
Bhaja Govindam

ப⁴ஜ கோ³விந்த³ம்

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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 eviencas 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.

புஜ கோவிந்தம்

புஜ கோவிந்தம் புஜ கோவிந்தம்
கோவிந்தம் புஜ மூடமதே |
ஸம்பராப்தே ஸந்நிஹிதே காலே
நஹி நஹி ரக்ஷதி டுக்ருங்கரணே || 1 ||

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

மூட ஜஹீஹி தநாகமத்ருஷ்ணம்
குரு ஸத்புத்திம் மநஸி வித்ருஷ்ணம் |
யல்லபஸே நிஜகர்மோபாத்தம்
வித்தம் தேந விநோத்ய சித்தம் || 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.

நாஸ்தநபரநாபீதேஸம்
த்ருஷ்ட்வா மா கா மோஹாவேஸம் |
ஏதந்மாம்ஸவஸாதிவிகாரம்
மநஸி விசிந்தய வாரம் வாரம் || 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.

நலிநீ³லக³தஜலமதிதரலம்
 தத்³வஜ்ஜீ³விதமதிஸயசபலம் |
 வித்³தி⁴ வ்யாத்⁴யபி⁴மாநக்³ரஸ்தம்
 லோகம் ஸோகஹதம் ச ஸமஸ்தம் || 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.

யாவத்³வித்தோபார்ஜநஸக்த-
 ஸ்தாவந்நிஜபரிவாரோ ரக்த: |
 பஸ்சாஜ்ஜீ³வதி ஜர்ஜரதே³ஹே
 வார்தாம் கோ³பி ந ப்ரு³ச்ச²தி கே³ஹே || 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.

யாவத்பவநோ நிவஸதி தே³ஹே
 தாவத்ப்ரு³ச்ச²தி குஸலம் கே³ஹே |
 க³தவதி வாயெள தே³ஹாபாயே
 பா⁴ர்யா பி³ப⁴யதி தஸ்மிந்காயே || 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.

பா³லஸ்தாவத்க்ரீடா³ஸக்த:
 தருணஸ்தாவத்தருணீ³ஸக்த: |
 வ்ரு³த்³த⁴ஸ்தாவச்சிந்தாஸக்த:
 பரமே ப்³ரஹ்மணி கோ³பி ந ஸக்த: || 7 || var பரே

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.

கா தே காந்தா கஸ்தே புத்ர:
ஸம்ஸாரோ^Sயமதீவ விசித்ர: |
கஸ்ய த்வம் க: குத ஆயாத-
ஸ்தத்த்வம் சிந்தய ததி³ஹ ப்⁴ராத: || 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.

ஸத்ஸங்க³த்வே நிஸ்ஸங்க³த்வம்
நிஸ்ஸங்க³த்வே நிர்மோஹத்வம் |
நிர்மோஹத்வே நிஸ்ஸலதத்த்வம்
நிஸ்ஸலதத்தவே ஜீவந்முக்தி: || 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.

வயஸி க³தே க: காமவிகார:
ஸூஷ்கே நீரே க: காஸார: |
கூஃணே வித்தே க: பரிவார:
ஜ்ஞாதே தத்தவே க: ஸம்ஸார: || 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 ?

மா குரு த⁴நஜநயௌவநக³ர்வம்
ஹரதி நிமேஷாத்கால: ஸர்வம் |
மாயாமயமித³மகி²லம் ஹித்வா var பு³த்⁴வா

பு³ரஹ்மபத³ம் த்வம் ப்ரவிஸ விதி³த்வா || 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.

தி³நயாமிந்யௌ ஸாயம் ப்ராத:

ஸிஸிரவஸந்தௌ புநராயாத: |

கால: கர்³ட³தி க³ச்²த்யாயு-

ஸ்தத³பி ந முஞ்சத்யாஸாவாயு: || 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.

கா தே காந்தா த⁴நக³தசிந்தா

வாதுல கிம் தவ நாஸ்தி நியந்தா |

த்ரிஜக³தி ஸஜ்ஜநஸங்க³திரேகா

பு⁴வதி பு⁴வார்ணவதரணே நௌகா || 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.

த்³வாத³ஸமஞ்ஜரிகாபி⁴ரஸேஷ:

கதி²தோ வையாகரணஸ்யைஷ: |

உபதே³ஸோ³பூ⁴த்³வித்³யாநிபுண:

ஸ்ரீமச்ச²ங்கரப⁴க³வச்ச²ரண: || 13அ ||

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.

