Sri Aurobindo, the poet - sage and a man of Himalayan austerity and grandeur, is regarded as the typical product of modern Indian Renaissance. Undoubtedly, Sri Aurobindo is an outstanding figure of Indian English Literature, and his genius as a scholar, writer, philosopher, poet, thinker and visionary unerringly find reflection in his multiple literary creations. His infallible power of expression, acute observation, sharp intellect and Yogic insight put him in the league of poets of great power and versatility. His spiritual sublimity and deep concern for suffering fellow brethren make him the apostle of Vedic Renaissance.

Sri Aurobindo’s poetic output reflects his spiritual hankerings and a thirst for regeneration. His early poems bear the impression of his Latin and Greek scholarship, but his later poetry abounds with the elements from Vedas, Puranas and Upanisnads and breaths the spirit of Indian Culture and Civilization. There is a unique blending of Western materialism and Eastern spiritualism in his poetry. He made use of various symbols to communicate his spiritual experiences, Yogic
consciousness, mystic experiences and wisdom of *Vedas*. His bulk of mystic poetry is extremely rich in symbols through which he tried to convey his sense of the mystery of life.

There have been many attempts to study various aspects of Sri Aurobindo’s poetic speculations. In my research work, the entire focus has been given to dig out the hidden ores of Sri Aurobindo’s poetic art and make a substantial survey of his poetic paradigms. It also aims at bringing to light Sri Aurobindo’s theory of Overhead poetry, a core element of the literary output of Sri Aurobindo. The entire corpus of this thesis has been divided into seven well-balanced chapters.

Presenting a brief survey of Indian English Writings, chapter first *Introduction* of my thesis makes a study of milieu and formative influences that shaped and moulded the many sided genius Sri Aurobindo. It also presents a glimpse of the major poetic works from the distinguished pen of Sri Aurobindo.

The second chapter *His Poetic Theory* is the core chapter my thesis. It makes an analysis of the various aspects of Sri Aurobindo’s Poetic Theory and his views on the Function of Poetry. Sri Aurobindo achieves a unique distinction when he presents human life as a motivating force behind all human quests, both materialistic and spiritual.
The next core chapter that forms the fundamental ideology of Sri Aurobindo’s poetry is *Philosophical Revelations*. The chapter presents the articulation of truth as his poetic mission. It also reveals his philosophical interpretation of art and beauty and Yogic consciousness as the cornerstone of spiritual ascendance and aesthetic speculations.

The fourth chapter of my research work *Use of Myths and Symbols* in mystic speculations of Sri Aurobindo offers to analyse the application of the myths and symbols to his poetic compositions. Mysticism and suggestiveness are the hallmark of Sri Aurobindo’s poetry which is replete from *Veda, Gita* and *Upanishads*.

The next chapter *His Overhead Poetry* puts forward man’s evolution from obscure physical mentality to profound spiritual illumination. It also intends to explore manifestation of the supramental vision of Nature and life and man. Sri Aurobindo’s poetry presents spiritual evolution as the leitmotif of all physical existence.

Chapter VI *His Poetic Craft* reveals the methodology Sri Aurobindo employs for the purpose of making his poetry of spiritual evolution more forceful, more explicit, and more effective. Sri Aurobindo, as a poet and as a seer, adopts a specific
mode of using artistic attributes such as poetic language, pattern, imagery and metaphors which mark a substantial deviation from ordinary use.

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