

# Focus Shlokas

## Gita Dhyaanam

**1. om paar-THaaya prathi-bhoDHi-thaam Bhagavathaa naaraaya-Nena svayam  
vyaasena graTHi-thaam puraaNa-muninaa maDHye mahaa-BHaa-ratham/  
adhvaithaa-mritha-varSHiNeem BHagavatheem aSHtaa-dashaa-DHYaayineem  
amba tvaam-anu-sandha-DHaami BHagavadh-geethe BHavadh-veSHiNeem//**

Om, O Bhagavadgita, with which Partha (Arjuna) was enlightened 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 and consisting of eighteen chapters – upon Thee, O Bhagavad Gita! O affectionate Mother! I meditate.

**2. namosthu the vyaasa vishaala-budhDHe phul-laara-vindhaha-yatha-pathra-nethra/  
yena tvayaa BHaaratha-thaila-poorNah praj-vaa-litho gnyaana-maya pradheepah//**

Salutations unto thee, O Vyaasa of broad intellect and with eyes like the petals of a full blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

**3. prapanna-paari-jaathaaya thothra-vethraika-paaNaye/  
gnyaana-mudhraaya krishNaaya geethaa-mrutham-dhuhe namaha//**

Salutations to Krishna, the Parijata tree, the bestower of all desires for those who take refuge in Him, the holder of the cane in one hand, the holder of Jnanamudra (the symbol of knowledge), the milker of the Gita-nectar.

**4. sarvopa-niSHadho gaavo dhogDHaa gopaala nandhanah/  
paarTHo vathsa suDHeer-BHokthaa dhugDHam geethaa-mrutham mahath//**

All the Upanishads are the cows, the milker is Krishna, the cowherd boy, Partha is the calf, men of purified intellect are the drinkers, the milk is the supreme nectar of the Gita.

**5. vasudheva-sutham devam kamsa-chaaNoora-mardhanam/  
devakee-paramaa-nandham krishNam vandhe jagadh-gurum//**

I salute Lord Krishna, the world teacher, the son of Vasudeva, the destroyer of Kamsa and Chaanura, the supreme bliss of Devaki.

**6. BHeeshma-dhroNa-thataa jayadhra-THajalaa gaanDHaara-neeloth-palaa  
shalya-graaha-vathee kripeNa vahanee karNena velaa-kulaa/  
ashvath-THaama-vikarNa-GHoramakaraa duryo-DHanaa-varthinee  
soth-theerNaa KHalu paaNdavai raNa-nadhee kaivarthaka keshavaha//**

The battle-river whose banks were Bhisma and Drona, whose water was Jayadratha, whose blue-lily was the king of Gandhaara, whose crocodile was Shalya, whose current was Kripa, whose billow was Karna, whose sharks (Ghora-makara – meaning ‘terrible fish’) were Ashvatthama and Vikarna, whose whirlpool was Duryodhana – even such was crossed over by the Pandavas, with Keshava as the ferryman.

**7. paaraa-sharya-vacha saroja-mamalam geethaarTHa-ganDHoth-katam  
naanaa-KHyaana-kakesaram hari-kaTHaa sambodHanaa-boDHitham/  
loke sajjana-SHat-padhaira-haraha pepeeya-maanam mudhaa  
BHooyaadh-BHaaratha-pankajam kalimala-praDH-vamsina shreyase//**

May this lotus of the Mahabharata, born in the lake of the words of the son of Paraashara (Vyasa), sweet with the fragrance of the meaning of the Gita, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sins of Kali, and drunk joyously day by day, by the bees of good men in the world become the bestower of good to us.

**8. mookam karothi vaachalam pangum lanGHayathe girim/  
yath-kripaa thamaham vandhe paramaa-nandha-maaDHavam//**

I salute that Maadhava, the Source of Supreme Bliss, whose grace makes the dumb eloquent and the cripple cross mountains.

