



COSMIC CONSCIOUSNESS AND SOUL REALITY: A STUDY OF SELECTED VERSES OF SRI AUROBINDO

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ABSTRACT

Soul reality is an innate psychic force and a consciousness of Sri Aurobindonian dynamics of 'self'. Self as an evolving entity is critically dealt in Sri Aurobindonism. Endorsing the Vedantic philosophical system of *sadhana* and *darsan*, Sri Aurobindo propagates the doctrine of the spiritual evolution of self. The present paper studies the verses of Sri Aurobindo in the light of presenting reflections of cosmic consciousness and individual attainment of involution and evolution of self.

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INTRODUCTION

Darsan is the inner reality of soul in the context on Indian philosophy. It springs from Advaita Vedanta through Sri Aurobindo's verses. His context of Indian philosophy and soul reality is not simply prevailing the wisdom, but it evokes the unconscious stamp of an enlightened life with the great insight of eternal Reality. The Vedanta emphasized the speculative nature of the Vedas and it developed an elaborate philosophy of soul reality. Sri Aurobindo made an attempt to depict the cosmic consciousness

and innate realization with the subliminal self of an individual soul.

SRI AUROBINDO'S SPIRITUAL CONTEXT OF SOUL REALITY

Ancient Indian philosophy, specially the Vedanta has committed invincible explanation of the Self and soul reality. An ordinary human soul is besieged with ignorance. Sri Aurobindonianism envisages the cycle of evolution and involution and projects that every conscious evolution must have a corresponding involution. In the words of Sri Aurobindo:



All evolution is in essence a heightening the force of consciousness in the manifest being so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the spirit (*The Life Divine* vol. II 528).

The process by which the infinite, absolute consciousness, being, and joy turn into existence is called "involution". Sri Aurobindo portrays involution is a two-step process. He describes the first step as the manifestation of multiple instances of the one Self out of Itself — multiple, but still identical. He gives the second step as a gradually increasing self-differentiation through a process that he compares with our human form of exclusive concentration. On the level of the individual human being, exclusive concentration is a mental activity in which individual forget himself and realizes reactions of the subliminality.

Sri Aurobindo tries in his poetry to work out an integral view of both consciousness and spirit to attain salvation. Sri Aurobindo feels that in the cosmic consciousness there is a meeting place of matter and spirit to get trance state. In this consciousness, there is at least an attempt to rise above the separation of the material and the spiritual. This cosmic consciousness tends towards a transcendental supreme reality of soul.

"Soul, my soul, reascend over the edge of life,-
Far, far out of the din burn into tranquil skies.

Cross bright ranges of mind murmureless,
visioned, white;
Thoughts sail down as if ships carrying bales of
light,
Truths form-ropes by seers woven from spirit
threats,
From wide havens above luminous argosies,
Gold-robed wisdom's divine traffic and
merchandise.
But the pause not but go far beyond space and
time
Where thy natural home motionless vast and
mute
Waits thy tread; on a throne facing infinity
Thought- nude, void of the world, one with
the silence be.

Sole, self-poised and unmoved thou shalt
behold below

Hierarchies and domains, godheads and
potencies,
Titans, demons and men each in his cosmic
role:

Midst all these in the live centre of forces
spun,

Fate there under thy feet turning the wheels
of Time,
The World Law thou shalt view mapped in its
codes sublime,

Yet thyself shalt remain ruleless, eternal, free"
(*Collected Poems*, 678).

Sri Aurobindo traces the history of the world and fined a distinction between knowledge and ignorance. It is made even the Rig Veda, where the path of knowledge appears to signify consciousness of ultimate truth. The words *Satyam Rtam*, and ignorance are conceived as the unconsciousness the *acitti*, of action. The Vedantists took up the idea and went on to emphasize the difference between the minds and spirit by highlighting the antinomy of Vidya and Aviya. Sri Aurobindo feels that the great distinction creates greater problems for the Vedantic thinker. They solve the gap among body, mind and spirit. Therefore, Sri Aurobindo conceives the ignorance as a form of knowledge - it may be very fragmentary, very impractical - but it is the base of human knowledge. The context of ignorance is not absence of knowledge, that is, the trance state of nescience.

"If Brahman is the sole existence maya an be
nothing but a
Power of Brahman, a force of his
consciousness or a result
Of being, and if the Jivatman, one with the
Brahman, is subject
To its own Maya, the Brahman in it is subject
to Maya. But
This is not intrinsically or fundamentally
possible. Ignorance
Must be part of the movement of the one, a
development knowingly
Adopted , to which it is not forcibly subjected
but which it uses for Its cosmic purpose"



(*Contemporary Indian Philosophy*, 191).

Sri Aurobindo admits the context of Indian Philosophy and soul reality to get innate transformation. He regulates that all the activities of soul emanating from the Light and gets realizations within the psychic self. It urges the soul to awake and relates the matter with realization. Sri Aurobindonian verses concentrate on intuitional reactions and responses and endorse the thought that an individual can transcend himself into an enlightened being. As this information focus the immortal perception of true spiritualist vision. This pure spiritual consciousness will tend towards the approach of all transcend dualities as One:

“Immortal is the region of celestial bliss,
Where all darkness dissolves
And every wish and yearning,
Every noble aspiration finds fulfillment.
It is the heavenly place where the soul is
liberated

And happiness is gained never to be lost again.

Let my heart turn towards the love of
The resplendent lord, the source of all light.
Speed fast, then O mind

And unite with the source of eternal bliss”

(*The Rig Veda*. 9.113.5, *Holy Vedas*).

The supreme soul reality is not merely a philosophical abstract concept; it is a reality of infinite soul. Aurobindo's poetry makes each soul to invoke and evoke for inner self in the part of eternal fulfillment towards an ultimate reality of life. The reality of soul is known by different names in regard to its functions, attributes and depths of inner meaning. The context of Indian philosophy has substantiate and suzerainty over souls. The reality would have No name other than each beliefs – an orchestration of consciousnesses.

CONCLUSION

There are always two different consciousnesses in the human being, one outward in which he ordinarily lives, the other inward and concealed of which he knows nothing. When one does *Sadhana*, the inner consciousness begins to open and one is able to go inside and have all kinds of experiences there. As the *Sadhana* progresses, one begins to live more and

more in this inner being and the outer becomes more and more superficial. The inner consciousness begins to be a peace, light, happiness, love, closeness to the Divine

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