



DISCUSSING LIFE AND LITERARY WORKS OF SRI AUROBINDO

Satish Kumar

Research Scholar Monad University Hapur U.P

Dr.Ajit Kumar

Associate Professor In Monad University Hapur U.P

ABSTRACT

Sri Aurobindo, a prominent figure in Indian spirituality and literature, led a remarkable life that encompassed a wide range of experiences and accomplishments. From his early involvement in the Indian independence movement to his transformative spiritual journey, Aurobindo's life and literary works reflect his profound vision for individual and collective evolution. This abstract explores the key aspects of Sri Aurobindo's life, his contributions to literature, and his enduring legacy. Sri Aurobindo's life can be divided into two distinct phases: his political activism and his spiritual quest. As a young revolutionary, he played a crucial role in the fight against British colonial rule in India. His fiery speeches and powerful writings energized the nationalist movement, making him a revered leader and inspiring figure. However, after a period of imprisonment, Aurobindo's underwent a profound inner transformation, shifting his focus from political activism to the spiritual realm.

Keywords: - Sri Aurobindo, India, Yogi, Philosopher, Educator.

I. INTRODUCTION

Life and Work of Sri Aurobindo:

Sri In today's world, Aurobindo is revered as both a Yogi and a philosopher. However, he is well-known as a dramatist, poet, and researcher in Indian English Literature. He is also well-known in revolutionary circles for his political leadership. "Scholar, journalist, educator, politician, statesman, revolutionary leader, nation-builder, poet, philosopher, lover of humanity, lover of God, Yogi, Guru, and Master," as O. P. Mathur puts it in his introduction to Sri Aurobindo (Mathur "Introduction" Sri Aurobindo: Critical Considerations 1), describes him.

Sri Aurobindo was one of the most prominent Indian English authors of the nineteenth and twentieth century. Spiritually and symbolically, his epic poem Savitri has reached new heights in Indian English literature. Sri Aurobindo's clear English presentation as a writer places him in a category of his own. His formative years were spent in England, where he was immersed in a western culture. He attended university with Oscar Wilde, Stephen Philips, Laurence Binyon, and Cripps. He learned to write poems while surrounded by such notable people, which eventually led to the creation of Savitri. Sri Aurobindo was well-versed in the theatrical conventions and emerging literary styles of the nineteenth century. Stephen Philips, who was responsible for reviving and establishing the Elizabethan form of theater, had a significant impact on him. The plays written by Sri Aurobindo follow an Elizabethan structure. He wove together stories from history, tradition, and mythology. Perseus the Deliverer, Vasavadutta, Rodogune, The Viziers of Bassora, and Eric are only a few of his lyrical plays, and they cover a wide range of topics. The social, cultural, political, mythical, and spiritual were only some of the topics he covered in his writings. He developed new intellectual and spiritual paradigms, as well as a thriving spiritual community. According to K. R. S. Iyengar, "In Sri Aurobindo's life, his writing was not a thing apart, it was the precious life-blood of a master spirit"(Iyengar 'Preface' Sri Aurobindo: A Biography and a History, p. xv).

II. PARENTAGE AND CHILDHOOD OF SRI AUROBINDO:

On August 15, 1872, Sri Aurobindo entered the world. Born to Krishna DhanGhose and Swarnalata, he was their third and last child. Swarnalata was a homemaker, whereas K. D. Ghose worked as a civil surgeon. Dr. K. D. Ghose adopted many British customs and practices. He abandoned his Indian heritage and culture in favor of Anglo-American values and atheism. Sri Aurobindo's upbringing was very Anglo-centric. Dr. K. D. Ghose wanted to raise his kids in a completely European environment. Miss Pagett, the English nurse, fed and cared for the children. Ghose forbade speaking any language other English or Hindustani in his household. Food, fashion, and decor all followed the English model. Ghose opted to enroll his children in the very Anglo-centric Convent School of Darjeeling in 1877. Because of the environment he was raised in, Sri Aurobindo learned to speak English at the tender age of five. However, he was unable to continue his study in Darjeeling.

