

Gita Dhyānam

Meditation verses on the Bhagavad Gita

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम्।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

Pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
Vyāsenā grathitām purāṇa-muninā madhye mahābhāratam
Advaitāmṛita-varṣhiṇīm bhagavatīm aṣṭādaśhādhyāyinīm
Amba tvām anu-sandadhāmi bhagavad-gīte bhava-dveṣhiṇīm (1)

Om. O Goddess mother *bhagavad-gita* - taught by Lord Narayana himself for the sake of Arjuna, the son of Kunti (Pritha), collected and compiled by the ancient sage Vyasa, and placed in the middle of Mahabharata, composed of 18 chapters, bestowing the nectar of non-duality - you are divine, and I invoke you again and again.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

Namo'stu te vyāsa viśhāla-buddhe
Phullāravindā-yatapatra-netra
Yena tvayā bhārata-taila-pūrṇaḥ
Prajvālito jñāna-mayaḥ pradīpaḥ (2)

Salutations unto You, O Vyasa, the one whose intellect is mighty, whose eyes are clear & as pleasing as the petals of a fully bloomed lotus, who lit the lamp of knowledge, by filling it with the oil of the Mahabharata.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

Prapanna-pārijātāya
Totra-vetraika-pāṇaye
Jñāna-mudrāya kṛṣṇāya
Gītāmṛita-duhe namaḥ (3)

Salutations unto Lord Sri Krishna, who is the wish-fulfilling tree for those who surrender to Him, who milks the Gita's nectar, who wields the whip in one hand, and the symbol of knowledge in the other.

सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

Sarvopaniṣhado gāvo
Dogdhā gopāla-nandanah
Pārtho vatsah sudhīr bhoktā
Dugdham gītāmṛitam mahat (4)

All the Upanishads are cows, the son of the cowherd (Krishna) is the milkman, Arjuna is the calf, one whose mind is clear is the drinker, and the milk is the supreme nectar of the Gita.

वसुदेवसुतं देवं कंसचाणूरमर्दनम्।
देवकीपरमानन्दं कृष्णं वन्दे जगत्गुरुम् ॥५॥

Vasudeva-sutam devam
Kaṁsa-cāṇūra-mardanam
Devakī-paramānandam
Kṛiṣṇam vande jagad-gurum (5)

I salute Lord Krishna, the teacher of the universe; the divine son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme joy of Devaki.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोपला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥६॥

Bhīṣhma-droṇa-taṭā jayadra-thajalā gāndhāra-nīlotpalā
śhalya-grāhavatī kṛipeṇa vahanī karṇena velākulā
Aśhwatthāma-vikarṇa-ghora-makarā duryodhanā-vartinī
Sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśhvaḥ (6)

The terrifying river of the battlefield with Bhisma and Drona as its banks, Jayadratha as its water, Gandhari as the blue lily, Shalya as a shark, Karna as its mighty waves, Kripa as the water current, Ashwatthama & Vikarna as the dreadful crocodiles, Duryodhana as its whirlpool, was crossed over by the Pandavas with Lord Krishna as the boatman.

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा सम्बोधनाबोधितम्।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥७॥

Pārāśharya-vacaḥ sarojam-amalam gītārtha-gandhotkaṭam
Nānākhyānaka-keśaram hari-kathā sambodhanā-bodhitam
Loke sajjana-ṣhaṭpadaī raharaḥ pepīyamānam mudā
Bhūyād bhārata-paṅkajam kalimala pradhvaṁsinaḥ śhreyase (7)

May the pure lotus of the Mahabharata – born in the waters of Vyasa's words, whose sweet fragrance is the Gita's meaning, with teachings as its inner petals, fully blossomed by the stories of Hari, joyously drunk day after day by bees (the good men of the world) – bring supreme good to us by destroying the suffering of this age.

मूकं करोति वाचालं पङ्कुं लङ्घयते गिरिम्।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥८॥

Mūkaṁ karoti vācālaṁ
Paṅguṁ laṅghāyate girim
Yat-kṛipā tam ahaṁ vande
Paramānanda-mādhavam (8)

I salute that supreme bliss, Lord Krishna, whose grace renders the mute eloquent and enables the cripple to cross mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥९॥

Yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ
Vedai sāṅga-pada-kramopaniṣadaihi gāyanti yaṁ sāma-gāḥ
Dhyānāvasthita-tad-gatena manasā paśhyanti yaṁ yoginaḥ
Yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ (9)

Salutations to God, whom Brahma and devas like Varuna, Indra, Rudra & the Maruts invoke with divine hymns; whom the singers of Vedas invoke through their correct chant, whom yogis realize with minds absorbed in meditation, whose limits are not known even to the devas and demons.