

Sudhdhanandha Bharathi
Path revealed by Githai
(Githai Yoga)

Geetai Kattum Pathai
Explication of the Gita

All are His deeds – always
All happenings are due to His deeds

Om That is good



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Editor's Notes

There are several flowers and fruits in the literary grove of Shuddhananda Bharati that attract attention. We are publishing this treasure, *Path revealed by Githai* for you.

We have kept the translation in English with some Tamil words. For example, *Githai* or *Geetha* is *Gita*, Sudhdhanandha Bharathi is Shuddhananda Bharati, Govindha is Govinda, *Vedhas* is *Vedas*, etc.

Joyful discovery, rich in teaching.

A warm thank you to Prof. Raja Sreenivasan for this beautiful translation and for writing the preface. I am very grateful for his friendship and help.

It is a real pleasure for me to present *Path revealed by Githai* to you. We have much to learn from this wonderful text! Thank you to Dr. Shuddhananda Bharati for having transmitted *Path revealed by Githai* to us. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget
Christiananda Bharati

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.*

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)*

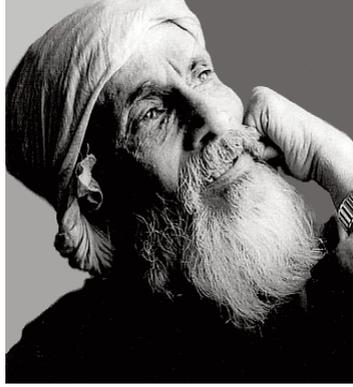
*For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West (Peace for all)*

*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





Dr. Shuddhananda Bharati



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 three 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 of peace, happiness and prosperity! Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth of its divine message and his spiritual and unifying benefactor!

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The Gita Yogam

Dr. Kaaviyogi Sudhdhanandha Bharathi, the original author of the book in Tamil, was a saint living and moving about among ordinary people like me, during his lifetime. I was attracted towards him, and occasionally met him in Adyar, Chennai. Though I do not exactly remember the year in which I met him, I do remember, that I used to go to him whenever I was in an emotionally disturbed mood. He did not speak much, but his eye contact during such time, and a pat on me with his patented smile would, after listening to me for a few minutes, drive away my emotional disturbances when I returned to my home.

Perhaps, it is his intention that I should do the translation of one of his works, and Mr Christian Piaget has chosen me to do the translation. I believe that I have done the work to the extent of my ability, with His grace. I took care, while doing translation, to understand the spirit in which he has written each sentence in his original book.

I am grateful to Mr. Christian Piaget for having given me this opportunity.

Prof. Raja Sreenivasan
Head, Corporate Relations Centre
Park Global School of Business Excellence.
Chennai – 631502



The Gita Yogam

Great, O the Greatest, are the luminous gems that adorn Thy widening glory and great are their innate possibilities evolved by Thy conscious force!

A quiet, humble, unassuming work in a silent corner at Thy feet alone is the present possibility of this wide-aspiring child of Thy spirit. I have belief in Thy omniscience; I relay open Thy inner guidance. I have delight in Thy work and I enter into Thee in absolute self-giving.

Radhananda

One name of Shuddhananda Bharati when he was living in Pondicherry with Sri Aurobindo and The Mother. Radha is The Mother, and Ananda is Sri Aurobindo.

O Lord of the Universe

Let your drum beat – everywhere

Let your light beam – Oh, celestial king

The world is yours – always

All mankind belongs to you

Come down to Earth – to unite

Blessed are the righteous – all over the world

Every creature – all your manifestations

Brought godliness in every soul

Let the truth alone become powerful

Unexplainable whole you are – the ultimate truth

Liberation, pure, attainable – you are

All the spirits also seek – you

Surrender at your feet kindly mother

Take care of your devotees – please grant

Victory, beauty, knowledge and good deeds

Praised by scriptures O, Lord of the Universe



"I ask of you the action of the Jivan-Mukta, the works of the Siddha. The whole of life is yoga."

The great message

The teaching of the *Gita* is yoga, spiritual truth applied to external life and action; it may be any action and not necessarily an action resembling that of the *Gita*. It is the principle of the spiritual consciousness applied to action that has to be kept. By turning (from the present world-consciousness) to the Divine and entering into the Divine consciousness one can possess through the world also the Eternal. The language of the *Gita* sometimes admits two apparently opposite truths and turns to reconcile them. It admits the ideal of departure from Samsara into the Brahman as one possibility; also it offers the possibility of living free in the Divine (in me, it says) and acting in the world as the Jivan Mukta. It is the latter kind of solution on which it lays the greatest emphasis. The full truth lies in the supramental consciousness and the power to unite from there life and matter. One has first to conquer the lower nature, deliver the self involved in the lower movement by means of the higher self which rises into the divine nature; at the same time one offers all one's actions including the inner action of the yoga as a sacrifice to the Purushottama, the transcendent and the immanent Divine. When one has risen into the higher-self, has the knowledge and is free, one makes the complete surrender to the Divine, abandoning all other Dharmas living only in the Divine consciousness, the Divine will and force, the Divine Ananda.

