dilip Kumar Roy that it is tough to follow his footprints because his ways are full of challenges. According to F.R. Leavis, writers should develop their aesthetic sensibility by immersing themselves in the traditions of their own culture and literature. Only then can they venture into foreign

literature and fully reap its benefits. Sri Aurobindo fulfills this requirement in the truest sense. However, it is an ironic twist of fate that he did not become familiar with the culture and literature of his homeland until 1893, when he was already a mature man of twenty-one years. The renowned proponent of Indian aesthetics and philosophy was initially exposed to European literature from the beginning of his life. As it is a well-known psychological phenomenon, early impressions tend to have a lifelong impact on an individual's mind.

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