

Gita Jayanti The Sahaja Yoga View

Gita Jayanti day symbolizes the birth of Srimad Bhagavad-Gita, the sacred text of the Hindus. The Jayanti is celebrated on the 11th day of the bright half of the moon (Shukla Paksha) in the month of Margasira.

The Bhagavad Gita or “Song of the Lord” is among the most important religious texts of Hinduism and easily the best known. It has been quoted by writers, poets, scientists, theologians, and philosophers – among others – for centuries and is often the introductory text to Hinduism for a Western audience. Many great thinkers from our times such as Albert Einstein, Mahatma Gandhi, and Albert Schweizer as well as Madhvacharya, Sankara, and Ramanuja from bygone ages have all contemplated and deliberated upon its timeless message.

The Holy Bhagavad Gita recounts a dialogue between Arjuna, one of five Pandava princes and Shri Krishna, the 8th incarnation of Shri Vishnu, who, in this epic serves as Arjuna’s charioteer. Arjuna and his brothers had been exiled from the kingdom for 13 years and cut off from their rightful heritage by another faction of the family; the Gita takes up their struggle to reclaim the throne, which requires that Arjuna should wage war against his own kinsmen, bringing his considerable military skills to bear.

The story begins on the dusty plains of Kurukshetra, where Arjuna, a famed archer, is poised to fight. But he hesitates. He sees arrayed against him friends, teachers, and kin, and believes that to fight—and likely kill—these men would be to commit grievous sin and could bring nothing good even if he were to win the kingdom back. Krishna chides him for his cowardice—Arjuna is from the warrior caste after all, and warriors are meant to fight—but then goes on to present a spiritual rationale for battling his enemies, one that encompasses a discussion of the karma, jnana, and bhakti yogas, as well as the nature of divinity, humankind’s ultimate destiny, and the purpose of mortal life.

Gita is a book containing the highest esoteric doctrines. Its language is so sweet that one can understand it easily but the message is so deep that one may not accomplish it fully during his lifetime. Gita uttered by Shri Krishna is so profound that there is no word that is devoid of the spiritual aspect.

18 Chapters, 700 verses

The eighteen chapters of the Bhagavad Gita can be divided into three sections. The first 6 chapters describe Karma Yog or the path of duty. The second set, from Chapters 7 to 12, glorify the path of ‘bhakti’, or loving devotion to God. They also describe the opulence of God as the divine nectar that nourishes devotion. The third set, from Chapters 13 to 18, expound upon tattva jñāna, or the knowledge of scriptural terms and principles.



sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ



Abandon all
varieties of
religion and just
surrender unto
Me. I shall deliver
you from all sinful
reactions.
Do not fear.
(Ch. 18 ver. 66)

Sahaja Yoga Family Wishes You
All A Very Happy Gita Jayanti

Select Verses From Holy Gita

Karma Yoga or the Yoga of Action

*indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ - I
manasas tu parā buddhir yo buddheḥ paratas tu saḥ - II* (Ch. 3, ver. 42)
The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the Self.

*evam buddheḥ paraṁ buddhvā saṁstabhyātmānam ātmanā - I
jahī śatruṁ mahā-bāho kāma-rūpaṁ durāsadam - II* (Ch.3, ver. 43)
Thus knowing the Self which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of desire that is hard to overcome.

Importance of True Spiritual Master

*tad viddhi praṇipātena paripraśnena sevayā - I
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ - II* (Ch. 4, ver. 34)
Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.

*yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava - I
yena bhūtāny aśeṣāṇi draṅsyasy ātmany atha mayi - II* (Ch. 4, ver. 35)
Following this path and having achieved enlightenment from a Guru, O Arjun, you will no longer fall into delusion. In the light of that knowledge, you will see that all living beings are but parts of the Supreme, and are within Me.

*api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛt-tamaḥ - I
sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi - II* (Ch. 4, ver. 36)
Even those who are considered the most immoral of all sinners can cross over this ocean of material existence by seating themselves in the boat of divine knowledge.

Universal Love & Compassion

*tad-buddhayas tad-ātmānas tan-niṣṭhās tat-parāyaṇāḥ -I
gacchanty apunar-āvṛttiṁ jñāna-nirdhūta-kalmaṣāḥ - II* (Ch. 5, ver. 17)
Those whose intellect is fixed in God, who is completely absorbed in God, with firm faith in Him as the supreme goal, such persons quickly reach the state from which there is no return, their sins having been dispelled by the light of knowledge.

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini - I
śunī caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ - II* (Ch. 5, ver. 18)
With the eyes of divine knowledge, the truly learned see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.

*bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham - I
sa brahma-yoga-yuktātmā sukham akṣayam aśnute - II* (Ch. 5, ver. 21)
Those who are not attached to external sense pleasures realize divine bliss in the Self. Being united with God through Yog, they experience unending happiness.

*yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ - I
sa yogī brahma-nirvāṇaṁ brahma-bhūto 'dhigacchati - II* (Ch. 5, ver. 24)
Those who are happy within themselves, enjoying the delight of God within, and are illumined by the inner light, such yogis are united with the Lord and are liberated from material existence.

