

GĪTĀ-DHYĀNAM

Verse 1

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

*om pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
vyāseṇa grathitām purāṇamuninā madhye-mahābhāratam
advaitāmr̥tavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm (1)*

ओम् *Om* – name of the Lord; अम्ब भगवद्गीते *amba bhagavadgīte* – Oh! Mother *Bhagavadgītā*; भगवता नारायणेन *bhagavatā nārāyaṇena* – By Lord *Nārāyaṇa*; स्वयम् *svayam* – himself; पार्थाय *pārthāya* – to the son of *Prthā*; प्रतिबोधिताम् *pratibodhitām* – (you who were) taught; पुराण-मुनिना व्यासेन ग्रथिताम् *purāṇa-muninā vyāseṇa grathitām* – (you who were) incorporated by the ancient sage *Vyāsa*; मध्ये-महाभारतम् *madhye-mahābhāratam* – in the middle of *Mahābhārata*; अद्वैत-अमृत-वर्षिणीम् *advaita-amṛta-varṣiṇīm* – (you who have) the nature of showering the nectar of *Advaita*; अष्टादश-अध्यायिनीम् *aṣṭādaśādhyāyinīm* – (you who are) in the form of eighteen chapters; भवद्वेषिणीम् *bhavadveṣiṇīm* – (you who are) the destroyer of the life of becoming, *saṃsāra*; भगवतीम् *bhagavatīm* – (you who are) the Goddess; त्वाम् अनुसन्दधामि *tvām anusandadhāmi* – I repeatedly invoke

Om. Oh! Goddess Mother, Oh! Bhagavadgītā, (you who were) taught by Bhagavān Nārāyaṇa himself for the sake of Arjuna, the son of Prthā (Kuntī), (you who were) faithfully collected and reported by the ancient sage, Vyāsa; (and placed) in the middle of the Mahābhārata, (you who are) in eighteen chapters, you who have the nature of showering the nectar of non-duality, who is the destroyer of the life of becoming (saṃsārā), again and again I invoke you.

Verse 2

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥
*namo'stu te vyāsa viśālabuddhe phullāravindāyatapatranetra
yena tvayā bhāratatailapūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ*

विशाल-बुद्धे *visāla-buddhe* — one whose intellect is vast; फुल्ल-अरविन्द-आयत-पत्र-नेत्र
phulla-aravinda-āyata-patra-netra — one whose eyes are clear and pleasing like a
fully blossomed lotus; व्यास *vyāsa* — Oh! *Vyāsa*; येन त्वया *yena tvayā* — by you; भारत-
तैल-पूर्णः *bhārata-taila-pūrṇaḥ* — full of the oil of the *Mahābhārata*, ज्ञानमयः
jñānamayaḥ — in the form of knowledge; प्रदीपः *pradīpaḥ* — the lamp; प्रज्वलितः
prajvālitah — is well lighted; ते *te* — to you; नमः अस्तु *namaḥ astu* — let (my)
salutation be

Oh! *Vyāsa* the one whose intellect is vast, whose eyes are clear and as
pleasing as a fully blossomed lotus, who lit the lamp of knowledge well
by filling it with the oil of the *Mahābhārata*, to you, my salutations.

THE VASTNESS OF VYĀSA'S INTELLECT

Shakespeare's intellect has been described as the 'platform of the world,' upon
which its drama unfolds. He was able to write excellent characterisations for the stages
of the world. Similarly, in this verse, *Vyāsa* is described as one whose intellect, whose
knowledge, is vast. He wrote thousands of verses, meaning that they simply flowed out
of him.

There is a story told that when *Vyāsa* was planning to write the *Mahābhārata*, he
wanted to dictate the epic to a stenographer. Because there was no shorthand at the time,
stenographers had to write very quickly in longhand. But no human being could take
dictation from *Vyāsa* because his mind was so quick and clear. He just reeled out the
verses and no one could hope to keep up with him. So he asked Lord *Gaṇeśa* to be his
stenographer.

