

Dr. Shuddhananda
Bharati

Sri Aurobindo,
the Divine
Master



ASSA
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Editor's Notes

As the author Dr. Shuddhananda Bharati say: "Divine Masters like Sri Aurobindo descend to Earth but once in several centuries. They come with the Divine Force to lift Man to his innate godhood, to establish the spiritual law of existence, to free the Divine in Man from the Asuric tyranny of the lower vital egoism. The birth of such a god-man is not an ordinary birth in ignorance. It is a soul-birth. It is the dual phenomenon of divinity and humanity."

"Calm, majestic, radiant, self-fixed, enthroned upon dynamic peace, the personality of Sri Aurobindo compels our adherence and adoration. Every aspect of his life shows the Superman in him."

"Sri Aurobindo is a force, a presence, a manifestation. In this Iron Age of doubt and scepticism, dominated by the dollar and dagger of merciless brute forces, the advent of such a Master presages a new dawn, a new hope for humanity. Fixed in the tranquillity of a Flame-Trance, this

Yogin of yogins sheds around his feet the blessings of a comforting peace and Truth-light.”

It is a real pleasure for me to present this treatise on *Sri Aurobindo, the Divine Master* to you. It was written in Madras in the south of India. Thank you, Dr. Shudhananda Bharati for having transmitted *Sri Aurobindo, the Divine Master* to us, it is written with so much love. The first edition of this book is dated on September 20, 1986.

Christian Piaget



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*

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)*

*Peace for plants and birds and beasts
For hills and streams and woods
Peace in Home - land and air and sea
Dynamic peace we see*

Peace for all, peace for all

Immortal Peace for All

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 hundred 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. It is a book for any age which all spiritual researchers and all nations should read and meditate on.

His commitment is summarized in his book celebrating his life, *Pilgrim Soul*.

The two poems mentioned in the opening express perfectly his ideal.

His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy Ananda. It means: the light of Grace and power of the pure supreme Almighty bless us with peace, happiness and prosperity!

Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth with its divine message and spiritual and unifying benefactor!

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I. The Divine Master

“There is a Light that leads, a Power that aids.”

Savitri

Divine Masters like Sri Aurobindo descend to Earth but once in several centuries. They come with the Divine Force to lift Man to his innate godhood, to establish the spiritual law of existence, to free the Divine in Man from the Asuric tyranny of the lower vital egoism. The birth of such a god-man is not an ordinary birth in ignorance. It is a soul-birth. It is the dual phenomenon of divinity and humanity.

Divine Masters like Sri Aurobindo come down on Earth to sow the seeds of immortality. They are emanations of the Divine Grace; they purify and glorify existence. They are the fruits of ages of human aspiration. Their Presence is Power; it quickens the evolution of Man to Superman. Silent, like self-gathered buds, they blossom suddenly into a splendour of divinity

and fill the world around them with a new life of truth and beauty, love and harmony. Such a Divine Master is Sri Aurobindo.

Calm, majestic, radiant, self-fixed, enthroned upon dynamic peace, the personality of Sri Aurobindo compels our adherence and adoration. Every aspect of his life shows the Superman in him. He is a profound scholar, a wonderful writer, a brilliant teacher, a seer-poet, a hero of tremendous sacrifice, the prophet of Indian Nationalism, the high-priest of Mother India.

Beyond all these, he is a supreme Yogin. Standing before him for a blessed minute, one feels the magic thrill of a transforming touch. The mind is possessed by a wordless peace. The heart revels in a jubilee of lofty emotion and life is uplifted to a higher rung in the ladder of evolution.

Sri Aurobindo is a force, a presence, a manifestation. In this Iron Age of doubt and scepticism, dominated by the dollar and

dagger of merciless brute forces, the advent of such a Master presages a new dawn, a new hope for humanity. Fixed in the tranquillity of a Flame-Trance, this Yogin of yogins sheds around his feet the blessings of a comforting peace and Truth-light.

None can resist the spell of his radiant sweetness. He is at present the sole Master of harmonies who can play the countless keys of existence into one immortal song of universal felicity; for he lives to make life a stream of Ananda.

He lives a divine life to divinise Life. He is a master of Nature. He is a thorough expert in human psychology and knows how to set right eccentric turns of the human mind.

Divinity glows through his body. His nerves are channels of the cosmic force. His senses are full of ecstasy. His breath is a subtle flow of delight, his intellect a lamp of effulgent wisdom. His soul is in tune with the Infinite. His spirit enlarges towards a glorious vision. His words descend from the height of an omniscient peace.

II. His Mission

“The immortals have their entries in his life, The Ambassadors of unseen draw near.”

