



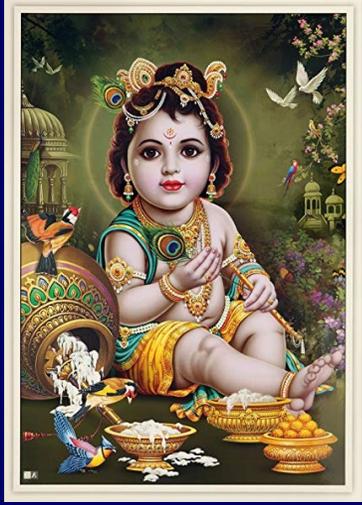
गीतादर्शन

Exploring the Wisdom of Geeta

QUINTESENCE OF BHAGWAD GEETA

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Jijnyasa Education And Research Foundation



कृष्णाय वासुदेयाय हरये परमात्मने ।
प्रणत क्लेशनाशाय गोविन्दाय नमोनमः ॥
सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः ।
पार्थो वत्सःसुधीर्भोक्ता दुग्धम् गीतामृतं महत् ॥
हरत्वं संसारंद्रुततरमसारं* सुरपते ।
हरत्वम् पापानां विततिमपरां** यादवपते ॥
अहो दीनानाथंनिहितमचलं*** निश्चितपदम् ।
जगन्नाथस्वामी नयनपथगामि भवतु मे ॥

Oh! The Supreme master of all Gods, please liberate me from the dry, dull and meaningless material life; eliminate all my acts of commission and omission, they are limitless. Oh! the shelter for the earnest and devoted beings, in this evanescent universe you are one immovable and sure point; let your sight be fixed as the main pathway to liberation by my eyes!

*Fleeting and meaningless
**Spreading one after another
*** integrally fixed



शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Oh! Lord Vishnu, thou are the very essence of serenity, lying on a serpent bed, with a lotus growing from your navel, thou head the clan of all Devas. You sustain the whole universe, you are indeed boundless and infinite like the sky, with the most beautiful manifestation with a bluish hue, and lotus eyes, Oh! The consort of Lakshmi Devi, the supreme master of all universe, remover of all miseries of existence;
My humble salutations to you.

गीतारोहण

ASCENT TO WISDOM



QUINTESSENCE OF GEETA

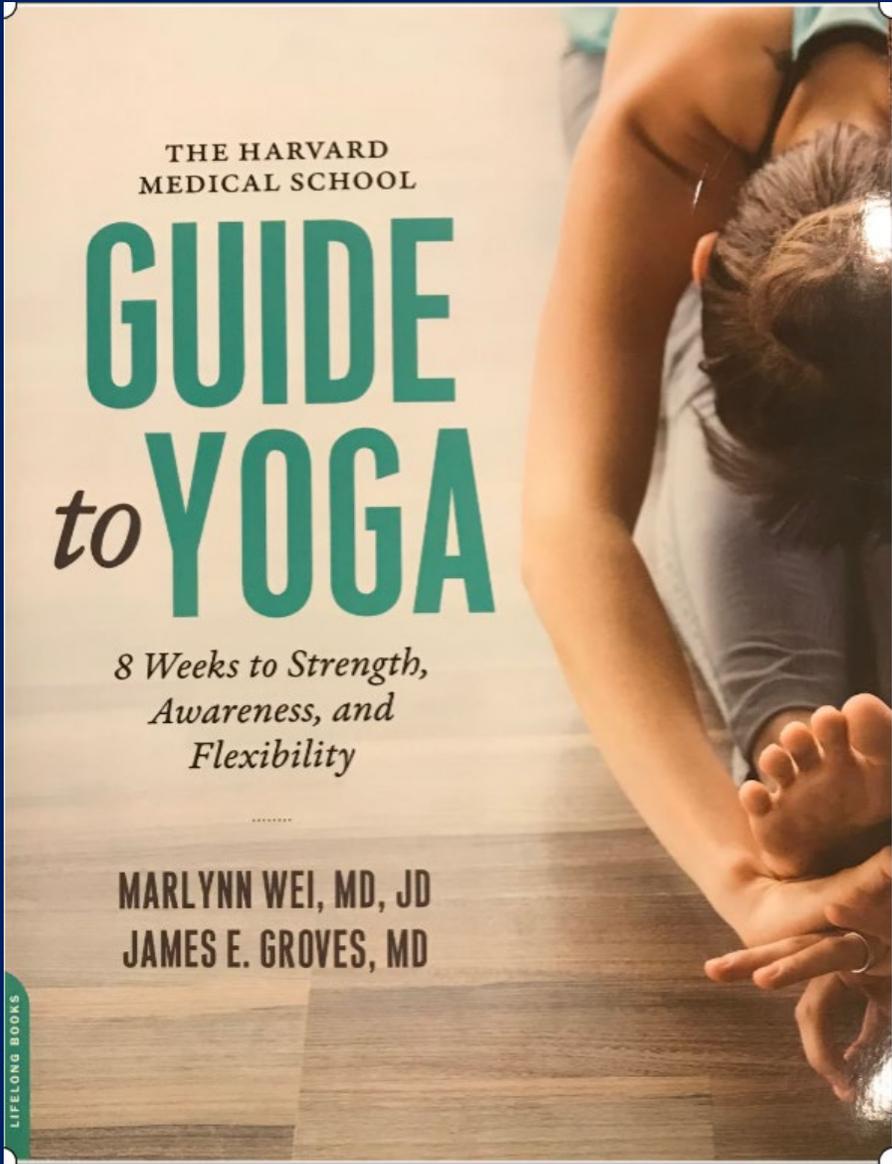
- Geeta has been called the “Perennial Philosophy Of Mankind”. That is what it is.
- The word “PERENNIAL” means:
abiding, ageless, continuing, dateless, enduring, eternal, everlasting, immortal, imperishable, lasting, ongoing, perpetual, timeless, undying, ceaseless, endless, and permanent.
- *It Portrays for mankind a complete guide for the art of living for our Body, Mind and the Soul.*

