

## ***Futurology - 21<sup>st</sup> Century Telugu Poetry – A Futuristic Analysis***

*Futurology is the science of future prediction<sup>1</sup>. We call it science because as other sciences we discover scientific temper, approach and evaluation in it. To be more specific – there are innumerable methods which a modern researcher is trying to adopt in Sciences, Social Sciences, and Humanities and in Experimental Sciences. The most common methods of research are in the areas of Social Sciences and Humanities – which are mostly Comparative, Analytical, Survey and Questionnaire. Against the background of speedy explosion of new knowledge in various fields, the most popular method and the most recent is Trans-disciplinary. Very few people know about this method. We heard about Multi-Disciplinary methodology, Inter – Disciplinary methodology, but we have not heard of Trans-Disciplinary approaches in research studies. Today a researcher has to know all the disciplines of knowledge. All disciplines are equally important and he cannot afford to neglect any of them. A researcher working in humanities can't be isolated from the current knowledge of science which is ever growing and fast entering into our day-to-day life. Similarly, one can't say my subject is scientific and so I need not think of arts, humanities and such other non-scientific or cultural subjects. Most common among all sciences and non-sciences is the subject of Evolution<sup>1</sup>. Evolution as a scientific concept, as an evolutionary ideal, as a growth and progress cannot be neglected by any researcher. For this reason the new*

1.Reddy, V.N.K., Problems of Futurology, Sterling Publications, Delhi.

1.Sri Aurobindo, Evolution, Sri Aurobindo Ashram, Pondicherry, 1989, p.5.

*methodology which we are trying to introduce and explain to the researcher is the trans-disciplinary methodology which includes all other methodologies and yet it goes ahead of them – into a new realm of conscious approach which is very important for a creative and visionary researcher or investigator. That method which cuts across and transcends all other earlier approaches is the most valuable and the most recent. In fact, there are no rules, regulations and pre-conditions for trans-disciplinary methodology. For this reason, this method is fast creeping into every other faculty in terms of futuristic and evolutionary trend of study. As we know that without these, all researchers are bound to become the researchers of the past. Future researchers are those which draw of the past baselines into the future. The most important aim of modern researcher is to know more and more about the future. Without this all our knowledge will not be related to life directly. This becomes meaningless for an investigator or even a writer. Today all writers both in languages and scientific explorations keep in their minds the science of progress, the future of man because his welfare is more important than other things. For this reason our entire studies centre on the nature of man, his evolution and his future.*

*All these can be included in the welfare of man concept. The trans-disciplinary methodology has certain salient features. Although it differs from person to person in view of their approaches but the fundamentals governing its attributes - are common. For example, the Trans-disciplinary methodology is the recent one; it is universal in its application and acceptance. It is nevertheless man-centered by all means; it is purposive in its object. This methodology is again value-based or valuational. For this reason it centres round ‘trans - evaluation’ of values. Apart from this, this*

*trans-disciplinary methodology gives more freedom to the researcher as well as the readers because of its inviolable flexibility. This method draws energies which are mostly non-informative when compared to other methods. This method is mainly directed towards speedy progress of the race of mankind. One of the most important feature of this method is in the belief that the in the whole universe- man is considered to be next to god in this vast Creation. He has innumerable potentialities which are inexhaustible as the endless waters of the ocean.*

*Besides these qualities, there are other countless attributes associated with trans-disciplinary methodology. Some of the other important attributes are 'faith' in the present and 'hope' in the future. This methodology never depends on the past history. According to this, history never repeats itself as historical processes are endlessly growing from the past to the present and we are trying to push the present into the future. This is the cyclical process but the cycle is never complete because of the belief in the endless scope of man - in the ever-flowing and growing consciousness. In short, the emphasis on Man, Consciousness and Progress are more significant features of this methodology. Many modern writers, poets and journalists and historians are rarely acquainted with these qualities of in depth nature. So far informative knowledge has progressed rapidly in the modern world with its limitless historical foundations. But the conceptual knowledge which is connected with the growing consciousness of man cannot agree with the formulations and findings of historical approach. Even otherwise no one particular methodology is reliable for a modern researcher who is after holistic results<sup>1</sup>. Partial and particular investigations lead us mostly into a*

