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MAGIC CONSCIOUSNESS AND LIFE NEGATION OF SRI AUROBINDO'S SELECT POEMS

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ABSTRACT

Magic consciousness and Life Negation are the divine inclination principle of human being. Spiritual practice made to uplift their eternal journey. It had nothing to do with materialistic worshippers. The dawn of the higher or undivided magic consciousness is only for the super-men who had the right to enter into communion soul with the supra- sensuous. The aim of this paper is to through the light on sacred essence of Sri Aurobindo's select poems. Under this influences one of the popular imaginations of Atman for the immaterial part of the individual. Aurobindo's poetry asserts that the illuminating hidden meaning of the Vedas. It brings untrammelled inner reflection of the Upanishads. The world of life negation comes from supra- sensuous. It is a truism that often a long writing of the Vedas has come to practice. The Vedas, Upanishads were only handed down orally. In this context seer poets like Sri Aurobindo has intertwined the secret instruction about the hidden meaning of Magic consciousness and Life negation through his poetry.

Key words: Supra- Sensuous, Mythopoeic Visionary and Atman.

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INTRODUCTION

"The force varies always according to the power of consciousness which it embodies." (Gems from Sri Aurobindo, 8) - Sri Aurobindo

Poeticism is the aesthetic tool to evoke the inner intuitive vision of Magic consciousness and Life negation. Indian English writing have invisibly indicating the true mantric poems with overhead inspiration. Sri Aurobindo works on the notion of the soul manifestation of Magic consciousness and Life negation are lies in the eternal spiritual practices. Each human being is having the fundamental soul-idea and negation of life with sustaining dynamic force in the historical traces. This vital idea is the basic practice on the people to make strong and constant their soul- belief in cultures, civilizations for several life cycles. Aurobindo's poetry performs the

inner truth of Magic consciousness and Life negation cannot always be separated from the three co-related aspects of Mystical, Philosophy and Ecstatic. These visions are practically with the intuitive insight makes these constituents in all great poetry.

Magic Consciousness and Life Negation

Aurobindo considered Magic consciousness and Life negation as a spiritual treatment of a specific degree of attainment or enlightenment. His poetry reflects soul- realization that lurks behind the contemplated poetic creation and pulls the Mythopoeic visionary. He makes all- pervasive reality plunges into the opposite pole that makes densest and darkest matter. There is a process of involution from this supreme reality of magic consciousness, the super mind, and the over-mind.

"In the strength of a man, in the beauty of woman, In the laugh of a boy, in the blush

of a girl; The hand that sent Jupiter spinning
through heaven, Spends all its cunning to
fashion a curl." (*Collected Poems, 111*)

Atman is coming in to this concept of the Brahman divinity to denote the Life negation. The root of this practice comes from the breath of the individual soul. Despite of the Brahmins, the breath is the expression of the non- corporeal in man, they first used the word Atman for the immaterial part of the individual. The supreme designation shows the supra- sensuous and it makes the transformation and taking their place in the material negation.

Being one with universe is the primeval quest of Magic consciousness. There is no longer question of a union with the supra- sensuous possible. Aurobindo's versus made it into reality because he grasped the essence of the Vedas. These versus from his poetry have inducing inner words of the soul to get union with this universe. This is not going to happen from the contemplation but it has significant spiritual practice of the Magic consciousness focused.

"He is strength that is loud in the blare of
the trumpets, And He rides in the car and
He strikes in the spears; He slays without
stint and is full of compassion; He wars for
the world and its ultimate years. In the
sweep of the worlds, in the surge of the
ages, Ineffable, mighty, majestic and pure,
Beyond the last pinnacle seized by the
thinker He is throned in His seats that
forever endure.

The Master of man and his infinite Lover,
He is close to our hearts, had we vision to
see; We are blind with our pride and the
pomp of our passions, We are bound in our
thoughts where we hold ourselves free."
(*Collected Poems, Who, 111*)

The simplest hypothesis of Sri Aurobindo's poetry and hidden meaning in the Vedas world and life negation originated among the Brahmins. This influence has brought the idea of being exalted above in this world. It was developed from the root of Magic consciousness and the experience of ecstasy. Only in this comprehensible way it has spreaded and another significant notion of the Vedas were more ancient in that period. It was

represented by Aryan's and they were originally the followers of Magic consciousness and Life negation. This concept belongs to a sacerdotal form of Indian philosophy.

