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La mística del exilio en la obra de Hannah Arendt y  
de María Zambrano

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## English Summary

### Mystic of the Exile in the Works of Hannah Arendt and María Zambrano

Reflection on the condition of exile offers a spectrum of categories which differ widely depending on their approach. Hence, the taxonomy of exile could focus on the resilience of the stateless person who has been politically banished from his country, or just take an elegiac disposition displaying a romanticized view of the nomadic life following a free and unvisited route. Moreover, the meaning of exile can even take a step further and suggest a metaphysical dimension in which the displaced person goes deep into the essence of his existence: his naked life.

This research embodies an elastic understanding of exile and forges a discourse upon the mysticism of exile favoring the conception of a state of transcendence linked to the displacement. However, the proposed mystical phenomenology results in a non-religious experience, a «natural or wild mysticism» to use the words of Michel Hulin in *La mystique sauvage*, which presents exile as a spiritual quest leading to a transformation of the self and to the positioning of a high level of consciousness. And thus, in exile there occurs an entire subversion of the ordinary relation between the subject and his surroundings, bringing about a specific feeling of fusion with the world. In other words, the refugee gains awareness of being an active part of the world and therefore responsible for its maintenance and enhancement. Furthermore, from this actualization of his place in the society, the person in exile becomes a sort of *fabricator mundi* prone to take the initiative and begin the construction of a new reality. This type of secular mysticism is illustrated by examples taken from the work of two women thinkers on exile: Hannah Arendt and María Zambrano.

Traces of mysticism of exile in Arendt's work can especially be found in her political concepts of *amor mundi* and «nativity», both of them entailing a new hermeneutical position characterized by a strong faith in the political realm as the place in which the conditioned and mortal individual life leads on to the immortal world made of the words and actions of past and future generations. Moreover, the dialectical relation between exile and transcendence in Arendt's work takes shape in the figure of the «Jewish conscious pariah» who, driven from country to country, represents the vanguard of the human being.

In the work of the Spanish philosopher María Zambrano the exile reaches an ontological position described as a hidden forest glade in which enlightenment and disclosure sometimes may occur. Within this context, Antigone is revealed as the paradigmatic figure of exile being able to transform the space of her tomb to a place of birth, or rather, of rebirth in a *vita nova*. Similar to the «conscious pariah» of Arendt, Antigone builds an alternative and better place to live in above the ruins gathered around her tomb, thus becoming the sole founder of the new «city of brotherhood».

Special attention should be paid to the appearance of discursive features of the *sermo mysticus* in the selected works of both authors. Hannah Arendt, as well as María Zambrano, draws on mystical symbols and disruptive linguistic structures to evoke past experiences and the distant hometown. In this sense, working in their mother tongue helps to constitute a privileged topology in which the lost reality can manifest as if it were the *Deus absconditus*.