*labhante brahma-nirvāṇaṁ ṛṣayaḥ kṣīṇa-kalmaṣāḥ - I
chinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ - II* (Ch. 5, ver. 25)
Those holy persons, whose sins have been purged, whose doubts are annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain God and are liberated from material existence.

Immortality of Soul, Rebirth & Karmas

*prāpya puṇya-kṛtām lokān uṣitvā śāśvatīḥ samāḥ - I
śucīnām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate - II* (Ch. 6, ver. 41)
Upon death, the unsuccessful yogis, go to the abodes of the virtuous. After dwelling there for many ages, they are again reborn in the earth plane, into a family of pious and prosperous people.

*atha vā yoginām eva kule bhavati dhīmatām - I
etaḥ dhī durlabha-taraṁ loke janma yad idṛśam - II* (Ch. 6, ver. 42)
Else, if they had developed dispassion due to the long practice of Yog, they are born into a family endowed with divine wisdom. Such a birth is very difficult to attain in this world.

*tatra taṁ buddhi-saṁyogam labhate purva-dehikam - I
yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana - II* (Ch. 6, ver. 43)
On taking such a birth, they reawaken the wisdom of their previous live, and strive even harder toward perfection in Yog. Such seekers naturally rise above the ritualistic principles of the scriptures.

*prayatnād yatamānas tu yogī saṁsuddha-kilbiṣaḥ - I
aneka-janma-saṁsiddhas tato yāti parām gatim - II* (Ch. 6, ver. 45)
With the accumulated merits of many past births, when these yogis engage in sincere endeavors to make further progress, they become purified from material desires and attain perfection in this life itself.

Bhagavad Gita and Sahaja Yoga

The verses mentioned here strongly imply one thing – to unite with the All-Pervading power. This is what Yoga is all about. Yoga in purely spiritual terms means the union of ‘Atma’ with ‘Paramatma’. Once the Yoga is accomplished welfare of all sorts follows.

As Shri Krishna says:
*ananyās cintayanto mām ye janāḥ paryupāsate - I
teṣāṁ nityābhīyuktānām yoga-kṣemaṁ vahāmy aham - II* (Ch. 9, ver. 22)
The devotees, however, who loves no one else constantly think of Me and worship Me in a disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

Now the point is how to achieve Yoga and the Yogic state. What **Her Holiness Shri Mataji Nirmala Devi, the Founder of Sahaja Yoga, says:**

“ —
To overcome all kinds of ritualistic nonsense of religion, Shri Krishna’s advent was there. It was a very important event but I don’t know how many people understand that. Shri Krishna has said it as clearly as anybody could say it. – Very, very clearly – that you have to go beyond your dharmas, that means you have to become a person who is religious innately and not to become a person who is just outwardly something like Christian, Hindu; Moslem. No! Inside! Inside you have to become. You cannot bind God in any rituals. That’s why he came on this earth; to tell you that you should not try to bind yourself by rituals which are nonsensical. |
— ”

To go inside we must have knowledge of the Self. This is possible only through awakening of the innate energy called ‘kundalini’ which when rises from the base of our spine connecting various energy centres called Chakras, opening the fontanelle bone on top of our head to make way for the All-Pervading Power or ‘Brahmashakti’ to enter into our subtle system and flow in the form of cool breeze called as Chaitanya or ‘Vibrations’ to manifest the state of Yoga in our being. Also, known as Self-Realisation our spiritual journey begins as enshrined in Bhagavad Gita should be the ultimate aim of every human being to be one with the divine power.

The experience of Self-Realisation or Yoga has been made easy by Her Holiness Shri Mataji Nirmala Devi when She opened the seventh Chakra known by the name Sahastrar by awakening the ‘kundalini’ on the 5th of May 1970 making it possible for the first time in the spiritual history of the world for en masse Self-Realisation. Thus, Sahaja Yoga was born and at present is practiced in over 140 countries of the world and the practitioners are leading a joyful life. ‘Sahaja’ means born with you and ‘Yoga’ means union of ‘Spirit’ with All-Pervading Power.

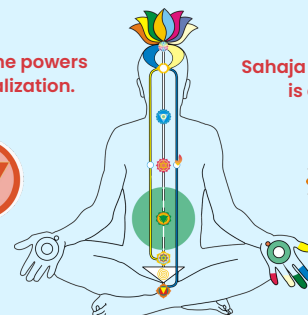
As Shri Krishna says: Be in the state of ‘Sthitpragya’

prajahāti yadā kāmān sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate
When one thoroughly casts off all cravings of the mind and is satisfied in the Self through the joy of the Self, he is then called stable of mind.

Her Holiness Shri Mataji Nirmala Devi enlightens us with a deeper aspect of ‘Sthitpragya’ meaning obtain enlightened (‘pra’) knowledge (‘gya’) wherever you are situated (‘sthit’). This itself shows an intimate connection of Bhagavad Gita and Sahaja Yoga as also the knowledge of the subject enshrined in other Holy scriptures though with different vocabulary and phraseology. For further details on Sahaja Yoga please contact or browse the given websites.

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