Cosmic Mysticism: Quest for the Absolute in the Works of Tagore and Sri Aurobindo
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Abstract

Cosmic mysticism is an immediate experience of oneness with God by means of ecstatic and wordless contemplation. The Indian Renaissance poets Rabindranath Tagore and Sri Aurobindo are spiritual humanists who believe that the entire creation is pervaded by the presence of God. Their exceptional minds have an instinctive urge to synthesize and transform, transmute and transcend the aspects of reality. They regard humans as a replica of the Divine Spirit and hence they value man’s ideals and aspirations. Their ways of depicting this is very different, albeit their works bear an analogous thematic purpose, which is cosmic mysticism. This paper delineates the perception of cosmic mysticism in the works of Tagore and Aurobindo. The central theme of their writings – the spiritualization of earthly life – rests on their beliefs that God exists in all of Nature and that spiritual intuition makes it possible for every individual to become conscious of their own divinity. The poets display the cosmic trinity of mind, body and soul in their works and are committed to achieving cosmic consciousness and social amelioration.

Keywords
Mysticism, Divine, spirituality, nature, love, philosophy, inspiration, humanism

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References

Sri Aurobindo and his two brothers were entrusted to an Anglican clergyman of Manchester, with strict instruction that they should not be allowed the acquaintance of any Indian or undergo any Indian influence. Dr. Ghose was indeed a peculiar man. He also ordered Pastor Drewett not to give his sons any religious instruction, so they could choose a religion themselves, if they so wished, when they came of age. I was not entirely wrong, although I later learned that one can act and work for the world in the silence and stillness of one's own body. (A clinging illusion makes us confuse agitation with action.) Still, what remains of our divine moments once we are removed from our solitude and brought down to the plains? Another medieval Catholic saint-mystic whose works too can play a crucial role in developing an ecological spirituality for Christendom, is Meister Eckhart (1260-1328). Eckhart's mysticism has a striking resemblance to Hindu Vedanta. Within the Christian tradition, Eckhart can be seen in the lineage of John Scotus Erigena, a ninth-century Irish theologian and neoplatonist. King even thinks that he might have become aware of the works of Sri Aurobindo (1872-1950) at least in his last days: Although Teilhard was unfamiliar with Sri Aurobindo's writings, he may have recognized at the end of his life that Sri Aurobindo's great book, The Life Divine, is marked by a similar thrust and orientation as his own work.