Why Study Geeta

Having recognized Geeta for its Universal and eternal wisdom various types of persons study Geeta with various objectives.

- Geeta as the grand summary of Vedic Wisdom: enlightening and liberating.
- Geeta as the perennial philosophy of mankind. e.g. Bertrand Russel, Henry Wadsworth **Longfellow**, **Henry David Thoreau**, Ralph Waldo **Emerson**, Kant, Hegel, Schrodinger, Bohr and many other thinkers in the west, were inspired by its wisdom.
- People who are curious about Indian Philosophy
- **Those who believe that it is a message of highest wisdom for living and beyond, to lead a life without stress and strife thus ensure health and longevity while alive and a better life ahead towards bliss.**
- Curiosity and learning a philosophy which everybody talks about.
- As a business manual
- **As an original source book of Yoga for Sublime Living and After.**

A Landmark Publication



Many including some scientists and physicians would not believe that Harvard Medical School the leading Medical School in the United States has published a Guide to Yoga authored by its two of its authentic staff members.

But the making of this event is not sudden. A bridge is being built between East and West starting from the Historic “conquest of the American continent by Swami Vivekananda in 1883.

This book is the final vindication by the temple of Science of the validity of Yoga as a science!

This book is recommended to be bought and read by all members of the Geeta Group in S.C.C.

ORIGIN OF SPREAD OF YOGA MESSAGE OF GEETA IN USA

When the learned but shy disciple of the great Hindu saint Ramakrishna, Swami Vivekananda (1863-1902), rose to address the first World's Parliament of Religions in Chicago, he not only introduced yoga to the West, he also created a sensation. "Sisters and brothers of America," he began, prompting thunderous applause from the nearly 7,000 attendees; his brief speech, rapturous in its profession of "toleration" and the essential truth of all religions, went on to decry "sectarianism, bigotry, and its horrible descendant fanaticism," which, he said, "have filled the earth with violence, drenched it often . . . with human blood, destroyed civilization, and sent whole nations to despair." The date was September 11, 1893—exactly 108 years to the day from a tragic event that would underscore the truth of his words. He won great praise in the American press—the *New York Critic* called him "an orator by divine right"—and toured the country for four years, lecturing on Hindu philosophy, especially *jnana*, *bhakti*, *karma*, and *raja* yoga. He became a national hero in his native India and went on to establish the Ramakrishna Mission there as well as the Vedanta Society in the United States.

History of Spread of Yoga in U.S.A.

After Vivekananda(1893) came the following luminaries who spread the message of Yoga.

- **Parama Hansa Yogananda (1920) and his message of Kriya Yoga spread from Boston to the west. In 1946 he wrote the Autobiography of a Yogi, which remains a modern classic.**
- **In 1924 US government imposed a strict quota for Indian immigration presumably to curb eastern influence on American culture. But many Western thought leaders travelled to India to study Yoga and other texts of ancient wisdom. It was removed in 1965!**

Geeta is quintessential YOGA SHASTRA

The name of Patanjali is associated as the originator of Yoga.