Know then your self; know your true self to be God and one with the self of others; know your soul to be a portion of God. Live in what you know; live in the self, live in your supreme spiritual nature, be united with God and God-

like. Offer first of all your actions as a sacrifice to the Highest one in you and to the Highest and the One in the world; deliver last, all you have and do into His hands for the supreme and universal spirit to do through you His own will and works in the world. Change your being, be born into the spirit and by that new birth proceed with the action to which the spirit within has appointed you. This may be said to be the heart of the *Gita's* message.

Sri Aurobindo

16-4-1932



Foreword

In thoughts, deeds, and all work leading to glory
– Let Lord Krishna protect us.

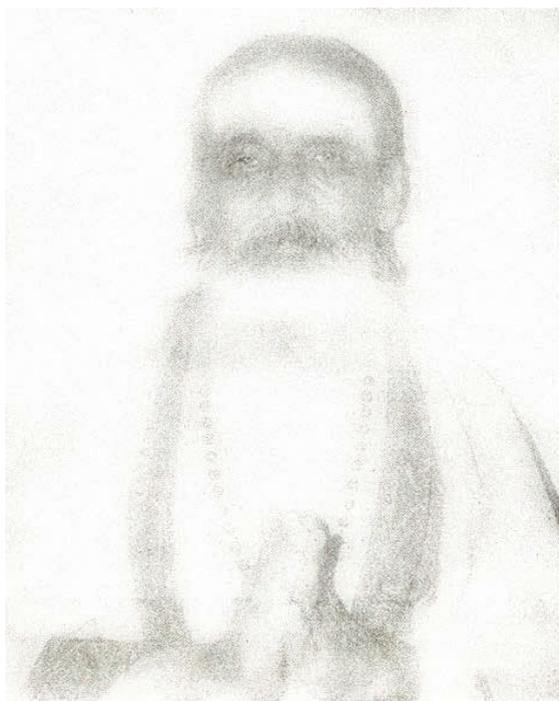
Lord Krishna preached *Gita*, from a high degree of yoga state of mind. After *Mahabharatha* war came to an end, Arjuna requested Krishna to preach to him again what Krishna preached at the start of the war. Krishna however gently declined to grant the request. He said he was in a state of trance, but now the situation is completely different. To study, understand and experience *Gita* teachings, we must have self-discipline and spiritual leaning of mind. To date, there are more than 140 commentaries published in different languages all over the world. But there are reportedly variations of meaning in them, due to difference in personal experience of those commentators. Teaching of *Gita* appeals to everyone. Each one has given different interpretations due to different experience with *Gita*. Therefore *Gita* is referred to as Holy Book of Bharath.

His holiness Aravindar (Sri Aurobindo) experienced the grace of Lord Krishna every time, during his study of yoga of self restraint and discipline, while he was in Alipore jail. (For more details refer to his speeches in Uttarpara town). According to him, Lord Krishna appeared before him and explained in depth the message of *Gita*, tenets of Hindu Dharma, and the spirit of self-restraint. He could however understand them only after he completely prostrated himself at His lotus feet. This book of "*Path revealed by Gita*" (*Gita Yagyam*) is written keeping in view the requirements of those who desire to learn and follow the teachings of

Gita; appropriate words were used in this book to explain the inner meaning of *Gita*. Therefore each chapter of this book deserves thoughtful study to follow the teachings.

He induces us to work,
Digest the outcomes
All are his deeds.

Sudhdhanandha Bharathi



With the blessings of
Shuddhananda Bharati



O Kanna (The other name for Krishna)

Play the flute of *Vedhas*
Booming light, breeze carrying scent,
Reach the height of sky
Sweet voice as that of tasty fruits
O, quill of *Geetha*,
Coo for inviting Kanna.

Let the devotees feel your mouth
Similar to pearl and nectar
All pervading, more and more, I meditate
On you, gives me peace – I surrender.

Meditate – for all that exists – me
Sacrifice – practise kindness and think of me
Win over greed – that is salvation
Identify yourself in me.

Renounce – fruits of all your deeds
Pray to reach me and erase your sins
Sure – my devotees don't perish
O – my mentor – I surrender.