ஜடிலோ முண்ட³ லுஞ்சி²தகேஸ:

காஷாயாம்பு³ரப³ஹுக்கு²த்வேஷ: |

பய்யந்நபி ச ந பய்யதி மூடோ⁴

ஹயுத³நிமித்தம் ப³ஹுக்ரு³தவேஷ: || 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.

அங்க³ம் க³லிதம் பவிதம் முண்ட³ம்

த³ஸநவிஹீநம் ஜாதம் துண்ட³ம் |

வ்ரு³த³தோ⁴ யாதி க³ரு³ஹீத்வா த³ண்ட³ம்

தத³பி ந முஞ்சத்யாஸாபிண்ட³ம் || 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.

அக்³ரே வஹ்நி: ப்ரு³ஷ்டே² பா⁴நு:

ராத்ரௌ சபு³கஸமர்பிதஜாநு: |

கரதலபி⁴க்ஷஸ்தருதலவாஸ-

ஸ்தத³பி ந முஞ்சத்யாஸாபாஸ: || 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.

குருதே க³ங்கா³ஸாக³ரக³மநம்

வ்ரதபரிபாலநமத²வா தா³நம் |

ஜ்ஞாநவிஹீந: ஸர்வமதேந

மு³க்தி³ம் ந பு⁴ஜதி ஜந்மஸதேந || 17 || var பு⁴ஜதி ந மு³க்தி³ம்

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).

ஸுரமந்தி³ரதருமூலநிவாஸ:

ஸய்யா பு⁴தலமஜிநம் வாஸ: |

ஸர்வபரி³க்³ரஹபோ⁴க்³த்யாக:³

கஸ்ய ஸுக²ம் ந கரோதி விராக:³ || 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.

யோக்³ரதோ வா போ⁴க்³ரதோ வா

ஸங்க³ரதோ வா ஸங்க³விஹீந: |

யஸ்ய ப்³ரஹ்மணி ரமதே சித்தம்

நந்த³தி நந்த³தி நந்த³த்யேவ || 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.

பு⁴க்³வத்³க்³தா கிஞ்சித்³தீ⁴தா

க்³ங்கா³ஜலலவகணிகா பீதா |

ஸக்ரு³தீ³பி யேந முராரிஸமர்சா

க்ரியதே தஸ்ய யமேந ந சர்சா || 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.

புநரபி ஜநநம் புநரபி மரணம்
புநரபி ஜநநீஜட²ரே ஸயநம் |
இஹ ஸம்ஸாரே ப³ஹுது³ஸ்தாரே
க்ரு³பயா³பாரே பாஹி முராரே || 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.

ரத்²யாசர்படவிரசிதகந்த:²
புண்யாபுண்யவிவ்ரஜிதபந்த:² |
யோகீ³ யோக³நியோஜிதசித்தோ
ரமதே பா³லோந்மத்தவதே³வ || 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.

கஸ்த்வம் கோ³ஹம் குத ஆயாத:
கா மே ஜநநீ கோ மே தாத: |
இதி பரிபா⁴வய ஸர்வமஸாரம்
விஸ்வம் த்யக்த்வா ஸ்வப்நவிசாரம் || 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.

த்வயி மயி சாந்யத்ரைகோ விஷ்ணு-
ர்வயர்த²ம் குப்யஸி மய்யஸஹிஷ்ணு: |

பு⁴வ ஸமசித்த: ஸர்வத்ர த்வம்

வாஞ்ச²ஸ்யசிராத்³யதி³ விஷ்ணுத்வம் || 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.

ஸத்ரௌ மித்ரே புத்ரே ப³ந்தௌ⁴

மா குரு யத்நம் விக்³ரஹஸந்தௌ⁴ |

ஸர்வஸ்மிந்நபி பஸ்யாத்மாநம்

ஸர்வத்ரோத்ஸ்ரு³ஜ பே⁴தா³ஜ்ஞாநம் || 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.

காமம் க்ரோத⁴ம் லோப⁴ம் மோஹம்

த்யக்த்வா⁵⁵த்மாநம் பா⁴வய கோ⁵ஹம் | var பஸ்யதி லோ⁵ஹம்

ஆத்மஜ்ஞாநவிஹீநா மூடா⁴-

ஸ்தே பஸ்யந்தே நரகநிகூ³டா:⁴ || 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.

