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Bhaja Govindam

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Bhaja Govindam

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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 dvAdashmanjarika 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

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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.

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ಗೋವಿಂದಂ ಭಜ ಮೂಢಮತೇ .

ಸಂಪ್ರಾಪ್ತೇ ಸನ್ನಿಹಿತೇ ಕಾಲೇ

ನಹಿ ನಹಿ ರಕ್ಷತಿ ಡುಕ್ಯಂಕರಣೇ .. 1..

Worship Govinda, worship Govinda, worship Govinda, Oh fool !

Rules of grammar will not save you at the time of your death.

ಮೂಢ ಜಹೀಹಿ ಧನಾಗಮತ್ಯಷ್ಟಾಂ

ಕುರು ಸದ್ಭುದ್ಧಿಂ ಮನಸಿ ವಿತ್ಯಷ್ಟಾಂ .

ಯಲ್ಲಭಸೇ ನಿಜಕರ್ಮೋಪಾತ್ತಂ

ವಿತ್ತಂ ತೇನ ವಿನೋದಯ ಚಿತ್ತಂ .. 2..

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.

ನಾರೀಸ್ತನಭರನಾಭೀದೇಶಂ

ದೃಷ್ಟ್ವಾ ಮಾ ಗಾ ಮೋಹಾವೇಶಂ .

ಏತನ್ಮಾಂಸವಸಾದಿವಿಕಾರಂ

ಮನಸಿ ವಿಚಿಂತಯ ವಾರಂ ವಾರಂ .. 3..

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.

ನಲಿನೀದಲಗತಜಲಮತಿತರಲಂ

ತದ್ವಜ್ಜೀವಿತಮತಿಶಯಚಪಲಂ .

ವಿಧಿ ವ್ಯಾಧ್ಯಭಿಮಾನಗ್ರಸ್ತಂ  
ಲೋಕಂ ಶೋಕಹತಂ ಚ ಸಮಸ್ತಂ .. 4..

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.

ಯಾವದ್ವಿತ್ತೋಪಾರ್ಜನಸಕ್ತ-  
ಸ್ತಾವನ್ನಿಜಪರಿವಾರೋ ರಕ್ತಃ .  
ಪಶ್ಚಾಜ್ಜೀವತಿ ಜರ್ಜರದೇಹೇ  
ವಾರ್ತಾಂ ಕೋಽಪಿ ನ ಪ್ರಚ್ಛತಿ ಗೇಹೇ .. 5..

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.

ಯಾವತ್ಪವನೋ ನಿವಸತಿ ದೇಹೇ  
ತಾವತ್ಪ್ರಚ್ಛತಿ ಕುಶಲಂ ಗೇಹೇ .  
ಗತವತಿ ವಾಯೌ ದೇಹಾಪಾಯೇ  
ಭಾರ್ಯಾ ಬಿಭ್ಯತಿ ತಸ್ಮಿನ್ಸಾಯೇ .. 6..

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.

ಬಾಲಸ್ತಾವತ್ಕ್ರೀಡಾಸಕ್ತಃ  
ತರುಣಸ್ತಾವತ್ತರುಣೀಸಕ್ತಃ .  
ವೃದ್ಧಸ್ತಾವಚ್ಛಿಂತಾಸಕ್ತಃ  
ಪರಮೇ ಬ್ರಹ್ಮಣಿ ಕೋಽಪಿ ನ ಸಕ್ತಃ .. 7.. var ಪರೇ

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.

ಕಾ ತೇ ಕಾಂತಾ ಕಸ್ತೇ ಪುತ್ರಃ  
ಸಂಸಾರೋಽಯಮತೀವ ವಿಚಿತ್ರಃ .  
ಕಸ್ಯ ತ್ವಂ ಕಃ ಕುತ ಆಯಾತ-  
ಸ್ತತ್ತ್ವಂ ಚಿಂತಯ ತದಿಹ ಭ್ರಾತಃ .. 8..

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.

ಸತ್ಸಂಗತ್ವೇ ನಿಸ್ಸಂಗತ್ವಂ  
ನಿಸ್ಸಂಗತ್ವೇ ನಿರ್ಮೋಹತ್ವಂ .  
ನಿರ್ಮೋಹತ್ವೇ ನಿಶ್ಚಲತತ್ವಂ  
ನಿಶ್ಚಲತತ್ವೇ ಜೀವನ್ಮುಕ್ತಿಃ .. 9..

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.

ವಯಸಿ ಗತೇ ಕಃ ಕಾಮವಿಕಾರಃ  
ಶುಷ್ಕೇ ನೀರೇ ಕಃ ಕಾಸಾರಃ .  
ಕ್ಷೀಣೇ ವಿತ್ತೇ ಕಃ ಪರಿವಾರಃ  
ಜ್ಞಾತೇ ತತ್ತ್ವೇ ಕಃ ಸಂಸಾರಃ .. 10..

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 ?

