

गीता ध्यानम्

gītā dhyānam

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

om pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ
vyāseṇa grathitāṁ purāṇamuninā madhyemahābhāratam ।
advaitāmṛtavarṣiṇīm bhagavatīm aṣṭādaśādhyāyiniṁ
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm ॥ 1 ॥

OM ! Bhagavad Geeta - with which Partha was enlightened by Shri Narayana himself and which was incorporated in the midst of Mahabharata by the ancient Saint Vyasa - Oh Blessed Mother, who is showering the nectarian philosophy of Advaita in the form of 18 chapters, upon Thee I constantly meditate - You, the sure antidote to the rocking experiences of change.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।

येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

namo'stu te vyāsa viśālabuddhe phullāravindāyatapatranetra ।
yena tvayā bhāratatāilapūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ ॥ 2 ॥

Salutations unto thee. Oh! Vyāsa! of mighty intellect, who has eyes as the petals of a full-blown lotus flower, by whom was lighted the lamp of Knowledge filled with the Mahābhārata oil.

प्रपन्नपारिजाताय तोत्रक्षेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

prapannapārijātāya totrakṣetrāikapāṇaye ।
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ॥ 3 ॥

Salutations to Krishna: Who is the "tree of fulfillment", to all those who totally surrender to Him, who has milked the Geeta nectar, the holder of jñānamudrā, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दन ।

पार्थोवत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvopaniṣado gāvo dogdhā gopālanandanaḥ ।

pārvhovatsaḥ sudhīrbhoktā dugdhaṁ gītāmṛtaṁ mahat ॥ 4 ॥

All the Upaniṣads are cows, the son of the cowherd is Kṛṣṇa the milkman, Partha is the calf, men of pure intellect are the enjoyers and the supreme nectar of Geeta is the milk.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं चन्दे जगद्गुरुम् ॥ ५ ॥

vasudevasutaṁ devaṁ kaṁsacāṇūrāmardanam ।

devakīparamānandaṁ kṛṣṇaṁ vande jagadgurum ॥ 5 ॥

I salute Krishna, the teacher of the Universe, the divine son of Vasudeva, destroyer of kaṁsa and cāṇūra, the supreme joy of devakī.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन चेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

bhīṣmadroṇataṭā jayadrathajāḷā gāndhāranīlotpalā

śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā ।

aśvatthāmaṁ vikarṇaghoramakarā duryodhanāvartini

sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ ॥ 6 ॥

The river of battle with bhīṣma and droṇa as its banks; with Jayadratha as its waters; with the King of gāndhāra as the blue water-lily; śalya as the shark; kṛpa as the current; karṇa as the breaker; aśvatthāma and vikarṇa as the terrible crocodiles; Duryodhana as the whirlpool in it - was indeed crossed over by the pāṇḍavas with keśava as the ferry-man.

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं

नानाख्यानककेसरं हरिकयासम्बोधनाबोधितम् ।

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा

भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि न श्रेयसे ॥ ७ ॥

pārāśaryavacassarojamamalaṁ gītārthagandhotkaṭaṁ
nānākhyānakakesaraṁ harikathāsambodhanābodhitam ।
loke sajjanaṣaṭpadairaharahaḥ pepīyamānaṁ mudā
bhūyādbhāratapaṅkajaṁ kalimalapradhvaṁsi naḥ śreyase ॥ 7 ॥

May the spotless lotus of the Mahabharata growing in the waters of the words of Parāśara's son (Vyāsa) having for its sweet and pleasant fragrance of the Geeta, with many narratives as its inner soft petals, fully blossomed by the stories of Hari and joyously drunk day after day by the six-footed (honey bees), of the good and the pure in the world, be productive of the supreme good to us who are eager to destroy and safely come out of the inner imperfections of the material age.

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

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim ।
yatkrpā tamahaṁ vande paramānandamādhavam ॥ 8 ॥

I salute the Supreme Bliss, mādhava, whose grace renders the mute eloquent and the cripple cross mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुवन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न चिदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

yaṁ brahmā varuṇendrarudramarutaḥ stuvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṁ sāmagaḥ ।
dhyānāvasthitatadgatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsuragaṇā devāya tasmai namaḥ ॥ 9 ॥

Salutations unto that God-head whom the creator Brahmaji, Lord varuṇa, Lord Indra, Lord Rudra and the Lord of the Maruts invoke with their divine hymns; whom the singers of the sāma Songs invoke through their correct appropriate chanting, whom the Yogis realize with their minds absorbed in the Goal of their contemplation through perfect meditation and whose limits are not known even to the devas or to the Asuras.