1. Encyclopedia, The Basic every day, New York, Random House, 1954.

*blind alley. The vision of a modern writer never agrees or satisfies with the formal findings unless it establishes their relevance to the present man and his surroundings; such researches are not only rare but rarer. Recently a group of young thinkers here and there in every faculty have realized and are trying to read futuristic literatures from the western writers. In fact, they all have a bold adventure in their researchers but not wholly convincing. This is because they have no idea that futurology has emanated from our Indian classical literatures like Puranas. In this context, every book of a seer-poet like Sri Aurobindo contains futuristic visions and goals. This gave a new dimension to his famous concept of Future Man or Superman. For some time, may be a decade- this remained as a foundational concept not only in India but in several other countries of the world- particularly in France. But today we see many scientific foundations from Microbiology, Genetic – Engineering, Para – Psychology and Modern – Cosmology about the universe. Today for all these reasons, we seem to be on a threshold of new knowledge. Qualitative knowledge seems to be more significant than the historical quantitative knowledge. A classical scholar is not as useful today as a creative thinker. Although classics are real foundations but they remained as classics in most of the libraries of the world. Nobody as an intermediary person tried to relate the hidden knowledge to the recent situations and problems. This requires two areas of knowledge: the knowledge of the past and the current happenings around. If this is not done, man becomes a miniature library and the classics remain as mere reference books. Therefore, we see a new movement in contemporary literature as knowledge of the 2000 A.D and even 2010. This we call as immediate futures which help man to grow faster in his scientific attitude; instead of crawling on the land he has learnt to fly above the seas. This is*

*the most important characteristic of every other form of literature including poetry. The language literature is also characterized by these traits. But the difference between the language literatures and the classical languages like Sanskrit, German are clearly seen. French and English as international languages have imbibed many good points from other literatures. English as an international language had the immense capacity of absorption of poetic symbolisms, metaphors, prosodies, hyperboles, similes and comparisons and such other important characteristics like ethos and pathos. These are not the only qualities but there are several other countless traits which the English Language has imbibed. To conclude- this language apart from its versatility and universality- it has also given due consideration to the essentiality connected with literature and poetry. This is because English language being the lingua-fauna of Nations of the world it has developed in its long years of survival the qualities like flexibility, accommodation due to diverse interactions. Quite recently English language has moved into the area of futuristic studies with great zeal and enthusiasm. Most of the great writers of the world in different areas have written many books on futurology and on futuristic trends. Contemporary literature particularly essay, poetry free-verse prose, have dominated the modern thought. This has become a continuous process<sup>1</sup>. In science fiction, great scientists and builders of thought are no exceptions to these contributions. All other languages in fact have either borrowed or imitated or generated futuristic ideas on the lines of Alvin Toffler, Fred Pollack and Margaret Mead. In Indian thought after 'Bhavishyat Purana' of classical age there is no other great writer of world eminence who has envisioned the future. Sri Aurobindo in modern times has written books which run into volume and volumes*

1. G.N. Reddy, The Influence of English on Telugu Literature, 1988, p.75.

*contain futuristic and creative ideas. All languages have recently started interacting with English and other Foreign languages and emulating their trends and tendencies of futuristic nature. Today Telugu language is in a peculiar situation. The language which was so deep rooted in the classical tradition for such a long time has started opening up to scientific ideas, futuristic trends. Apart from this -Telugu literature is now imbibing the ideas of humanism, man-centered philosophy and globalization of mankind. But the speed with which it is moving is not so commendable. Reasons may be many. The writers of this language even after interaction with other trends are clinging to the past and taking pride in its classical roots. So it is not easy for them to ideally bring together classicism, Technology and Futurology all into one blend. Sri Aurobindo's philosophy being integral in its nature is fast claiming itself to be futuristic in all its aspects. In a way all integralism can claim itself as futurism in one form or the other.*

*It is rather difficult to predict the theme of Future Poetry because the Time, Circumstances, Conditions and Situations - are always changing, fleeting from time to time. But an attempt in this direction through a methodical process is not impossible. Today, the knowledge has grown so enormously and the awareness of man has also grown so much that we can set some trends by converging all aspects of all disciplines scientific and non-scientific and thread them into a consistent investigation into the future. In fact all disciplines of knowledge are by themselves overflowing into some unknown future on the basis of their thrust.*

