
Bhaja Govindam

भज गोविन्दम्

Document Information

Text title : bhajagovindam

File name : bhajagovindam.itx

Category : vedanta, vishhnu, krishna, stotra, shankarAchArya, vishnu

Location : doc_vishhnu

Author : Shankaracharya

Transliterated by : M. Giridhar

Proofread by : M. Giridhar, NA, PSA Easwaran

Translated by : M. Giridhar

Description-comments : combines charpaTapanjarikA and dvAdashapanjarikA, advice

Latest update : 1995, September 28, 2014, March 1, 2020

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

September 16, 2023

sanskritdocuments.org

Bhaja Govindam

भज गोविन्दम्



Introduction

Bhaja Govindam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of Vedic literature can be found in the shankara.itx document. Bhaja govindaM is one of the minor compositions of the spiritual giant, Adi Shankaracharya. It is classified as a prakaraNa grantha, a primer to the major works. Though sung as a bhajan, it contains the essence of Vedanta and implores the man to think, Why am I here in this life ? Why am I amassing wealth, family, but have no peace ? What is the Truth ? What is the purpose of life ? The person thus awakened gets set on a path to the inner road back to the God principle.

The background of Bhaja GovindaM is worth examining. During his stay in Kashi, Adi Shankaracharya noticed a very old man studying the rules of Sanskrit by Panini. Shankara was touched with pity at seeing the plight of the old man spending his years at a mere intellectual accomplishment while he would be better off praying and spending time to control his mind.

Shankara understood that the majority of the world was also engaged in mere intellectual, sense pleasures and not in the divine contemplation. Seeing this, he burst forth with the verses of Bhaja govindaM. In 31 verses, he, like no other, explains our fallacies, our wrong outlook for life, and dispels our ignorance and delusions. Thus bhaja govindaM was originally known as moha

mudgAra, the remover of delusions.

Shankara explains, nay chides, us for spending our time in useless trivia like amassing wealth, lusting after (wo)men and requests us to discriminate and cultivate the knowledge to learn the difference between the real and the unreal. To emphasise that, he concludes that all knowledge other than the Self-Knowledge is useless, Shankara makes the person realize how foolish he/she is in the conduct and behaviour by these verses, and shows the purpose of our worldly existence, which is to seek Govinda and attain Him.

Bhaja govindaM is divided into dvAdashamanjarikA stotram and chaturdashamanjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the next 12 stanzas of bhaja govindam. Thus stanzas 2-13 with 1st as refrain are called dvAdashamanjarika stotram. Inspired by the extempore recital by Shankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdashamanjarika stotram. (There are no evidences to prove the exact individual authorship of these 14 verses, we have some traditional hearsay evidences as attribution.) Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31.

The combined 31 are also termed as mohamudgaraH by some. The last two verses in this version is not found in all editions.

Bhaja govindaM has been set to musical tones and sung as prayer songs by children. It is divided into dvAdashamanjarikA and charpaTapanjarikA for this purpose. The former is a set of verses (verses 2-13) while the rest of the verses form charpaTamanjarikA. Anyone who listens to the music of Bhaja govindaM is attracted to it. However, the significance of the text goes much deeper and contains a well defined philosophy of attaining salvation.

Shankara's words seem to be quite piercing and seem to lack the

softness and tenderness often found in his other texts, thus addressing directly. The reason is that this was an extempore recital to an old man. His words can be compared to a knife of a surgeon. The surgeon's knife cruelly removes the tumour with much pain, but removing the tumour ultimately restores good health in the patient. So are Shankara's words, which pierce and point out our ignorance. It is a knife into the heart of worldliness, and by removing this tumour of ignorance, we can attain everlasting bliss with the grace of Govinda.

May the AchAryA guide us from ignorance to truth.

OM tat sat.

ભજ ગોવિન્દં

ભજ ગોવિન્દં ભજ ગોવિન્દં
ગોવિન્દં ભજ મૂઢમતે ।
સમ્પ્રાપ્તે સન્નિહિતે કાલે
નહિ નહિ રક્ષતિ ડુકુકુરણે ॥ ૧ ॥

Worship Govinda, worship Govinda, worship Govinda, Oh fool !
Rules of grammar will not save you at the time of your death.