Patanjali Era is approx. not later than 600 BCE, contemporaneous with Charaka, the father of Ayurveda. He codified the science of Yoga in his Yoga Sutras and established the eightfold path of Yoga.

Both Yoga and Ayurveda(Which is an Upaveda) originated from Vedas, further nourished by Upanishadic wisdom and finally crystalized by Bhagwat Geeta which is called as Yoga Sashtra. The Raj Yoga explained in 6th discourse is the mother of all that came as yoga in later centuries till today.

The cardinal message of Geeta is “तस्माद्योगी भवार्जुन॥६.४६॥”
“(There fore OH! Arjuna, strive to be a Yogi”)



The following contributed significantly to spread Yoga subsequently. Theos Bernard returned from India and wrote Hatha Yoga in 1947. Indra Devi established the first Yoga Studio in California. In the next decade Kriushnamachari became the Grand father of American Yoga movement. B.K. S. IYENGAR, Pattabhi JOIS, And T.K.V. Deshikachar were his students who influenced spread of yoga significantly in years that followed. Richard Hittleman in 1950 emerged as a great teacher having returned from India. He was a student of Raman Maharshi. In the West Coast Magana Baptiste a student of Yogananda did significant work in the spread of yoga. Swami Vishnu-Devananda in the sixties opened Yoga Schools in San Francisco and his was a major thrust to the movement. Maharshi Mahesh Yogi in 1962 came and burst like a wild fire and spread transcendental Meditation in 1200 centers in 40 countries! In 1966 Swami Satchidannda disciple of Swami Shivananda worked world wide and established 40 major branches world wide. Ram Dass(entered India as Richard Alpert) in 1970 a Harvard professor was a major influence. Finally in 2004 Sam Harris wrote “End of Faith” and that led to a large number of Christians to abandon the church and call themselves “ spiritual but not religious”. Today 25 million people practice some form of Yoga(In branded forms) in U.S.A.

GEETADESHA (गीतादेश)-The Quintessential message of Geeta

Arjuna Vishad Yoga: 34-38

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महींकृते

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्

आजे बाप मुले नातू आमुचे दिसती इथे । सासरे मेहुणे माने संबंधी आणि हे गुरु ॥ ३४ ॥

न मारू इच्छितो ह्यांस मारितील जरी मज । विश्व साम्राज्य सोडीन पृथ्वीचा पाड तो किती ॥ ३५ ॥

हया कौरवांस मारुनि कायसे आमुचे प्रिय । अत्याचारी जरी झाले ह्यांस मारुनइ पाप चि ॥ ३६ ॥

म्हणूनि घात बंधूंचा आम्हा योग्य नव्हे चि तो । आम्ही स्व-जन मारुनि सुखी व्हावे कसे बरे ॥ ३७ ॥

लोभाने नासली बुद्धि त्यामुळे हे न पाहती । मित्र-द्रोही कसे पाप काय दोष कुल-क्षयी ॥ ३८ ॥

ARJUN VISHAD YOGA ..Continued

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।
धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत
अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु वाष्प्ये जायते वर्णसङ्करः॥
सङ्करो नरकायैव कुलघ्नानां कुलस्य च।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः॥
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः॥
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।
नरकेऽनियतं वासो भवतीत्यनशुश्रुम॥
अहो बत महत्पापं कर्तुं व्यवसितां वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः॥

परी हे पाप टाळावे आम्हा का समजू नये । कुल-क्षयी महा-दोष कृष्णा उघड पाहता ॥ ३९ ॥
कुल-क्षये लया जाती कुलधर्म सनातन । धर्म-नाशे कुळी सर्व अधर्म पसरे मग ॥ ४० ॥
अधर्म माजतो तेंव्हा भ्रष्ट होती कुल-स्त्रिया । स्त्रिया बिघडता कृष्णा घडतो वर्ण-संकर ॥ ४१ ॥
संकरे नरका जाय कुलघ्नांसह ते कुळ । पितरांचा अधःपात होतसे श्राद्ध लोपुनी ॥ ४२ ॥
हया दोषांनी कुलघ्नांच्या होऊनी वर्ण-संकर । जातीचे बुडती धर्म कुळाचे हि सनातन ॥ ४३ ॥
ज्यांनी बुडविले धर्म कुळाचे त्यांस निश्चित । नरकी राहणे लागे आलो ऐकत हे असे ॥ ४४ ॥
अरेरे केवढे पाप आम्ही आरंभिले असे । लोभे राज्य-सुखासाठी मारावे स्व-जनांस जे ॥ ४५ ॥
त्याहुनी शस्त्र सोडूनि उभा राहीन ते बरे । मारोत मग हे युद्धी शस्त्रांनी मज कौरव ॥ ४६ ॥

