

Gita-Sadhana.

I

The *Gītā* is to my life what the mother's milk is to a child. Before the effulgent Universal Form of the Lord (Viśvarūpa), Arjuna ejaculated: "Thou the Father of all the universe, Thou art the Eternal, the Supreme, the One worth knowing, the sustainer of all!" Even so as I read the *Gītā* daily and worship it with Tulasī, my heart sings, "O Gītājī, Thou art my real Father, my Mother, my nourishment, the Eternal Word always ringing in my meditation, the Supreme Truth, the One treasure of love, work and knowledge worthy of possession! O Gītājī, lead the stream of my surrendered-life to the ocean of Bliss from which you emerged like the nectar of divinity!" The *Gītā* stands before me not in the form of a printed book, but in the form of a quenchless lamp of Truth into which I pour my life every day! The Word, the devotee and the Divine (Bhāgavata, Bhakta, Bhagavān) are said to be one. If so, THE WORD OF THE LORD, the *Gītā*, is my GOD too.

II

I have traversed the pleasure garden of the world's literature; but my mind

SWAMI SHUDDHANANDA BHARATI.

finds peace and joy only when it takes refuge in the *Gītā*! The thought of books disappears even like the stars at the smile of early dawn, when I contemplate upon the supreme Truth of the *Gītā*! The heart is filled with limitless love, the mind is fixed in the Self, the vital waves are stilled, the eyes turn towards the light within, the senses are ingathered when the truth of the *Gītā* sings from the core of my being—"I am the ĀTMĀ, the heart-dweller. The worlds are like so many beads strung into the thread of My consciousness. The body of Nature consists of the senses, the sensations, the elements, the mind, the intellect, the ego, the emotive mind (Chitta) and the dual throngs of joy, sorrow, likes and dislikes. This body of Nature, is only My field, My Kṣétra. I am the knower of the field. Rely not upon this transient body, this ever changeful world. See the world only as a play of my Yoga Māyā. Look upon it as a drama of the Guṇas. Be above the triple modes of Nature, Sattva, Raja, Tama. You cannot find joy or peace in this battle-field of Nature's Guṇas. Rise above this conflict of Existence to that which is the

Reality of your being. That I am. You live, breathe and move because I live in you, I am the taster in your tongue, the hearer in your ears, the enjoyer of your joy. It is I that live in the mask of Name and Form. I am the soul, the nature and above both, I am the unique transcendent One, the Puruṣottama. There is no refuge to created beings except My Grace. To realize Me is the highest knowledge. All other acquired knowledge counts nothing before the joy of realizing Me as the unique one that is everywhere, that is all and all in all. He who sees Me thus equally in all, lives in Me, he becomes Myself. So live in union, in Yoga, with Me always. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, make everything a pure offering unto My Will! Give yourself in absolute surrender unto Me, trust in Me. I shall purify you. I shall give you Eternal Bliss ! I Am THAT !”

III

A study of the *Gītā* no doubt purifies the mind even like the Japa-Sādhana. But the *Gītā* is a collection of realized divine Truths. Every sentence of this Holy Book is a truth to be deeply meditated upon and realized. *Gītā* is a universal scripture of life divine. It is a synthesis of all Yogas, the Yoga of work, love, knowledge, self-reflection, inner communion and self-surrender. It leads the aspiring seeker to a height of cosmic vision in which one sees the Divine, in the Self, in the Universe, in which one identifies himself with the Paramātmā that is in all.

One that lives the *Gītā* and realizes its supreme secret (Uttamam Raha-syam) cannot but live in union with the Supreme. He cannot but love all creatures as himself, and all forms of existence as a play of the Inner Divine. He who has this universal vision of Truth, abandons all mental constructions, all the notions of 'I and mine', all the manias of social or political reforms. He takes refuge in the Lord, does only His Will, lives only to fulfil His Will. Such a Mahātmā steeped in the Divine consciousness never takes upon himself any initiative to save the world but remains a humble instrument in the hands of the Supreme Saviour whose Grace alone shall save the world. It was only Kṛṣṇa that could free the country from the tyranny of a Kāṁsa or a Duryodhana. Even a thousand Bhīmas and Arjunas could not do that. It was only Rāma who could save the land from the tyranny of a Rāvaṇa. Not even a heaven full of gods and Ṛṣis could do what the incarnate Nārāyaṇa could, with a single twang of His bow ! Devotees, let us pour ourselves into absolute surrender at the feet of Nārāyaṇa leaving into His almighty hands the welfare of ourselves, our home, our society and the humanity. Poor perishing creatures full of defects, what can we do without His Grace ! Let us be His humble instruments, full of love, full of His consciousness, full of faith and devotion. Let us be pure vessels ready to receive His Grace !