Gaṇeśa agreed on the condition that *Vyāsa* would not stop dictating once he
began. *Vyāsa* agreed; but, he also had a condition that, *Gaṇeśa* should understand
everything he said in every sense. Agreeing to this condition, *Gaṇeśa* pulled out one of
his tusks, sharpened it, and with it wrote down *Vyāsa's Mahābhārata* on palm leaves.
That is why Lord *Gaṇeśa* is portrayed as having only one tusk.

In the *Mahābhārata* you will find, for the most part, simple, descriptive verses.
But every once in a while there will be a verse which is all-profound — a purple verse
with different meanings. The reason *Vyāsa* did this was so that, he could have a breather.
Because *Gaṇeśa* understood so easily what was being written, *Vyāsa* had to throw out a
difficult verse whenever he wanted a break. If we count these verses, then, we can find
out how many times he stopped. By the time *Gaṇeśa* figured out the meaning, *Vyāsa*
had had his time out and was ready to begin again. This is *Vyāsa*.

Verse 3

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

prapannapārijātāya totravetraikapāṇaye
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ (3)

प्रपन्न-पारिजाताय *prapanna-pārijātāya* — unto the one who is the wish-fulfilling tree for those who have surrendered to him; तोत्रवेत्र-एक-पाणये *totravetra-eka-pāṇaye* — unto the one who has the whip in one hand; ज्ञान-मुद्राय *jñāna-mudrāya* — unto the one whose other hand assumes the gesture symbolising knowledge; गीता-अमृत-दुहे *gītā-amṛta-duhe* — unto the one who milks the nectar of the *Gītā*; कृष्णाय *kṛṣṇāya* — unto that *Kṛṣṇa*; नमः *namaḥ* - my salutations

Unto the one who is the wish-fulfilling tree for those who have surrendered, who has the whip in one hand and the symbol of knowledge in the other, (and) who milks the nectar that is the *Gītā* — unto that *Kṛṣṇa*, my salutations.

Verse 4

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvopaniṣado gāvo dogdhā gopālanandanaḥ
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtam mahat (4)

सर्व-उपनिषदः *sarva-upaniṣadaḥ* — all the *Upaniṣads*; गावः *gāvaḥ* — cows; गोपाल-नन्दनः *gopāla-nandanaḥ* — joy of cowherds; दोग्धा *dogdhā* — one who milks; पार्थः *pārthaḥ* — *Arjuna*; वत्सः *vatsaḥ* — calf; सुधीः *sudhīḥ* — one whose mind is clear; भोक्ता *bhoktā* — enjoyer; महत् गीत-अमृतम् *mahat gīta-amṛtam* — great (invaluable) nectar of the *Gītā*; दुग्धम् *dugdham* — milk

The *Upaniṣads* are the cow; the joy of cowherds, *Kṛṣṇa*, is the one who milks; *Arjuna* is the calf; the one whose mind is clear is the one who drinks the milk; and the invaluable, timeless *Gītā* is the milk.

Verse 5

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

vasudevasutaṃ devaṃ kaṃsacāṇūramardanam
devakīparamānandaṃ kṛṣṇaṃ vande jagadgurum (5)

वसुदेव-सुतम् *vasudeva-sutam* – son of *Vasudeva*; कंस-चाणूर-मर्दनम् *kaṃsa-cāṇūra-mardanam* – destroyer of *Kaṃsa* and *Cāṇūra* (demonic kings); देवकी-परम-आनन्दम् *devakī-parama-ānandam* – the greatest joy of *Devakī* (*Kṛṣṇa*'s mother); जगद्-गुरुम् *jagad-gurum* – the teacher of the world; देवं कृष्णम् *devaṃ kṛṣṇam* – the Lord *Kṛṣṇa*; वन्दे *vande* – I salute

I salute *Kṛṣṇa*, the Lord, the teacher of the world, son of *Vasudeva*, destroyer of *Kaṃsa* and *Cāṇūra*, the greatest joy of *Devakī*.

