

# Mysticism and Spiritual Eternal Identity through Sri Aurobindo's The Golden light

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## ABSTRACT

India is a great source of Vedic puranic culture of the world and deals with prehistoric evidence. The vedics are the infinite identity of this world and shruti's pronounce in Rig-Veda (collection of prayers) Sam Veda (mostly Vedic hymns in music), Yajur Veda (sacrificial mantra), and Atharva Veda (magical charms). This type of eternal relations deals with the nature of the soul and present of God. The Ramayana, The Mahabharata, The Upanishad and The Gita are spiritualized up lifting of our thought and feeling of its divine potentialities. The lord Krishna is our broader vision upon humanity. Sri Aurobindo is a revolutionary spiritualist for awakening the human soul and tries to touch of golden light i.e. the heavenly pleasure. But modern society is mostly forwarded by hedonistic, nihilistic, cynicism and grim carpedim motive and deals with structuralism colonization and globalization views are established on the contrary deus-ex machina and platonic concept of enlightenment. Golden light attributes the loss of vision in to our spiritual sleep. Rishi's Aurobindo electrifying touch of individualism in stoic acceptance inherent the spirit of society's improvement. So intransitiveness of human life is needed to realized about the universal transcendental world and effect on perspective vision of human life. That emancipation of authentic life and free from hypnotized illusionary emotions. The golden light is full of humane aesthetic ideology pantheistic creed 'dispersed meditation' and 'streams of consciousness' which are deeply related with creative philanthropic positivism cosmopolitan existentialism.

## 1. Introduction

Sri Aurobindo (1872-1950) recognized as the greatest common wealth, Indo-Anglian writer. His versatile genius and international reputation and revolutionary mystical politician. During his life span he creates ceases poetic flow in magnum opus in Savitri that expresses the fullest possible artistic limit and yearning the battle of mankind for eternal life. He fortunately reflects tremendous new body of metaphysical conceit which is the greatest epic in the English language. He symbolically represents primordial cosmic void through art's darkness and inscrutable struggle to the highest realms of sacramental spiritual identity which is illuminated every concernment with his massiveness verse of unparalleled magnificence. His early lyrics and loves poem are also reflects masterly handful quality. He wants to emancipate human beings from the state of duality, falsehood and divisive ignorance. The golden light is the best jewel in the form of the spiritual and philosophical light whose divine consciousness and divine truth pervades the truth of inward vision. The poem also begins with the golden light which touches on the subconscious mind. The light resolve self-realization and the guities within learned mind. The vital light of the higher mind and the underneath divine truth touches the poetical achievement he made unrival in immense poetic output and profound scholarship and classical temper which is unexampled span of ceases literary activity intellectuality mystical and sublimity fusion of poetry. The sublimity of his poetry 'Savitri' is effectively reminiscent of epic grandeur of the Miltonic handling of lofting mystical glow; Tagore's also gives a similar touch of it. In Baji Prabhu is also a metrical tell of Maratha chivalry uses dignity of blank verse similarly reflected with 'A rose of god' and 'in the moonlight'. Taru Dutta and

SarojiniNaidu reflect a similar representation of European bias hellenism of Manmohan and the poetic stamina of Tagore's and mystic tendency. His traditional English metrical forms with magnificence assurance and outstanding philosophical contemplation reflects "Night of the sea" and "Goethe". Similarly Savitri represents.

"A lonely freedom cannot satisfy  
A heart has grown one with every heart.  
I am a deputy of the aspiring world  
My spirit's liberty I ask for all."

