

## Gita Dhyanam - "Meditation of the Gita"



ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।  
अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब  
त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १॥

1. Om Parthaya prathi bodhithm bhagawataa naaraayanena  
swayam, Vyasaena gratitaam Puraana muninaa madhye  
Mahabaratam

Advait Amruta varshaneem bhagawteem ashta dashaa dhyayineem,  
Ambaa twaam anusandadhaami bhagavad geete bhava dweshineem.

OM O Bhagavad with which Arjuna was enlightened by the Lord Narayana  
himself, and which was incorporated in the Mahabharata by the Old Sage Vyasa.  
You the Divine mother, who is showering the nectarian philosophy of Advaita  
on us, in the form of 18 chapters, upon thee O blessed Mother I constantly  
meditate. You are the sure antidote to the rocking experience of change, i.e., the  
destroyer of rebirth. {illusion of manifestation(Samsaara)}.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।

येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २॥

2. Namosthuthethe Vyasa vishala buddhe, phullaravindayatha pathra  
nethra, Yena tvayaa Bhaarata thaila poorna prajvalito  
jnanamayah pradeepah.

Salutations unto Thee O Vyasa of mighty intellect, who has eyes like the petals  
of a full bloom lotus, who lighted the lamp of knowledge filled with the oil of  
Mahabharat.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३॥

3. Prapanna paarijaataaya, tottra vetraika paanaye

Jnaana mudraaya Krishnaaya geetamrita duhe namah.

Salutations to Krishna, who is the tree of fulfillment (Kalaptaru). The bestower of all desires to all those who totally surrender to Him, who has milked the Gita Nectar, the holder of Gyana Mudra, the wielder of the cane in one hand with which he drives home the herd of cattle under His protection.

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

4. Sarvaopanishado gaavo dogdhaa Gopala Nandana

Partho vatsah sudheer bhoktaa dugdham Geetamritam mahat.

All the Upanishads are cows; Son of the cow herd, Krishna, is the milkman; Parth is the calf; the man of purified intellect are the enjoyers, and the supreme nectar of the Gita is the Milk.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५॥

5. Vasudeva sutam devam kamsa Chanoora mardhanam

Devaki paramaanandam Krishnam vande Jagad Gurum.

I salute Lord Krishna, the teacher of the universe, the divine son of Vasudeva, the destroyer of Kansa and Chanur, and the supreme Joy of Devaki.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला शल्यग्राहवती कृपेण वहनी कर्णेन  
वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः  
केशवः ॥ ६॥

6. Bheeshma drona thata jayadratha jalaa , Gandhaara neelothphala,  
Shalyagrahavatee , kripena vahanee , karnena Velaakulaa  
Aswathama Vikarnaa ghora Makaraa Duryodhana varthinee,  
Sotheerno khalu Pandavai , rana nadhee kaivarthakah Kesavah.

The river of the battle (Mahabharat) with Bhishma & Drona at its banks ,  
Jayadratha as it's water, the king of Gandhara as a dark blue rock, Shalya as the  
shark , Kripa as it's current , Karna as the breaker, Aswathama and Vikarna as  
the terrible crocodiles, Duryodhana as a whirlpool in it, was indeed crossed over  
by the Pandavas with Keshva as the ferry-man.

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं नानाख्यानककेसरं हरिकथा-  
सम्बोधनाबोधितम् ।

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा भूयाद्भारतपङ्कजं कलिमल- प्रध्वंसिनः  
श्रेयसे ॥ ७॥

7. Paraasharayavacha sarojamamalam Geetatha gandothkatam,  
Nanakhyanaka kesaram harikatha sambodhanaa bodhitam  
Loke sajjana shat padairaharaha pepeeyamaanam mudaa, Bhooyad  
Bharatha pankajam kali mala pradhwamsinah shreyase.

May the spotless lotus of the Mahabharat, born in the water of the words of the  
son of Parashara (Vyasa) having for its sweet and pleasant fragrance the  
significance of Gita, 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 bee), (senses & mind) good men of the world be productive of the  
supreme good to us, who are eager to destroy and safely come out of the inner  
imperfection of the Kalyug.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८॥

**8. Mookam karoti vaachaalam , pangum lankayathe girim  
Yath krupa thaham vandhe Paramananda madhavam.**

**I salute that Supreme Bliss, Madhva whose Grace renders the mute eloquent  
and enables the cripple cross mountains.**

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुचन्ति दिव्यैः स्तवैः वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति  
यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः यस्यान्तं न विदुः सुरासुरगणाः देवाय  
तस्मै नमः ॥ ९॥

**9.Yam brahmaVaruna indra Rudra marutah sthunvanthi divyai  
stavai, Vedai saang padakrama upanishadai gayanhi yam Saamagaah  
Dhyanasthita tadgatena manasa pasyanti yam Yoginah, Yasyantam na  
viduh surasura ganaah devaaya tasmai namah.**

**Salutation to that Godhed whom the creator Brahmaji, Lord Varuna, Lord Indra,  
Lord Rudra and the Lord Maruta invoke with their divine hymns; Whom the  
singers of Sama (Veda)songs invoke thru their correct and 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 denizens of the heavens or to the Asuras.**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Puurnnam-Adah Puurnnam-Idam**

**Puurnnaat-Puurnnam-Udacyate |**

**Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||**

**Om Shaantih Shaantih Shaantih.**

**That (God) is WHOLE, This(world)is the WHOLE. From God who is infinite, this world becomes manifested. From infinity even if the "WHOLE" is taken away, what remains is the " WHOLE".**

**1: Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness); From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested),**

**2: Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite),**

**3: Om, Peace, Peace, Peace.**