

Śrīmadbhagavadgītādhyānam

श्रीमद्भगवद्गीताध्यानम्

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

Om Pārthāya pratibodhitām Bhagavatā Nārāyaṇena svayam
Vyāseṇa grathitām purāṇamuninā madhyemahābhāratam ।
Advaitāmṛtavarṣiṇīm Bhagavatīm aṣṭādaśādhyāyiniṁ
Amba tvāmanusandadhāmi Bhagavadgīte bhavadveṣiṇīm ॥1॥

Om! Bhagavad Gītā – with which Pārtha was enlightened by Śrī Nārāyaṇa Himself and which was incorporated in the midst of Mahābhārata by the ancient Sage Vyāsa – O Blessed Mother, who is showering the nectarian philosophy of Advaita in the form of 18 chapters, I constantly meditate upon You, the sure antidote to the worldly experiences.

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

namo'stu te Vyāsa viśālabuddhe
phullāravindāyatapatranetra ।
yena tvayā Bhāratatāilapūrṇaḥ
prajvālito jñānamayaḥ pradīpaḥ ॥2॥

Salutations unto thee, O Vyāsa of mighty intellect, who has eyes like the petals of a fully bloomed lotus flower, by whom the lamp of Knowledge filled with the oil of Mahābhārata is lit.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः

॥ ३ ॥

prapannapārijātāya totravetraikapāṇaye ।

jñānamudrāya Kṛṣṇāya Gītāmṛtaduhe namaḥ

॥3॥

Salutations to Kṛṣṇa: who is the "tree of fulfillment" to all those who totally surrender to Him, who has milked the Gītā nectar, the holder of jñānamudrā, wielder of the cane in one hand with which He drives home the herd of cattle under His protection.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्

॥ ४ ॥

sarvopaniṣado gāvo dogdhā Gopālanandanah ।

Pārtho vatsaḥ sudhīrbhoktā dugdham Gītāmṛtam mahat ॥4॥

All the Upaniṣads are cows, the son of the cowherd is Kṛṣṇa the milkman, Pārtha is the calf, men of pure intellect are the enjoyers and the supreme nectar of Gītā is the milk.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम्

॥ ५ ॥

Vasudevasutaṁ Devaṁ Kaṁsacāṇūramardanam ।

Devakīparamānandaṁ Kṛṣṇaṁ vande Jagadgurum ॥5॥

I salute Kṛṣṇa, the teacher of the Universe, the divine son of Vasudeva, destroyer of Kaṁsa and Cāṇūra and the supreme joy of Devakī.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः

॥ ६ ॥

Bhīṣmadroṇataṭā Jayadrathajalā Gāndhāranīlotpalā

Śalyagrāhavatī Kṛpeṇa vahanī Karṇena velākulā ।

Aśvatthānavikarṇaghoramakarā Duryodhanāvartinī

sottīrṇā khalu Pāṇḍavai raṇanadī kaivartakaḥ Keśavaḥ ॥6॥

The river of battle with Bhīṣma and Droṇa as its banks; with Jayadratha as its waters; with the king of Gāndhāra as the blue water-lily; Śalya as the shark; Kṛpa as the current; Karṇa as the breaker; Aśvatthāma and Vikarṇa as the terrible crocodiles; Duryodhana as the whirlpool in it – was indeed crossed over by the Pāṇḍavas with Keśava as the ferry-man.

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं
 नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
 लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
 भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

Pārāśaryavacassarojamamalam
 Gītāthagandhotkaṭam
 nānākhyānakakesaram
 Harikathāsambodhanābodhitam ।
 loke sajjanaṣaṭpadairaharahḥ
 pepīyamānam mudā
 bhūyādbhāratapaṅkajam kalimala-
 pradhvaṁsi naḥ śreyase ॥7॥

May the spotless lotus of the Mahābhārata growing in the waters of the words of Parāśara's son (Vyāsa) having for its sweet and pleasant fragrance of the Gītā, 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 bees), of the good and the pure in the world, be the destroyer of the imperfections of the material age for our supreme good.

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

mūkaṁ karoti vācālam paṅguṁ laṅghayate girim ।
 yatkrpā tamahaṁ vande Paramānandamādhavam ॥8॥

I salute the Supreme Bliss, Mādhava, whose grace renders the mute eloquent and the cripple climb mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः

॥ ९ ॥

yaṁ brahmā varuṇendrarudramarutaḥ
stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopaniṣadair
gāyanti yaṁ sāmagaḥ ।
dhyānāvasthitatadgatena manasā
paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsuragaṇā
devāya tasmai namaḥ

॥9॥

Salutations unto that God-head whom the Creator Brahmā, Lord Varuṇa, Lord Indra, Lord Rudra and the Lord of the Marutas invoke with their divine hymns; whom the singers of the Sāma songs invoke through their appropriate chanting, whom the Yogīs realize with their minds absorbed in the goal of their contemplation through perfect meditation and whose limits are not known even to the devas or to the asuras.