III. HIS EDUCATION:

After deciding to send his three kids to school in England, Dr. K. D. Ghose and his family set sail for the United Kingdom in 1879. Ghose relocated to Manchester with his sons to live with the Drewetts. Sri Aurobindo's two older brothers attended Manchester Grammar School, but because of their age difference, Aurobindo was not required to attend school. Mr. and Mrs. Drewetts gave him a homeschool education. Even as a kid, Aurobindo enjoyed reading quite a bit. At home, he had time to catch up on his reading of John Keats, Percy Bysshe Shelley, and William Shakespeare. He contributed poetry to the "Fox's weekly" after learning to read. Mr. Walker, the

Head Master of St. Paul's School, accepted Sri Aurobindo there. Mr. Walker was struck with Aurobindo's demeanor and ability as well as his grasp of Latin. He mentored Aurobindo and showed genuine interest in him. Aurobindo's reading interests shifted from the required textbooks of his school to poetry, fiction, history, and French literature once he reached fifteen. "In English his favorite authors were the Romantics: Keats, Shelley, Byron, etc.," Peter Heens writes of his reading tastes. He did not ignore current and contemporary verse either" (12), and he read a substantial quantity of Elizabethan poetry and play.

Dr. Ghose routinely sent money to support his family. However, things became worse financially when the kids moved to London from Manchester, and their father's sporadic and inadequate remittances compounded the problem. Aurobindo and his older brothers went through a very challenging time in their life. After a year of living on "a slice or two of sandwich bread and butter and a cup of tea in the morning and in the evening a penny saveley," (Heehs 13) Aurobindo and Benoybhusan were down to their last few pennies. Aurobindo, however, did not let his financial situation stop him from reading and producing poetry. He made an English poetry version of a section originally written in Greek. Beginning with poetry, his career took off.

IV. HIS WORK AT BARODA:

Aurobindo enlisted in the Baroda state military on February 8, 1893. He was placed in the survey settlement division with a monthly salary of Rs. 200 to learn the administrative processes. He watched the daily operations of the department and picked up on the usual tasks involved. Aurobindo was afterwards transferred to the Stamps and Revenue Office. He spent some time in the secretarial department, where he drafted vital telegrams. He was compiling a summary of communications and official papers while writing some crucial letters. He was busy making legal drafts.

Part-time teaching opportunities opened up for Aurobindo in 1897 at Baroda's Government College. He eagerly jumped at the chance. He was never one for office work, so his new position has brought him much joy. He taught English and French as a professor from 1898 to 1901. Everyone who had Sri Aurobindo as a teacher remembers him fondly. All of his pupils adored him for his vast literary knowledge, innovative teaching methods, charismatic character, and polite demeanor. Most students, Sri Aurobindo observed, cared only about their grades and hence got lecture notes. According to Heehs 22, "The real purpose of education was not to stuff the mind with knowledge, but to provide the intelligence, character, and general power the student needed to find out the rest for himself," which Aurobindo found to be an admirable perspective on the role of education.

In 1901, Maharaja had Aurobindo removed from his college studies and placed on his personal service. For the Maharaja, Aurobindo wrote many speeches. Aurobindo's talks were not dry affairs filled with citations, but instead addressed the subject matter head-on. Sri Aurobindo

served as the Maharaja of Mysore's interim private secretary in 1903. Aurobindo visited Kashmir the same summer with the Maharaja. Sri Aurobindo's position as the Maharaja's private secretary made him the most powerful and sought-after individual in India. He had regular interactions with Maharaja in his profession. The public sphere was affected by his choices in policy. He lacked any kind of inner life or privacy.

