

Dr. Shuddhananda Bharati

Aum

The Yoga Master

The Yoga of Sri Aurobindo



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Editor's Notes

The Yoga Master

Dr. Shuddhananda Bharati, the reputed author of many valuable books in varied languages, with his wide knowledge and travel experiences, with his mastery over several languages like Tamil, English, Sanskrit, Telugu, Hindi, French, etc., with his delving into the depths of Yogic silence and light and Divine inspiration, has brought out this great volume *The Yoga Master*.

Dr. Shuddhananda Bharati wrote about *The Yoga Master*: "To pass from the external to a direct and intimate inner consciousness, to widen consciousness out of the limits of the ego and the body, to heighten it by an inner will and aspiration and opening to the Light till it passes in its ascent beyond the mind, to bring down a descent of the Supramental Divine through self-giving and surrender with a consequent transformation of the mind, life and the body – this is the integral way of Truth. It is this that we call the Truth here and aim at in our Yoga."

It is a real pleasure for me to present this book *The Yoga Master* to you. Thank you, Dr. Shuddhananda Bharati for having transmitted *The Yoga Master* to us. The first edition of this book *The Yoga of Sri Aurobindo* is dated on October 11, 1968. The second edition is called *The Yoga Master*. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget



Presentation of Dr. Shuddhananda Bharati

11th May 1897 – 7th March 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, *Kavi Yogi Maharishi* (great divine visionary, wise poet), Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered: "My age is Courage!" The Yogi wrote several dozens works in English, French, Tamil, Hindi, Telugu and Sanskrit; five thousand songs, and fifteen hundred poems in French.

The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world!

Bharata Shakti is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all the approaches of Yoga and all the cultures on an allegorical fabric.

His commitment is summarized in his book celebrating his life, *L'Ame Pèlerine (Pilgrim Soul)*.

Aum Shuddha Shakti Aum, his mantra, nourishes our souls and guide our steps to the inside joy Ananda. The light of Grace and energy of the supreme pure Almighty bless us of peace, happiness and prosperity is the signification of this mantra. Here an extract of his beautiful poem, *Peace Anthem*.

Peace Anthem

*Peace for all, peace for all
For all the countries peace
Joy for all, joy for all
For all the nations joy
A rosy morning peace
A smiling summer joy*

(Peace for all)

*All for each and each for all
This is the golden rule
Life and Light and Love for all
For all that live our love*

(Peace for all)

*Work and food and clothes for all
Equal status for all
Health and home and school for all
A happy world for all*

(Peace for all)

*No idle rich, no more beggars
All are equal workers
No more tears, no more fears
The heart is full of cheers*

(Peace for all)

That the beauty and the nobility of soul of Kavi Yogi Maharishi Dr. Shuddhananda Bharati flower and scent the whole Earth of its Divine message and his beautiful Peace Anthem.

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A poem expresses perfectly the ideal of life of the Yogi:

Song of Unity

Unite. Unite, Unite, Oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many: tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one
Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony

Yogi Shuddhananda Bharati



I. The Master-Yogi

“O Fosterer, O sole Seer, O Ordainer, O Illuminating Sun, O Power of the Father of creatures, marshal Thy rays, draw together Thy silent light; the lustre which is Thy most blessed form of all, that in Thee I behold. The Purusha there and there...!”

(Isopanishad)

It is with this rapture of the vedic seer that a conscious heart sees Sri Aurobindo today, grand like the Himalayas, vast like the blue above and the blue below,

“Majestic, mild, immortally august
In silence enthroned, to just and to unjust
One Lord of deep unutterable love...”

Before that marvellous presence of Love, Light, Peace, Power, Beauty, Joy, Harmony and Truth, the human heart feels the thrill of God-delight. Far above the vital waves that sweep the work-a-day world, in the sacred seclusion of his Yogashram, unapproached by the superficial noise of the world and its quickly passing events, what does this Mahapurusha do – this master artist of golden dreams, for the felicity of the whole humanity, this poet of vision and prophet of nationalism, as the world widely knows him?