Treatment of mysticism and spiritualism are significant elements in Sri Aurobindo's life cycle. The Golden Light is no exception also. Mysticism is an important element in mankind's experience of the all mighty. Throughout history, there have been many mysteries whose experience fascinate us and open the door to a higher realm of experience. Many great mysteries have lived both in the orient and the occident. Meister Eckhart, Saint Teresa of Avila, Jacob Boehme, Andal Sharkara, Mirabai, Sri Ramakrishna and Ramona Maharshi are some of them. India has a rich mystic tradition and Sri Aurobindo is one of the greatest intellectual mystics of the modern period. His poem the golden light is replete with spiritual renaissance. The golden light is a quintessence paradigm of what is called spiritual enlightenment. Spirituality reaches in its pinnacle so far as theirs of spirituality in this poem is concerned profoundly. Sri Aurobindo's genius is unparalleled in the mode of mystics. The works of many great mystics are part of the human heritage. And Savitri and epic in blank verse are the greatest contribution of rishi Aurobindo. In his writings we can alive deep ecological insight of spiritual renaissance which can address the greatest ecological history. His rhythmic numbers

with mantic power. Spiritual flow, divine glow, intrinsic value transcendental variations and integrated Yogic discipline can awaken, illuminate divine and thus metaphors the mundane consciousness of human mind and soul to the divine consciousness of inherent harmony with ecology as a web of divine relationship. The deep ecological insight of Sri Aurobindo and his holistic renaissance light has the power to purify human nature to destroy delusion and fanatic illusion and arrogance so that the dualistic self can be connected with the divine self to love earthly nature making it divine transcending us from ego consciousness to eco-consciousness.

Poetry is one of the ways of spiritual cultivation; the harvest is the divinity. Sri Aurobindo's poetry as well as his aesthetic is all of a piece with his metaphysical and sociological speculations; the possibility and immanence of transformation a radical charge in man and his world, his policy society and the total sphere of his activities one changed leading on to the other charges until everything world commonly usher in a new heaven and a new earth. His poems especially prayer and meditation best reflect this world of his nature. Nature is his field of spiritual cultivation for divine crops for way word mankind. For Aurobindo nature becomes the very abode of heavenly essence. This spiritual basic and belief provides human variations to see the natural ecological conscience.

Again the light gets down to his feet with it his earth of the mundane wars becomes the play field of lord. Devotional bliss to have a life of its own if one comes to feel it.

The last two lines of the sonnet ventilates it so nicely with a realization –

“The golden light came down into my feet?

My earth is now the playfield and the seat,”

The concluding complete incents the theme of mysticism.

Sri Aurobindo's poem has been widely criticized by many critics and poets. During his lifetime, he was attacked for the last of his poetry. “It cannot be said that Aurobindo shows any organic adaption to music and melody. His thought is profound, his technical divine commendable, but the music that enchants or disturbs is there. Aurobindo is not another Tagore of even Sorojini Naidu.

On the other hand, critics like C. Paul Verghese and P. Lal have found in his poetry not poetry but a heavy dose of mysticism. Some other critics have also pointed out the defeats of Vagueness, endition and plasticity of diction in his poetry. Sri Aurobindo, it has been asserted, gave just mysticism a cramping effect on Indo-Anglian poetry. C. Paul Verghese says, “Perhaps it is only true to say that the kind of insistence on the mystical—symbolical content and the so-called Indian sensibility of Indian verse in English has hampered its progress all these years. The fact is that Sri Aurobindo's concept of ‘overhead poetry’ (which Professor Gokak makes much of) and his emphatic assertion that the ‘Overmind’ is the head and source of all great poetry have had a limiting influence on the themes and styles of Indian poetry”.