*In the recent years the concept of futures has entered into every department of knowledge. The growth of knowledge itself implies growth into the future from the present. This is a continuous process. The ideas which are interconnected and the chain of events which are inter-linked normally flow into the future situations in a peculiar process. This is because along with the growth of knowledge the growth of consciousness of man is taking place enormously. For this reason we call this type of knowledge as new knowledge<sup>1</sup>. New knowledge has certain qualities typical to its scope and nature. Firstly it indicates an Inter-disciplinary, Multi-disciplinary and even Trans-disciplinary comprehension. Secondly new knowledge is more luminous in itself when compared to earlier approaches towards scholastic goals. Thirdly, history of knowledge today is not as much significant as the growth of knowledge in terms of human needs, actions and consciousness. Lastly the type of knowledge which is immediately useful and relevant is more significant than the knowledge about distant goals which is normally unknown. In this context the need for futuristic science has become inevitable. Many new thinkers in the field have tried to point out different methods to approach new knowledge and its acquisition in all its fullness and wholeness. These futuristic trends have crept into different fields both scientific and non-scientific. The most important characteristic attribute of this seeking is a perceptive approach and conscious comprehension. Literature and poetry of any language is not free from these new trends. As a result of this- in a short time, particularly the readers and seekers of new consciousness based knowledge could easily grasp the totality in a much easier fashion. The earlier approach of specialty in a particular direction endlessly has minimized rapidly. However, man has approached the*

1.Reddy, V.N.K, Essentialism, Bharatiya Vidya Prakashan, New Delhi, 1990

*knowledge which is inter-disciplinary with all easiness and smoothness<sup>1</sup>.*

*If we glance historically the area of poetry right from classical, neo-classical, modern, contemporary and recent stages or levels - we discover many differences in languages, descriptions and themes. If we consider poetry as a creative process - it flows out continuously in a stream from generation to generation from age to age in a consistent manner. However, everything depends on the natural awareness and emergence of consciousness of man and his future. Future implies all futures about science, technology, creative writing, poetry and education.*

*The poetic impulses culminate into spiritual visions in poets born great. The classification given by Sri Aurobindo is as follows, lesser poets, greater poets, and greatest poets.*

*Commonly we categories or classify poets as natural poets, progressive poets, impulsive poets - whose inspiration is born out of situational circumstances. Visionary poets who see into the future are not uncommon. These poets are classified next to seer-poets. In fact seer-poets also give to the world the idea of future happenings in terms of prophecies and visions. On the other hand, futuristic poets whose talent is rooted in circumstances and conditions of life and events - are mostly historical life situations based. They are born out of individual experiences which spell-out in terms of predictions and futuristic probabilities. However, the common characteristics or attributes of these poets which are listed by writers - is humanism-concern for others, tenderness of feeling, sacrifice, patriotic fervor, spiritual*

1. Sri Aurobindo, The Future Poetry, Essence of Poetry 1985, p.10.

*inclinations, and personal experiences leading to realizations of higher order. Most of the poets journey into their-self rather than dabbling themselves with words in surface- consciousness. Reactionary expressions cannot be considered as progressive pathways. Real progress is in the movement of consciousness from the known to the unknown.*

*In the Telugu language and poetry the situation is not different. It is not fair on our part to draw a hard line of demarcation between poets and poets<sup>1</sup>. Creative process is one long stream of consciousness which implies an individual to enter into different states of consciousness. At one time the poet identifies himself with nature and on some other occasion is moved by humanistic and altruistic feeling. In some other situations the same poet sees the vision of the future events. In all these situations the same poet experiences different level's of creative process. So a poet who is involved in writing on nature may also write upon themes of divine nature. The same poet will be gifted by higher consciousness at times. For this reason it is difficult to distinguish normally lesser poets from greater poets. But during the long course of expressions and writings we can categorize the poets under lesser and greater categories. However, blessed poets are always great in every language. Vyasa, Valmiki are ideal examples of the greatest poets who transformed the age in which they lived.*

*In the recent past a sharp distinction has been made between modernism and progressivism. Modernism is reflection of scientific and technological temper, on the other, progressivism is an indirect reflection of revolution and counter-revolution. Reactionism is different from progressivism or positivism.*