“To know, possess and be the Divine in an animal and egoistic consciousness, to convey the twilight or obscure mentality into the plenary supramental illumination, to build self-existent bliss and peace where there is a stress of

transitory satisfactions besieged by physical pain and emotional suffering, to establish infinite freedom in a world presenting itself as a group of mechanical necessities, to discover and realise immortal life in a body subject to death and constant mutation” – this is the limitless scope of His wonderful synthetic Yoga and its fulfilment is his entire preoccupation. To divinise man and heavenise existence, to universalise the individual, to be God in man and godlike act in God’s universal play – this is the ideal with which he was born.

His has been a life moulded into the spirit’s perfect image by the Divine within, in the illumined passivity of utter surrender and the infinite strength of dynamic silence and inner peace. All that the world knows of him – his brilliant Cambridge career, his distinction in the open competition for the I.C.S., his fourteen years’ study in England (1879-1893), his wonderful mastery of the classical languages and the strenuous efforts he made to assimilate the oriental genius into his profound western culture, his thirteen years of Baroda service (1883-1906) which was really a period of grand preparation for his future work, his highly merited services for the education of the youths, his Miltonian genius as a poet - nay, beyond that, his illumined genius as a seer-poet, his words of creative power welling upward out of the soul and touching our heart like a kiss of blessing, his giant optimism that takes all failures as steps towards success, that regards even enemies simply as opponents in the game of life and that looks upon wrongs as wrong steps towards the right, his unparalleled renunciation of everything that man holds dear at the flaming altar of the Great Mother, his prodigious services

for the cause of national education, the dauntless hero in him that awakened the Mother-consciousness in the country and inflamed it from the press and platform to noble acts of service and sacrifice, the national prophet that voiced forth the messages of the Mother from the columns of the *Bande Mataram*, the *Karma Yogin* and the *Dharma*, the definite shape he gave to nationalism and the fadeless lustre he shed upon the movement for eight years (1902-1910) by his unique personality, the purity of his life, the divinity of his voice and his fearless hold to truth, the historic Alipore trial and after that his single-handed fight for the national cause, the open letter that he wrote to his countrymen and his coming to Pondicherry in the April of 1910 – all these and many more things that the public know about him are only the sprays of that profound deep. “I come, O Sea, to measure my enormous self with Thee,” declares the giant personality.

The born Superman, and his world-divinising Will, is revealed to us in some of his early poems and writings:

“The guardians of felicity will ope
The golden door
That is our home and that the secret hope
Our hearts explore
To bring those heavens down upon the earth
We all descend,
And fragments of it in our human birth
We can command
Perfect milleniums are sometimes, until
In the sweet end

All secret heaven upon earth we spill,
 Then rise above
Taking mankind with us to the abode
 Of rapturous Love
The bright epiphany whom we name God
 Towards whom we drove
In spite of weakness, evil, grief and pain
 He stands behind
The worlds of sleep...
We are but sparks of that most perfect fire
 Waves of that sea
From Him we come, to Him we go, desire
 Eternally
And so long as He wills our separate birth
 Is and shall be
Shrink not from life, O Aryan, but with mirth
 And joy receive
His good and evil, sin and virtue, till
 He bids thee leave
But while thou livest, perfectly fulfil
 Thy part, conceive
Earth as thy stage, thyself the actor strong
 The drama His
Work, but the fruits to God alone belong
 Who only is
Work, love and know – so shall thy spirit win
 Immortal bliss!
Love men. Love God. Fear not to love, O King
 Fear not to enjoy
For death's a passage, grief a fancied thing
 Fools to annoy

From self, escape and find in love alone
A higher joy...
Seek Him upon the earth...
Perfect thy human might
Perfect the race
For thou art He, O King!"

These Veda-intoxicated utterances of the self-gathered personality in his earlier life give us a vision of the divine Seer-Will that possessed his consciousness to reveal to humanity the divine meaning of existence.