મૂઢ જહીહિ ધનાગમતૃષ્ણાં
કુરુ સદ્ભુક્તિં મનસિ વિતૃષ્ણામ્ ।
ચલ્લભસો નિજકર્મોપાત્તં
વિત્તં તેન વિનોદ્ય ચિત્તમ્ ॥ ૨ ॥

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past.

નારીસ્તનભરનાભીદેશં
દૃષ્ટ્વા મા ગા મોહાવેશમ્ ।

એતન્માંસવસાદિવિકારં

મનસિ વિચિન્તય વારં વારમ્ ॥ ૩ ॥

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and chest. These are nothing but a modification of flesh. Fail not to remember this again and again in your mind.

નલિનીદલગતજલમતિતરલં

તદ્દજ્જીવિતમતિશયયપલમ્ ।

વિદ્ધિ વ્યાધ્યભિમાનગ્રસ્તં

લોકં શોકહતં ચ સમસ્તમ્ ॥ ૪ ॥

The life of a person is as uncertain as rain drops trembling on a lotus leaf. Know that the whole world remains a prey to disease, ego and grief.

યાવદ્વિત્તોપાર્જનસક્ત-

સ્તાવન્નિજપરિવારો રક્તઃ ।

પશ્ચાજ્જીવતિ જર્જરદેહે

વાર્તા કોડપિ ન પૃચ્છતિ ગેહે ॥ ૫ ॥

So long as a man is fit and able to support his family, see what affection all those around him show. But no one at home cares to even have a word with him when his body totters due to old age.

યાવત્પવનો નિવસતિ દેહે

તાવત્પૃચ્છતિ કુશલં ગેહે ।

ગતવતિ વાયૌ દેહાપાયે

ભાર્યા બિભ્યતિ તસ્મિન્કાયે ॥ ૬ ॥

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

બાલસ્તાવલ્કીડાસક્તઃ

तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्छिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥ var परे

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many things. But there is hardly anyone who wants to be lost in parabrahman.

का ते कान्ता कस्ते पुत्रः

संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयात-

स्तत्त्वं चिन्तय तद्विड् भ्रातः ॥ ८ ॥

Who is your wife ? Who is your son ? Strange is this samsAra, the world. Of whom are you ? From where have you come ?
Brother, ponder over these truths.

सत्सङ्गत्वे निस्सङ्गत्वं

निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं

निश्चलतत्त्वे ज्ञानमुक्तिः ॥ ९ ॥

From satsanga, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes JIvan muktI.

वयसि गते कः कामविकारः

शुष्के नीरे कः कासारः ।

क्षीणे वित्ते कः परिवारः

ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

What good is lust when youth has fled ?

What use is a lake which has no water ?

Where are the relatives when wealth is gone ?

Where is samsAra, the world, when the Truth is known ?

मा कुरु धनजनयौवनगर्वं
 उरति निमेषात्कालः सर्वम् ।
 मायामयमिदमपिलं छित्वा var बुध्वा
 ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

दिनयामिन्यौ सायं प्रातः
 शिशिरवसन्तौ पुनरायातः ।
 कालः क्रीडति गच्छत्यायु-
 स्तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

का ते कान्ता धनगतचिन्ता
 वातुल किं तव नास्ति नित्यन्ता ।
 त्रिजगति सज्जनसङ्गतिरेका
 भवति भवार्णवतरणो नौका ॥ १३ ॥

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ? There is only one thing in three worlds that can save you from the ocean of samsAra, get into the boat of satsanga, company of good people, quickly.

द्वादशमञ्जरिकाभिरशेषः
 कथितो वैयाकरणास्थैषः ।
 उपदेशोऽभूद्भिद्यानिपुणैः
 श्रीमच्छङ्करभगवच्छरणैः ॥ १३अ ॥

This bouquet of twelve verses (2-13) was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

The following 14 form chaturdashama njarikA.

Stanza below is attributed to padmapAda.

જટિલો મુણ્ડી લુઞ્છિતકેશઃ
 કાષાયામ્બરબહુકૃતવેષઃ ।
 પશ્યન્નપિ ચ ન પશ્યતિ મૂઢો
 હ્યુદરનિમિત્તં બહુકૃતવેષઃ ॥ ૧૪ ॥

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in orange, yet others in various colours — all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.

Stanza attributed to toTakAchArya.