IV

The Advaitin says 'Aham Brahma' ! But who is this "Aham" in him, in me, in you ! It is He, the Divine

without whom there is no life for the body, no word for the tongue, no thought for the mind. There are two I—s in us. One I is the false Ego (Dehātma Bhuddhi) that identifies itself with the body of Nature. This impertinent I is the root of all our miseries. This I must be surrendered to the Divine who is the true I, the Ātmā in us, the divine principle of our very existence. The false I is perturbed by its own mental constructions, by its own ideas of virtue and sin. When this limited little bit of egoistic personality is surrendered to the True I, that is the Parmātma, then the light of Eternal Dharma is shown for our guidance.

V

The *Gītā* is not only a celestial song of historical significance but also a deep image of the supreme Truth and its realization. Kurukṣetra symbolises the battle-field of the Guṇas. The hundred Kaurava brothers with their forces signify the Rajasic and the Tamasic qualities in its countless forms. Paṇḍavas signify the Sattva Guṇa full of love, purity, virtue, truth and clarity. But even the Sattvic Ahankāra could not lead one to peace. Arjuna represents the human I, the Jīva in the mind, which could not leave the idea that such and such is its brother, friend, relative or enemy, which could not rise above the duality of good and bad and take absolute refuge at the feet of the Lord. Śrī Kṛṣṇa is the supreme that leads the world's play through His Yoga Māyā, Himself being the unattached witness thereof. The egoistic Arjuna thinks himself

to be the hero of the battle of existence. He mistakes his valiant bow as the instrument of killing the enemies. He is deluded into the false notion of seeing his own personality as the cause of the battle and its results. When his confused Ego-self surrenders to the all-witnessing Charioteer of Existence, then alone the truth is revealed to him that it is not Arjuna the limited personality that fights the battle of life, but it is the INNER I, the Divine in the Self that does everything and the human personality is only an occasion, (Nimitta Mātra). This symbol of reality must be kept before the mind when the aspirant reads the *Gītā*. The world is an eternal Kurukṣetra, not a single moment passes there without a terrible fight. The Guṇas are the armies arrayed one against the other in this vast battle-field of Nature. Our body is the car driven by the Paramātmā, the dynamic witness in our heart. The Jīva, bound to the mind is Arjuna. It must surrender itself to the Supreme and live and act in him making the entire existence a purified sacrifice unto His WILL ! Then we too shall earn the privilege of hearing the WORD of the Lord. Then we shall be so many live Gītās. How to attain this supreme stage of identification ? The *Gītā* lays down a royal road for us. Let us contemplate upon these Truths:

1. समोऽहं सर्वभूतेषु (I am equally available to all creatures.)
2. अहमात्मा गुडाकेश सर्वभूताशयस्थितः (I am the Ātmā residing in the heart of all beings.)

3. ध्यानेनात्मनि पश्यन्ति (Through meditation Ātmā is known.)
 4. सर्वेषु कालेषु योगयुक्तो भव (Live in Yoga with Me at all times)
 5. मन्मना भव मद्भक्तः (Become My-minded, My devotee.)
समत्वं योग उच्यते (Equal-mindedness, equal vision—this is Yoga.)
 7. योगः कर्मसु कौशलम् (Skill in consecrated action is Yoga.)
 8. योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
(Steadfast in Yoga, perfectly pure in the Self, master of the senses and the mind, he who has become oneself with the Self of all beings is never bound though he acts.)
 9. मच्चित्तः सततं भव (Be always one in heart and consciousness with Me.)
 10. ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति (When one has attained the Brahma one neither desires nor grieves.)
 11. वासुदेवः सर्वमिति स महात्मा सुदुर्लभः (Rare is that great soul who is able to realize and see Vāsudeva, the omnipresent in all.)
 12. तमेव शरणं गच्छ सर्वभावेन भारत (O Bhārata, take refuge in Him in every way of Thy being!)
 13. न मे भक्तः प्रणश्यति (My devotee never perishes.)
 14. मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय (O Arjuna, there is nothing anywhere except Me.)
 15. उद्धरेदात्मनाऽऽत्मानम् (By the purified mind let one lift oneself to the SUPREME!)
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