ಮಾ ಕುರು ಧನಜನಯೌವನಗರ್ವಂ  
ಹರತಿ ನಿರ್ಮೇಷಾತ್ಮಾಲಃ ಸರ್ವಂ .  
ಮಾಯಾಮಯಮಿದಮಖಿಲಂ ಹಿತ್ವಾ var ಬುಧ್ವಾ  
ಬ್ರಹ್ಮಪದಂ ತ್ವಂ ಪ್ರವಿಶ ವಿದಿತ್ವಾ .. 11..

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.

ದಿನಯಾಮಿನ್ಯೌ ಸಾಯಂ ಪ್ರಾತಃ  
ಶಿಶಿರವಸಂತೌ ಪುನರಾಯಾತಃ .  
ಕಾಲಃ ಕ್ರೀಡತಿ ಗಚ್ಛತ್ಯಾಯು-  
ಸ್ತದಪಿ ನ ಮುಂಚತ್ಯಾಶಾವಾಯುಃ .. 12..

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.

ಕಾ ತೇ ಕಾಂತಾ ಧನಗತಚಿಂತಾ  
ವಾತುಲ ಕಿಂ ತವ ನಾಸ್ತಿ ನಿಯಂತಾ .  
ತ್ರಿಜಗತಿ ಸಜ್ಜನಸಂಗತಿರೇಕಾ  
ಭವತಿ ಭವಾರ್ಣವತರಣೇ ನೌಕಾ .. 13..

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.

ದ್ವಾದಶಮಂಜರಿಕಾಭಿರಶೇಷಃ  
ಕಥಿತೋ ವೈಯಾಕರಣಸ್ಯೈಷಃ .  
ಉಪದೇಶೋಽಭೂದ್ವಿದ್ಯಾನಿಪುಣೈಃ  
ಶ್ರೀಮಚ್ಛಂಕರಭಗವಚ್ಛರಣೈಃ .. 13ಅ ..

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.

ಜಟಿಲೋ ಮುಂಡೀ ಲುಂಛಿತಕೇಶಃ  
ಕಾಷಾಯಾಂಬರಬಹುಕೃತವೇಷಃ .  
ಪಶ್ಯನ್ನಪಿ ಚ ನ ಪಶ್ಯತಿ ಮೂಢೋ  
ಹ್ಯುದರನಿಮಿತ್ತಂ ಬಹುಕೃತವೇಷಃ .. 14..

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.

ಅಂಗಂ ಗಲಿತಂ ಪಲಿತಂ ಮುಂಡಂ  
ದಶನವಿಹೀನಂ ಜಾತಂ ತುಂಡಂ .  
ವೃದ್ಧೋ ಯಾತಿ ಗೃಹೀತ್ವಾ ದಂಡಂ  
ತದಪಿ ನ ಮುಂಚತ್ಯಾಶಾಪಿಂಡಂ .. 15..

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.

ಅಗ್ರೇ ವಕ್ಷಿಃ ಪೃಷ್ಠೇ ಭಾನುಃ  
ರಾತ್ರೌ ಚುಬುಕಸಮರ್ಪಿತಜಾನುಃ .  
ಕರತಲಭಿಕ್ಷಸ್ತರುತಲವಾಸ-  
ಸ್ತದಪಿ ನ ಮುಂಚತ್ಯಾಶಾಪಾಶಃ .. 16..

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.

ಕುರುತೇ ಗಂಗಾಸಾಗರಗಮನಂ  
ವ್ರತಪರಿಪಾಲನಮಥವಾ ದಾನಂ .  
ಜ್ಞಾನವಿಹೀನಃ ಸರ್ವಮತೇನ  
ಮುಕ್ತಿಂ ನ ಭಜತಿ ಜನ್ಮಶತೇನ .. 17.. var ಭಜತಿ ನ ಮುಕ್ತಿಂ

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).

ಸುರಮಂದಿರತರುಮೂಲನಿವಾಸಃ  
ಶಯ್ಯಾ ಭೂತಲಮಜಿನಂ ವಾಸಃ .  
ಸರ್ವಪರಿಗ್ರಹಭೋಗತ್ಯಾಗಃ  
ಕಸ್ಯ ಸುಖಂ ನ ಕರೋತಿ ವಿರಾಗಃ .. 18..

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.

ಯೋಗರತೋ ವಾ ಭೋಗರತೋ ವಾ  
ಸಂಗರತೋ ವಾ ಸಂಗವಿಹೀನಃ .  
ಯಸ್ಯ ಬ್ರಹ್ಮಣಿ ರಮತೇ ಚಿತ್ತಂ



ನಂದತಿ ನಂದತಿ ನಂದತ್ಯೇವ .. 19..

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.

ಭಗವದ್ಗೀತಾ ಕಿಂಚಿದಧೀತಾ

ಗಂಗಾಜಲವಕಣಿಕಾ ಪೀತಾ .

ಸಕ್ಕದಪಿ ಯೇನ ಮುರಾರಿಸಮರ್ಚಾ

ಕ್ರಿಯತೇ ತಸ್ಯ ಯಮೇನ ನ ಚರ್ಚಾ .. 20..