અડ્ગં ગલિતં પલિતં મુણ્ડં
 દશનવિહીનં જાતં તુણ્ડમ્ ।
 વૃદ્ધો યાતિ ગૃહીત્વા દણ્ડં
 તદપિ ન મુચ્યત્યાશાપિણ્ડમ્ ॥ ૧૫ ॥

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then the attachment is strong and he clings firmly to fruitless desires.

Stanza attributed to hastAmalaka.

અગ્રે વહ્નિઃ પૃષ્ઠે ભાનુઃ
 રાત્રૌ ચુબુકસમર્પિતજાનુઃ ।
 કરતલભિક્ષસ્તરુતલવાસ-
 સ્તદપિ ન મુચ્યત્યાશાપાશઃ ॥ ૧૬ ॥

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree. Still in his heart, he is a wretched puppet at the hands of passions.

Stanza attributed to Subodha.

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन

मुक्तिं न भजति जन्मशतेन ॥ १७ ॥ var भजति न मुक्तिं

One may go to Gangasagar, observe fasts, and give away riches
in charity ! Yet, devoid of jnana, nothing can give mukti even
at the end of a hundred births.

Stanza attributed to vArttikakAra (sureshvara).

सुरभंदिरतरुमूलनिवासः

शय्या भूतलमजिनं वासः ।

सर्वपरिग्रहभोगत्यागः

कस्य सुखं न करोति विरागः ॥ १८ ॥

Take your residence in a temple or below a tree, wear the
deerskin for the dress, and sleep with mother earth as your
bed. Give up all attachments and renounce all comforts. Blessed
with such vairgya, could any fail to be content ?

Stanza attributed to nityAnanda.

योगरतो वा भोगरतो वा

सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं

नन्दति नन्दति नन्दत्येव ॥ १९ ॥

One may take delight in yoga or bhoga, may have attachment or
detachment. But only he whose mind steadily delights in Brahman
enjoys bliss, no one else.

Stanza attributed to Anandagiri.

भगवद्गीता किञ्चिदधीता

गङ्गाजलवक्त्रिका पीता ।

सकृदपि येन मुरारिसमर्था

क्रियते तस्य यमेन न यथा ॥ २० ॥

Let a man read but a little from bhagavadgItA, drink just a drop of water from the Ganges, worship but once murAri. He then will have no altercation with Yama.

Stanza attributed to dRiDhabhakti.

પુનરપિ જનનં પુનરપિ મરણં
પુનરપિ જનનીજઠરે શયનમ્ ।
ઇહ સંસારે બહુદુસ્તારે
કૃપયાડપારે પાહિ મુરારે ॥ ૨૧ ॥

Born again, death again, again to stay in the mother's womb !
It is indeed hard to cross this boundless ocean of samsAra. Oh
Murari ! Redeem me through Thy mercy.

Stanza attributed to nityanAtha.

રથાચર્પટવિરચિતકન્થઃ
પુણ્યાપુણ્યવિવર્જિતપન્થઃ ।
યોગી યોગનિયોજિતચિત્તો
રમતે બાલોન્મત્તવદેવ ॥ ૨૨ ॥

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vices and virtues, onward he wanders. One who lives in communion with god enjoys bliss, pure and uncontaminated, like a child and as an intoxicated.

Stanza attributed to yogAnanda.

કસ્ત્વં કોઠલં કુત આયાતઃ
કા મે જનની કો મે તાતઃ ।
ઇતિ પરિભાવય સર્વમસારમ્
વિશ્વં ત્યક્ત્વા સ્વપ્નવિચારમ્ ॥ ૨૩ ॥

Who are you ? Who am I ? From where do I come ? Who is my mother,
who is my father ? Ponder thus, look at everything as essence-less
and give up the world as an idle dream.

Stanza attributed to surendra.

त्वयि मयि यान्यत्रैको विष्णु-
 र्व्यर्थं कुप्यसि मय्यसत्विष्णुः ।
 भव समचित्तः सर्वत्र त्वं
 वाञ्छस्यथिराद्यदि विष्णुत्वम् ॥ २४ ॥

In me, in you and in everything, none but the same Vishnu
 dwells. Your anger and impatience is meaningless. If you wish to
 attain the status of Vishnu, have samabhAva, equanimity, always.

Stanza attributed to medhAtithira.

