



Gita Dhyanam

Gita study begins with recitation of Gita Dhyana Sloka. By Gita Dhyanam one offers respects to the divine powers that brought us this knowledge. The Dhyana Slokas extol the virtues of the divine.



ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

Om pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayam
vyāseṇa grathitāṁ purāṇa-muninā madhye mahābhāratam
advaitāmṛta-varṣiṇīṁ bhagavatīm-aṣṭādaśādhyāyiniṁ
amba tvām-anusandadhāmi Bhagavad-gīte bhava-dveṣiṇīm. 1.

Om, O Bhagavadgita, with which Partha (Arjuna) was illuminated by Lord Narayana Himself and which was composed in the middle of the Mahabharata by the ancient sage Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita (teaching of Oneness in all things) and consisting of eighteen chapters – upon Thee, O Bhagavad Gita! O affectionate Mother! I meditate.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥
namo'stu te vyāsa viśāla-buddhe phullāravindāyata-patra-netra
yena tvayā bhārata-taila-pūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ. 2.

Salutations unto thee, O Vyasa of broad intellect and with eyes like petals of full-blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥
prapanna-pārijātāya totravetraikapāṇaye
jñāna-mudrāya kṛṣṇāya gītāmṛta-duhe namaḥ. 3.

Salutations to Krishna, the Parijata tree or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the wielder of the symbol of knowledge, and the Milker of the nectar of the Bhagavadgita.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥
sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ
pārtho vatsaḥ sudhīr-bhoktā dugdham gītāmṛtaṁ mahat. 4.

All the Upanishads are cows; the Milker is Krishna, the cowherd boy; Partha (Arjuna) is the calf; men of purified intellect are the drinkers, the milk is the great nectar of the Gita.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥
Vasudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam
devakī paramānandaṁ kṛṣṇaṁ vande jagad-gurum. 5.

I salute Lord Krishna, the world teacher, son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

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भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥
Bhīṣma-droṇa-taṭā jayadratha-jalā gāndhāra-nīlotpalā
śalya-grāhavatī kṛpeṇa vahanī karṇena velākulā
aśvatthāma-vikarṇa-ghora-makarā duryodhanāvartini
sottīrṇā khalu pāṇḍavai raṇa-nadī kaivartakaḥ keśavaḥ. 6.

With Keshava as the helmsman, verily was crossed by the Pandavas, the battle river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Ashvattama and Vikarna, whose whirlpool was Duryodhana.

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा सम्बोधनावोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद् भारतपंकजं कलिमलप्रध्वंसिनः श्रेयसे ॥ ७ ॥

pārāśarya-vacaḥ-sarojam-amalaṁ gītārtha-gandhotkaṭaṁ
nānākhyānakakesaraṁ hari-kathā sambodhanābodhitam
loke sajjana-ṣaṭpadairaharahaḥ pepīyamānaṁ mudā
bhūyād bhārata-paṅkajaṁ kalimalapradhvaṁsinaḥ śreyase. 7.

May this lotus of the Mahabharata, born in the lake of the words of Vyasa, sweet with fragrance of the meaning of the Gita, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sons of the Kali age, and drunk joyously by the bees of good men in the world, day by day become the bestower of good to us.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥
mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yatkrpā tam-ahaṁ vande param-ānanda-mādhavam. 8.

I salute that Madhava, the source of supreme bliss, whose grace makes the dumb man eloquent and the cripple cross mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥
yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapada-kramopaniṣadair-gāyanti yaṁ sāmagāḥ
dhyānāvasthita tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsuragaṇā devāya tasmai namaḥ. 9.

Salutations to that God, Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, of Whom the Sama-chanters sing by the Vedas and their Angas, in the Pada and the Krama methods, and by the Upanishads, Whom the Yogins see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.