

Conclusion

The mystic is the formation of the Reality. He is in touch with supra-sensual things. His experiences are of a world different from the common physical world, the world of mind and senses. His knowledge is a part and formation of his life. It is knowledge not abstract and remote but living, intimate and concrete. It is the radiance shed by the purest joy. The true mystic knowledge begins with the awakening into the real being.

Sri Aurobindo is an explorer of inner realm. According to him the physical body has divine significance. The poem *The Body* reveals its journey towards eternity.

“This body which was once my universe,
Is now a pittance carried by the soul.
Its Titan’s motion bears this scanty purse,
Pacing through vastness to a vaster goal.”

The earth symbolizes and epitomizes material nature. It is the body and substance. The body is the personification of unconsciousness. In it ignorance moves and concretizes to the last limit. Ignorance is the opposite of reality. To ignorant people light appears as darkness; truth

turns to falsehood and love and delight give place to hatred and suffering. They do not know the purpose of their existence on earth. The purpose of existence is the growth of consciousness.

The poem *Man the Enigma* reveals the state of ignorance in which a human being obeys the inconscient's rule. Sorrow is the stage where man tries to learn the knowledge of his self.

“A deep enigma is the soul of man

His conscious life obeys the Inconscient's rule

His need of joy is learned in sorrow's school.”

Each human being is a spark. It is sent into matter from the supreme spirit. The spark is to attain the amplitude and splendor of its original form in the divine consciousness.

To be in the divine consciousness constantly is not possible to the ignorant as ego is an obstacle. It stands like a wall between ignorance and divine consciousness. The obstacles created by himself are desire, hatred, anger, jealousy, passion and attachment. They have to be diminished.

In a poem *The Little Ego* Sri Aurobindo says:

“Each movement of our life our ego fills;
In woven in each thread of being’s weft,
When most we vaunt our selfishness, it steals
A sordid part; no corner void is left.”

In *Gita* the Lord said that desireless action is the law of divine life. Out of it arises knowledge of the self. By the practice of *yoga* the mind is purified and the self is released.

In a poem *Man the Thinking Animal* Sri Aurobindo says about the process of realization through thinking.

“A creature of his own grey ignorance,
A mind half shadow and half gleam, a breath
That wrestles, captive in a world of death
To live some lame brief years. Yet his advance”

Ego is both our strength and weakness. It is a source of weakness because it is hypersensitive, self centered and prone to walk away from spirituality. Ego enables the self. It has to be an essential and willing participant in spiritual life. In spiritual practice one progressively refines one’s sense of self.

To attain purity or realization one must have the divine element that is love. According to Sri Aurobindo love is the silence of the heart. It is the delight of the existence.

It is the shadow of ultimate. If love is developed towards infinite bliss excellent results will follow. It is the secret of transformation from human to divine.

In a poem *Transformation* Sri Aurobindo says that he has universal consciousness.

“I am caught no more in the senses’ narrow mesh.
My soul unhorizoned widens to measureless sight
My body is God’s happy living tool,
My spirit a vast sun of deathless light.”

His soul is pure and luminous. It is the voice of divinity. It is the state of serenity of illuminated soul. In this state mystics feel a profound wound which is full of delight and love. Here a mystic finds the most lyrical passages of mystical literature. He is aware of something which speaks to him either clearly or implicitly. In this state a mystic receives abrupt and unexpected orders. The poem *Thought the Paraclete* is a revelation of an ascent through spiritual planes. It is a mystic poem. As thought rises in the scale it ceases to be intellectual, becomes illumined and intuitive and finally disappears seeking the last beyond.

“Thought the great-winged wanderer paraclete

Disappeared slow-singing a flame-word rune.

Self was left, lone, limitless, nude, immune.”

The true condition of quietism of mystic is at once active and passive. It is a pure surrender. The poem *Surrender* reveals Sri Aurobindo’s prayer. It is a cry from inside. To maintain uninterrupted spiritual consciousness prayer is a vehicle that goes deeply into the levels of consciousness to find the self.

“My heart shall throb with the world-beats of Thy love.

My body becomes the engine for earth use.”

Sri Aurobindo’s poetry is the energy of the transcendence. Poetic art for him is the rhythmic voice of life. To him poetry is with external decoration and effectiveness is inferior in value.

The poems *Man the Mediator*, *The Bird of Fire* and *The Cosmic Spirit* are a few examples of transcendental poetry. He says man’s soul is the dim bud of God’s flaming rose. His poetry is not simply to amuse. It is the expression of an inner truth. It brings out of inner experience. A mystic does not himself deliberately choose or arrange word or

rhythm but only sees it as it comes in the very act of inspiration. Sri Aurobindo embodies the Indian spirit to take stand upon divinity. Spirituality for Sri Aurobindo is not an escape from life but it is to transform life through the transformation of consciousness.

Sri Aurobindo emphasizes the role of deeper intuitive poetry. It helps in getting a vision of in most things, divinity of man. In a poem '*Cosmic consciousness*' he reveals his identity with all things created by God.

“I have learned a close identity with all,
Yet am by nothing bound that I became;
Carrying in me the universe's call
I mount to my imperishable home.
I pass beyond and Time and life on measurable
wings,
Yet still am one with born and unborn things.

He expresses all the emotion and delight of the endeavour of the human soul to discover the touch and joy of divinity.

In *Parabrahamam* he unravels the Ultimate as the triune splendour '*Sat-chit-ananda*'.

“He is not anything, yet all is He.

He is not all but far exceeds that scope.

Both Time and Timelessness sink in that sea:

Time is a wave and Space a wandering drop.”

Ahana, the long poem, great in thought and deep in emotion, describes the eternal immanence of the divinity in the universe. It is the unfolding of the powers of the consciousness through union with the divine.

“Deep in our being inhabits the voiceless invisible

Teacher:

Powers of his god head we live; the Creator dwells

in the creature”

Sri Aurobindo, Rabindranath Tagore, Kabir, Ramana Maharshi and Meera Bai lived a life of mysticism. They enlightened the ignorant. Their poetry is the message to the world. In their poetry we find the philosophic truths turned into beauty and given a new significance by the

transforming power of poetic vision. They gave a new turn to the spiritual life through their poetry. They said that man should transcend his human limitations and grow into the fullness and rich splendour of the divine.