



Sri Aurobindo's Mystical Love in Superlatives

Dr. C.Gopal Reddy
Assistant Professor of English
Government First Grade College
Chikkaballapur Karnataka.

Abstract

Love, in its essence, is the joy of identity according to Sri Aurobindo. It finds its final expression in the felicity of union. Love comes from the very origin of universe. There is a state of consciousness and immobility one can feel its presence. This paper attempts to indicate to the mystical love for the divine means an exclusive attachment to the divine reality. This concentration finds its culmination in an integral identification and is instrumental to the supramental realization upon earth. Love alone is capable of putting an end to the suffering of the world. Only the ineffable delight of love in its essence can wipe out of the universe the burning pain of separation. For it is only in the ecstasy of the supreme union that creation will discover the reason of its existence and its fulfillment. It is the marvelous state that we wish to realize upon earth. It is this that will be able to transform the world, make of it a dwelling place worthy of the divine presence. It has the power of changing everything into perpetual ecstasy. For instance Radha consciousness is essentially the way in which the individual answers to divine call. Sri Aurobindo says it has the capacity to find bliss in all things through identification with the one divine presence and through total self-giving to the presence.

Keywords: Love, Divine love, Mystical love, Sufi theory, All Religions Preach love, meera.

Divine love: It has a part of detachment which human love has not; and yet divine love can be fervent as human love, nay, divine love has the powerful which human love cannot achieve. It is the element of detachment which intensifies love, because it is this which purifies love. Detachment means from attachment to the body and to the bodily desires and, more than that, freedom from attachment to one's own self. The love is so detached and free makes no demands, for it has no hunger. It is the fullness of an amusement. It can only give itself and ask nothing.

MYSTIC LOVE: Is in the Indian tradition. One of its sources is a tenth or eleventh century, a brief summary of stories, the Bhagavatha Purana. Its hero is Krishna, the dark skinned, lotus-eyed incarnation of the God, Vishnu, Who descends to the world frequently to help the righteous against the evil.

Born into a human family, Krishna, even as a babe-in-arms, begins riding the country side of its demons. As he grows up, the girls, who are occupied with cow-herding, fall altogether in love with him. Neither moral values nor husbands can hold them back, when husband tries, his wife is so avid that her spirit hurries out of her body to Krishna. When autumn comes, his flute sounds in the forest and the cow girls beautify themselves and rush to him. They find him to crown him in peacock feathers. Mockingly he reproves them for leaving their husbands. They dance and sing with him. But Krishna thinks he is in their power and he vanishes. They search for him and finally he relents and reappears explaining that he, who is the fulfiller of all desires cannot be judged like others. He divides himself magically and dances with them all, one Krishna to each girl. They put their fingers in his fingers and whirled about with rapturous delight. Krishna in their midst is like a lovely cloud surrounded by lighting, singing, dancing, embracing and loving. They pass the hours in extremities bless. All the rouses the passionate bhakti which will lead to self. Consecration to Krishna and life-long devotion to his service. Such devotion leads speedily to release.

In a poem "god" Sri Eurobond express the real nature of god.
 "Thou who pervades all the world below,
 Yet sists above,
 Master of all who work and rule and know,
 Servant of love!
 Thou who disdain sat not the warm to be,
 Nor even the clod,
 Therefore we know by that humility
 That thou art God. [Sri Eurobond, collected poems 63]

Guru Ramachandra says "Love is what is alive when a flower blooms and will never come again when the flower closes. There he gave his final definition: Love is craving for Reality. Opening ourselves to reality is love". [Tears and Laughter 62, 63]

The Sufi resents the minutest distance between himself and God. He wishes for annihilation [fana] into the Ontological dentistry of God. The poet Rumisays of the annihilated man. The essence of his being survives but his attributes are merged in the attributes of god, like the flame of a candle that in the presence of the sun. If we put cotton on the burnt away .It does not exist because it gives us no light. The light of the sun has annihilated it.

The greatest of the Sufi poets is Jalal-al-Din Rumi, whose image of the candle-flame in the sunlight has quoted. He was learn and hypnotic eyed, to lean to every one infinitely modest. He was eager to pass the time with the simplest men. On 28 November 1244 an elderly wandering dervish Shams-al-Din of Tabriz, arrived at komia, and Rumi fell in love with him. Rumi was so transported and smitten that for a time he was thought insane. When, to Rumi's great sorrow, shams finally disappeared, Rumi fell in love with one of his own pupils when this pupil died with another, who was to succeed him as head of the Sufi order he founded. Rumi loved shams as the annihilated ideas man,

that one, who has become identical with God and allowed God to become conscious, in him, of himself. Rumi wrote a collection of poems which he attributed to shams.