Verse 6

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनार्वात्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

bhīṣmadroṇataṭā jayadrathajalā gāndhāranīlotpalā
śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā
aśvatthāma-vikarṇa-ghoramakarā duryodhanāvarttinī
sottirṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ (6)

भीष्म-द्रोण-तटा *bhīṣma-droṇa-taṭā* – with *Bhīṣma* and *Droṇa* as its banks; जयद्रथ-जला *jayadratha-jalā* – with *Jayadratha* as its water; गान्धार-नीलोत्पला *gāndhāra-nīlotpalā* – with *Gāndhāra* (*Śakuni*, the prince of *Gāndhāra*) as the blue lily; शल्य-ग्राहवती *śalya-grāhavatī* – with *Śalya* as the shark; कृपेण वहनी *kṛpeṇa vahanī* – with *Kṛpa* as the speed of the water's flow; कर्णेन वेलाकुला *karṇena velākulā* – with *Karṇa* as its breakers; अश्वत्थाम-विकर्ण-घोर-मकरा *aśvatthāma-vikarṇa-ghora-makarā* – with *Aśvatthāmā* and *Vikarṇa* as its killer whales; दुर्योधन-आर्वात्तिनी *duryodhana-āvarttinī* – (and) with *Duryodhana* as its whirlpools, सा रणनदी *sā raṇa-nadī* – that river of

battle; पाण्डवैः *pāṇḍavaiḥ* — by the *Pāṇḍavas*; खलु *khalu* — indeed; उत्तीर्णा *uttīrṇā* — was crossed over; कैवर्तकः *kaivartakaḥ* — the boatman (being); केशवः *keśavaḥ* — Lord *Kṛṣṇa*

With *Bhīṣma* and *Droṇa* as its banks, *Jayadratha* as its water, *Gāndhāra* (*Śakuni*) as the blue lily, *Śalya* as the shark, *Kṛpa* as the speed of the water's flow, *Karṇa* as its breakers, *Aśvatthāmā* and *Vikarṇa* as its killer whales, and *Duryodhana* as its whirlpools, the river of battle was indeed crossed by the *Pāṇḍavas*, because the boatman was *Kṛṣṇa*.

Verse 7

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं

नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा

भूयाद् भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

pārāśarya vacaḥ sarojam amalaṃ gītārthagandhotkaṭaṃ

nānākhyānakakesaraṃ harikathāsambodhanābodhitam

loke sajjanaṣaṭpadairaharahaḥ pepīyamānaṃ mudā

bhūyād bhāratapaṅkajaṃ kalimalapradhvaṃsi naḥ śreyase (7)

पाराशर्य-वचः-सरोजम् *pārāśarya-vacaḥ-sarojam* — the lotus born of the waters of the words of the son of *Parāśara*, (*Vyāsa*); गीता-अर्थ-गन्ध-उत्कटम् *gītā-ārtha-gandha-utkaṭam* — having the *Gītā* as its sweet fragrance; नाना-आख्यानक-केसरम् *nānā-ākhyānaka-kesaram* — with many stories as its stamens; हरि-कथा-संबोधन-आबोधितम् *hari-kathā-sambodhana-ābodhitam* — fully opened by the revealing stories of the Lord, *Hari*; लोके *loke* — in the world; सज्जन-षट्पदैः *sajjana-ṣaṭpadaiḥ* — by the honey-bees who are right thinking people; अहरहः *aharahaḥ* — day after day; मुदा *mudā* — happily; पेपीयमानम् *pepīyamānam* — being relished; कलि-मल-प्रध्वंसि *kali-mala-pradhvaṃsi* — the destroyer of the blemishes of *Kali-yuga*; अमलम् *amalam* — spotless; भारत-पङ्कजम् *bhārata-paṅkajam* — the lotus of *Mahābhārata*; नः श्रेयसे *naḥ śreyase* — for our good; भूयात् *bhūyāt* — may it be

May the spotless lotus, *Mahābhārata*, born of the waters of the words of the son of *Parāśara* (*Vyāsa*), having the meaning of the *Gītā* as its sweet fragrance, with its many stories as stamens, fully opened by the revealing stories of the Lord, *Hari*, relished happily day after day by the honey bees who are the right thinking people of the world, (this lotus of *Mahābhārata*) which destroys the blemishes of *Kali-yuga*, may it be for our good.