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.

ಪುನರಪಿ ಜನನಂ ಪುನರಪಿ ಮರಣಂ

ಪುನರಪಿ ಜನನೀಜರರೇ ಶಯನಂ .

ಇಹ ಸಂಸಾರೇ ಬಹುದುಸ್ತಾರೇ

ಕೃಪಯಾಪಾರೇ ಪಾಹಿ ಮುರಾರೇ .. 21..

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.

ರಥ್ಯಾಚರ್ಪಟವಿರಚಿತಕಂಧಃ

ಪುಣ್ಯಾಪುಣ್ಯವಿವರ್ಜಿತಪಂಧಃ .

ಯೋಗೀ ಯೋಗನಿಯೋಜಿತಚಿತ್ತೋ

ರಮತೇ ಬಾಲೋನ್ಮತ್ತವದೇವ .. 22..

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.

ಕಸ್ತ್ವಂ ಕೋಹಂ ಕುತ ಆಯಾತಃ

ಕಾ ಮೇ ಜನನೀ ಕೋ ಮೇ ತಾತಃ .

ಇತಿ ಪರಿಭಾವಯ ಸರ್ವಮಸಾರಂ  
ವಿಶ್ವಂ ತ್ಯಕ್ತ್ವಾ ಸ್ವಪ್ನವಿಚಾರಂ .. 23..

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.

ತ್ವಯಿ ಮಯಿ ಚಾನ್ಯತ್ಯೈಕೋ ವಿಷ್ಣು-  
ವ್ಯರ್ಥಂ ಕುಪ್ಯಸಿ ಮಯ್ಯಸಹಿಷ್ಣುಃ .  
ಭವ ಸಮಚಿತ್ತಃ ಸರ್ವತ್ರ ತ್ವಂ  
ವಾಂಛಸ್ಯಚಿರಾದ್ಯದಿ ವಿಷ್ಣುತ್ವಂ .. 24..

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.

ಶತ್ರೌ ಮಿತ್ರೇ ಪುತ್ರೇ ಬಂಧೌ  
ಮಾ ಕುರು ಯತ್ನಂ ವಿಗ್ರಹಸಂಧೌ .  
ಸರ್ವಸ್ಮಿನ್ನಪಿ ಪಶ್ಯಾತ್ಮಾನಂ  
ಸರ್ವತ್ರೋತ್ಸೃಜ ಭೇದಾಜ್ಞಾನಂ .. 25..

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.

ಕಾಮಂ ಕ್ರೋಧಂ ಲೋಭಂ ಮೋಹಂ  
ತ್ಯಕ್ತ್ವಾ ಸತ್ಮಾನಂ ಭಾವಯ ಕೋಽಹಂ . var ಪಶ್ಯತಿ ಸೋಽಹಂ  
ಆತ್ಮಜ್ಞಾನವಿಹೀನಾ ಮೂಢಾ-  
ಸ್ತೇ ಪಚ್ಯಂತೇ ನರಕನಿಗೂಢಾಃ .. 26..

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.

ಗೇಯಂ ಗೀತಾನಾಮಸಹಸ್ರಂ  
ಧ್ಯೇಯಂ ಶ್ರೀಪತಿರೂಪಮಜಸ್ರಂ .

ನೇಯಂ ಸಜ್ಜನಸಂಗೇ ಚಿತ್ತಂ  
ದೇಯಂ ದೀನಜನಾಯ ಚ ವಿತ್ತಂ .. 27..

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.

ಸುಖತಃ ಕ್ರಿಯತೇ ರಾಮಾಭೋಗಃ  
ಪಶ್ಚಾದ್ಧಂತ ಶರೀರೇ ರೋಗಃ .  
ಯದ್ಯಪಿ ಲೋಕೇ ಮರಣಂ ಶರಣಂ  
ತದಪಿ ನ ಮುಂಚತಿ ಪಾಪಾಚರಣಂ .. 28..

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.

ಅರ್ಥಮನರ್ಥಂ ಭಾವಯ ನಿತ್ಯಂ  
ನಾಸ್ತಿತತಃ ಸುಖಲೇಶಃ ಸತ್ಯಂ .  
ಪುತ್ರಾದಪಿ ಧನಭಾಜಾಂ ಭೀತಿಃ  
ಸರ್ವತ್ಯೈಷಾ ವಿಹಿತಾ ರೀತಿಃ .. 29..

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.

ಪ್ರಾಣಾಯಾಮಂ ಪ್ರತ್ಯಾಹಾರಂ  
ನಿತ್ಯಾನಿತ್ಯ ವಿವೇಕವಿಚಾರಂ .  
ಜಾಪ್ಯಸಮೇತಸಮಾಧಿವಿಧಾನಂ  
ಕುರ್ವವಧಾನಂ ಮಹದವಧಾನಂ .. 30..

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.