शत्रौ मित्रे पुत्रे भन्धौ
 मा कुरु यत्नं विग्रहसन्धौ ।
 सर्वस्मिन्नपि पश्यात्मानं
 सर्वत्रोत्सृज्य भेदाज्ञानम् ॥ २५ ॥

Waste not your efforts to win the love of or to fight against friend
 and foe, children and relatives. See yourself in everyone and give
 up all feelings of duality completely.

Stanza attributed to bhArativamsha.

कामं क्रोधं लोभं मोहं
 त्यक्त्वाऽऽत्मानं भावय कोऽहम् । var पश्यति सोऽहम्
 आत्मज्ञानविहीना मूढा-
 स्ते पथ्यन्ते नरकनिगूढाः ॥ २६ ॥

Give up lust, anger, infatuation, and greed. Ponder over your real
 nature. Fools are they who are blind to the Self. Cast into hell,
 they suffer there endlessly.

Stanza attributed to sumati.

गेयं गीतानामसदस्रं
 ध्येयं श्रीपतिरूपमजस्रम् ।
 नेयं सज्जनसङ्गे चित्तं
 द्येयं दीनजनाय च वित्तम् ॥ २७ ॥

Regularly recite from the Gita, meditate on Vishnu in your heart, and chant His thousand glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy.

Stanza attributed to sumati.

सुभतः छिद्यते रामाभोगः
पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं
तदपि न मुञ्चति पापायरणम् ॥ २८ ॥

He who yields to lust for pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not give-up the sinful path.

अर्थमनर्थं भावय नित्यं
नास्तिततः सुभलेशः सत्यम् ।
पुत्रादपि धनभाजं भीतिः
सर्वत्रैषा विडिता रीतिः ॥ २९ ॥

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जायसमेतसमाधिविधानं
कुर्व्वधानं मउदवधानम् ॥ ३० ॥

Regulate the prANA-s, life forces, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

गुरुचरणाम्बुजनिर्भरभक्तः
संसारदधिराद्भव मुक्तः ।

सेन्द्रियमानसनिधमादेव

द्रक्ष्यसि निजलुट्टयस्थं देवम् ॥ ३१ ॥

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara. Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !

The following two are not found in standard text of Bhajagovindam.

मूढः कश्चन वैयाकरणो

दुःकृदुरण्णध्ययनधुरीणः ।

श्रीमच्छुद्धरभगवच्छिष्यै-

र्षोषित आसीच्छोषितकरणः ॥ ३२ ॥

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the Light by Shankara's apostles.

भज गोविन्दं भज गोविन्दं

गोविन्दं भज मूढमते ।

नामस्मरण्णादन्यमुपायं

नहि पश्यामो भवाब्धितरणे ॥ ३३ ॥ भवतरणे

Worship Govinda, worship Govinda, worship Govinda, Oh fool ! Other than chanting the Lord's names, there is no other way to cross the life's ocean.

Appendix: Word meanings

The following words and meanings are added as an appendix to allow the reader to learn Sanskrit words. They may not follow exact word construction in the above verses. Reader is requested to consult a dictionary and commentaries for additional details.

भज = worship;

ગોવિન્દ = Govinda;

મૂઢમતે = O, foolish mind!;

સમપ્રાપ્તે = (when you have) reached/obtained;

સન્નિહિતે = (in the) presence/nearness of;

કાલે = Time (here:Lord of Death, Yama);

નહિ = No; never;

રક્ષતિ = protects;

દુક્રુરુણે = the grammatical formula DukRi.nkaraNe;

॥ ૧ ॥

મૂઢ = Oh fool!;

જહીહિ = jahi+iha, leave/give up+here(in this world);

ધન = wealth;

આગમ = coming/arrival;

તૃષ્ણાં = thirst/desire;

કુરુ = Do;act;

સદ્બુદ્ધિ = sat+buddhiM, good+awareness(loosely speaking:mind);

મનસિ = in the mind;

વિતૃષ્ણાં = desirelessness;

યલ્લભસે = yat+labhase, whatever+(you)obtain;

નિજકર્મ = nija+karma, one's+ duty(normal work);

ઉપાત્ત = obtained;

વિત્ત = wealth;

તેન = by that; with that;

વિનોદય = divert/recreate(be happy);

ચિત્ત = mind;

॥ ૨ ॥

નારી = woman;

સ્તનભર = breasts that are(full-with milk);

નાભીદેશં = nAbhI+deshaM, navel+region/country;

દૃષ્ટ્વા = having seen;