1. Sri Aurobindo, The Future Poetry, Sri Aurobindo Ashram, Trust, 1985, p.250.

*All reactions are born-out of some frustrations either sub- conscious or conscious. No poet is away from the common qualities which are natural to man. Every man is a poet as every poet is filled with humanity and milk of human kindness. The role of a poet in a given society is too difficult to pinpoint. It starts from personal reflection and ends in global manifestations. Social change, sympathy, piety, personal devotion, commitment to society, patriotic feeling, and feeling of nationhood are also indicated by a host of poets. When poetry is considered as an overflow of powerful feelings, the poet or the poets express themselves in diverse ways. The first role of a poet is social change and individual transformation. Secondly, the poet expresses himself in terms of a series of suggestions as how best he can overcome the critical events and situations. Thirdly, poets who are spontaneous and fearless, they suggest forcible actions to mould their establishments and governments. We always take the side of the masses. Common feeling and mass psychology moves the poet and his entire writings centre round the welfare of the masses. Care should be taken here to sort-out poets who write on political themes and poets who write on the welfare of the masses. On no occasion reactions, violence and friction cannot be considered as permanent themes. They are situational themes and time- bound poetries. The role of a poet is also reformative. They would concentrate on reforming social evils like dowry system, untouchability, feudal domination, capitalistic acquisitiveness, inhuman treatment of the poor by the rich. Many such themes dominate the reformative approaches of the poets. Most of the poets who are first rankers according to Sri Aurobindo tend to concentrate on problems of universal nature. Ideal of human unity, divinity, oneness of mankind, man-centered beliefs and philosophies are the common themes. Apart from these ideas of*

unity these poets emphasize on spiritual ideals, elevation of human consciousness in the process. They would like to dissolve all divisions and distinctions at all levels. A future poet in a way is no less a reformer. He catches the present trends and aspirations of man and leads him into better destinations through willful and planned changes. Individual and society are equally concerned; in-fact they are treated as one reality. For this reason, we differentiate the future poet from the futuristic writers on poetry. Poets of the future are altogether different from the contemporary poets whose thinking is futuristic. A poet is always idealist. The present poet cannot overtake the future but he always tries to reach his ideal. As in Plato, as we proceed towards the future visions- they ever recede from us. This is because of increasing awareness and enlightened realizations. In Sri Aurobindo the consciousness, the transformation and the realization play an effective role in making and shaping the future man.

The future has been attempted by many. The seers, the prophets, philosophers, poets, writers, creative artists, musicians of the first order have all attempted in their own way to foresee the future through their own mediums. The prophets who are born in centuries through their prophecies have predicted the future events to save humanity from great calamities. Similarly the seers also foresaw the future in terms of their futuristic visions. Great poets who are mostly born genius are meant to think about the future<sup>1</sup>. For this reason they are called as future poets. All talented people who shine in their own fields of fine arts are in a habit of looking into the future. If you read Vyasa, Valmiki, Tagore, Kalidasa, we are made to walk into the future visions, prophecies, and predictions. However, without

1. Daedalus, Volume 96, No. 3, The American Academy of Arts and Science, 1967, p. 948.

these futures there will be no movement for civilizations. Man progresses because of futures. Otherwise he would have been a static being. Sri Aurobindo has given two major reasons for the progress of man on earth. Firstly, he thinks about the future and so he is different from the rest of the creation. Secondly, he is reborn and so his evolution is progressive manifestation of the soul's journey from the past to the present and present to the future. Any art and skill of the future are growing manifestations of the spirit -in man. If there is an evolution of ever new levels of consciousness in man, so his talents, skills and areas of specialization are bound to grow enormously into the future. When Heraclites, the early Greek philosopher said that 'every day I see a new sun' it automatically means the desire to foresee the future in new forms and perfections. Not only poetic talents but all other talents are bound to grow into the future. This is because all these talents and skills are born out of man's nature. When man's consciousness is ever emanating and ever growing and ever perfecting itself all other talents, qualities, skills, attributes associated with him are bound to grow. Poetry is one such quality which is inborn in man, grows into the future and evolves new dimensions. In future poetry as in every other art a poetic talent is based on the aspiration of man. Intense aspirations lead to intense expressions in poetry. Poetry based on aspirations is a divinization process. So all overhead poetry is an emanation of natural aspiration of the poet. As we have discussed earlier that future poetry is not something which is visualized but it has to be materialized in the process. When poets can contract the immensities the futurist can expand and vision out the present indications in a scientific way about future events and happenings. Thus futurists are known as real futurists who solely rely on scientific base – lines and such of the futurist who alone

