

Dr. Shuddhananda
Bharati

The Integral
Yoga
of
Sri Aurobindo



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Editor's Notes

The Integral Yoga of Sri Aurobindo

The Yoga of Sri Aurobindo by Kavi Yogi Maharishi Dr. Shuddhananda Bharati is a rare volume of Dr. Shuddhananda Bharati written about Sri Aurobindo.



Sri Aurobindo

There is a growing demand for yoga books now. This Integral Yoga is an abridged edition of the above book. We

have extracted in this volume only portions relating to Sri Aurobindo's New Yoga of Transformed Life; other things come in just to show the distinct feature of the Integral Yoga.

The style has been made simpler and clearer and the substance more interesting.

A warm thank you to Daye Craddock for her help in careful editing of this book.

It is a real pleasure for me to present *The Integral Yoga of Sri Aurobindo* to you. Thank you, Dr. Shuddhananda Bharati for having transmitted *The Integral Yoga of Sri Aurobindo* to us. With the blessing of *Aum Shuddha Shakti Aum*.

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)*

*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)*

*No atom scare, no fat mammon
No room for war demon
Like leaves in trees, like rays in the sun
We are one communion,
One Divine communion (Peace for all)*

*The good in you is good for all
Your life is life for all
The God in you is God for all
Your love is love for all (Peace for all)*

*For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West (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

Courage!

The night is through,
The chain of slavery
It is already broken -
I am full of courage!

Peace in the morning,
A golden sun rises
Like a lion superhuman
To accomplish my dream.

A hopeful smile,
Docile as a child
Who plays in the infinite
With a fiery star.

My journey is over;
I enjoy time;
The universe is my nest;
Of eternal spring.



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. Shuddhananda Bharati bloom and scent the entire Earth with its divine message and spiritual and unifying benefactor!

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The Integral Yoga

I. The Integral Yogin

A dynamic message rose from the battlefield of Kurukshetra, fifty centuries ago: "Be a yogin, live in yoga with the Divine, act in the Divine Consciousness." That was the message of Sri Krishna to the progressive humanity, through the medium of the heroic Arjuna. Through the thick maze of headlong Time, the word Yoga was struggling for a perfect expression. Its voice was almost drowned by the hell-cries of the battling vital movements.

Here and there, some ascetics added attributes to it according to individual predilections and sought through yoga to still or kill the mind in featureless trance. Books were written on yogas; but yoga was still a mystery or monopoly or a thing dreaded by family men. Humanity was still groping through the blind alleys of ignorance without knowing the saving virtue of yoga.

A soothing harmony of hope and bliss sweeps through the groans of the war-torn world:

Live in Yoga with the Divine, a Life Divine!

This is the message of Sri Aurobindo, the modern Superman, the yogin of an integral vision of existence. He saved the word Yoga for humanity as a *mantra* of the living harmony of life. He explained to us the integral sense of yoga as a means of gaining God in the Spirit without losing the reality of actual life in the world. The word and its full virtue was actually re-discovered by him. It was he who came like an Oedipus to solve the riddle of Existence.

He was the prophet of Indian Nationalism. Singular among all the prophets of nationalism, Sri Aurobindo sought victory through God-Force, which is the bed-rock of Indian civilisation. Even amidst the political tornado of those days, his inspired genius distinctly spoke out:

“The new movement is essentially a spiritual movement. Its key-note is the essential unity of God and Man. The divinity of man is its highest gospel. To evolve God out of man is its highest aim. It seeks to bring the Kingdom of Heaven on earth.”

God’s voice, His help, His Power, His Will in humanity and His Manifestation through the human instrumentality – this is what he sought even during the Bande Mataram days. He felt that yoga alone could give that God-force, the Divine Energy indispensable for the collective existence of man in the freedom of the equal Spirit. Long before his name came to the lime-light of public recognition, Sri Aurobindo began to practise yoga. Initially he got some hints from the *Gita*, the *Upanishads* and one or two reliable Yogins. All the hints he got, he made his own followed the Inner Teacher who kindled the latent fire ablaze and steeped him in serene meditation. Day by day, he felt the Divine touch and lived in His Consciousness. He made an utter surrender of his ego-personality to the Cosmic Lord of

existence and followed His voice and lead. He put his whole conscious being into contact with the Divine through peaceful inner communion. His devotion was not of the emotional sing-and-dance type. It was the sublime peace-attitude of the Vedic seers.

