



BHAGAVAD GITA

Introduction & Dhyana Slokas

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A decorative rectangular frame with ornate floral and scrollwork motifs at the top, bottom, and sides. The word "INTRODUCTION" is centered within the frame.

INTRODUCTION

Why study Gita?

- Gita Mahatmyam – Greatness of Gita.
- Jiva has taken birth in body to experience Joy and sorrow to exhaust Punya Papams of past Janmas.
- Study of Gita will help one to get unaffected by 2 fold experiences of life – Sukham and Dukham.
- If a person contemplates on Gita, he will not get affected by the past, just as the lotus is not affected by the water.
- Dwell on meaning of Gita – “Artha Grahanam” instead of Shabda Grahanam.
- Papams trigger guilt and Gita removes the guilt and guides us not to repeat action.
- Like we smear oil to cut Jackfruit, smear oil of Gita to face difficult situations in life.
- Prarabda experiences give Sukham and Dukham in life.
- Without purifying the mind, we can't understand the philosophy of life, Artha Pradhanam.
- During study of Gita, Devas present, hence look at Gita study with great reverence.
- Devas will help person who contemplates on Gita.
- Gita is song of secrets and truths.
- Param Vidya, supreme knowledge, has unseen power, subtler than electro magnetic waves of cellphones.

- Subject matter is “imperishable Atma”, Sashvata.
- Gita Parayanam gives Adrishta Phalam and Jnanam gives Drishta Phalam.
- Invisible power blesses us with visible power of knowledge.
- Happiness through sense organs is limited, Shastra Vichara gives Para Ananda.
- Moksha Ananda entirely different than Dharma, Artha, Kama, Ananda.
- Gita gives Tatva Artha and Yoga Shastra.
- One who does Parayanam of 18 Chapters attains Jnana Siddhi and Moksha.
- Mind withdrawn from world and focussed on Parayanam will bless with opportunities to listen to meaning.
- Meaning gives Jnana Siddhi and ultimate Ananda.
- Jnana Siddhi and Moksha Ananda is Simultaneous.
- Parayanam requires unwavering mind, focussed Satvic activity in morning.
- Gita is Jnana Kavacham which protects us at all times.
- Our Buddhi Shakti limited, Shastras Shakti – unlimited, obey Shastram.
- We experience pleasures and pains as per our previous Karmas and Shastram gives strength to face them.
- Balanced mind – Vaikunta, no pleasure, pain.



GITA DHYANA SLOKAM

By Madhusudhana Saraswati

Verse 1 :

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं-
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

om pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
vyāseṇa grathitām purāṇamuninā madhye mahābhāratam,
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyaīyiniṁ-
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm. (1)

Om, O! Bhagavad-gita, with which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient sage Vyasa, the divine Mother, who is perennially showering the nectarine philosophy of advaita in the form of eighteen chapters, upon Thee, O! blessed Mother, I constantly meditate. You are - the sure antidote to the rocking experience of change - the destroyer of samsara (rebirth). [Dhyana Sloka 1]

Matru Stuti :

- Gita, Mother, Nourishes mind, intellect equipment.

6 fold qualities of Bagawan :

- a) Jnanam (Knowledge)
 - b) Vairagyam (Dispassion)
 - c) Yashas (Fame)
 - d) Sreehi (Wealth)
 - e) Aishvaryam (Overlordship)
 - f) Veeryam (Resolve)
- Lord has ability to destroy our sorrow and bondage.

Verse 2 :

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

*namo'stu te vyāsa viśālabuddhe
phullāravindāyatapatranetra,
yena tvayā bhāratatailapūrṇaḥ
prajvālito jñānamayaḥ pradīpaḥ. (2)*

Salutations unto Thee, O Vyasa! of mighty intellect, who has eyes like the petals of a full-blown lotus, by whom was lighted the lamp of Knowledge filled with the Mahabharata oil. [Dhyana Sloka 2]

Vyasa Stuti :

- Namaskara to Veda Vyasa.
- Vishala Buddhi, author of Mahabaratha (1 Lakh slokas) 18 Puranas, Brahma Sutra (555).
- Lights up my mind (Lamp) with oil of Mahabarata, Gita is the wick.

Verse 3 :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

*prapannapārijātāya totravetraikapāṇaye,
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ. (3)*

Salutations to Krsna who is a tree of fulfilment (Parijata or Kalpataru) - the bestower of all desires to all those who totally surrender to Him, who has milked the Gita nectar, the holder of jnanamudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

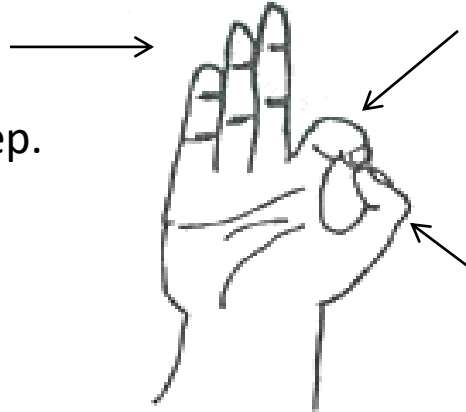
Krishna Stuti :

- Krishna like wish fulfilling tree, surrender, Karma Phala Dhata.
- Reins of Horses shows sense organs control.

Chin Mudra = Jnana Mudra :

3 Fingers :

- 3 states
- Waking, Dream, Sleep.