"We have love for a boy who is dark and
resplendent, A woman is lord of us, naked
and fierce. We have seen Him a-muse on
the snow of the mountains, We have
watched Him at work in the heart of the
spheres.

We will tell the whole world of His ways
and His cunning; He has rapture of torture
and passion and pain; He delights in our
sorrow and drives us to weeping, Then
lures with His joy and His beauty again."
(*Collected Poems, Who, 111*)

Sri Aurobindo's poetry speaks to the society in the form of the Upanishads. The word Upanishads is evoking from intuitive learning from the teacher. It shows the reality of inner communication according to the secret instruction about real teachings of the Vedas. The doctrine of sacred hymns is becoming one with the supra- sensuous. The result of the freedom of the soul from the world of senses as preached by Aurobindo through the Vedanta Upanishads. This shows the man has to pass his life completely detached from all earthly deeds. Indian philosophy must be entirely directed to the world of pure being.

In the inspired words of K.D. Sethna," the great and high work is symbolized by the call of Saraswathi who is the goddess not only of the poetry but learning, spiritual and secular and of perfection in life's organizations. Perhaps the regions of the eternal snow stand for pure spiritual wisdom, the pacing Ganges for the majestic flow of the wisdom- touched should through life's lands until it join the ocean of the infinite and the flowers of Eden for the perfected happy details of those soul- fertilized places."(Aurobindo's Critical Considerations, 44)

The indirect meaning of the Upanishads is to make an attempt to give ethical meaning to world or life denial and magic union of soul. It is easy to grasp the TAT TVAM ASI (ethical direction) and neglect the earthly things. That man has to see himself in all beings and all beings in him. This

doctrine of reincarnation is in Sanskrit (samsara) transmigration of souls. According to Aurobindo the mantra of real is based on the influence of the Vedic hymns. The bard or creator is able to reach and reveal the soul of things, innermost reality. The poet continues to invoke the true spirit to ascend higher and enter into the clasp of the timeless. The earthly spirit has descended into the earth and builds a bridge between Magic consciousness and Life negation to get unite in divine consciousness. Aurobindo states,

“The individual as a spirit of being is not confined within his humanity; he has been less than human, he can become more than human. The universe finds itself through him even as he finds himself in the universe, but he is capable of becoming more than the universe, since he can surpass it and enter into something in himself and in it and beyond it that is absolute, he is not confined within the community; although his mind and life are, in a way, part of the communal mind an life there is something in him that can go beyond them. The community exists by the individual, for its mind and life and body are constituted by the mind and life body of its comprising individuals; if that were abolished or disaggregated, though some spirit or power of it might from again in other individuals: but the individual is not a mere cell of the collective existence; he would not cease to exist if separated or expelled from the collective mass. For the collective, the community is not ever the whole of humanity and it is not the world; the individual can exist and find himself elsewhere in humanity or by himself in the world. If the community has a life dominating that of the individuals which constitute it, still it does not constitute their whole life. If it has its being which it seeks to affirm by the life of the individual, the individuals also has a being of his own which he seeks to affirm in the life of the community. But he is not tried to that , he can affirm himself in another communal life, or, if he is strong enough, in a no mad existence or in an eremite solitude where, if he cannot pursue or achieve a complete material living, he can spirituality exist and find his own reality and indwelling self of being.”(Aurobindo’s, Critical Considerations, 22)

CONCLUSION

To conclude, Aurobindo taught as a great secret of Magic consciousness and Life negation to identify the souls of all beings and all things with the universal soul. According to the Vedanta all that is of the nature of soul belongs to the universal soul. Human being carries the eternal soul with them. The universal soul dwells in all being; it finds its own self again in all being. The doctrine of the universal one and the universal presence of the soul in the words of the Upanishads,

That verily from which these beings originate, By which, having originated they live, to which departing, they return again – endeavor to understand that!

Thus, the doctrine of Magic consciousness and Life negation has allowed the soul to develop a relativity to identify the highest ultimate truth. Aurobindo’s Upanishads preaches the esoteric truth. It represented and attributes to reach the immortal spiritual entity.

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