“Even as I am appointed by Thee, O Lord seated in my heart, so I act.” This was the key to his inner sadhana. Such was his faith and surrender. Perfectly equal to all, in all happenings, never yearning for any individual gift, always calling fervently for the Divine Will to be done in him, Sri Aurobindo made his life a rhythm of dynamic activity. Whatever he thought, wrote or spoke was a natural outflowing of his God-Consciousness. He was not governed by the judgments of men but he always obeyed the unseen Power which moved him from within. He lived from within out. The purity of his life and the divinity of his voice drew the highest respect and adoration from the heart of his countrymen. When the entire man was submitted to the sovereignty of the Divine

Will, when the inner instrument was clean and pure as a ready channel of Grace, when the heart was soaked in Divine love and the head steeped in meditation, when the nature was in constant communion with the Supreme, then He revealed His omnipresence and possessed the chosen instrument. The great aspiration of Sri Aurobindo to see the Divine in and out was fulfilled one day, during his one year's meditation in the Alipore jail:

“His strength entered into me, and I was able to do the sadhana of the *Gita*, to do work for Him without the demand for fruit. He made me realise the central truth of the Hindu Religion. His strength entered into me. It was Vasudeva that surrounded me. I felt the arm of Sri Krishna around me.”

(Uttarpara Speech)

“Rare is that great soul who has realised the omnipresence of the Divine,” says the *Gita*, and Sri Aurobindo came out of Alipore with such a realisation. He poured out his inspired message through the

columns of the *Dharma* and the *Karma Yogin*, showing the country how to live and act in the *Gita* spirit. After two months of concentrated *tapasya* at Chandernagore, the Divine Will safely brought him to Pondicherry, the chosen centre of his spiritual work. After four years of silence, we heard his voice again.

The *Arya* revealed to us the Superman in Sri Aurobindo. It is the Gospel of Integral Yoga replete with the Spirit's highest promises and eloquent with divine optimism. The *Essays on the Gita*, *The Synthesis of Yoga* and the *Life Divine* are the three works of deep spiritual vision that can be called the Gospel of Sri Aurobindo, the Integral Yogin. The *Arya* stopped in 1921.

Sri Aurobindo retired into inner silence and solitude to explore still farther into the higher planes of Supermind and to bring down the Supramental Force that alone can transform and divinise human life. Life is divinised and integralised through the yoga of living in conscious surrender to the Divine.

“The Integral Yoga is that which having found the Transcendent, can turn upon the universe and possess it.”

I. What is Integral Yoga?

In the ordinary sense, Yoga means union, combination, contact, touch, connection. In the technical sense, the word means a psychological attempt to arrive at unity with the Divine centred in the heart of creatures. The Divine in man is his quintessence. That is otherwise called the Self or the Spirit. The realisation of the Spiritual Self is yoga. The old systems of yoga which we shall briefly review later on, leave the mental man self-immersed and call that the sole consummation of human living. Or it conceives of an extra-cosmic entity, a god in the Vaikuntha or Kailasa and tries a sudden high-jump to the unknown heaven, deserting the joy and beauty of the existence here. The very word samsara or life in the world and among things that promote it is a taboo. This other-worldly tendency and this love

of life-extinction have told heavily upon our national progress for ages. Man is not born to be a lotus-eater. He cannot be indifferent to the planet which homes his destiny. He cannot shut his eyes to the surroundings and the onward march of nations, saying "What if Rama rules or Ravana rules?" Yoga should make man a sage within and a brave hero in the battle of life. Yoga is not ascetic bareness. It is not a dry simplification of life; it is a rich amplification of life in the Divine Spirit. It is dynamic spiritual living.

This new meaning of yoga was given to us by Sri Aurobindo. He has completely revolutionised the spiritual and the material view of life by his new interpretation of the word Yoga. He is the only yogin after Sri Krishna who has boldly come forward as the champion of life declaring that yoga is not life-exclusion, but the fullness of life in the Divine Spirit. Yoga is not runaway asceticism nor snake in the rope pessimism!

Sri Aurobindo defines yoga as life in union or communion with the Divine. He calls it

Integral Yoga. Integral means entire, whole, not partial but complete and perfect. There are two entities of existence, the Spirit and Matter. The old systems could not harmonise these two truths. Their idea of liberation was actually a separation from Matter; a mutual divorce of the two fundamental co-ordinates of life was the result and much was the loss thereby to humanity.

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Editions ASSA
Grand'Rue 180
1454 L'Auberson – Switzerland
Phone : +41 (0) 24 454 47 07
Fax : +41 (0) 24 454 47 77
Email : info@editions-assa.ch
Web : www.editions-assa.ch