Sri Aurobindo was taken away from his administrative duties and given new positions as English professor and vice principal. Aurobindo's passions lay instead in the arts and the national movement, rather than in bureaucracy. He had a keen fascination in Indian art, literature, and philosophy. He felt called to do his duty to India. The Ramayana, Mahabharata, Upanishads, Gita, dramas by Kalidasa, and other Sanskrit classics piqued his interest, so he set out to master the language. He devoted a lot of time to learning Vedic. Aurobindo had a burning need to put pen to paper on Kalidasa, his plays, his age, and other facets of his brilliance. So he read a Kalidasa translation in an effort to learn more about the author. He took the Ramayana and Mahabharata very seriously, even taking notes on them. He took some notes on the greatness of Vyasa and Valmiki's poetry. He took inspiration from the Mahabharata and composed many poems on the subject. Savitri is, of course, a character from the Mahabharata. Sri Aurobindo spent this time immersed in Indian culture and literature.

V. HIS LITERARY WORK:

Sri Aurobindo did literary labor in addition to his political and administrative duties. He was able to interact with Indians and learn about Indian culture and literature after returning to India. His latent intellectual interests were piqued by these lovely objects. His need for words drove him to write narrative poetry and dramatic poetry in English and translate Sanskrit into that language. In reality, Aurobindo's love of poetry dates back to his early years. He released his poetry collection *Songs to Myrtilla* in 1895, when he was still a student at Cambridge. He also dabbled in literary translation at this time with works like *Hecuba*, *A Rose of Women*, *Meleager*, and *A Doubt* from *Odyssey Book-I*. Sri Aurobindo used the Hexameter in this translated work.

Also, Sri Aurobindo translated other poems from Bengali and Sanskrit, some of which were whole and others of which were just fragments. During the Alipure trial, the British authorities confiscated a number of manuscripts. The Greek, Bengali, Ramayana, Mahabharata, and Kalidasa classics were all translated by Sri Aurobindo.

Aurobindo was moved by the unique qualities of Bengali poetry. Sensuality, mystical sublimity, lyricism, and bhakti all found a home in Bengali poetry. In Aurobindo's view, the lyrical love cycle of Radha and Krishna in Bengali Vaishnava poetry represents the soul's yearning for God (IyengarSriAurobindo: *A Biography and History*, p. 72). Sri Aurobindo picked poems by NidhuBabu, Horu Thakur, and Jnanadas from Bengali and rendered them in English.

VI. CONCLUSION

In conclusion, the life and literary works of Sri Aurobindo represent a remarkable synthesis of political activism, spiritual exploration, and profound philosophical insights. From his early revolutionary days in the Indian independence movement to his transformative spiritual experiences in Pondicherry, Aurobindo's journey was characterized by a deep commitment to individual and collective evolution.

Through his poetry, plays, essays, and philosophical treatises, Aurobindo expressed his visionary ideas and philosophical musings. His works explored themes of love, beauty, spirituality, and the nature of consciousness, bridging the gap between the mundane and the divine. Aurobindo's writings, particularly his masterpiece "The Life Divine," offered a comprehensive and integrative perspective that blended Eastern and Western philosophies, leaving a lasting impact on spiritual seekers and scholars alike.

Beyond his literary contributions, Aurobindo's establishment of Auroville, an experimental community dedicated to realizing his vision of a spiritually conscious and harmonious society, demonstrated his commitment to translating his ideals into practical action. Auroville continues to thrive as a testament to his vision, fostering human unity and transcending boundaries of nationality, religion, and culture.

REFERENCES

1. Abrams, M.H. A Glossary of Literary Terms. Bangalore: Prism Books Pvt. Ltd., 2003.
2. Agarwal, K. A. Indian Writing in English: A Critical Study. New Delhi: Atlantic Publishers and Distributors, 2003.
3. Dhawan, R. K. Flowering of Indian Drama. New Delhi: Prestige Books, 2004.
4. Sri Aurobindo and World Literature. Pondicherry: Sri Mira Trust, 2000.
5. Kumar, Nand. Indian English Drama: A Study in Myths. New Delhi: Sarup & Sons, 2003.
6. Mishra, N. K. and Sabita Tripathy. A Critical Response to Indian English Literature. New Delhi: Atlantic Publication and Distributors, 2002.