கே³யம் கீ³தாநாமஸஹஸ்ரம்

த்⁴யேயம் பூ³பதி⁴ரூபமஜஸ்ரம் |

நேயம் ஸஜ்ஜநஸங்கே³ சித்தம்

தே³யம் தீ³நஜநாய ச வித்தம் || 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.

ஸுக²த: க்ரியதே ராமாபோ⁴க:³
பஸ்சாத்³த⁴ந்த ஸரீரே ரோக:³ |
யத்³யபி லோகே மரணம் ஸரணம்
தத³பி ந முஞ்சதி பாபாசரணம் || 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.

அர்த²மநர்த²ம் பா⁴வய நித்யம்
நாஸ்திதத: ஸுக²லேஸ: ஸத்யம் |
புத்ரா³பி த⁴நபா⁴ஜாம் பீ⁴தி:
ஸர்வத்ரைஷா விஹிதா ரீதி: || 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.

ப்ராணயாமம் ப்ரத்யாஹாரம்
நித்யாநித்ய விவேகவிசாரம் |
ஜாப்யஸமேதஸமாதி⁴விதா⁴நம்
குர்வவதா⁴நம் மஹத³வதா⁴நம் || 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.

கு³ருசரணம்பு³ஜநிர்⁴ப⁴ரப⁴க்த:
ஸம்ஸாராத³சிராத்³ப⁴வ முக்த: |
ஸேந்த்³ரியமாநஸநியமாதே³வம்
த்³ரக்ஷயஸி நிஜஹ்ரு³த³யஸ்த²ம் தே³வம் || 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.

மூட:4 கம்சந வையாகரணே

டு:3க்ரு'ங்கரணத்4யநது4ரண: |

பூமீமச்ச2ங்கரப4க3வச்சி2ஷயை-

ர்போ3தி4த ஆஸீச்சோ2தி4தகரண: || 32 ||

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

புஜ கோவிந்தம் புஜ கோவிந்தம்

கோவிந்தம் புஜ மூட4மதே |

நாமஸ்மரணத்3ந்யமுபாயம்

நஹி பர்யாமோ ப4வாப்3தி4தரணே || 33 || ப4வதரணே

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.

புஜ = worship;

கோவிந்தம் = Govinda;

மூட4மதே = O, foolish mind!;

ஸம்பராப்தே = (when you have) reached/obtained;

ஸந்நிஹிதே = (in the) presence/nearness of;

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

நஹி = No; never;

ரக்ஷதி = protects;

டு³க்ரு'ங்கரணே = the grammatical formula DukRi.nkaraNe;

|| 1 ||

மூட⁴ = Oh fool!;

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

த⁴ந = wealth;

ஆக³ம = coming/arrival;

த்ரு'ஷ்ணம் = thirst/desire;

குரு = Do;act;

ஸத்³பு³த்³தி⁴ம் = sat+buddhiM, good+awareness(loosely speaking:mind);

மநஸி = in the mind;

வித்ரு'ஷ்ணம் = desirelessness;

யல்லப⁴ஸே = yat+labhase, whatever+(you)obtain;

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

உபாத்த = obtained;

வித்தம் = wealth;

தேந = by that; with that;

விநோத³ய = divert/recreate(be happy);

சித்தம் = mind;

|| 2 ||

நாரீ = woman;

ஸ்தநப⁴ர = breasts that are(full-with milk);

நாபீ⁴தே³ஸம் = nAbhI+deshaM, navel+region/country;

த்³ரு'ஷ்ட்வா = having seen;

மா கா³ = mA+gA, Don't+go;

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

ஏதத் = this;

மாம்ஸவஸாதி³ = flesh, fat, +etc;

விகாரம் = appearance (generally, grotesque/ugly);

மநஸி = in the mind;

விசிந்தய = think well;

வாரம் = again;

வாரம் = and again;

|| 3 ||

நலிந்த³லக³த = nalinI+dala+gata, lotus+petal+reached/gone;

ஐலம் = water(drop);

அதிதரலம் = ati+tarala, very+unstable;

தத்³வத் = like that;

ஜீவிதம் = life;

அதிஸய = wonderful;

சபலம் = fickle-minded;