Rumi's divinity found in his words.

I have put duality away I have seen the two worlds are one,

I seek, one I know, one I see, one I call,

He is the first, he is the last, he is the outward, he is the inward" [Mystical Experience, 8]

All religions Preach love. It has formed the major theme of the world's output of the great poetry. At the individual level one seeks it in his or her own life. Love has been responsible for heroic deeds. It is or her own life. Love has been responsible for heroic deeds. It is true that behind every act of human endeavor lies the search for love. And its glorious working of unsurpassed beauty is in the manifestation of faith. Faith at all levels is culminating in the mystical life. There love finds its supreme flowering and glory in the search for the unknown ultimate.

In words of Blake, a great western mystic, love is:

"Oh savior pour upon me

Thy spirit of meekness and love.

Annihilate the selfhood in me.

Be thou all my life. "[My Master 61, 171]

The starting point is that yoga begins with love with nothing else and where there is love, fear cannot exist, doubt cannot exist we approach yoga merely from the point of knowledge, acquisition of knowledge, acquisition of physical velour, physical strength then of course, we face with limitations, very practical limitations, sometimes insuperable limitations but we approach the yoga with only love in our hearts all barriers are broken and transcended and the guru's grace flow because love knows no barriers of any kind. Almighty himself cannot deny to us what our love demands.

MEERA: Meera was ecstatic when she reached urindavan, the land where Krishna spent his fancy. During her stay she came to know about sage Jiva Goswami. He was a proponent of bhakti yoga and a great devotee of Sri Krishna, was also residing there. She rushed to his dwelling place. Goswami declined to meet her. Because he had taken a vow not to look at woman's face. She said, Sri Krishna is the only purusha and the rest of us are his devotees. However I was learning today that there was purusha. Still you had not transcended and consciousness of sex and gender, "Shaken by her words to the very core of being, Goswami quickly realized his folly, rushed to the door to welcome her and thanked her profusely for opening his eyes.

Meera express the intensity of love in one of her poems

Do not mention the name of love

Oh my simple minded companion

Strange is the path

When you offer your love

Your body is crushed at the first step,

If you want to offer you love

Be prepared to cut off your head

And sit on it
 Be like the moth,
 Which circles the lamp offers its body [Meera's love 76]

Meera spent several blissful years in Vrindavan and went to Mathura where Krishna had liberated his parents from the tyranny of evil kamsa. Later on she proceeded to Dwaraka where Krishna lived until the end of his life on earth. At last she merged with her beloved.

One of the endearing names of Lord Parameswara is Haran literally meaning "one who steals". What does the lord steal? His devotee's hearts as Thirujnana Sambandhar declared from his experience when he was just three years-old, "There cannot be a thief like Shiva". The chronicles of the 63. Mayan mas recorded by Sekkizhar in the Perilya puranam all point to the fact that the Lord had stolen their hearts and made them his own. They belonged to different backgrounds yet they were all one in their loved God, a love without reservation which is god.

It is not difficult to win God's grace for he can be bound easily by loving devotion. A saint that the hearts emotion should course down as tears from the eyes and the tongue lips his names. It is this expressions of unconditional love that puts an end to the circle of rebirths. It is supreme love made possible by the lord's infinite compassion, which makes him claim his devotees as his own.

"True love certainly cannot be developed at once. It is the striving over several births that can enable one to imprison God in one's heart. No one is barred from loving God everyone is capable of love. And it is never in vain as the lives of these great saints attest to the transforming nature of love towards god". [The Hindu, a devotional Article, Aug-13th 2003].

It love depends on physical existence it is a transitory love. It is not love at all. We can call it by so many other names; Affection, attachment, passion. All these names or terms are applicable. But true love exists beyond eternity because the presence is unnecessary for it. When the physical form is necessary, the presence is necessary, there is a limitation of time, there is a limitation of space. But when we have transcended the physical form and then the physical form perhaps disappears from our vision on day, and day, and that love continues to grow beyond all possibilities of growth. Here is a true lover of the ultimate. Such a person has transcended eternity himself, because all the physical factors have been obviated from his vision

NOTES

1. A.J Born, Tears & Laughter, Sri Ram Chanda Mission, U.S.A, 1990.
2. Ami Ben Stein Mystical experience, 1973.
3. Raja Gopal Chari Shri, My Master, 1976.
4. Constant Remembrance, Meera's Love, April 2003.
5. The Hindu, a devotional article August-13th 2003