

Gita Dhyanam

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 Gita*, one of the most important scriptures of Hinduism. In English, its title can be translated literally as "meditation on the Gita," and it is also sometimes called the *Invocation to the Gita*.

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

**Om parthaya prathiboditham bhagawathaa narayanena swayam
Vyasaena grahithaam purana muninaa madhye mahabaratham |
Advaithamrutha varshineem bhagawtheem ashtadasaadhyayineem
Ambaa thvaam anusandadhaami bhagwad gite bhava-dweshineem ||1||**

That which was taught to Arjuna by Lord Narayana himself,
Which was written by the epic sage Vyasa in the middle of Mahabaratha,
Oh Mother goddess who showers the nectar of advaita called the Bhagawad Gita ,
Which has eighteen chapters , I meditate on you mother who removes all past karma.

**Namosthute vyasa vishala-buddhe phullaravindaayata pathra nethra |
Yena thvayaa bhaaratha thaila poorna: prajjvaalitho jnanamaya pradheepa: ||2||**

Salutations to Vyasa who has immense intellect, who has eyes like petals of a lotus flower,
Who has filled up the oil to the lamp of Mahabaratha , and lighted it to pinpoint wisdom.

**Prapanna-parijataaya totra vetraika paanaye |
Jnana mudhraaya krishnaaya geethamritha-duhe nama: ||3||**

Salutations to Krishna who is a wish giving tree, who holds a cane to drive the cattle ,
Who also shows the seal of Jnana , and gave us all the nectar of Gita.

**Sarvopanishadho gaavo dogdhaa gopala- nandana: |
Partho vatsa: sudheer bhokthaa dugdam geetamritham mahathu ||4||**

All the Upanishads are the cows and Krishna is the one who milks them,
Arjuna is the calf, the devotees are the consumers of the great nectar of Gita.

**Vasudeva sutham devam kamsa chanoora mardhanam |
Devaki paramaanandam krishnam vande jagad-gurum ||5||**

I salute the teacher of the world , who is the son of Vasudeva ,
Who killed Kamsa and Chanoora and is the one who gave divine joy to Devaki.

**Bhishma-drona-tathaa jayadratha-jalaa gandhaara neelothphala
Shalya grahavathee kripena vahanee karnena velaakulaa |
Aswathaama-vikarna-ghora-makaraa duryodhana varthinee
Sotheerna kalu pandavai rana-nadhee kaivarthaka: kesava: ||6||**

Bheeshma and Drona were two banks , Jayadrada was the water, Sakuni the king of Gandhara was the blue lotus, Salya was the crocodile , Kripa was the tide , Karna was the mighty wave, Aswathama and Vikarna were the dangerous alligators and Duryodhana was the whirlpool, And the Pandavas crossed this river of war with Krishna as their helmsman.

**Paaraasarya-vaca: sarojam-amalam githartha gandothkatam
Naanaakhyanakakesaram hari-kathaa sambodhanaabodhitham |
Loke sajjana shat padairaharaha: pepiyamaanam mudhaa
Bhooyad bhaaratha pamkajam kalimalapradhvamsina: shreyase ||7||**

Let the lotus flower of Mahabharata, which arose from the water, Which are the words of son of Parasara, Vyasa, which has the pollen grains of different stories, Which is taught in the form of stories of Lord Vishnu, That is drunk by the honey bee of very good people, Help those who want to remove the ills of Kali age.

**Mookam karoti vaachalam pankhum langhayate girim |
Yath krupa tam-aham vande param-aananda maadhavam ||8||**

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

**Yam brahma varunendra rudra marutha: stunvanthi divyai: sthavai:
Vedai: saanga padakramopanishadai: gaayanthi yam saamagaah: |
Dhyanaavasthitha thadgadana manasaa pasyanthi yam yogino
Yasyaantham na vidhu suraasura ganaa devaaya tasmai nama: ||9||**

I salute him who is worshipped by divine chants by Brahma, Varuna, Indra , Rudra and Vayu, Who is pleased by singers of Sama Veda, by singing Vedas and Upanishads, by following the word sequence, Who is seen by yogis who are absorbed in him, with their mind merging in him, and whose end is not known even by the devas and asuras.