મા ગૃ = mA+gA, Don't+go;

મોહાવેશં = infatuated state(moha+AveshaM-seizure);

अेतत् = this;

मांसवसादि = flesh, fat, +etc;

विकारं = appearance (generally, grotesque/ugly);

मनसि = in the mind;

विचिन्तय = think well;

वारं = again;

वारं = and again;

॥ ३ ॥

नलिनीदलगत = nalinI+dala+gata, lotus+petal+reached/gone;

जलं = water(drop);

अतितरलं = ati+tarala, very+unstable;

तद्वत् = like that;

जुवितं = life;

अतिशय = wonderful;

अपलं = fickle-minded;

विद्धि = know for sure;

व्याधि = disease;

अभिमान = self-importance;

ग्रस्तं = having been caught/seized;

लोकं = world;people;

शोकहतं = attacked(hata) by grief(shoka);

य = and;

समस्तं = entire;

॥ ४ ॥

थावत् = so long as;

वित्त = wealth;

उपार्जन = earning/acquiring;

सक्तः = capable of;

तावन्निज = tAvat+nija, till then+one's;

परिवारः = family;

रक्तः = attached;

पश्चात् = later;

જીવતિ = while living(without earning);

જર્જર = old/digested (by disease etc);

દેહે = in the body;

વાર્તા = word (here enquiry/inquiry);

કોઽપિ = kaH+api, whosoever; even one;

ન = not;

પૃચ્છતિ = inquires/asks/minds;

ગેહે = in the house;

॥ ૫ ॥

યાવત્ = so long as;

પવનઃ = air/breath;

નિવસતિ = lives/dwells;

દેહે = in the body;

તાવત્ = till then;

પૃચ્છતિ = asks/inquires;

કુશલં = welfare;

ગેહે = in the house;

ગતવતિ = while gone;

વાયૌ = air(life-breath);

દેહાપાયે = when life departs the body;

ભાર્યા = wife;

બિભ્યતિ = is afraid;fears;

તસ્મિન્કાયે = tasmin+kaye, in that body;

॥ ૬ ॥

બાલઃ = young boy;

તાવત્ = till then (till he is young);

ક્રીડા = play;

સક્તઃ = attached/engrossed/absorbed;

તરુણઃ = young man;

તાવત્ = till then;

તરુણી = young woman;

સક્તઃ = attached/engrossed;

वृद्धः = old man;

तावत् = till then;

चिन्तल = worry;

सक्तः = attached/engrossed/absorbed;

परमे = in the lofty;high;supreme; also pare

ब्रह्मणि = Brahman ;God;

कोऽपि = whosoever;

न = not;

सक्तः = attached/absorbed/engrossed;

॥ ७ ॥

कI ते = kA+te, who+your;

कI-तल = wife;

कस्ते = kaH+te, who+your;

पुत्रः = son;

संसारः = world/family;

अथं = this;

अतीव = great/big/very much;

विचित्रः = wonderful/mysterious;

कस्य = whose;

त्वं = you;

कः = who;

कुतः = from where;

आयातः = have come;

तत्त्वं = truth/nature;

चिन्तय = think well/consider;

तद्विड = tat+iha, that+here;

भ्रातः = brother;

॥ ८ ॥

सत्सङ्गत्वे = in good company;

निससङ्गत्वं = aloneness/non-attachment/detachment;

निर्मोडत्वं = non-infatuated state/clear-headedness;

निश्चलतत्त्वं = tranquillity/imperturbability;

જીવન્મુક્તિઃ = salvation+freedom from bondage of birth;
વયસિ ગતે = vayasi+gate, when age has advanced/gone;

॥ ૯ ॥

કઃ = who/what use(in the sense of kva?(where));

કામવિકારઃ = sensual/sexual attraction;

શુષ્કે = in the drying up of;

નીરે = water;

કઃ = what(use) is the;

કાસારઃ = lake;

ક્ષીણે = spent-up/weakened state of;

વિત્તે = wealth;

કઃ = what(use) for;

પરિવારઃ = family(is there?);

જ્ઞાતે = in the realised state;

તત્ત્વે = truth;

કઃ = what (use) is;

સંસારઃ = world/family bond;

॥ ૧૦ ॥

મા = do not;

કુરુ = do/act;

ધન = wealth;

જન = people;

યૌવન = youth;

ગર્વ = arrogance/haughtiness;