Index Finger :

- Jivatma
- Individual

Thumb :

- Paramatma
- Without thumb fingers useless

- 2 fingers joining and making a circle indicates Poornatvam.
- Krishna refines our mind, captivates with the Amruta milk of Geeta, Nectar, relieves us from Samsara cycle of birth and death.

Verse 4 :

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

*sarvopaniṣado gāvo dogdhā gopālanandanah,
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtaṁ mahat. (4)*

All the Upanisads are the cows, the son of the cowherd namely Krsna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

Gita Mahima :

- Cows give milk in presence of calf.
- Krishna, milks the cow – Milkman.
- Arjuna – calf – Nimitta, cause of Gita Upadesa.

Upanishad	Gita
Cow	Essence of Upanishad

- Milk is Amrutam gives Jnanam and Moksha, liberation.

Verse 5 :

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥५॥

*vasudevasutam devam kamsacāṇūramardanam,
devakīparamānandam kṛṣṇam vande jagadgurum. (5)*

I salute Lord Kṛṣṇa, the teacher of the universe, the divine son of Vasudeva, the destroyer of Kamsa and Canura, the supreme joy of Devaki. [Dhyana Sloka 5]

- Krishna Stuti.
- Ananda Murti.
- Ananda invoked as Bagawan.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyaabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratisthathi, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhṛgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Krishna killed several Rakshasas Kamsa, Chanura.
- Destroys Adharma in the world.

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Jagat Guru.
- We understand our duties by worshipping Krishna.

Verse 6 :

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,
aśvatthāmavikarṇaghoramakarā duryodhanāvartinī
sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ. (6)*

The river of battle - with Bhishma and Drona, as its banks; with Jayadratha, as its waters; with the king of Gandhara, as the blue water-lily; Salya as the shark; Krpa as the current; Karna as the breaker; Asvathama and Vikarna as the terrible crocodiles; Duryodhana as the whirlpool in it - was indeed crossed over by the Pandavas with Kesava as the ferryman. [Dhyana Sloka 6]

Mahabaratha War	Mighty River
<ul style="list-style-type: none">- River of battlefield- Bhishma and Drona – 2 banks- Shalya – Shark- Karna – Gaint wave- Ashvattama Vikara – Crocodiles- Duryodana – Whirlpool- Nilophala - Rocks	<ul style="list-style-type: none">- Krishna – Boatman for Pandavas.- Cross sorrow by Anugrahma grace of Krishna.

Verse 7 :

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

*pārāśaryavacaḥ sarojamamalaṁ gītārthagandhotkaṭaṁ
nānākhyānakakesaraṁ harikathāsambodhanābodhitam,
loke sajjanaṣaṭpadairaharahaḥ pepīyamānaṁ mudā
bhūyādbhāratapaṅkajaṁ kalimalapradhvaṁsi naḥ śreyase. (7)*

May the spotless lotus of the Mahabharata, born in the waters of the words of the son of Parasara (i.e. Vyasa), having its sweet and pleasant fragrance of the true 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 (honeybees) in the form of the good and pure men of the world, be productive of the supreme good to us who are eager to destroy and safely come out of the inner imperfections of the Iron Age. [Dhyana Sloka 7]

Mahabharatha Stuti :

- Mahabaratha like lotus gives us fragrance of happiness.
- Means to attain Dharma, Artha, Kama, Moksha.
- Many stamens of lotus are the values prescribed in Gita.
- Wise people are the honey bees who enjoy the lotus and relish in it.
- Destroy low level negative mind with impurities.

Verse 8 :

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

*mūkam karoti vācālam paṅgum laṅghayate girim,
yatkrpā tamahaṁ vande paramānandamādhavam. (8)*

I salute that supreme Bliss, Madhava, whose grace renders the mute eloquent and makes the cripple scale mountains. [Dhyana Sloka 8]

- Praise of Bhagawan.
- Mute start talking, Lame climb mountains, Jiva crosses Samsara Boga, mountain of desires with Sukham and Dukham.
- Showers Karma Phalam in his presence.
- By Sraddha and Bakti one earns Lords grace.

Verse 9 :

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥९॥

*yam brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopanīṣadairgāyanti yaṁ sāmagaḥ,
dhyānāvasthita tadgatena manasā paśyanti yaṁ yogino
yasyāntam na viduḥ surāsuragaṇāḥ devāya tasmai namaḥ. (9)*

Salutations to that Godhead whom the Creator Brahma, Lord Varuna, Lord Indra, Lord Rudra and the Lord of the Marutas invoke with their divine hymns; whom the singers of Sama songs invoke through their correct and appropriate chantings, whom the yogis realise with 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 of the nether kingdom. [Dhyana Sloka 9]

- Praise of Param Brahma.
- My Namaskara to Bhagawan who is also worshipped by Devas.
- Rig, Yajus, Sama, Atharvana Veda + 6 Angas.

Siksha	Phonetics
Kalpa	Puja + Rituals
Niruktaha	Origin of words
Vyakaranam	Grammar
Chandaha	Metre
Jyotisham	Auspicious time for Ritual

- Recitors of Sama Veda have knowledge of 6 limbs.
- Yogi – Contemplates on true nature of God, Absorbed in Tattva Jnana Drishti.
- Chanting of Slokas give Chitta Shuddhi.

Authority of Scriptures

Prasthana Trayam

Gita

Upanishads

Brahma Sutra

- Krishna → Teacher
- Vyasa → Compiler