**9. yam brahmaa varuNendhra-rudhra-maruthaha sthun-vanthi dhivyai sthavaihi  
vedhai saanga-padha-kramopa-niSHadhair-gaayanthi yam saamagaaha/  
DHyaanaa-vasTHitha tadh-gathena manasaa pash-yanthi yam yogino/  
yas-yaantham na vidhu suraa-sura-gaNaa dhevaaya thasmai namaha//**

Salutations to that God whom Brahma, Varuna, Indra, Rudra and the Maruthas praise with divine hymns, whom the Saama-chanters sing by Vedas and their Angas, in the Pada and Krama methods, and by the Upanishads, whom the yogis see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

## Focus Song: Indian National Anthem

“Jana gana mana” was written by the great India philosopher, poet, painter and Nobel Laureate Rabindranath Tagore. It was first sung on December 21<sup>st</sup> in the year 1911 in the annual conference of Indian National Congress. After India got its independence, the Constitution of India officially declared “Jana gana mangla” as the “National Anthem of India,” on January 24<sup>th</sup>, 1950.

jana gaNa mana aDHinaayaka jaya-hey  
BHAaratha BHAagya viDHaathaa  
panjaaba sinDHu gujaraatha maraaTaa  
dhraavida uthkala vanga  
vinDHya himaachala yamunaa ganga  
uchCHala jalaDHI-tharanga

tava shuBHa naamey jaagey  
tava shuBHa aashiSHa maage  
gaahey tava jaya-gaaTHaa  
jana gaNa mangala-dhaayaka jaya-hey  
BHAaratha BHAagya-viDHaathaa  
jaya-hey, jaya-hey, jaya-hey  
jaya jaya jaya jaya-hey

### Tagore’s English rendering of the Anthem

Thou art the ruler of the minds of all people,  
Dispenser of India’s destiny.  
Thy name rouses the hearts of Punjab, Sindh,  
Gujarath and Maratha,  
Of the Dravida and Odisha and Bengal;  
It echoes in the hills of the Vindhya and Himalayas,  
mingles in the music of Jamuna and Ganga and is  
chanted by the waves of the Indian Sea.  
They pray for thy blessings and sing thy praise.  
The saving of all people waits in thy hand,  
Thou dispenser of India’s destiny.  
Victory, victory, victory to thee.

## Focus Bhajan: Prema Mudita

Prema Mudita Manasey Kaho  
Rama Rama Ram Rama Rama Ram  
Rama Rama Ram Shri Rama Rama Ram

Papa Ghatey Dukha Mitey Lekey Rama Nam  
Bhava Samudra Sukhada Nava Eka Rama Nam  
Rama Rama Ram Rama Rama Ram  
Rama Rama Ram Shri Rama Rama Ram

Parama Shanti Sukha Nidhana Divya Rama Nam  
Niradhara Ko Adhara Eka Rama Nam  
Rama Rama Ram Rama Rama Ram  
Rama Rama Ram Shri Rama Rama Ram

Parama Gopya Parama Divya Mantra Rama Nam  
Santa Hrudaya Sada Vasatha Eka Rama Nam  
Rama Rama Ram Rama Rama Ram  
Rama Rama Ram Shri Rama Rama Ram

Maata Pita Bandhu Sakha Sabha Hi Rama Nam  
Bhakta Janara Jivana Dhana Eka Rama Nam  
Shri Rama Rama Ram Rama Rama Ram  
Rama Rama Ram Shri Rama Rama Ram

## Focus Bhajan: Prema Mudita

### Meaning of the Bhajan Prema Mudita

With the heart and mind full of love and devotion, recite the name of Lord Rama.

Reciting the name of Lord Rama cuts down sins and miseries and helps us cross the ocean of life and death.

So potent is Lord Rama's name that it brings eternal peace and bliss and is the only support of those who have no support.

So loving and so divine is Lord Rama's name that sages and saints always have only Lord Rama's name in their hearts.

O Lord Rama! Thou art my Mother, Father, Relations, Friends, everything, and all.

The only life-long treasure of the devotee is Thy name. Chant the mantra 'Rama Rama Ram'.