வித்³தி⁴ = know for sure;

வ்யாதி⁴ = disease;

அபி⁴மாந = self-importance;

க்³ரஸ்தம் = having been caught/seized;

லோகம் = world;people;

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

ச = and;

ஸமஸ்தம் = entire;

|| 4 ||

யாவத் = so long as;

வித்த = wealth;

உபார்ஜந = earning/acquiring;

ஸக்த: = capable of;

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

பரிவார: = family;

ரக்த: = attached;

பஸ்சாத் = later;

ஜீவதி = while living(without earning);

ஜர்ஜர = old/digested (by disease etc);

தே³ஹே = in the body;

வார்தாம் = word (here enquiry/inquiry);

கோ஽பி = kaH+api, whosoever; even one;

ந = not;

ப்ரு'ச்ச²தி = inquires/asks/minds;

கே³ஹே = in the house;

|| 5 ||

யாவத் = so long as;

பவந: = air/breath;

நிவஸதி = lives/dwells;

தே³ஹே = in the body;

தாவத் = till then;

ப்ரு'ச்ச²தி = asks/inquires;

குஸலம் = welfare;

கே³ஹே = in the house;

க³தவதி = while gone;

வாயெள = air(life-breath);

தே³ஹாபாயே = when life departs the body;

பா⁴ர்யா = wife;

பி³ப்யதி = is afraid;fears;

தஸ்மிந்காயே = tasmin+kaye, in that body;

|| 6 ||

பா³ல: = young boy;

தாவத் = till then (till he is young);

கா³டா³ = play;

ஸக்த: = attached/engrossed/absorbed;

தருண: = young man;

தாவத் = till then;

தருணீ = young woman;

ஸக்த: = attached/engrossed;

வ்ரு'த்³த:⁴ = old man;

தாவத் = till then;

சிந்தா = worry;

ஸக்த: = attached/engrossed/absorbed;

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

ப்³ரஹ்மணி = Brahman ;God;

கோ஽பி = whosoever;

ந = not;

ஸக்த: = attached/absorbed/engrossed;

॥ 7 ॥

கா தே = kA+te, who+your;

காந்தா = wife;

கஸ்தே = kaH+te, who+your;

புத்ர: = son;

ஸம்ஸார: = world/family;

அயம் = this;

அதீவ = great/big/very much;

விசித்ர: = wonderful/mysterious;

கஸ்ய = whose;

த்வம் = you;

க: = who;

குத: = from where;

ஆயாத: = have come;

தத்த்வம் = truth/nature;

சிந்தய = think well/consider;

ததி³ஹ = tat+iha, that+here;

ப்⁴ராத: = brother;

॥ 8 ॥

ஸத்ஸங்க³த்வே = in good company;

நிஸ்ஸங்க³த்வம் = aloneness/non-attachment/detachment;

நிர்மோஹத்வம் = non-infatuated state/clear-headedness;

நிர்ஸலதத்த்வம் = tranquillity/imperturbability;

ஜீவந்முக்தி: = salvation+freedom from bondage of birth;

வயஸி க³தே = vayasi+gate, when age has advanced/gone;

॥ 9 ॥

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

காமவிகார: = sensual/sexual attraction;

ஸூஷ்கே = in the drying up of;

நீரே = water;

க: = what(use) is the;

காஸார: = lake;

க்ஷீணே = spent-up/weakened state of;

வித்தே = wealth;

க: = what(use) for;

பரிவார: = family(is there?);

ஜ்ஞாதே = in the realised state;

தத்தவே = truth;

க: = what (use) is;

ஸம்ஸார: = world/family bond;

॥ 10 ॥

மா = do not;

குரு = do/act;

த⁴ந = wealth;

ஜந = people;

யௌவந = youth;

க³ர்வம் = arrogance/haughtiness;

ஹரதி = takes away/steals away;

நிமேஷாத் = in the twinkling of the eye;

கால: = Master Time;

ஸர்வம் = all;

மாயா = delusion;

மயம் = full of/completely filled;

இத³ம் = this;

அகி²லம் = whole/entire;

ஹித்வா = having given up/abandoned;

ப்³ரஹ்மபத³ம் = the state/position of Brahma/god-realised state;

த்வம் = you;

ப்³ரவிஸ = enter;

விதி³த்வா = having known/realised;

