Method of Reciting the Gita

Swami Ramsukhdas
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tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

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It is a man's nature that when he performs an action with great interest, he becomes dedicated to that work, quick in performance and absorbed in it. Though having this nature, he can't identify himself with Prakriti (Nature) and its evolutes, (objects and pleasures etc.) because he is always apart (separate) from them. But if he remains absorbed in chanting the Lord's name, in thinking of Him and in meditating on His principles (teachings), he becomes identified with Him, because in fact he is one with Him. Therefore when a devotee recites His name, thinks of Him and studies the sacred books such as the Gita, the Ramayan and the Bhagawat etc., he should do these with great interest, do these promptly, by becoming absorbed in them, and doing it with immense enthusiasm. The method of reciting the Gita is given over here.

In order to recite the Gita one should create a seat of Kusa grass, or of woollen cloth or sack cloth and sit on it, facing the east or the north. At the beginning of the Gita recitation the following sacred text (verses) should be recited -

om asya srmadbhagavad Gita maalaa mantrasya,
bhagavaan Veda vyaasa rsihi | anustup chandah |
O’ Lord! O’ My Lord! May I never forget You!

Sri Krsnah paramaatmaa devataa ||
aspcyaanan va socastvam
praajnaa vaa daamsca bhaasase iti bijam ||
sarva dharmaan-parityajya
maamekam saranam vraja iti saktih ||
aham tvaa sarva paapebhyo
moksayisyamaami maa suca iti kilakam ||

The explanation of this text is as follows -

As there are many beads on a rosary or flowers on a garland, so are the verses recited by the Lord, the beads of this rosary of the Gita. The first seer to understand the significance of these verses is Divine Veda Vyasa –

‘Om asya srimadbhagavadgita maalaa mantrasya bhagavaan Vedavyaasa rsih.’

There is much use of meter "Anushtup" (a verse of thirty two letters in Sanskrit) in the Gita. The Gita begins with this meter (Dharma Ksetra..) and ends with this metre (Yatra yogeshvarah....) and the gospel begins with it (Ashochyaananvasochastvam.....) and ends with it (Sarva dharmaan parityajya...). So the meter used in it is "Anushtup chandh".

Lord Krsna Who is the Supreme Goal to be attained by all human beings is its God (Lord) - "Shri Krishna Paramatma Devata."

Gospel is preached to the ignorant, and the ignorant deserves the
gospel. Arjuna is also talking about righteousness but he is grieved because of his attachment (infatuation) to the family. So his mind is confused with regard to his duty. Therefore he takes refuge in the Lord and prays to Him to instruct him what is decidedly good for him. In order to remove his grief, the Lord starts preaching the gospel of the Gita which is the seed of the Gita -

"ashochyaanan vasochastvam
pragyavaadaansch bhaashse iti beejam."

To take refuge in the Lord (surrender to God) is the quintessence of all spiritual discipline and all gospels, because no other discipline is as easy, excellent and powerful as taking refuge in Him. So the greatest power of a man is to take refuge in Him by renouncing dependence on all other spiritual disciplines –

"sarva dharmaan parityajyam
maamekum sharanam vraja iti shaktih."

The Lord promises and taking a vow says that He will liberate the being, who takes refuge in Him from all sins. The Lord can never deviate from this promise as it is "Keelaka" (a pivot) –

"aham tvaa sarva paapebhyo
mokshayushyaami ma sucha iti keelakam."

Thus after reciting the text

"Om asya sri madbhagavad gita
maalaa mantrasya.. iti keelakam",
the activity of "Nyaasa" (touch of hands and fingers together and of heart known respectively as (Kara Nyaasa and Hrdayaadinyaasa) should be performed.

Various Ceremonial Rites before Gita Recitation

In the scriptures it is mentioned that a devotee should become divine i.e. get purified and thereafter worship the gods (demi-gods, devatas) and study the sacred books - "devo bhootvaa yajedevam." That divinity, purity, holiness comes into the body parts through invoking (establishing) "mantra" (sacred word or text). The invoking (establishment) of the "mantra" or hymn into the body parts is called "Nyaasa" (nyaasa of hands-fingers and nyaasa of the heart).

Kara Nyaasa (Touch of hands-fingers)

Kara Nyaasa means the touch of the ten fingers together or the touch of both the palms together or the touch of the outer surfaces of the hands together by reciting the sacred text -

1. "Nainam chindanti sastraani nainam dehati paavakaa ityangusthaabhyaam namah" - by reciting this sacred text, the thumbs should be touched together.

2. "Na chainam kledayantyaapo na sosayati maaruta iti tarjaneebhyaam namah" - by reciting this sacred text, the forefingers of the two hands should be touched together.
3. "Acchedyo'yama daahyo'yama kledyo'sosya eva cha iti madhyamaabhyaam namah" - by uttering this sacred text, the middle fingers should be touched together.

4. "Nityah sarva gatah sthaanuracalo' yam sanaatana ityanaamikaabhyaam namah" - by reciting this sacred text, the ring fingers should be touched together.

5. "Pashya me paartha roopaani sataso'tha sahastrasha iti kanisth kaabhyaam namah" - by uttering this sacred text, the little fingers should be touched together.

6. "Nana vidhaani divyaani nana varnaa kritini cha iti karatala kara prsthaabhyaam namah" - by reciting this sacred text, the palms and the outer surfaces of the two hands should be touched.