असे रणात बोलूनि शोकावेगात अर्जुन । धनुष्य-बाण टाकूनि रथी बैसूनि राहिला ॥ ४७ ॥

गुरुन् हत्वा हि महान्भावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिर्ह्वय भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥२-५॥

Rather would I content myself with begging alms for my survival rather than attempting to kill my teachers, those precious souls! To slay my guru's who have given me all that I know. How can I then enjoy the spoils of blood- stained victory

न मारिता थोर गुरुंस येथे । भिक्षा हि मागूनि भले जगावे ॥ हितेच्छु हे हयांस वधून भोग । भोगू कसे भंगुर रक्त-मिश्र
॥ ५ ॥

न जायते म्रियते वा कदाचिन नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराण न हन्यते हन्यमाने शरीरे ॥ २-२० ॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-न्यन्यानि संयाति नवानि देही ॥ २-२२ ॥

It was not born; It will never die, nor once having been, can It cease to be. Unborn, Eternal, Ever-present, yet is eternally enduring, the Soul is not killed when the body is slain.

As a man discards his robes and puts on new, so the Spirit throws off Its worn-out bodies and wears fresh ones.

न जन्म पावे न कदापि मृत्यु । होऊनी मागे न पुढे न होय ॥ आला न गेला स्थिर हा पुराण । मारोत देहास परी मरे ना ॥ २० ॥

सांडूनिया जर्जर जीर्ण वस्त्रे । मनुष्य घेतो दुसरी नविन ॥ तशीचि टाकूनि जुनी शरिरे । आत्मा हि घेतो दुसरी निराळी ॥ २२ ॥

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥
नेहोभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

Arjuna, this is the outline of supreme knowledge -Samkhya. Now it is equally necessary for you to understand the science of action-yoga. The twin-wisdom is necessary for breaking the chain of bondage in all doings.

This philosophy of mature action is called Dharma. It is never wasted. Even a little bit of it can protect you from great dread and danger.

सांख्य-बुद्धि अशी जाण ऐक ती योग-बुद्धि तू । तोडिशील जिने सारी कर्माची बंधने जगी ॥ ३९ ॥

न बुडे येथ आरंभ न घडे विपरीत हि । जोडा स्वल्प हि हा धर्म तारी मोठ्या भयातुनी ॥ ४० ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम
आत्मवान् ॥ २-४५ ॥ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

Superficially read, the Vedic wisdom deals with tri-modal qualities : satva rajas and tamas. You must raise above these qualities by transcending dwandvas (like good-bad, happiness –misery etc) and accumulate pure satva as a means to rise up, eliminating acquirement and acquisition of material wealth and above all strive to understand self.

The sage, whose mind is unruffled in suffering, whose desire is not roused by enjoyment, who is without attachment, anger or fear - take him to be one who stands at that lofty level of equanimity (Sthita-prajnataa).

तिन्ही गुण वदे वेद त्यात राहे अलिप्त तू । सत्त्व सोडू नको सोशी द्वंद्वे निश्चिंत सावध ॥ ४५ ॥

नसे दुःखात उद्वेग सुखाची लालसा नसे । नसे तृष्णा भय क्रोध तो स्थित-प्रज्ञ संयमी ॥ ५६ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमृहयति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

O Arjuna! This is the Brahmi State, the Supreme state,
which if a man once attains, it shall never be taken from
him.

“Even at the time of leaving the body, he will remain firmly
transformed there, and will enter the domain of Bliss.”

अर्जुना स्थिती ही ब्राह्मी पावता न चळे पुन्हा । टिकूनि अंत-काली हि ब्रह्म-निर्वाण मेळवी ॥ ७२ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम
द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second discourse of Bhagwad Geeta Upanishad, of the Divine wisdom, Termed Sankh





गीतादर्शन

Exploring the Wisdom of Geeta

Chapter 3: Karma Yoga

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Krishna explains: There are two specific approaches

Krishna having explained to Arjuna that he must act with understanding of Sankhya(Knowledge), he must also learn Yoga.(Principled Action) (2.39). Arjuna is puzzled!3.1.

श्री भगवानुवाच
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥3.3॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥3.7॥

The Blessed Lord said In this world there is a twofold path, as I said before, O sinless one; the path of knowledge of the Sankhyas and the path of action of the Yogins. 3.3

But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels.3.7