ಗುರುಚರಣಾಂಬುಜನಿರ್ಭರಭಕ್ತಃ  
ಸಂಸಾರಾದಚಿರಾಧ್ಯವ ಮುಕ್ತಃ .  
ಸೇಂದ್ರಿಯಮಾನಸನಿಯಮಾದೇವಂ

ದ್ರಕ್ಷ್ಯಸಿ ನಿಜಹೃದಯಸ್ಥಂ ದೇವಂ .. 31..

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.

ಮೂಢಃ ಕಶ್ಚನ ವೈಯಾಕರಣೋ  
ಡುಃಕೃಂಕರಣಾಧ್ಯಯನಧುರೀಣಃ .  
ಶ್ರೀಮಚ್ಛಂಕರಭಗವಚ್ಛಿಷ್ಯೈ-  
ರ್ಬೋಧಿತ ಆಸೀಚ್ಛೋಧಿತಕರಣಃ .. 32..

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

ಭಜ ಗೋವಿಂದಂ ಭಜ ಗೋವಿಂದಂ  
ಗೋವಿಂದಂ ಭಜ ಮೂಢಮತೇ .  
ನಾಮಸ್ಮರಣಾದನ್ಯಮುಪಾಯಂ  
ನಹಿ ಪಶ್ಯಾಮೋ ಭವಾಬ್ಧಿತರಣೇ .. 33.. ಭವತರಣೇ

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.

ಭಜ = worship;

ಗೋವಿಂದಂ = Govinda;

ಮೂಢಮತೇ = O, foolish mind!;

ಸಂಪ್ರಾಪ್ತೇ = ( when you have) reached/obtained;

ಸನ್ನಿಹಿತೇ = (in the) presence/nearness of;

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

ನಹಿ = No; never;

ರಕ್ಷತಿ = protects;

ಡುಕ್ಯಂಕರಣೇ = the grammatical formula DukRi.nkaraNe;

.. 1..

ಮೂಢ = Oh fool!;

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

ಧನ = wealth;

ಆಗಮ = coming/arrival;

ತೃಷ್ಣಾಂ = thirst/desire;

ಕುರು = Do;act;

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

ಮನಸಿ = in the mind;

ವಿತೃಷ್ಣಾಂ = desirelessness;

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

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

ಉಪಾತ್ತ = obtained;

ವಿತ್ತಂ = wealth;

ತೇನ = by that; with that;

ವಿನೋದಯ = divert/recreate(be happy);

ಚಿತ್ತಂ = mind;

.. 2..

ನಾರೀ = woman;

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

ನಾಭೀದೇಶಂ = nAbhi+deshaM, navel+region/country;

ದೃಷ್ಟ್ವಾ = having seen;

ಮಾ ಗಾ = mA+gA, Don't+go;

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

ಏತತ್ = this;

ಮಾಂಸವಸಾದಿ = flesh, fat, +etc;

ವಿಕಾರಂ = appearance (generally, grotesque/ugly);

ಮನಸಿ = in the mind;

ವಿಚಿಂತಯ = think well;

ವಾರಂ = again;

ವಾರಂ = and again;

.. 3..

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

ಜಲಂ = water(drop);

ಅತಿತರಲಂ = ati+tarala, very+unstable;

ತದ್ವತ್ = like that;

ಜೀವಿತಂ = life;

ಅತಿಶಯ = wonderful;

ಚಪಲಂ = fickle-minded;

ವಿಧ್ಧಿ = know for sure;

ವ್ಯಾಧಿ = disease;

ಅಭಿಮಾನ = self-importance;

ಗ್ರಸ್ತಂ = having been caught/seized;

ಲೋಕಂ = world;people;

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

ಚ = and;

ಸಮಸ್ತಂ = entire;

.. 4..

ಯಾವತ್ = so long as;

ವಿತ್ತ = wealth;

ಉಪಾರ್ಜನ = earning/acquiring;

ಸಕ್ತಃ = capable of;

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

ಪರಿವಾರಃ = family;

ರಕ್ತಃ = attached;

ಪಶ್ಚಾತ್ = later;

ಜೀವತಿ = while living(without earning);

ಜರ್ಜರ = old/digested (by disease etc);

ದೇಹೇ = in the body;

ವಾರ್ತಾಂ = word (here enquiry/inquiry);

ಕೋಽಪಿ = kaH+api, whosoever; even one;

ನ = not;

ಪೃಚ್ಛತಿ = inquires/asks/minds;

ಗೇಹೇ = in the house;

.. 5..

ಯಾವತ್ = so long as;

ಪವನಃ = air/breath;

ನಿವಸತಿ = lives/dwells;

ದೇಹೇ = in the body;

ತಾವತ್ = till then;

ಪೃಚ್ಛತಿ = asks/inquires;

ಕುಶಲಂ = welfare;

ಗೇಹೇ = in the house;

ಗತವತಿ = while gone;

ವಾಯೌ = air(life-breath);

ದೇಹಾಪಾಯೇ = when life departs the body;

ಭಾರ್ಯಾ = wife;

ಬಿಭ್ಯತಿ = is afraid;fears;

ತಸ್ಮಿನ್ನಾಯೇ = tasmin+kaye, in that body;

.. 6..