હરતિ = takes away/steals away;

નિમેષાત્ = in the twinkling of the eye;

કાલઃ = Master Time;

સર્વ = all;

માયા = delusion;

મયં = full of/completely filled;

ઇદં = this;

અખિલં = whole/entire;

उत्त्वा = having given up/abandoned;

ब्रह्मपदं = the state/position of Brahma/god-realised state;

त्वं = you;

प्रविश = enter;

विदित्वा = having known/realised;

॥ ११ ॥

दिन्यामिन्यौ = dina+yAminI, day + night;

सायं = evening;

प्रातः = morning;

शिशिर = frosty season;

वसन्तौ = (and) Spring season;

पुनः = again;

आयातः = have arrived;

कालः = Master Time;

क्रीडति = plays;

गच्छति = goes (away);

आयुः = life/age;

तदपि = tat+api, then even;

न = not;

मुञ्चति = releases;

आशा = desire;

वायुः = air (the wind of desire does not let off its hold);

॥ १२ ॥

द्वादशमञ्जरिकाभिः = by the bouquet consisting of 12 flowers (12;

shlokas above)

अशेष = without remainder/totally;

कथित = was told;

वैयाकरणस्यैषः = to the grammarian+this;

उपदेशः = advice;

अभूत् = was;

विद्यानिपुणैः = by the ace scholar Shankara (Plural is used for reverence);

श्रीमच्छङ्करभगवत्+चरणैः = by the Shankaracharya who is known;

as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ ૧૨૨ ॥

કા તે = kA+te, who+your;

કાન્તી = wife;

ધન = wealth;

ગતચિન્તી = thinking of;

વાતુલ = O mad one!;

કિં = what?;

તવ = your;

નાસ્તિ = na+asti, is not there;

નિયન્તી = controller;

ત્રિજગતિ = in the three worlds;

સજ્જન = good people;

સંગતિરેકા = sa.ngatiH+ekA, company+(only) one (way);

ભવતિ = becomes;

ભવાર્ણવ = bhava+arNava, birth and death+ocean;

તરણે = in crossing;

નૌકા = boat/ship;

॥ ૧૩ ॥

જટિલઃ = with knotted hair;

મુણ્ડી = shaven head;

લુઞ્છિતકેશ = hair cut here and there;

કાષાય = saffron cloth;

અમ્બર = cloth/sky;

બહુકૃત = variously done/made-up;

વેષઃ = make-ups/garbs/roles;

પશ્યન્નપિ = even after seeing;

ચ ન = cha+na, and +not;

પશ્યતિ = sees;

મૂઢઃ = the fool;

ઉદરનિમિત્તં = for the sake of the belly/living;

બહુકૃતવેષઃ = various make-ups/roles;

॥ ૧૪ ॥

અડ્ગં = limb(s);

ગલિતં = weakened;

પલિતં = ripened(grey);

મુણ્ડં = head;

દશનવિહીનં = dashana+vihInaM, teeth+bereft;

જાતં = having become;

તુણ્ડં = jaws/mouth?;

વૃદ્ધઃ = the old man;

યાતિ = goes;

ગૃહીત્વા = holding the;

દણ્ડં = stick(walking);

તદપિ = then even;

ન = not;

મુચ્યતિ = lets go/releases/gives up;

આશુપિણ્ડં = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;
as oblation for the dead)

॥ ૧૫ ॥

અગ્રે = in front of/ahead/beforehand;

વહ્નિઃ = fire (for worship);

પૃષ્ઠે ભાનુઃ = pRiShThe+bhAnuH, behind+sun;

રાત્રૌ = in the night;

ચુબુકસમર્પિતજાનુઃ = face dedicated to(huddled up between) the knees;

કરતલભિક્ષઃ = taking alms in the palms;

તરુતલવાસઃ = living under the trees;

તદપિ = then even;

ન = not;

મુચ્યતિ = releases/lets go;

આશુ = desire;

પાશં = rope/ties;

॥ ૧૬ ॥

કુરુતે = one takes resort to;

गङ्गासागर = the sea of Ganga (banks of the Ganges);

गमनं = going;

व्रत = austerities;

परिपालनं = observance/governance;

अथवा = or/else;

दानं = charity;

ज्ञानविहीनः = (but)bereft of knowledge of the Self;

सर्वमतेन = according to all schools of thought/unanimously;