His flaming aspiration to see God face to face is revealed to us in one of his most popularly known letters. He was mad after God and divinity. Perfect was his faith and unreserved his surrender to the Highest Divine. It was God's power that shaped and took shape in his life so that his natural being was an instrument, a channel and a means of manifestation of His will. Perfectly equal to all results, delivered from the dual throngs of joy and grief, tranquilly poised in the self, living and acting in the Divine to whose will he made all actions a pure sacrifice, Sri Aurobindo, liberated from the least shadow of the ego-individuality, became one with the All-Self and all the astonishing developments of the life of his universal personality were the "Dramatic mask of the person and the Self-image of the Self-Sculptor". When the whole being was submitted to the immaculate sovereignty of the Divine Will, when the inner instrument was pure and passive to the touch of the Divine, when the heart was engrossed in the love of the All-Beloved, and the "Nature followed its cosmic walk in complete and constant union

with the Supreme”, then He revealed Himself in the self and His omnipresence in the universe as the self in all. The ardent aspiration of Sri Aurobindo to see God face to face was fulfilled during his one year’s Tapasya in Alipore: –

“His strength entered into me and I was able to do the Sadhana of the *Gita*... to be free from repulsion and desire, to do work for Him without the demand for fruit to renounce self-will and become a passive and faithful instrument in His hands, to have an equal heart for the high and the low, friend and opponent, success and failure... He made me realise the central truth of the Hindu religion... While I was walking, His strength entered into me. I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva that surrounded me. I walked under the branches of the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me His shade. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given to me for a couch and felt the arm of Sri Krishna around me. I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva. When the case opened in the lower court and we were brought before the magistrate... He told me, “Look now at the magistrate, look now at the prosecuting counsel.” I looked and it was not the magistrate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench. It was not the counsel for the prosecution whom I saw, it was Sri Krishna who sat there, it was my friend who sat there and smiled. Ah, this is the highest realisation – to see the Supreme Godhead in

the self and Him as the Self of all, this equal vision Samadarshana. Rare is the great soul that has realised this divine Omnipresence – *Vasudevamidam sarvam sa Mahatma su durlabhah!* Thus his life became an integral Yoga with the Divine. After a couple of months of concentrated Tapasya in Chandernagore, he came to Pondicherry and began his super-human Sadhana.

It is in the *Arya*, the veritable *Gospel of Poorna Yoga*, the one wonderful work that deserves to be the scripture of the present and the coming humanity, started after four years of silent Sadhana, that we meet the Superman, the god-man, the Poorna Yogi as Sri Aurobindo is. Every sentence of the *Arya* so rhythmic, so well balanced, so replete with the spirit's highest promises, so eloquent with its divine optimism, deserves to be inscribed in the heart of humanity in golden letters. There we see in the author the highest triumph of human evolution. The essays on *The Gita*, *The Isa Upanishad*, *The Renaissance in India*, *The Ideal and Progress*, *Thoughts and Glimpses*, *The Superman*, *War and Self-Determination* (these have come out in book form), *The Synthesis of Yoga*, *The Life Divine*, *The Secret of the Veda*, *The Defence of Indian Culture*, *The Ideal of Human Unity* are all works of the deepest spiritual vision, inspired voice of self-revelation, self-expression of the self-vision, sparks of the Divine Fire that kindle the same fire in the heart of the conscious reader. After revealing thus the gospel of his Poorna Yoga, after giving the world knowledge for a century to come, Sri Aurobindo, the pioneer of his own Yoga, began to explore still further into the higher planes of the Yoga-Bhoomi, the result of which has been revealed to us in *The Mother*. By constant experience and widening of

consciousness, the descent of the Truth-light, the human nature rises in his Yoga to a height of spiritual realisation in which life is possible in the Divine Satchidananda (Existence-Knowledge-Bliss). The soul enjoys even here the divine delight in a divinised mind, divinised life and divinised body.

“Life is also the Divine; its progress and expansion is the self-expression of the Brahman and to deny life is to diminish the godhead within us... What then is our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the spiritual mould and the mental instrument so that man may develop his manhood into true supermanhood.”

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