ಬಾಲಃ = young boy;

ತಾವತ್ = till then (till he is young);

ಕ್ರೀಡಾ = play;

ಸಕ್ತಃ = attached/engrossed/absorbed;

ತರುಣಃ = young man;

ತಾವತ್ = till then;

ತರುಣೀ = young woman;

ಸಕ್ತಃ = attached/engrossed;

ವೃದ್ಧಃ = old man;

ತಾವತ್ = till then;

ಚಿಂತಾ = worry;

ಸಕ್ತಃ = attached/engrossed/absorbed;

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

ಬ್ರಹ್ಮಣಿ = Brahman ;God;

ಕೋಽಪಿ = whosoever;

ನ = not;

ಸಕ್ತಃ = attached/absorbed/engrossed;

.. 7..

ಕಾ ತೇ = kA+te, who+your;

ಕಾಂತಾ = wife;

ಕಸ್ತೇ = kaH+te, who+your;

ಪುತ್ರಃ = son;

ಸಂಸಾರಃ = world/family;

ಅಯಂ = this;

ಅತೀವ = great/big/very much;

ವಿಚಿತ್ರಃ = wonderful/mysterious;

ಕಸ್ಯ = whose;

ತ್ವಂ = you;

ಕಃ = who;

ಕುತಃ = from where;

ಆಯಾತಃ = have come;

ತತ್ತ್ವಂ = truth/nature;

ಚಿಂತಯ = think well/consider;

ತದಿಹ = tat+iha, that+here;

ಭ್ರಾತಃ = brother;

.. 8..

ಸತ್ಸಂಗತ್ವೇ = in good company;

ನಿಸ್ಸಂಗತ್ವಂ = aloneness/non-attachment/detachment;

ನಿರ್ಮೋಹತ್ವಂ = non-infatuated state/clear-headedness;

ನಿಶ್ಚಲತತ್ತ್ವಂ = tranquillity/imperturbability;

ಜೀವನ್ಮುಕ್ತಿಃ = salvation+freedom from bondage of birth;

ವಯಸಿ ಗತೇ = vayasi+gate, when age has advanced/gone;

.. 9..

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

ಕಾಮವಿಕಾರಃ = sensual/sexual attraction;



- ಶುಷ್ಕೇ = in the drying up of;  
ನೀರೇ = water;  
ಕಃ = what( use) is the;  
ಕಾಸಾರಃ = lake;  
ಕ್ಷೀಣೇ = spent-up/weakened state of;  
ವಿತ್ತೇ = wealth;  
ಕಃ = what( use) for;  
ಪರಿವಾರಃ = family(is there?);  
ಜ್ಞಾತೇ = in the realised state;  
ತತ್ತ್ವೇ = truth;  
ಕಃ = what (use) is;  
ಸಂಸಾರಃ = world/family bond;  
.. 10..  
ಮಾ = do not;  
ಕುರು = do/act;  
ಧನ = wealth;  
ಜನ = people;  
ಯೌವನ = youth;  
ಗರ್ವಂ = arrogance/haughtiness;  
ಹರತಿ = takes away/steals away;  
ನಿಮೇಷಾತ್ = in the twinkling of the eye;  
ಕಾಲಃ = Master Time;  
ಸರ್ವಂ = all;  
ಮಾಯಾ = delusion;  
ಮಯಂ = full of/completely filled;  
ಇದಂ = this;  
ಅಖಿಲಂ = whole/entire;  
ಹಿತ್ವಾ = having given up/abandoned;  
ಬ್ರಹ್ಮಪದಂ = the state/position of Brahma/god-realised state;  
ತ್ವಂ = you;  
ಪ್ರವಿಶ = enter;  
ವಿದಿತ್ವಾ = having known/realised;

.. 11..

ದಿನಯಾಮಿನೌ = dina+yAminI, day + night;

ಸಾಯಂ = evening;

ಪ್ರಾತಃ = morning;

ಶಿಶಿರ = frosty season;

ವಸಂತೌ = (and) Spring season;

ಪುನಃ = again;

ಆಯಾತಃ = have arrived;

ಕಾಲಃ = Master Time;

ಕ್ರೀಡತಿ = plays;

ಗಚ್ಛತಿ = goes (away);

ಆಯುಃ = life/age;

ತದಪಿ = tat+api, then even;

ನ = not;

ಮುಂಚತಿ = releases;

ಆಶಾ = desire;

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

.. 12..

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

shlokas above)

ಅಶೇಷ = without remainder/totally;

ಕಥಿತ = was told;

ವೈಯಾಕರಣಸ್ಯೈಷಃ = to the grammarian+this;

ಉಪದೇಶಃ = advice;

ಅಭೂತ್ = was;

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

ಶ್ರೀಮಚ್ಛಂಕರಭಗವತ್+ಚರಣೈಃ = by the Shankaracharya who is known;  
as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

.. 12ಅ ..