मुक्तिं = salvation/freedom;

न = not;

भजति = attains;

जन्म = birth(s);

शतेन = hundred;

॥ १७ ॥

सुरमन्दिर = temple of god;

तरु = tree;

मूल = root;

निवासः = living;

शय्या = bed;

भूतलं = on the surface of the earth;

अङ्गिनं = skin (of Antelope);

वासः = living;

सर्वपरिग्रह = all attachments;

भोगत्यागः = sacrificing/abandonment of enjoyable things/worldly pleasures;

कस्य = whose;

सुखं = happiness;

न = not;

करोति = does;

विरागः = Non-attachment/desirelessness;

॥ १८ ॥

योगरतः = indulging in yoga;

वा = or;

भोगरतः = indulging in worldly pleasures;

वा = or;

सङ्गरतः = indulging in good company;

वा = or;

सङ्गविहीनः = bereft of company;

यस्य = whose;

ब्रह्मणि = in Brahman(God);

रमते = delights;

चित्तं = mind (here soul);

नन्दति = revels;

नन्दत्येव = nandati+eva, revels alone/revels indeed;

॥ १९ ॥

भगवद् = god's;

गीता = song (here the scripture 'bhagavatgItA');

किञ्चित् = a little;

अधीता = studied;

गङ्गा = river Ganga;

जलव = water drop;

कणिकापीता = a little droplet, drunk;

गङ्गाजलवकणिकापीता = Even a little drop of Ganga water;

सकृदपि = once even;

येन = by whom;

मुरारि = the enemy of 'MurA' (Lord Krishna);

समर्था = well worshipped;

क्रियते = is done;

तस्य = his;

यमेन = by Yama, the lord of Death;

न = not;

थर्था = discussion;

॥ २० ॥

पुनरपि = punaH+api, again again;

जननं = birth;

પુનરપિ = again again;

મરણં = death;

પુનરપિ = again again;

જનની = mother;

જઠરે = in the stomach;

શયનં = sleep;

ઇહ = in this world/here;

સંસારે = family/world;

બહુદુસ્તરે = fordable with great difficulty;

કૃપયાડપારે = out of boundless compassion;

પાહિ = protect;

મુરારે = Oh MurA's enemy!(KriShNa);

॥ ૨૧ ॥

રથ્યાર્પટ = torn/tattered cloth lying in the street;

વિરચિત = created;

ક-થ: = rag;

પુણ્યાપુણ્ય = virtues sins;

વિવર્જિત = without/ having abandoned;

પ-થ: = way;

યોગી = the man seeking union with god;

યોગનિયોજિત = controlled by yoga;

ચિત્ત: = mind;

રમતે = delights;

બાલોન્મત્તવદેવ = like a child who has gone mad;

॥ ૨૨ ॥

ક: = who (are);

ત્વં = you;

ક: = who(am);

અહં = I;

કુત: = whence;

આયાત: = has come;

કલ = who;

मे = my;

जन्नी = mother;

कः = who;

मे = my;

तातः = father;

इति = thus;

परिभाष्य = deem well/visualise;

सर्वं = the entire;

असारं = worthless/without essence;

विश्वं = world;

त्यक्त्या = having abandoned/sacrificed;

स्वप्न = dream;

विचारं = consideration/thinking;

॥ २३ ॥

त्वयि = in yourself;

मयि = in myself;

चा-न्यत्रैक = cha+anyatra+ekaH, and+in any other place+only one;

विष्णुः = the Lord MahAviShNu;

व्यर्थं = in vain ; for nothing;purposeless;

दुष्यसि = you get angry;

मय्यसहिष्णु = mayi+asahiShNuH, in me+intolerant;

भव = become;

समचित्तः = equal-minded/equanimity;

सर्वत्र = everywhere;

त्वं = you;

वाञ्छसि = you desire;

अचिराद् = without delay/in no time;

यदि = if;

विष्णुत्वं = the quality/state of Brahman/god-realisation;

॥ २४ ॥

शत्रौ = in (towards)the enemy;

मित्रे = in (towards) the friend;

पुत्रे = in(towards) the son;

अन्धौ = in (towards) relatives;

मा = don't;

कुरु = do;

यत्न = effort;

विग्रहसन्धौ = for war(dissension) or peace-making;

सर्वस्मिन्नपि = in all beings;

