



गीता ध्यानम DHYANA SHLOKAS

DR. VARSHA

About the Dhyana Shlokas

The Gītā Dhyānam, also called the Gītā Dhyāna or the Dhyāna Ślokas associated with the Gītā, is a 9-verse Sanskrit poem that has often been attached to the Bhagavad Gīta, one of the most important scriptures of Hinduism. In English, its title can be translated literally as 'meditation on the Gīta' and it is also sometimes called the Invocation to the Gīta.

The nine Gīta Dhyānam verses offer salutations to a variety of sacred scriptures, Gods, and other entities, characterize the relationship of the Gīta to the Upanishads, and affirm the power of divine assistance.

Gīta Dhyānam is like a prayer. The purpose of studying the prayer verses is to invoke the grace of the Lord so that we can successfully complete the study of the Bhagavad Gīta. To ward off the obstacles that may come. You know Bhagavad Gīta is part of Mahabharata but these prayer verses are not from Mahabharata. The prayer verses were written by a great acharya by name Madhusudana Saraswati before he wrote his commentary on the Bhagavad Gīta. The name of his commentary is called Gudhartha Dīpika, a lamp which illumines the hidden and deeper meanings of the Bhagavad Gīta. It is a very famous commentary on the Gīta. Before starting the actual Gīta we study of the nine verses of Dhyāna Sloka written by this Acharya.

In these verses the Acharya offers Namaskarams to Mahabharatam (for it is the greatest book), Bhagavad Gīta (looking upon Gīta as mother Saraswati the embodiment of wisdom), Vyasacharya (the author of Mahabharatam and therefore the author of Gīta also), and Krishna (who gives the Gīta teaching to Arjuna).



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

Om Parthaya prati bodhithaam bhagawataa naaraayanena swayam,
Vyasaena grathitaam Puraana muninaa madhye Mahabharatam
Advaitamruta varshineem bhagawateem ashta dashaa dhyayineem,
Amba twaam anusandadhaami bhagavad geete bhava dweshineem.

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.



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Legend:

1. Red colored : Mahapranas
2. Blue colored : Dwittva
3. Green colored: Sandhi break



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

Namostute Vyasa vishala buddhe, phullaravindayata patra netra
Yena tvayaa Bhaarata taila poorna prajvalito jnanamayah pradeepah.

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



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प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna paarijaataaya , totra vetraika paanaye
Jnaana mudraaya Krishnaaya geetamruta duhe namah.

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.



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सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

Sarvaopanishado gaavo dogdhaa Gopala Nandana
Partho vatsah sudheer bhoktaa dugdham Geetamrutam mahat.

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.



सर्वोपनिषदो गावो(वः) दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

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वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

Vasudeva sutam devam kamsa Chanoora mardhanam
Devaki paramaanandam Krishnam vande Jagad Gurum.

*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 ॥

Bheeshma drona tata jayadratha jalaa , Gandhaara neelotpala,
Shalyagrahavatee , kripena vahanee , karnena Velaakulaa
Ashwathaama Vikarnaa ghora Makaraa Duryodhana vartinee,
Soteerna khalu Pandavai rana nadee kaivartakah Keshavah.

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 Karana, whose terrible alligators were Ashvattama and Vikarna, whose whirlpool was Duryodhana.



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पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा- सम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमल- प्रध्वंसिनः श्रेयसे ॥ ७ ॥

Paraasharayavacha sarojamamalam Geetaartha gandhothkatam,
Nanakhyanaka kesaram harikatha sambodhanaa bodhitam
Loke sajjana shat padairaharaha pepeeyamaanam mudaa,
Bhooyaad Bhaaratha pankajam kali mala pradhwamsinah shreyase.

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.



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

Mookam karoti vaachaalam , pangum langhayate girim
Yat krupa tamaham vande Paramananda maadhavam.

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



मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
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यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ ९ ॥

Yam brahmaVarunendra Rudra marutah stunvanti divyai stavai,
Vedai saang padakrama upanishadai gayanhi yam Saamagaah
Dhyanaavasthita tadgatena manasa pasyanti yam Yoginah,
Yasyantam na viduh surasura ganaah devaaya tasmai namah.

Salutations to that God, Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, of Whom the Samachanters 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.



यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
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HARI OM

Dr. Varsha