॥ 11 ॥

தி³நயாமிந்யௌ = dina+yAminI, day + night;

ஸாயம் = evening;

ப்ராத: = morning;

ஸிஸிர = frosty season;

வஸந்தௌ = (and) Spring season;

புந: = again;

ஆயாத: = have arrived;

கால: = Master Time;

கரீட³தி = plays;

க³ச்ச²தி = goes (away);

ஆயு: = life/age;

தத³பி = tat+api, then even;

ந = not;

முஞ்சதி = releases;

ஆஸா = desire;

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

॥ 12 ॥

த்³வாத³ஸமஞ்ஜரிகாபி:⁴ = by the bouquet consisting of 12 flowers (12; shlokas above)

அஸேஷ = without remainder/totally;

கதி²த = was told;

வையாகரணஸ்யைஷ: = to the grammarian+this;

உபதே³ஸ: = advice;

அபூ⁴த் = was;

வித்³யாநிபு²ண: = by the ace scholar Shankara (Plural is used for reverence);

ஸ்ரீமச்ச²ங்கரப⁴க³வத்+சர²ண: = by the Shankaracharya who is known;
as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ 12அ ॥

கா தே = kA+te, who+your;

காந்தா = wife;

த⁴ந = wealth;

க³தசிந்தா = thinking of;

வாதுல = O mad one!;

கிம் = what?;

தவ = your;

நாஸ்தி = na+asti, is not there;

நியந்தா = controller;

த்ரிஜக³தி = in the three worlds;

ஸஜ்ஜந = good people;

ஸங்க³திரேகா = sa.ngatiH+ekA, company+(only) one (way);

ப⁴வதி = becomes;

ப⁴வார்ணவ = bhava+arNava, birth and death+ocean;

தரணே = in crossing;

நௌகா = boat/ship;

॥ 13 ॥

ஜடில: = with knotted hair;

முண்ட³ = shaven head;

லுஞ்சி²தகேஸ = hair cut here and there;

காஷாய = saffron cloth;

அம்ப³ர = cloth/sky;

ப³ஹுக்கு²த = variously done/made-up;

வேஷ: = make-ups/garbs/roles;

பஸ்யந்நபி = even after seeing;

ச ந = cha+na, and +not;

பஸ்யதி = sees;

மூட:4 = the fool;

உத³ரநிமித்தம் = for the sake of the belly/living;

ப³ஹுக்கு²தவேஷ: = various make-ups/roles;

॥ 14 ॥

அங்க³ம் = limb(s);

க³லிதம் = weakened;

பலிதம் = ripened(grey);

முண்ட³ம் = head;

த³ஸநவிஹீநம் = dashana+vihInaM, teeth+bereft;

ஜாதம் = having become;

துண்ட³ம் = jaws/mouth?;

வ்ரு³த்³த⁴ = the old man;

யாதி = goes;

க்³ரு³ஹீத்வா = holding the;

த³ண்ட³ம் = stick(walking);

தத³பி = then even;

ந = not;

முஞ்சதி = lets go/releases/gives up;

ஆஸாபிண்ட³ம் = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;
as oblation for the dead)

|| 15 ||

அக்³ரே = in front of/ahead/beforehand;

வஹ்நி: = fire (for worship);

ப்ரு³ஷ்டே² பா⁴நு: = pRiShThe+bhAnuH, behind+sun;

ராத்ரௌ = in the night;

சுப³கஸமர்பிதஜாநு: = face dedicated to(huddled up between) the knees;

கரதலபி⁴க்ஷ: = taking alms in the palms;

தருதலவாஸ: = living under the trees;

தத³பி = then even;

ந = not;

முஞ்சதி = releases/lets go;

ஆஸா = desire;

பாஸம் = rope/ties;

|| 16 ||

குருதே = one takes resort to;

க³ங்கா³ஸாக³ர = the sea of Ganga (banks of the Ganges);

க³மநம் = going;

வ்ரத = austerities;

பரிபாலநம் = observance/governance;

அத²வா = or/else;

தா³நம் = charity;

ஜ்ஞாநவிஹீந: = (but)bereft of knowledge of the Self;

ஸர்வமதேந = according to all schools of thought/unanimously;

முக்திம் = salvation/freedom;

ந = not;

ப⁴ஜதி = attains;

ஜந்ம = birth(s);

ஸதேந = hundred;

