

Poems of Sri Aurobindo

Sri Aurobindo (born Aurobindo Ghose; 15 August 1872 – 5 December 1950) was an Indian philosopher, yogi, guru, poet, and nationalist.[2] He joined the Indian movement for independence from British rule, for a while was one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

Some of the major works of Sri Aurobindo can be listed as *Savitri*, *The Life Divine*, *The Secret of the Veda*, *The Synthesis of Yoga* and the *Letters on Yoga*. *Savitri* is the poetic rendering of *The Life Divine*; the two of which constitute the philosophy of Sri Aurobindo.

Sri Aurobindo was an Indian nationalist and freedom fighter, major Indian English poet, philosopher, and yogi. He joined the movement for India's freedom from British rule and for a duration (1905–1910) became one of its most important leaders, before turning to developing his own vision and philosophy of human progress and spiritual evolution. He was also one of the famous Radical leaders of India during the Indian National Movement.

The central theme of Sri Aurobindo's works is a "life divine". In his own words: "Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of Nature's process".

He started writing poetry as a young student, and continued until late in his life. The theme of his poetry changed with the projects that he undertook. It ranged from revolutionary homages to mystic philosophy. Sri Aurobindo wrote in classical style.

Aurobindo's writings synthesized Eastern and Western philosophy, religion, literature, and psychology. Aurobindo was the first Indian to create a major literary corpus in English. His works include philosophy; poetry; translations of and commentaries on the Vedas, Upanishads, and the *Gita*; plays; literary, social, political, and historical criticism; devotional works; spiritual journals and three volumes of letters.

1. Electron

The electron on which forms and worlds are built,
Leaped into being, a particle of God.
A spark from the eternal Energy spilt,
It is the Infinite's blind minute abode.

In that small flaming chariot Shiva rides.
The One devised innumerably to be;
His oneness in invisible forms he hides,
Time's tiny temples of eternity.

Atom and molecule in their unseen plan
Buttress an edifice of strange onenesses,
Crystal and plant, insect and beast and man,—
Man on whom the World-Unity shall seize,

Widening his soul-spark to an epiphany
Of the timeless vastness of Infinity.

2. The Stone Goddess

In a town of gods, housed in a little shrine,
From sculptured limbs the Godhead looked at me,—
A living Presence deathless and divine,
A Form that harboured all infinity.

The great World-Mother and her mighty will
Inhabited the earth's abysmal sleep,
Voiceless, omnipotent, inscrutable,
Mute in the desert and the sky and deep.

Now veiled with mind she dwells and speaks no word,
Voiceless, inscrutable, omniscient,
Hiding until our soul has seen, has heard
The secret of her strange embodiment,

One in the worshipper and the immobile shape,
A beauty and mystery flesh or stone can drape.

(The poem Stone Goddess was written in 13 September 1939. This sonnet is about an experience Sri Aurobindo had at a temple in Karnali, on the banks of the Narmada, near the end of his stay in Baroda)

This visit to the Kaali Temple was because of the persuasion from his friends, because Sri Aurobindo himself had no faith in image-worship. or in idol-worship at this point of time. He describes the experience as "You stand before a temple of Kali beside a sacred river and see what?—a sculpture, a gracious piece of architecture, but in a moment mysteriously, unexpectedly there is instead a Presence, a Power, a Face that looks into yours, an inner sight in you has regarded the World-Mother."

Sri Aurobindo as a mystic/religious/spiritual poet

Sri Aurobindo Ghosh, a yogi, a talented poet, is a mystic and intellectual as well. He is well-known for his dedication and the cause for the emancipation of mother India from the clutches of the British. Sri Aurobindo has devoted his entire life for his mother and, noble truth, religion and the service of humanity. Sri Aurobindo was very much conscious of the materialistic influence which generates a habit of the mind, that has been weakening in today's man the spiritual apprehension of noble truth and, also which is weakening the principle of Upanishad to see all things in the infinite spirit and the infinite spirit in all things.

He stands for the voice of a poet, and also a mystic in the today's modern chaotic world. One can see the major elements of his poetry in the purely mystical intuition, the power of mystical expression characterized by the effective use of symbolism, and he more comprehensive intuitive experiences and also, a vast area of knowledge.

Sri Aurobindo's poetry always aims to bridge the present and the future. His poetry tries to connect the link between the self-divided "Present Life" and the "Divine Life". Hence his poetry can be found having a divine touch of mysticism. Sri Aurobindo Ghosh is a prophet of

life divine'. Sri Aurobindo diligently unmarked the very divine spirit in a man. His works are the best examples of it. He is in the affinity with the Vedic spiritual values that are preserved in the form of the great and holy Indian tradition.

Sri Aurobindo Ghosh completely indulged himself in the accomplishment of rebuilding the country's consciousness through his valuable writings. Sri Aurobindo is a symbol for the return of a "RISHI". He stands for the voice of a poet, and also a mystic in the today's modern chaotic world.