are successful in spelling out their prophecies about the coming events. The first category of futurists is inspired by science and the second category of futurist is inspired by spirituality. For this reason science and spirituality run parallel to each other from the stand point of integral philosophy. Today futurism has become a part of modern thinking. Every man wants to grow into the future. This sort of growing into the future indicates his progress and movement from the known to the unknown in the domain of knowledge; we witness several instrumentations as senses, reasons, intuition and revelation. All these mediums are in an ascending order. All these tools are leading the present man into the dawn of the future. A future poet is one who writes on future and who thinks about future. To undertake a topic on future poetry is a formidable one. It is difficult to understand the overtones and the undertones of the poets themselves. Secondly, the theme may not be clear to us in the matter which is threaded out by the poet. Thirdly, the conditions which shaped the poetry will not remain the same at a later date. Some poets are in a habit of emphasizing on the conditions of living and events of their age. Some poets are in a habit of rendering moralizing influences. There is a category of poets who write poetry for themselves at their will and pleasure. Such poets indicate their inner voluntaries to express themselves. They remain themselves as natural poets are stream – of – consciousness poets. On the other hand the poets who are interested at global level and who are concerned about the future of humanity and its evolutionary destiny are the real poets of the Future. Such poets include the seer poets who already dominate the world civilizations in every age. But there are poets who are yet to shape themselves into future poets or either they are not yet born into this world to give out new ideas and missions about the coming events at global level.

*It is difficult to attempt on diverse mediums of poetic art. Some poets who are born poets come out with their voluntary ideas about events to come. This is because they are probably gifted with an inner insight. Some other poets because of their extreme sensitive nature tried to reflect the future events by drawing the base lines from the present events. Again there are popular poets who tried to give out what readers feel about the events of the present and the future. In all these categories the poetic art differs differently. In the first order of poets the creative process which assumes the status of a vision is bound to end in powerful predictions. Most of their knowledge is either inspired or revealed. Their talents and skills are born out of their deeper nature. Due to the modern scientific influence the other order of poets tried to become more organized in their expressions of coming events. These poets are no less qualitative than the rest who are born with inherent creative process. But such poets aim at a synthesis of science and spirituality at a particular level. Instead of prophecies about the coming events<sup>1</sup> they give out scientific predictions. Today most of the progressive poets who depend on the present mystery of society failed to project the desired futures towards positive ends. On the other hand their writings express social reactions and frustrations. They lack direction and positive solutions because they exaggerate the situations. On the other hand what a poet needs is not that what he feels. On the other hand he must act as a shepherd to lead the people of the century towards the coming higher and higher ideals of humanity. Perfection of man, fulfillment of man and realization of his higher nature is all that is important for every category of poets. Today poetry is no more a scientific composition of rhyme and meter,*

1.G.N. Reedy, The influence of English on Telugu Literature, 1988, Vide p.88-89.

*sound and sense, grammar and language. Formalities of poetry have not been so much emphasized as the realities facing societies. So poetry is no more an aerie and unsubstantial expressions. On the other hand poetry is true reflection of events and happenings of today and tomorrow. But unfortunately the day-to-day political conditions of life are fast creeping into the thinking processes of common poets. For this reason they are sticking onto practical problems of life and down to earth events which need immediate attention. This should not be mistaken for the common conclusions in terms of decadence of modern poetry particularly of regional languages.*

*From the study of various great writers and thinkers we are forced to conclude that futurism is a product of the overflow of ideas and transcendence of our feelings about, the present. Love of future implies, our love towards the growth and perfection. There are people who try to distinguish the future ideas about events and visions about the future; in fact there is no remarkable difference between the two. The western thinkers dragged futurology towards scientific orientations whereas Indian seers who gave out visions about the future drawn the subject towards spiritualism and mysticism. If we carefully analyze, these two trends are not divergent they run parallel to each other as much as matter and spirit as problems of philosophy run parallel to each other in spite of their divergent base. It is for the present generation of thinkers to thread – out the integral concept to explain futuristic ideas without any bias. Aspiration to know the truth of events; desire to foresee the events from the present conditions of life situations are the sole task before them. Instead of fighting among themselves, differing in their interpretations if the present-day futurist try to*