ಕಾ ತೇ = kA+te, who+your;

ಕಾಂತಾ = wife;

ಧನ = wealth;

ಗತಚಿಂತಾ = thinking of;  
 ವಾತುಲ = O mad one!;  
 ಕಿಂ = what?;  
 ತವ = your;  
 ನಾಸ್ತಿ = na+asti, is not there;  
 ನಿಯಂತಾ = controller;  
 ತ್ರಿಜಗತಿ = in the three worlds;  
 ಸಜ್ಜನ = good people;  
 ಸಂಗತಿರೇಕಾ = sa.ngatiH+ekA, company+(only) one (way);  
 ಭವತಿ = becomes;  
 ಭವಾರ್ಣವ = bhava+arNava, birth and death+ocean;  
 ತರಣೇ = in crossing;  
 ನೌಕಾ = boat/ship;

.. 13..

ಜಟಿಲಃ = with knotted hair;  
 ಮುಂಡೀ = shaven head;  
 ಲುಂಠಿತಕೇಶ = hair cut here and there;  
 ಕಾಷಾಯ = saffron cloth;  
 ಅಂಬರ = cloth/sky;  
 ಬಹುಕೃತ = variously done/made-up;  
 ವೇಷಃ = make-ups/garbs/roles;  
 ಪಶ್ಯನ್ನಪಿ = even after seeing;  
 ಚ ನ = cha+na, and +not;  
 ಪಶ್ಯತಿ = sees;  
 ಮೂಢಃ = the fool;  
 ಉದರನಿಮಿತ್ತಂ = for the sake of the belly/living;  
 ಬಹುಕೃತವೇಷಃ = various make-ups/roles;

.. 14..

ಅಂಗಂ = limb(s);  
 ಗಲಿತಂ = weakened;  
 ಪಲಿತಂ = ripened(grey);  
 ಮುಂಡಂ = head;

ದಶನವಿಹೀನಂ = dashana+vihInaM, teeth+bereft;

ಜಾತಂ = having become;

ತುಂಡಂ = jaws/mouth?;

ವೃದ್ಧಃ = the old man;

ಯಾತಿ = goes;

ಗೃಹೀತ್ವಾ = holding the;

ದಂಡಂ = stick(walking);

ತದಪಿ = then even;

ನ = not;

ಮುಂಚತಿ = lets go/releases/gives up;

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

.. 15..

ಅಗ್ರೇ = in front of/ahead/beforehand;

ವಹ್ನಿಃ = fire ( for worship);

ಪೃಷ್ಟೇ ಭಾನುಃ = pRiShThe+bhAnuH, behind+sun;

ರಾತ್ರೌ = in the night;

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

ಕರತಲಭಿಕ್ಷುಃ = taking alms in the palms;

ತರುತಲವಾಸಃ = living under the trees;

ತದಪಿ = then even;

ನ = not;

ಮುಂಚತಿ = releases/lets go;

ಆಶಾ = desire;

ಪಾಶಂ = rope/ties;

.. 16..

ಕುರುತೇ = one takes resort to;

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

ಗಮನಂ = going;

ವ್ರತ = austerities;

ಪರಿಪಾಲನಂ = observance/governance;

ಅಥವಾ = or/else;

ದಾನಂ = charity;

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

ಸರ್ವಮತೇನ = according to all schools of thought/unanimously;

ಮುಕ್ತಿಂ = salvation/freedom;

ನ = not;

ಭಜತಿ = attains;

ಜನ್ಮ = birth(s);

ಶತೇನ = hundred;

.. 17..

ಸುರಮಂದಿರ = temple of god;

ತರು = tree;

ಮೂಲ = root;

ನಿವಾಸಃ = living;

ಶಯ್ಯಾ = bed;

ಭೂತಲಂ = on the surface of the earth;

ಅಜಿನಂ = skin (of Antelope);

ವಾಸಃ = living;

ಸರ್ವಪರಿಗ್ರಹ = all attachments;

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

ಕಸ್ಯ = whose;

ಸುಖಂ = happiness;

ನ = not;

ಕರೋತಿ = does;

ವಿರಾಗಃ = Non-attachment/desirelessness;

.. 18..

ಯೋಗರತಃ = indulging in yoga;

ವಾ = or;

ಭೋಗರತಃ = indulging in worldly pleasures;

ವಾ = or;

ಸಂಗರತಃ = indulging in good company;

ವಾ = or;

ಸಂಗವಿಹೀನಃ = bereft of company;

ಯಸ್ಯ = whose;

ಬ್ರಹ್ಮಣಿ = in Brahman(God);

ರಮತೇ = delights;

ಚಿತ್ತಂ = mind (here soul);

ನಂದತಿ = revels;

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

.. 19..

