



Sri Aurobindo As A Poet

Sri Aurobindo (1872-1950), is hailed today as one of the leading figure the Indian renaissance.

One of the greatest intellectuals of the twentieth century.

Popularly known as a Philosopher, a Poet and a Critic.

He felt immense pleasure to be called himself as a poet at first place.

He had a long poetic career of approximately sixty years i.e. from 1890-1950.

He had a natural inclination for writing poetry since childhood.

Aurobindo's poetic career began in England and reached its height at Pondicherry(Puducherry).

Began writing poetry in the same vein as the Romantics at the early stage, but marked a drastic change in the later years.

Sri Aurobindo and Mysticism

Aurobindo's poetry in the later years, started reflecting his spiritual or yogic experiences.

His writing evolved gradually from the Romantic lyrics to prophetic, spiritual and full of mysticism.

He brought new consciousness in the realm of Consciousness and hence, the Mother, Mira Alfassa, had described him as 'the Adventurer of Consciousness'.

Hence it can be said that mysticism is all pervading in the poems written by him in the later years.

These mystical experiences are nothing but the visions that Sri Aurobindo had during the spiritual experience.

Thus, he is rightly called a great mystical poet as he has coloured most of the poems with the mystical experiences.

Major Works:

- *Essays on the Gita* (1922),
- *The Life Divine* (1939).
- *The Synthesis of Yoga* (1948),
- *The Ideal of Human Unity* (1949),
- *Savitri: A Legend and a Symbol* (1950)

Bliss Of Identity

All Nature is taught in radiant ways to move,
All beings are in myself embraced.
O fiery boundless Heart of joy and love,
How art thou beating in a mortal's breast!
It is Thy rapture flaming through my nerves
And all my cells and atoms thrill with Thee;
My body Thy vessel is and only serves
As a living wine-cup of Thy ecstasy.
I am a centre of Thy golden light
And I its vast and vague circumference,
Thou art my soul great, luminous and white
And Thine my mind and will and glowing sense.
Thy spirit's infinite breath I feel in me;
My life is a throb of Thy eternity.

About the Poem

- Bliss of Identity is a poem of fourteen lines which is also called a sonnet.
- The poem describes a blissful state which the poet experiences during the spiritual practices.
- This poem is all about the mystical experience that the poet encounters during the meditative or yogic practices.
- Aurobindo is a great mystic who reveals this blissful state through various images and symbols in the poem.

All Nature is taught ... mortal's breast!

In the Opening lines of the poem, the poet uses the word Nature which in Aurobindonian philosophy means the creator. Radiant here, means enlightening. The poet in his blissful state of consciousness is experiencing how nature works in various enlightening ways. we can learn so many things from nature and the way it functions. Here the poet is referring to the divine nature, which is the true nature of brahman or God. This is a state of supreme blissfulness where there is no feeling of otherness. This is also a state of self realisation when the individual soul is united with the Absolute. The selection of words like fiery, and boundless, signify that the poet is addressing the infinite, who is the heart of all joy and love. Fire is also a symbol of enlightenment or light. The poet is amazed at the thought that how this divine spirit is working through a mortal's breast.

It is Thy rapture ... Thy ecstasy.

In the second stanza, the poet continues expressing the divine experience that he had. He says that he feels a rapture flaming through each and every pore of his body. That is from the very deepest source this divine rapture or ecstasy is flaming or bursting out. The poet is thrilled or excited with this state of self-realization and he says all his cells and atoms thrill with the divine. The poet says that his body has become thy(God's) vessel or just a medium and the duty of the poet now after attaining that supreme bliss is only to serve as a living wine cup of thy(God's) ecstasy. That his body has become a wine cup of ecstasy or frenzied state of happiness. Cup of wine in poetry refers to the life or the pleasure of life i.e life is often compared with a cup of wine. Here the word living emphasizes that not only his soul but his body is also experiencing the supreme blissfulness.

I am a centre ... Thy eternity.

In the last stanza the same state of happiness is repeated. Golden light signifies wisdom or the enlightenment which is the result of the self-realisation. So the poet feels himself as the centre of this wisdom and supreme knowledge. Vast denotes the infinite or the Brahman. Circumference signifies the margin or the state of ignorance. The poet here describes that because he is seated now at the centre, he is able to see the circumference i.e. the state of ignorance also. He is able to comprehend where lies the knowledge and what is ignorance. The poet then experiences God or Brahman at the level of Body, mind and soul. He feels that his whole existence is shining with the supreme wisdom. The whole existence of the poet is throbbing with pleasure as he feels the immortality within him. It means even if his body will die, something is there which is not going to die ever or it will remain forever. Thus, this poem is a perfect reflection of the whole experience of self realization that the poet goes through. This is a deep spiritual experience which is beautifully described with the help of apt images and symbols.