Verse 8

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

*mūkam karoti vācālam paṅgum laṅghayate girim
yatkrpā tamahaṃ vande paramānandamādhavam (8)*

यत्-कृपा *yat-krpā* – whose grace; मूकम् *mūkam* – the mute; वाचालम् *vācālam* – eloquent; करोति *karoti* – makes; पङ्गुम् *paṅgum* – one who is lame; गिरिम् *girim* – mountain; लङ्घयते *laṅghayate* – causes to scale; तम् *tam* – him; परमानन्द-माधवम् *paramānanda-mādhavam* – *Kṛṣṇa*, the Lord of *Lakṣmī* (wealth), whose nature is fullness; अहम् वन्दे *aham vande* – I salute

I salute *Kṛṣṇa*, the Lord of *Lakṣmī* (wealth), whose nature is fullness, whose *krpā*, grace makes the mute eloquent and causes the lame to scale mountain tops.

Mādhava is another name for Lord *Kṛṣṇa*, one who has all the resources and wealth with him, who is *Bhagavān*, the Lord. I salute the one who is *Mādhava*, *Bhagavān*, and whose expression and essential nature is fullness, *ānanda*.

Verse 9

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-

र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो

यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagāḥ
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na viduḥ surāsura-gaṇā devāya tasmai namaḥ (9)*

ब्रह्मा *brahmā* – *Brahmāji*; वरुण-इन्द्र-रुद्र-मरुतः *varuṇa-indra-rudra-marutaḥ* – *Varuṇa*, *Indra*, *Rudra*, and *Marut devatās*; दिव्यैः स्तवैः *divyaiḥ stavaiḥ* – with divine hymns of praise; यम् *yam* – whom; स्तुन्वन्ति *stunvanti* – praise; सामगाः *sāmagāḥ* – the singers of the *Sāmaveda*; वेदैः *vedaiḥ* – by the *Vedas*; साङ्ग-पद-क्रम-उपनिषदैः *sāṅga-pada-krama-upaniṣadaiḥ* – along with the *Upaniṣads* and the limbs (of chanting) such as *pada*, *krama*, and so on; गायन्ति *gāyanti* – sing in praise; यम् *yam* – (of) whom; योगिनः *yoginaḥ* – contemplative people; ध्यान-अवस्थित-तद्-गतेन मनसा *dhyānāvasthita-tad-gatena manasā* – with a mind resolved in him in a state of meditation; यम् *yam* – whom; पश्यन्ति *paśyanti* – see clearly; सुर-असुर-गणाः *sura-asura-gaṇāḥ* –

the celestials as well as demons; यस्य अन्तम् *yasya antam* – whose nature; न विदुः *na viduḥ* – do not know; तस्मै देवाय *tasmai devāya* – unto him, the Lord; नमः *namaḥ* – my salutations

To the Lord about whom *Brahmā*, *Varuṇa*, *Indra*, *Rudra*, and the *Marut-devatās* praise with divine hymns, the one whom the singers of the *Sāmaveda* praise by singing with a full complement of the limbs (of singing) in the order of *pada* and *krama* and the *Upaniṣads*, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.

The word *deva* has different meanings. The root meaning is that which is effulgent. *Deva* can refer to any god, a celestial, or even a sense organ. The Lord is also called *deva*, meaning the one who is all-knowing. Unto this Lord, my salutations.