*understand the limitless significance of the subject in a new perspective, all their differences are bound to dissolve. Infact futurist is a reminiscence of new knowledge as much as a scientific construction of new ideas. Purpose is infact one and the same. Elevation of human Endeavour, awareness of his potentialities, convergent process of thinking and the belief in the manifestation of new life on earth and aspiration of the individual towards higher and higher goals of life are all valuable ingredients of futuristic thinking<sup>1</sup>. If we attempt to make futurology a scientific subject without its visionary and conceptual content it ends in a dry subject or discipline of modern knowledge. Similarly if the present generation of thinkers in the field of futurology moves towards mystical visions and prophecies without any practical foundations it ceases to be a science of prediction. For this reason integral perfection of both the form and the content is essential in the predictions of future. We cannot expect any new discipline of knowledge to occupy a rightful place, among several other disciplines which are long established. It is needless to reiterate that futuristic thinking is the end product of all disciplines and subjects. There will be no profundity in our futuristic adventures if we fail to approach the goals from all directions of modern knowledge. For this reason we believe that trans-disciplinary methodology based on intense aspiration of the individual can deliver the desired goals. Every one of us are very well aware that futurology as a subject is in the process of making and growing. But the fact that it has formed an integral part of new thinking and fast movement towards the unknowns from known cannot be ruled out. Futurology must be worked out understood and imbibed at two levels. One at the level of practical application in the flow of events and the other at higher conceptual level*

1.Sri Aurobindo and The Mother, Towards a beautiful future – The supramental world, p.25.

*with rational foundations. This subject will grow enormously and will be useful to all the researches and writers in the field as a useful component of modern knowledge. The evolution of man at all levels physical, mental, psychical and spiritual is bound to facilitate the new process of growth of futuristic thinking.*

*With the advancement of new knowledge and rapid growth of new disciplines the scope of futuristic thinking has become limitless. Transcendence of ideas itself implies the futuristic trends towards growth and perfection. Thinking intensely about the present itself causes an overflow of the present into the future. However the factors which commonly govern the futures are based on environmental conditions multi-disciplinary approaches. Above all human awareness from both within and without his nature itself brings him to the forefront of new knowledge. New knowledge is again not based on scholarly gathering of events happenings and ideas of either past or present. On the other hand new knowledge is revealed to us on the basis of our inner aspiration towards growth perfection and fulfillment. This is the highest philosophy indicated by Sri Aurobindo in his books. All his books are considered as source books of new knowledge, thinking and fore-seeing. According to some writers, Sri Aurobindo is more a seer poet than a futuristic thinker. Futurology has a discipline of knowledge can not be considered as a new subject. It was already there in our classical thought in one form or the other. Integral perfection was more emphasized than future predictions. Future predictions were undertaken by the westerners in the terms of prophecies but the Indian thinkers indicated the visions that too mystical visions which helped man not only to foresee the future events but to perfect awareness and integral perceptions of the*

*events and happenings. Thus futurology is no more a means or medium as some westerners conceived - it has reached to a stage of awareness. Perfection and illumination of ever growing new knowledge in different fields, and directions of modern knowledge.*

*In the early years poetry was considered as a song about the divine seers of the Upanishads who wanted to describe God and extol him. They expressed their ideas in the form of poetry or poetic verses. In his context poetry was originally a celestial song of adoration in India. In the later years every learned scholar became a poet on similar lines. The purpose of poetry was no less than realization of higher state of consciousness. In the subsequent generation the classical scholars started learning tarka sastra and alankara sastra and composed poems in praise of God concentrating on the object of appreciation or adoration. As a result of this every scholar of Sanskrit was a poet in ancient times. Scholarship was rooted in pragna which served as a foundation for all poetry which again aimed at spirituality of higher order. In this way there was a great revival of classical literature which consisting mainly of Brahma sutras, Vedas and Upanishads. The poetry of the Gita was attempted by several great scholars who were commentators who include Adi-Shankara, Ramanujachary, B.G.Tilak (Bala Ganagadhar Tilak<sup>1</sup>). Originally the theme contained in the immortal stories of Mahabharata and Brahadarnyaka Upanishad. However, we discover all through an under current of futuristic ideas. All great scholars of the classical era transcended the ordinary limitations of worldliness. They transcended into the realms of the unknown and tried to probe into the future. The best example among works of these*