Song, work, tasting sweets
Mind and memory – all for you
Unmeasurable power, my mentor
O Krishna – merciful, I surrender.

Sudhdhanandha Bharathi



Om Sakthi

1. Krishna's conch

Om, Om, Om – Purest form of mankind, Lord Krishna, – Standing and driving the chariot of Arjuna in the battlefield, blew His conch called Panchajanyam, marking the beginning of the war. He was the same person who in his childhood played and mesmerized the children of his village, Gokulam.

He proclaims, I am the ultimate, all pervading, surrender to me and I protect you. I am in everybody's soul. But no one tries to understand. Dedicate all your work to me – I give you all the worldly pleasures – I have already destroyed all your foes on the opposite side, I have already done everything. You are only engaging in war as a reason and tool. Eliminate your ego. Remove all your senses of desire, fear, anger, jealousy, depression, and selfishness. Eradicate demonic attitude, all three mental states, and bias. Have trust in me, perform your work with detachment, live comfortably to the realities of the day. Do the work that comes your way as dictated by your conscience. Move in society with kindness with yogic philosophy. Remember, I am in everybody's soul. Have confidence in me, try to think of me. Be a hero in your work, stand up and win the occasion. This is the message of my blowing my conch.

Lord Krishna decided to give the ideals of *Geetha* to all the mankind in the world. He chose Arjuna and the war to be a reason and means to achieve this objective. He was full

and complete incarnation of Lord Vishnu, protector of the mankind of all dimensions. In '*Sandhokya Upanishad*' also, Krishna was identified as Kannan, son of Devaki and as supreme protector of the world. He, by His un-understandable and unlimited mysterious powers, won the war and manages the whole Universe.

Arjuna behaved as an ordinary man. He had all the qualities of a prince, therefore he too suffers from the human nature of 'I' and 'me'. He was affected by kindness, mercy and passion towards those relatives and teachers (acharyas) on the opposite side of the battle field. Though 'Kauravas', sons of Dridharashtra the king, have demonic qualities by nature, Arjuna hesitated to kill them as they are his relatives. Arjuna felt it was sin. He was in a dilemma – whether to engage them in war and kill them, as was his duty and purpose, or to withdraw from the war so that he may not commit a sin. He suddenly thought this enmity was not for the soul but only with the body in which the eternal soul resides.

Give up the illusion of desires and passion – give up the three forms of qualities 'sattva, rajas and thamas' – that is, qualities of righteousness, good and bad mindsets, and selfishness and the resultant actions. Consider, I am the soul – part of the Almighty, soul is only real – birth and death are mere illusions. Soul in everyone's body is the same – it cannot be destroyed. God guides me and directs me in all my deeds. He motivates me in my heroic deeds, controlling the time. I can only obey His directions and orders. He remembers Krishna's advice that He has already killed the unrighteous people on the opposite side. Because

of results of good deeds in your previous birth, you have been chosen by me to be a means for my ('sankalpa') decisions. You have to establish a new order in the kingdom, to bring in righteousness in life, (*dharma*) to inculcate a sense of one rule, one God, one mankind, one justice. Unite people of different ideologies. Create a kingdom devoid of selfishness. Introduce rule of God. All these can be done by doing away with all the men of demonic nature on the opposite side. Cleanse your mind from the attitude of 'I' and 'me'. Do your heroic actions, by unconditionally surrendering to Me. I protect you from all unfavourable conditions. Give up your own convictions of sins and good deeds. Do what I ordered you. The soul which is in you is also in the men on the opposite side in the guise of your relatives. It has no death. This war is not your creation. You are not the head for this war. I do everything in my discretion. These are all due to my supernatural powers. I am the controller of time. I am the destroyer (Rudhran). I am the Goddess of punishment (Kaali). I eradicate the wrongdoers and restore the order of God. I am the ultimate man of super wisdom (Gnaana) and super powerful among all men. You raise yourself above all these men by conquering your own ego and aberrations, physical enemies, groups of blind sinners and self-boosting people. Dedicate all your deeds and the fruits of all your deeds to me. Have a sense of service to me with determination, wisdom and kindness. All this encourages Arjuna and indirectly encourages all mankind accordingly and rehabilitates everyone from their physical and mental tiredness. He motivates his sincere friend Arjuna. Krishna thus creates an insatiable curiosity in Arjuna and motivates him to admit in a subordinate