The golden light is the mantra through which the deepest spirituality reality is opened. The sonnet is the form of Shakespeare style refers to something mysterious grandeur. The poet feels the heavenly glory with the touch of light. Sri Aurobindo's the golden light impregnated with profound spiritual enlightenment. In this poem, the poet describes his long quest for divine experience and the consequent

enlightenment. The poem the golden light was penned by Sri Aurobindo and through this poem he shows that the golden light keeps chanting our brain whose ideas of the format sprout with amazing wits and intelligence. The mind is transformed when it changes and transfers from one to another and it reaches to all together another level and turns into the divine as it undergoes the changes. First light strikes the brain where the ideas format germinate and mesmerize with intelligence and wit, illuminating them in its way and with it the grey worms of the mind get sun touched a replay to western occultism. A came and serene illumination and a flame take over the some adding knowledge light and sobriety. The golden light keeps changing and galvanizing one by after the brain and the mind get transformed it reaches the throat level and this too undergoes charges and turns divine his speech a fire with blaze, turned with the rhythm turns divine his words appeared to be drunk with the wine of immortality. The golden light comes down to his heart and with the touch and strike of it the harsh changes into the dwelling place of the omnipresent God. After that his passion gets directed to him who is the ultimate reality light can awaken the human soul to see him into the light. V.K Gokak also says, “Though not quite expected by the reader, Sri Aurobindo's contribution to the poetry of man is of vital importance. He was a prophet of life and no more escapist into a world of Nirvana. He believed in the inevitable transformation of humanity into a race of higher beings and worked for it.”The poet thinks that with the touch of golden light his earthly life should be as God's pleasure garden. Through Sri Aurobindo is a revolutionary and a servant at the first water; he is an Indian yogi of the stamp at palatable. He richly expresses his mysticism in an exhilarating manner; it is a reflective poem with awful loveliness dealing with God's sovereignty in the cosmos. It has a visionary gleam which radiates in the entire garment of this reflective poem. His poem has appeared in celestial light with investment of mystic grandeur. The message in this poem has a magic duty and it is highly reflective with divine radiance and glow all through. There is reality behind this cosmos with the tincture of religious fervor which cannot but arrest our min. The poem strikes a deep moral note with a graceful diction. The meditative movement with the meditative mood is in perfect consonance (harmonious). It is an invaluable gem emitting this golden fervor. Rishi Aurobindo is a great lover of nature, an enigmatic Indian profundity, a visionary of a new enlightened world, humanists a mystic and a spiritual Yogi. He is noted for integral vision of life and spirituality and evolution of human consciousness. Mr. M.K Nayek epitomizes his life as “a glorious chronicles of progress form portrait to poet, yogi and seer”. He has his work on Veda, the Bhagavad Gita and on Yoga. He composes so many poems especially sonnets the life divine this spiritual work of philosophy. Aurobindo once in 1906 participated Congress Meeting and headed by Dadabhai Naoroji for the “Swaraj Swadeshi , Boycott and national education ” respectively Surat session meeting with Bal Gangadhar Tilak and Alipore BombCase (Vivekananda also visited here) and out of prison he publishes too new Karmayog in English and dharma in Bengali. He also delivered a speech in uttar para for focusing spiritual matter after the British persecution started to write new journals in April 1910 at Pondicherry where Britain's secret police monitored his life circles. From Aurobindo ashram in 1926 recognizes himself as Sri Aurobindo , Sri ( meaning holy in

Sanskrit ) and at this time he criticized many critics and poets for their lack of music in poetry. His thought is profound and his technical devices are very commendable. Sri Aurobindo opines – ‘Spirituality allows the divine force to work through each of us for a greater good’.

### Conclusion

The earth is now become a bower of bliss with all pervading light and Aurobindo’s golden light is the mantra through the deepest spiritual identity where Shakespearean style is mysterious and spiritual grandeur. The poet realizes the

heavenly glory with the touch of divine glow. Light can awakens the human soul to see into the light. The poet suggests with the touch of celestial light is earthly light should be as beautiful as God’s pleasure garden. His impressive poetic achievement and excellent craftsmanship deal with luminous phrase- making a high poetic genus. A spiritual religion of humanity may removes various absurdities in human life and smoothly forwarding our life and heavenly bliss type of individual positivism acquiring the Gita or Upanishad forever chanting hymns and life will meaningful and free from traumatic better painful dejection of movements life and “The Life divine” similitude reflection.

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