1.Reddy, V.N.K, Adi Shankara and Sri Aurobindo, D.K. Publishers, Delhi, 1992, p.12.

categories includes Bavishya-Purana. However, the ethos of civilizations move towards greater and greater possibilities for man's adventures in thought and consciousness - as this process continues. There has been a remarkable reformation of man in terms of his aims and destiny. Against this rich classical background of futuristic thinking if we analyze the present prospective of this decline, we are disappointed to see diverse opinions regarding the subject, its usefulness and its connectedness with the claims of man. Man's evolutionary claims very much depend upon his transformation at all levels. The secret of human nature seems to be very clear that there is growth and movement all the time. Human consciousness is above the human thinking and it is the foundation for all this secret nexus.. Man is not a physical organism, a lump of flesh and bones and an organization of panchendriyas. He is more than a walking brain living on stomach. Man is an emerging consciousness a conscious medium and an evolutionary being. This interpretation of man explores the new dimension of futuristic thinking. Futurology as a subject is a limited concept but as an emerging trend it is a movement of human consciousness from the present into the future. This is a relentless process of perfection which knows no boundaries. It is endless and relentless. For this reason human civilization is scientifically moving fast forward towards improved species. There is a scope that the present man will not only enter into the realm of perfect man but he is fast moving towards the ideal of super manhood. This is explained by Sri Aurobindo in his magnum opus, *The Life Divine*. All these truths have already been inherent in the teachings of the Upanishads by the ancient seers and sages. But the way in which the recent sage and prophet Sri Aurobindo explained is altogether a new approach which is an ideal blend of the classical and modern scientific explanations. Thus futurology has

taken a new turn and got a new fillip in Sri Aurobindo's prophetic contributions for the future evolution of man and to the domain of cosmic knowledge.

If we study the historical evolution of poetry we come across with several stages of artistic expressions. Poetry was a poetic adoration of the Divine, than poetry became a grammatical skill and reflection in subsequent years. Poetry entered round the secrets of man and cosmos. Historically the evolution of poetry started by adoration of the nature. For instance murmuring of brooks, clustering of birds, rising and setting of the sun, green meadows, tall trees of the forest- were all described diligently. Some times the poets made it a point to express the diversities of nature symbolically. Even the bounties of nature and its distinction in terms of floods, storms and earth-quakes have been the sole subjects of expression. In later years problems of freedom and independence, revolutionary upheavals and movements were also expressed. Of late we even notice violence being extolled by poets in valour. In fact violence was described in ancient times as a medium to counter acts of evil forces. It was never encouraged at any stage in the evolution of classical, medieval and modern poetry. But the contemporary progressive minds- either writers or poets- have dealt the themes encouraging violence and destruction. In the process a sort of reactionism came to the fore front of progressive poets. Again in the recent past with the emergence of the basic concepts concerning humanism of Gorbachev's Perestroika and Glasnost the same poets have had to subordinate themselves to the emerging consciousness about openness and humanitarian ideals of unity and uniformity. Then they started seeing towards the glorious futures awaiting the human species through

*transformation of his longstanding beliefs. It is indeed very clear that human consciousness is growing every moment towards new dimensions. For this reason there has been a movement of poetry from the present into the future. It is needless to reiterate that all this is mainly due to the poets understanding of the secrets and potentialities which are hidden in the very nature of man. Here we see clearly that a new movement towards a futuristic thinking has been initiated in the recent times even by the progressive writers and poets<sup>1</sup>.*