state of mind that "I am your disciple, you are my teacher. I surrender unto you. Please explain to me the truth." Then He (Krishna) begins His celestial teaching. Kurukshethram is symbolically a battlefield in which all the three states of our mind (good or bad and a situation of compromise of these two) try to lead our opinion and deeds. God of time creates the war there, in order to eliminate evil and evildoers, through a number of soldiers of various denominations. World itself is a stage for conflicts due to actions initiated between three states of mind. In the meantime, God procreates Himself in various forms to suit the day to bless the good people. By taking the form of Kaali, He destroys the evil doers by one hand; by the other hand He blesses the virtuous people; on another hand, he handles the fire; He dances in the minds of devotees; He also dances in the burial ground; For Him, battles are one of his many frightening plays. So long as mankind is in the grip of avariciousness, superego, enmities, lies and cheating, the fear and destruction between people will never exit the world. By virtue of yoga culture, the mind of each man, and people all over the world, will think of God in any form, and mix with the super power which is beyond scientific reach. Only then will peace and happiness be experienced the world over. Man will become one among heavenly beings when he is freed from qualities of substandard culture, from hatred and super egoism, absorbs the qualities of a higher order, has a feeling of Almighty, sacrifices life for others' welfare and surrenders to God. Knowledge, kindness, truth, determination, purity in life, asylum, free from lies and cheating, combined with virtuous life, equality with others and a sense of unity, are all

previously explained by learned people in different contexts and in various ways. For lack of these qualities and yogic attitudes among mankind the world over, this has not become possible so far.

Feeling of God both in and out, in the order of God, in peace of God, sacrifice to God, clean, independent, equal, true, perennial life, are all the teaching of *Geetha*. *Geetha* liberates the world from darkness, and gives guidance for a satisfied and peaceful life for those with a yearning for a good and pious life and for those who are under any kind of bond. It teaches courage, solves the contradictions of mind, develops internal powers, enhances wisdom and leads men to yogic systems of life.

Geetha is not merely a book of war but because it is part of the narrative record of great history (*Mahabharatha*), it is regarded as such. This fact would be revealed if we read *Geetha*, in the background of foregoing. If it is really a book of war, it should have ended with Chapter 2, verse N° 37 (*This verse says: "If you happen to die, you will go to heaven, if you are victorious, you will rule the earth, therefore, O, Arjun, get up and be determined to fight."*)¹ Of scriptures like *Brahma Sutra*, *Upanishads*, and *Geetha*, *Geetha* is considered to be the most important and hence, almost all religious leaders have lauded *Geetha*, and have written a number of commentaries, as they felt that Lord Krishna has given a mine

¹ This explanation of verse 37 is not in the Tamil book written by Sri Sudhdhanandha Bharathi, which is being translated. I have added the meaning of verse 37 here as I felt readers may have curiosity to know what is in that verse.

of superior and yogic wisdom to the world. Perhaps God's will, (during the period when *Mahabharatha* war happened), was to conduct war after considering the environment prevailing at that time. For current period, perhaps His will might be to take another incarnation to suit the present time, and to unite all people the world over through a system of yogic approach. According to *Geetha*, any work done dedicated to God will be successful. The ultimate goal of all yoga systems is to unite the entire mankind into a single human religion and single human caste, when peace and joy will pervade the earth. That is the will of God, by whatever name you call Him. We explain in this book how *Geetha* contributes to this end. By understanding and following the preaching of *Geetha* in proper perspective, we can begin to order good management in the house, good governance of the world, self-management, realization of soul, and even our sleep and ordinary day-to-day way of life. *Geetha* orders us to do all our work sincerely, unaffected by ego, and destined by Nature and dedicate both the action and result of such action to God.

Geetha is something like mother of world peace. The very fact that Krishna did not choose to teach *Geetha* to the eldest of Paandavaas – Yudhishtira – who was the embodiment of wisdom and dharma (righteousness), or to the younger one Sahadheva, who was supposed to have passion even towards his enemies and was a master in astrology, but selected Arjuna, who was just like any other prince of the day, reveals the general nature of teaching, and Krishna's concern for ordinary people the world over. Even an unrepenting sinner can find solace in the teachings, and guidance to cross over the difficulties of worldly life as a ship

of wisdom. It preaches Advaidha (God and soul are not two but same) and functions as a teacher, kindling the desire to understand the path of knowing the inner self. It is a friend for all the people to help guide them towards world peace. It is a mirror of mutual coordination, explaining the role of men in the world. It should not be construed as a book of ethics and knowledge, appealing only to a particular religion or caste. It will be belittling *Geetha* to say that the teachings were divided into three main parts – duty, devotion and wisdom – whereas, really, the contents have an expanse of knowledge to uplift the quality of men all over the world. It is a book of all pervading knowledge motivating the serious reader to follow the path of kindness towards all creatures, spread knowledge and have a sense of service to all.

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