ಭಗವದ್ = god's;

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

ಕಿಂಚಿತ್ = a little;

ಅಧೀತಾ = studied;

ಗಂಗಾ = river Ganga;

ಜಲಲವ = water drop;

ಕಣಿಕಾಪೀತಾ = a little droplet, drunk;

ಗಂಗಾಜಲಲವಕಣಿಕಾಪೀತಾ = Even a little drop of Ganga water;

ಸಕೃದಪಿ = once even;

ಯೇನ = by whom;

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

ಸಮರ್ಚಾ = well worshipped;

ಕ್ರಿಯತೇ = is done;

ತಸ್ಯ = his;

ಯಮೇನ = by Yama, the lord of Death;

ನ = not;

ಚರ್ಚಾ = discussion;

.. 20..

ಪುನರಪಿ = punaH+api, again again;

ಜನನಂ = birth;

ಪುನರಪಿ = again again;

ಮರಣಂ = death;

ಪುನರಪಿ = again again;

ಜನನೀ = mother;

ಜಠರೇ = in the stomach;

ಶಯನಂ = sleep;

ಇಹ = in this world/here;

ಸಂಸಾರೇ = family/world;

ಬಹುದುಸ್ತಾರೇ = fordable with great difficulty;

ಕೃಪಯಾಽಪಾರೇ = out of boundless compassion;

ಪಾಹಿ = protect;

ಮುರಾರೇ = Oh MurA's enemy!(KriShNa);

.. 21..

ರಥ್ಯಾಚರ್ಪಟ = torn/tattered cloth lying in the street;

ವಿರಚಿತ = created;

ಕಂಠಃ = rag;

ಪುಣ್ಯಾಪುಣ್ಯ = virtues sins;

ವಿವರ್ಜಿತ = without/ having abandoned;

ಪಂಥಃ = way;

ಯೋಗೀ = the man seeking union with god;

ಯೋಗನಿಯೋಜಿತ = controlled by yoga;

ಚಿತ್ತಃ = mind;

ರಮತೇ = delights;

ಬಾಲೋನ್ಮತ್ತವದೇವ = like a child who has gone mad;

.. 22..

ಕಃ = who (are);

ತ್ವಂ = you;

ಕಃ = who(am);

ಅಹಂ = I;

ಕುತಃ = whence;

ಆಯಾತಃ = has come;

ಕಾ = who;

ಮೇ = my;

ಜನನೀ = mother;

ಕಃ = who;

ಮೇ = my;

ತಾತಃ = father;

ಇತಿ = thus;

ಪರಿಭಾವಯು = deem well/visualise;

ಸರ್ವಂ = the entire;

ಅಸಾರಂ = worthless/without essence;

ವಿಶ್ವಂ = world;

ತ್ಯಕ್ತ್ವಾ = having abandoned/sacrificed;

ಸ್ವಪ್ನ = dream;

ವಿಚಾರಂ = consideration/thinking;

.. 23..

ತ್ವಯಿ = in yourself;

ಮಯಿ = in myself;

ಚಾನ್ಯತ್ರೈಕ = cha+anyatra+ekaH, and+in any other place+only one;

ವಿಷ್ಣುಃ = the Lord MahAviShNu;

ವ್ಯರ್ಥಂ = in vain ; for nothing;purposeless;

ಕುಪ್ಯಸಿ = you get angry;

ಮಯ್ಯಸಹಿಷ್ಣು = mayi+asahiShNuH, in me+intolerant;

ಭವ = become;

ಸಮಚಿತ್ತಃ = equal-minded/equanimity;

ಸರ್ವತ್ರ = everywhere;

ತ್ವಂ = you;

ವಾಂಛಸಿ = you desire;

ಅಚಿರಾದ್ = without delay/in no time;

ಯದಿ = if;

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

.. 24..

ಶತ್ರು = in (towards)the enemy;

ಮಿತ್ರೇ = in (towards) the friend;

ಪುತ್ರೇ = in(towards) the son;

ಬಂಧೌ = in (towards) relatives;

ಮಾ = don't;

ಕುರು = do;

ಯತ್ನಂ = effort;



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

ಸರ್ವಸ್ಮಿನ್ನಪಿ = in all beings;

ಪಶ್ಯತ್ಮಾನಂ = see your own self;

ಸರ್ವತ್ರ = everywhere;

ಉತ್ಸ್ರಜ = give up;

ಭೇದಾಜ್ಞಾನಂ = difference/otherness/duality;

.. 25..

ಕಾಮಂ = desire;

ಕ್ರೋಧಂ = anger;

ಲೋಭಂ = greed;

ಮೋಹಂ = infatuation;

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

ಭಾವಯ = deem/consider/visualise/imagine;

ಕೋಽಹಂ = who am I;

ಆತ್ಮಜ್ಞಾನ = knowledge of self;

ವಿಹೀನಾ = bereft;

ಮೂಢಾ = fools;

ತೇ = they;

ಪಚ್ಯಂತೇ = are cooked?;

ನರಕ = in the hell;

ನಿಗೂಢಾ = cast in;

.. 26..