*In recent times due to the growth of knowledge and multi-disciplines there has been an increased exchange and cosmos of various disciplines. As a result of this- a sort of unified knowledge is fast emerging at every level. One particular point of view is not over emphasized; instead, plural approaches are called for the unification processes. Universal knowledge, holistic conceptions are aiming at the discovery of truths which are inherent in both thoughts and things alike. These universal ideas are leading the present man into futuristic ideas and attempts. All science and technology, humanistic and altruistic approaches are all synthesized into one stream of aspirations. Today narrow specializations have established inter-related generalizations among allied subjects. This movement towards the unification of knowledge, convergence of desired aims and goals are increasingly over-emphasized by many writers and thinkers of first order. But due to the multiple mushrooming of writers, scribblers and journalists, the creative and the original flavour of true knowledge and the true effort to probe into its secrets is minimized considerably. Due to this diversification process at lower levels of enquiry many obstacles are coming to the forefront*

1.Sri Aurobindo, The Future Poetry, Sri Aurobindo Ashram Trust, 1985, p.36.

*of modern knowledge. As a result of this there is no co-coordinated thinking between science and technology on one hand and man-centered philosophy on the other. Man-centered philosophy is based on humanistic sciences and altruistic approaches.*

*The growth of literature and poetry is directly related to evolution. Evolution is a gradual development not only on organic plane but in different areas of knowledge. Both scientific and non-scientific disciplines are dominated by evolutionary nisus. Nisus is a direction and perfection towards fulfillment.*

*Evolution has played a glorious role throughout man and his spheres of knowledge are subjected to gradual development towards both known and unknown futures. Future is like a double edge knife. It has the quality to draw man towards itself endlessly. At the same time it is undergoing a sort of involution into the very consciousness of man only to make him aware of himself. In both ways man is in a movement towards growth and perfection. Future cannot be defined as time and space. They can only be explained. Future has nothing to do neither with the past nor with the present. It is a new category by itself- every moment of the future is branded as a continuous flow-of consciousness and growth. This is an endless process. For this reason we never live in the same span of time any more. If this philosophy of time is well understood all knowledge and all events become new to us in their process of evolution and progression. Future becomes a fact of consciousness and an act of evolution. For this reason all emanations of creative and conceptual knowledge take us to new realms and moulds of conscious faith in perfection. If this scene is shifted to contemporary poetry- It is no more an overflow of powerful feelings. All poetry is a new creation. It*

*is the realization of a freedom of the being man. For this reason all great poets are not only lovers of freedom but they become one with it. The other significant quality is the overflow of consciousness on these poets of the future who are endowed with the self revealing powers. Due to these Powers a true poet becomes a prophetic thinker and the sage. The third quality of future poetry is that it transcends all limitations of poetic composition including rhyme and meter. It will be more like a mantra and not poetry or a prayer. Future poetry will be self-illuminated as it is an emanation of realized soul. Super mental consciousness pervades both the being and the body of the poet. Infact his body will be the being and if at all there is a body it will be a being. For this reason all definitions of knowledge literature and poetry will be transformed into the light of supramental knowledge<sup>1</sup>. All poets will assume the role of torch bearers and fore runners of a new race and a new creation. Poetry like all other forms of knowledge of the future will very much depend on the grace apart from human effort. Future poetry has a mission and a message. Man will be the Divine instrument. Man's message to man is no other than Superman. Sri Aurobindo has thus rendered a new individuality to man and new category to his being and consciousness. Sri Aurobindo's teachings are never mystical but practical in their implications. Scientific knowledge and other forms of knowledge are never different. The method and the grace are one and the same. For this reason future poetry and future knowledge are bound to transcend all disciplines of knowledge and enter into the higher and ever higher forms of integral perfection. Knowledge will not be confined to one mould. Since all knowledge is trans-disciplinary it is bound to move towards the truth. Futurology as the foundation of future poetry has*

1.Sri Aurobindo, Letters on Poetry Literature and Art, 1993.

*multiple advantages. Futurology is no more a discipline at this stage. It will be a medium of a new mission and a stream of new consciousness. Then man assumes a new dimension. It is only the divine who can draw him towards him glory through his grace. Sri Aurobindo at this stage concludes that poetry is never an urge or an impulse, it is never a voluntary movement or involuntary action. There are two ways in this process of growth and transformation, the ascent which is an aspiration of man- is bound to synthesis with the descent or grace only to thread out into a new dawn of enlightenment. For this reason future poetry will be the prodigious achievement of man which is at once spiritual and integral in its nature<sup>1</sup>.*

1.Sri Aurobindo, Letters on Poetry Literature and Art, 1993.