Savitri

The Mission of Sri Aurobindo is spiritual and universal. It does not belong to a particular race, country or religion. All these egoistic differences born of the imperfect mind dissolve before his bold-faced truth of life in the equal Spirit. His vision and its realisation embrace the whole of humanity. A divinised humanity, a race of supermen, a spiritual communion, a transformed existence of truth, beauty, harmony and the kingdom of the Divine upon Earth – these are the sum and substance of his life and living thoughts. All his works are varied explanations of these five formulas of his Spiritual Idealism. To build immortality with mortal things, to extend Heaven’s joy to the toiling Earth, to ring out the age of pessimism and ascetic bareness and to ring in a New Era rich

with the throb of a perfect life, to bring a perfect millennium upon Earth and to raise Man beyond the divided mentality to the rapturous transcendence of supramental Ananda – these are the aspirations of this born Yogin.

Through the shadows of this Iron age that afflict Earth with a host of miseries, this divine seer leads us to a heavenised world far beyond mental fancy. There, things are naturally perfect, movements steps of truth, souls rays of divinity and life a stream of Ananda. There, unity rests on inner oneness; beauty of existence flows from the harmony of hearts. None shrinks from life and love; none loses his or her godhead.

The other-worldly tendencies that unfortunately possessed the mentality of our ancient land, diminish our natural capacity to live in the active world spiritually. Matter, Spirit and the Supreme are the threefold realities of Existence. Spirit in harmony with the Supreme must transform and gain matter. There is a plane far

above the highest mind; it is called the Supramental plane. Evolved to its eminence, Man can live there, in the beauty and harmony of the Spirit, a life full of peace, light, love, joy and the dynamism of the soul. Man can live in the Divine, divinely. Man can attain Life Divine. This is the new message of Sri Aurobindo to the world.

Vast is the scope of Sri Aurobindo's Supramental Yoga. It perfects Man and liberates his divine nature. It transforms life in detail and makes it an efflorescence of the Spirit.

It widens mind, lifts it beyond the dual bonds, beyond the limits of the divided life and cradles it in the delight of supramental infinities. It accords Man divine consciousness, divine life, divine form, and divine energy, to work divinely. It aims at the double mastery of self-conquest and the conquest of matter, self-realisation and self-expansion. Its Sadhana includes a harmonious union of love, action and knowledge. It raises the mate-

rial superstructure upon the bed-rock of the eternal Spirit. It brings to light the lost link that unites Man and God, Earth and Heaven, matter and the spirit. In short, it fulfils the human aggregate in the Divine. This fulfilment is the ideal of Sri Aurobindo. Let us see how this Divine Ideal took shape in his life.

III. The Classical Scholar

“A strange and grandiose symbol was his birth.”

Savitri

Sri Aurobindo is the immortal blossom of an illustrious family of Calcutta. He was born on Thursday, 15th August 1872, just before sunrise. It was a psychological moment when the forces of Awakened India were playing around. Saints were re-kindling her Spirit and champions were defending her culture. That was the dawn of Renaissance and up rose its SUN! Sri Aurobindo's maternal grandfather, Rajnarayan Bose, an active Brahma, was a champion of pure Indian culture. Sri Aurobindo's father, Krishnadhan Ghose, an I.M.S. officer, was a finished product of European culture. He proposed to bring up his sons in that culture. He took them to England for their education. At the tender age of seven, Sri Aurobindo began his studies in the Grammar School of Manchester; he joined St. Paul's High School in

London at the age of thirteen, passed the course with distinction and entered King's College, Cambridge, with a senior classical scholarship.

At the same time, he passed in the open competition for the Indian Civil Service, with a first class in Greek. Beachcroft, who stood next to him in rank, happened to be the judge who tried him at Alipore eighteen years later. But at the end of two years of probation, being unable to attend the horse-riding test, he was not chosen for the covenanted service. God had another service for him. Pulling on somehow with the pittance of his scholarship, Sri Aurobindo after two years came out of King's College with flying colours, with a first class in the Classical Tripos and high distinction in Greek and Latin.

In the meantime, he learnt French very well and picked up a little German and Italian to study Goethe and Dante in the original. He was already an English poet. He also witnessed the stirring events of

the Victorian Era and its liberal constitutional changes.

Thus his tender boyhood and the impressionable formative period of his adolescence were spent in England. Such a long contact of full fourteen years (1879-93) with unalloyed Western life and culture may lead one to expect from him Europeanised life, thought and manners, but it was not so. The spiritual plant of his life assimilated the virile scientific nourishment of Western culture to put forth immortal flowers of India's beauty and perfume, rich with the honey of her Seer-Knowledge. East and West are but complements of the Ideal and the Actual in existence.

A healthy interchange of cultures is indispensable to save the living organism of the communal life from inanition. It gives a dynamic strength and stately beauty to the social edifice raised upon a spiritual basis. It gives a virile expansion to the joy of life in the Spirit. With this fulfilment in view, the Supreme Will added a sound Knowl-

edge of the West to the stupendous inborn, creative, oriental genius in Sri Aurobindo. While yet in his teens, his Hellenic-Miltonian genius burst into lofty Vedantic strains: His Song to Myrtila was composed during this period.

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