ಗೇಯಂ = is to be sung;

ಗೀತಾ = bhagavatgItA;

ನಾಮ = name of the lord;

ಸಹಸ್ರಂ = 1000 times;

ಧ್ಯೇಯಂ = is to be meditated;

ಶ್ರೀಪತಿ = LakShmi's consort MahAviShNu's;

ರೂಪಂ = form/image;

ಅಜಸ್ರಂ = the unborn one;

ನೇಯಂ = is to be lead/taken;

ಸಜ್ಜನ = good people;

ಸಂಗೇ = in the company;  
 ಚಿತ್ತಂ = mind;  
 ದೇಯಂ = is to be given;  
 ದೀನಜನಾಯ = to the poor (humble state) people;  
 ಚ = and;  
 ವಿತ್ತಂ = wealth;  
 .. 27..  
 ಸುಖತಃ = for happiness;  
 ಕ್ರಿಯತೇ = is done;  
 ರಾಮಾಭೋಗ = sexual pleasures?;  
 ಪಶ್ಚಾತ್ತಂ = later on in the end;  
 ಶರೀರೇ = in the body;  
 ರೋಗ = disease;  
 ಯದ್ಯಪಿ = even though;  
 ಲೋಕೇ = in the world;  
 ಮರಣ = death;  
 ಶರಣಂ = resort/surrender;  
 ತದಪಿ = even then;  
 ನ = not;  
 ಮುಂಚತಿ = releases/gives up;  
 ಪಾಪಾಚರಣಂ = pApa+AcharaNa, sin-practising;  
 .. 28..  
 ಅರ್ಥಂ = wealth;  
 ಅನರ್ಥಂ = purposeless/in vain/danger-productive;  
 ಭಾವಯ = deem/consider/visualise;  
 ನಿತ್ಯಂ = daily/always;  
 ನ = not;  
 ಅಸ್ತಿ = is;  
 ತತಃ = from that;  
 ಸುಖಲೇಶಃ = (even a little) happiness;  
 ಸತ್ಯಂ = Truth;  
 ಪುತ್ರಾದಪಿ = even from the the son;

ಧನ = wealth;

ಭಾಜಾಂ = acquiring people;

ಭೀತಿಃ = fear;

ಸರ್ವತ್ರ = everywhere;

ಏಷಾ = this;

ವಿಹಿತಾ = understood;

ರೀತಿಃ = procedure/practice/custom;

.. 29..

ಪ್ರಾಣಾಯಾಮ = breath-control;

ಪ್ರತ್ಯಾಹಾರ = diet-control;

ನಿತ್ಯಂ = always/daily/certain;

ಅನಿತ್ಯ = uncertain/temporary/ephemeral/transient;

ವಿವೇಕ = awareness after reasoning;

ವಿಚಾರ = thought/considered conclusion/opinion;

ಜಾಪ್ಯಸಮೇತ = with chanting of the names of the lord;

ಸಮಾಧಿವಿಧಾನ = in the state of trance;

ಕುರ್ವವಧಾನಂ = pay attention;

ಮಹದವಧಾನಂ = great care attention;

.. 30..

ಗುರುಚರಣಾಂಬುಜ = the lotus feet of the teacher/guru;

ನಿರ್ಭರ = dependent;

ಭಕ್ತಃ = devotee;

ಸಂಸಾರಾತ್ = from the world;

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

ಮುಕ್ತಃ = released;

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

ನಿಯಮಾದೇವ = control alone(niyamAt eva);

ದ್ರಕ್ಷ್ಯಸಿ = you will see;

ನಿಜ = one's own;

ಹೃದಯಸ್ಥಂ = heart-stationed;

ದೇವಂ = God;

.. 31..

ಮೂಢ = fool;

ಕಶ್ಚನ = certain;

ವೈಯಾಕರಣ = Grammar;

ಡುಕ್ಯಂಕರಣ = grammatical formula DukRi.nkaraNa;

ಅಧ್ಯಯನ = study;

ಧುರಿಣ = awakened/aroused?;

ಶ್ರೀಮತ್ = honourable prefix;

ಶಂಕರ = Shankara;

ಭಗವತ್ = God;

ಶಿಷ್ಯೈಃ = disciples;

ಬೋಧಿತ = having been taught/enlightened;

ಆಸಿತ್ = was/existed;

ಚೋಧಿತಕರಣ = tested or awakened senses;

.. 32..

ಭಜ = worship;

ಗೋವಿಂದಂ = lord Govinda;

ಮೂಢಮತೇ = Oh foolish mind!;

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

ಅನ್ಯ = other;

ಉಪಾಯ = plan/method/means;

ನಹಿ = not;

ಪಶ್ಯಾಮ = we see;

ಭವಾಭಿತ್ತರಣೇ (ಭವತರಣೇ) = for crossing the ocean of births deaths;

.. 33..


Encoded and translated by M. Giridhar.

Proofread M. Giridhar, NA, PSA Easwaran

The audio renderings have different sequence for verses.

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