पश्यात्मानं = see your own self;

सर्वत्र = everywhere;

उत्सृज = give up;

भेदाज्ञानं = difference/otherness/duality;

॥ २५ ॥

कामं = desire;

क्रोधं = anger;

लोभं = greed;

मोहं = infatuation;

त्यक्त्वाऽत्मानं = having abandoned see as one's own self;

भावय = deem/consider/visualise/imagine;

कोऽहं = who am I;

आत्मज्ञान = knowledge of self;

विहीना = bereft;

भूढा = fools;

ते = they;

पथ्यन्ते = are cooked?;

नरक = in the hell;

निगूढा = cast in;

॥ २६ ॥

गेयं = is to be sung;

गीता = bhagavatgItA;

नाम = name of the lord;

सहस्रं = 1000 times;

ध्येयं = is to be meditated;

श्रीपति = LakShmi's consort MahAviShNu's;

रूपं = form/image;

अजस्रं = the unborn one;

नेथं = is to be lead/taken;

सज्जन = good people;

सङ्गे = in the company;

चित्तं = mind;

द्वेषं = is to be given;

दीनजनाय = to the poor (humble state) people;

च = and;

वित्तं = wealth;

॥ २७ ॥

सुभतः = for happiness;

कृत्यते = is done;

रामाभोग = sexual pleasures?;

पश्चाद्भन्त = later on in the end;

शरीरे = in the body;

रोग = disease;

यद्यपि = even though;

लोके = in the world;

मरण = death;

शरणं = resort/surrender;

तदपि = even then;

न = not;

मुञ्चति = releases/gives up;

पापाचरणं = pApa+AcharaNa, sin-practising;

॥ २८ ॥

अर्थ = wealth;

अनर्थ = purposeless/in vain/danger-productive;

भाषय = deem/consider/visualise;

नित्यं = daily/always;

न = not;

अस्ति = is;

ततः = from that;

सुप्रवेशः = (even a little) happiness;

सत्यं = Truth;

पुत्रादपि = even from the the son;

धन = wealth;

भाजं = acquiring people;

भीतिः = fear;

सर्वत्र = everywhere;

अेषा = this;

विदित्वा = understood;

रीतिः = procedure/practice/custom;

॥ २९ ॥

प्राणायाम = breath-control;

प्रत्याहार = diet-control;

नित्यं = always/daily/certain;

अनित्य = uncertain/temporary/ephemeral/transient;

विवेक = awareness after reasoning;

विचार = thought/considered conclusion/opinion;

जाप्यसमेत = with chanting of the names of the lord;

समाधिविधान = in the state of trance;

दुर्वचनं = pay attention;

महद्वचनं = great care attention;

॥ ३० ॥

गुरुचरणाम्बुज = the lotus feet of the teacher/guru;

निर्भर = dependent;

भक्तः = devotee;

संसारत् = from the world;

अचिराद्भव = in no time from the cycle of birth and death;

मुक्तः = released;

सेन्द्रियमानस = sa+indriya+mAnasa, with senses and mind;

नियमादेव = control alone(niyamAt eva);

द्रक्ष्यसि = you will see;

निज = one's own;

दृढयस्थं = heart-stationed;

देवं = God;

॥ ३१ ॥

भूढ = fool;

कश्चन = certain;

वैयाकरण = Grammar;

दुष्टद्वारा = grammatical formula DukRi.nkaraNa;

अध्ययन = study;

धुरिण = awakened/aroused?;

श्रीमत् = honourable prefix;

शंकर = Shankara;

भगवत् = God;

शिष्यैः = disciples;

बोधित = having been taught/enlightened;

आसित् = was/existed;

योधितकरण = tested or awakened senses;

॥ ३२ ॥

भज = worship;

गोविन्दं = lord Govinda;

भूढमते = Oh foolish mind!;

नामस्मरणत् = (except) through/from remembrance of the Lord's name;

अन्य = other;

उपाय = plan/method/means;

नहि = not;

पश्याम = we see;

भवाम्बितरणे (भवतरणे) = for crossing the ocean of births deaths;

॥ ३३ ॥

Encoded and translated by M. Giridhar.

Proofread M. Giridhar, NA, PSA Easwaran

The audio renderings have different sequence for verses.



Bhaja Govindam

pdf was typeset on September 16, 2023



Please send corrections to sanskrit@cheerful.com