**Hrdayaadinyaasa (Touch of the Heart)**

"Hrdayaadinyaasa" means touch of the heart with the five fingers of the right hand by reciting the sacred text -

1. "Nainam chindanti sastraani nainam dahati paavaka iti hrdayaaya namah" – By uttering this sacred text the heart should be touched with the five fingers of the right hand.

2. "Nai chaiman kledayantyaapo na sosayati maaruta iti sirase
swahaa" – By uttering this sacred text the fore-head should be touched with the five fingers of the right hand.

3. "Acchedyo'yama daahyo'yama kledyo'sosya eva ca iti sikhaayai vasat" - By reciting this sacred text the tuft of hair on the top of the head, should be touched with the five fingers of the right hand.

4. "Nityah sarva gatah sthaanuracalo' yam sanaatana iti kavacaya hum" - By reciting this sacred text, the left shoulder be touched with the five fingers of the right hand, while the right shoulder should be touched with the five fingers of the left hand.

5. "Pasya me paarth roopaani sataso'tha saharasa iti netratrayaaya vausat" – By reciting this sacred text, both the eyes and the middle part of the forehead (where the third eye of wisdom is supposed to be) should be touched with the front parts of the five fingers of the right hand.

6. "Nana vidhaani divyaani naanaa varnaa krtini ca iti astraaya phat" - By reciting this sacred text the right hand first should be taken over the head to the back of the head towards the left side and then should be brought towards the front side of the head from the right side and should clap the left palm with the forefinger and the middle finger of the right hand.

After "Kara nyaasa" and "Hrdayaadinyaasa" one should utter the text - "Shri Krishna prityaarthe paathe viniyogah" ie. "This Gita recitation (path) that I wish to do is solely with the aim of pleasing God."
GITA RECITATION METHODS

There are three methods of Gita recitation - srishti kram, samhaar kram, and sthiti kram.

1. It is called "srshti kram," when the entire Gita is recited from the beginning to the end. i.e from first chapter, first verse to last verse of the eighteenth chapter or for every chapter from first verse to the last is called Srshti kram),

2. It is called "samhaara kram" when the entire Gita is recited from the last verse of the eighteenth chapter to the first verse of the first chapter i.e. the entire Gita backwards and

3. It is called "sthiti karma" when it is recited straight through from the first verse of the sixth chapter to the last verse of the eighteenth chapter the Gita, and it is recited backwards from fifth chapter's last verse to the first verse of the first chapter.

The celibates can recite "srshti kram", the renunciates can recite "samhaara kram" and the house holders can recite "sthiti kram," however this is not a rule. As such, whichever way you recite the Gita, it is nothing but beneficial and there is only gains.

The Gita is recited with "Samputa" (recitation of a verse at the beginning of each verse), with "Samput valli" (recitation of a verse two times at the beginning of each verse) and without "Samputa". Any verse can be
selected as "Samputa". In recitation with "Samputa" the verse of "Samputa" is first recited, thereafter the verse of the chapter is recited. Again the verse of the "Samputa" is recited and then the second verse of the chapter is recited. This process continues. This is done either from the beginning to the end of the Gita or from the end to the beginning of the Gita (from the first verse of the first chapter to the last verse of the eighteenth chapter or vice versa). In "Samputavalli" recitation of the verse selected as "Samputa" is recited two times followed by followed by each verse of the Gita from beginning to end or backwards. **On reciting the entire and complete Gita using the "Samputa" or "Samputavalli" methods, an uncommon power is gained, one is able to deeply reflect on the Gita, the heart and inner faculties are purified, immense peace is gained and one becomes qualified for God-Realization.**

The Gita is also recited without the recitation of the verse of "Samputa". An aspirant can recite all eighteen chapters either everyday; or nine chapters the first day and the remaining nine chapters the next day; or six chapters each day for three days; or three chapters each day for six days; or two chapters each day for nine days. If he wants to recite the whole Gita in fifteen days, he should recite one chapter each day from the first date to the eleventh date, on the twelfth date he should recite the twelfth and the thirteenth chapters, on the thirteenth date he should recited the fourteenth and the fifteenth chapters, on the fourteenth date, the sixteenth and the seventeenth chapters and on the fifteenth date, the eighteenth chapter. If there is an increase or decrease of date in the fortnight according to the Hindu calendar, the sixteenth and the seventeenth chapters can be recited for two days or seventh and the eighth chapters both can be recited in one day.
only.

If an aspirant has learnt the whole Gita by heart, he should recite the first verses of all the eighteen chapters, then the second verses of all the eighteen chapters and then the third verses of all the chapters and so on. Thus he should recite the entire Gita. Similarly he can recite the last verses of all the chapters beginning from the last chapter to the first chapter and then the second last verse of all chapters beginning with the last chapter to the first chapter. Thus he should recite the entire Gita from the last chapter to the first.

From book in Hindi "Gita Darpan" pg 250 by Swami Ramsukhdasji

The message is available in HINDI titled "Gita Paath ki Vidhi" at:
http://www.satcharcha.blogspot.com/

Narayana ! Narayana ! Narayana !
A Note to the Reader

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original works in Hindi.
O’ Lord! O’ My Lord! May I never forget You!

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