॥ 17 ॥

ஸுரமந்தி³ர = temple of god;

தரு = tree;

மூல = root;

நிவாஸ: = living;

ஸய்யா = bed;

பூ⁴தலம் = on the surface of the earth;

அஜிநம் = skin (of Antelope);

வாஸ: = living;

ஸர்வபரிக்³ரஹ = all attachments;

போ⁴க³த்யாக: = sacrificing/abandonment of enjoyable things/worldly pleasures;

கஸ்ய = whose;

ஸுக²ம் = happiness;

ந = not;

கரோதி = does;

விராக: = Non-attachment/desirelessness;

॥ 18 ॥

யோக³ரத: = indulging in yoga;

வா = or;

போ⁴க³ரத: = indulging in worldly pleasures;

வா = or;

ஸங்க³ரத: = indulging in good company;

வா = or;

ஸங்க³விஹீந: = bereft of company;

யஸ்ய = whose;

ப்³ரஹ்மணி = in Brahman(God);

ரமதே = delights;

சித்தம் = mind (here soul);

நந்த³தி = revels;

நந்த³த்யேவ = nandati+eva, revels alone/revels indeed;

|| 19 ||

பு⁴க³வத்³ = god's;

கீ³தா = song (here the scripture 'bhagavatgItA');

கிஞ்சித் = a little;

அதீ⁴தா = studied;

க³ங்கா³ = river Ganga;

ஜலலவ = water drop;

கணிகாபீதா = a little droplet, drunk;

க³ங்கா³ஜலலவகணிகாபீதா = Even a little drop of Ganga water;

ஸக்ரு³தி = once even;

யேந = by whom;

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

ஸமர்சா = well worshipped;

க்ரியதே = is done;

தஸ்ய = his;

யமேந = by Yama, the lord of Death;

ந = not;

சர்சா = discussion;

|| 20 ||

புநரபி = punaH+api, again again;

ஜநநம் = birth;

புநரபி = again again;

மரணம் = death;

புநரபி = again again;

ஜநநீ = mother;

ஜட²ரே = in the stomach;

ஸயநம் = sleep;

இஹ = in this world/here;

ஸம்ஸாரே = family/world;

ப³ஹுது³ஸ்தாரே = fordable with great difficulty;

க்ரு'பயாஶபாரே = out of boundless compassion;

பாஹி = protect;

முராரே = Oh MurA's enemy!(KriShNa);

॥ 21 ॥

ரத்²யாசர்பட = torn/tattered cloth lying in the street;

விரசித = created;

கந்த:² = rag;

புண்யாபுண்ய = virtues sins;

விவர்ஜித = without/ having abandoned;

பந்த:² = way;

யோகீ³ = the man seeking union with god;

யோக³நியோஜித = controlled by yoga;

சித்த: = mind;

ரமதே = delights;

பா³லோந்மத்தவதே³வ = like a child who has gone mad;

॥ 22 ॥

க: = who (are);

த்வம் = you;

க: = who(am);

அஹம் = I;

குத: = whence;

ஆயாத: = has come;

கா = who;

மே = my;

ஜந³ = mother;

க: = who;

மே = my;

தாத: = father;

இதி = thus;

பரிபா⁴வய = deem well/visualise;

ஸர்வம் = the entire;

அஸாரம் = worthless/without essence;

விஸ்வம் = world;

த்யக்த்வா = having abandoned/sacrificed;

ஸ்வப்ந = dream;

விசாரம் = consideration/thinking;

॥ 23 ॥

த்வயி = in yourself;

மயி = in myself;

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

விஷ்ணு: = the Lord MahAviShNu;

வ்யர்த்²ம் = in vain ; for nothing;purposeless;

குப்யஸி = you get angry;

மய்யஸஹிஷ்ணு = mayi+asahiShNuH, in me+intolerant;

பு⁴வ = become;

ஸமசித்த: = equal-minded/equanimity;

ஸர்வத்ர = everywhere;

த்வம் = you;

வாஞ்ச²ஸி = you desire;

அசிராத்³ = without delay/in no time;

யதி³ = if;

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

॥ 24 ॥

ஸத்ரௌ = in (towards)the enemy;

மித்ரே = in (towards) the friend;

புத்ரே = in(towards) the son;

பு³ந்தௌ⁴ = in (towards) relatives;

மா = don't;

குரு = do;

யத்நம் = effort;

விக்³ரஹஸந்தௌ⁴ = for war(dissension) or peace-making;

ஸர்வஸ்மிந்நபி = in all beings;

பஸ்யாத்மாநம் = see your own self;

ஸர்வத்ர = everywhere;

உத்ஸுரு'ஜ = give up;

பே⁴தா³ஜ்ஞாநம் = difference/otherness/duality;

|| 25 ||

காமம் = desire;

க்ரோத⁴ம் = anger;

லோப⁴ம் = greed;

மோஹம் = infatuation;

த்யக்த்வா⁵த்மாநம் = having abandoned see as one's own self;

பா⁴வய = deem/consider/visualise/imagine;

கோ⁵ஹம் = who am I;

ஆத்மஜ்ஞாந = knowledge of self;

விஹீநா = bereft;

மூடா⁴ = fools;

தே = they;

பச்யந்தே = are cooked?;

நரக = in the hell;

நிகூ³டா⁴ = cast in;

|| 26 ||

கே³யம் = is to be sung;

கீ³தா = bhagavatgItA;

நாம = name of the lord;

ஸஹஸ்ரம் = 1000 times;

த்⁴யேயம் = is to be meditated;

ஸ்ரீபதி = LakShmi's consort MahAviShNu's;

ரூபம் = form/image;

அஜஸ்ரம் = the unborn one;

நேயம் = is to be lead/taken;

ஸஜ்ஜந = good people;
 ஸங்கே³ = in the company;
 சித்தம் = mind;
 தே³யம் = is to be given;
 தீ³நஜநாய = to the poor (humble state) people;
 ச = and;
 வித்தம் = wealth;

|| 27 ||

ஸுக²த: = for happiness;
 க்ரியதே = is done;
 ராமாபோ⁴க³ = sexual pleasures?;
 பஸ்சாத்³த⁴ந்த = later on in the end;
 ஸரீரே = in the body;
 ரோக³ = disease;
 யத்³யபி = even though;
 லோகே = in the world;
 மரண = death;
 ஸரணம் = resort/surrender;
 தத³பி = even then;
 ந = not;

முஞ்சதி = releases/gives up;
 பாபாசரணம் = pApa+AcharaNa, sin-practising;

|| 28 ||

அர்த²ம் = wealth;
 அநர்த²ம் = purposeless/in vain/danger-productive;
 பா⁴வய = deem/consider/visualise;
 நித்யம் = daily/always;
 ந = not;
 அஸ்தி = is;
 தத: = from that;
 ஸுக²லேஸ: = (even a little) happiness;
 ஸத்யம் = Truth;

புத்ரா³பி = even from the the son;

த⁴ந = wealth;

பா⁴ஜாம் = acquiring people;

பீ⁴தி: = fear;

ஸர்வத்ர = everywhere;

ஏஷா = this;

விஹிதா = understood;

ரீ⁴தி: = procedure/practice/custom;

|| 29 ||

ப்ரா⁴ணயாம = breath-control;

ப்ர⁴த்யாஹார = diet-control;

நி⁴த்யம் = always/daily/certain;

அ⁴நி⁴த்ய = uncertain/temporary/ephemeral/transient;

விவேக = awareness after reasoning;

விசார = thought/considered conclusion/opinion;

ஜா⁴ப்யஸமேத = with chanting of the names of the lord;

ஸமா⁴தி⁴விதா⁴ந = in the state of trance;

கு⁴ர்வவதா⁴நம் = pay attention;

மஹ⁴த³வதா⁴நம் = great care attention;

|| 30 ||

கு³ருசர³ணம்³பு³ஜ = the lotus feet of the teacher/guru;

நி⁴ர்ப⁴ர = dependent;

ப⁴க்த: = devotee;

ஸம்ஸாராத் = from the world;

அ⁴சிராத்³ப⁴வ = in no time from the cycle of birth and death;

மு⁴க்த: = released;

ஸே⁴ந்த³ரியமா⁴நஸ = sa+indriya+mAnasa, with senses and mind;

நி⁴யமா⁴தே³வ = control alone(niyamAt eva);

த்³ரக்ஷயஸி = you will see;

நி⁴ஜ = one's own;

ஹ்ரு³த³யஸ்த²ம் = heart-stationed;

தே³வம் = God;

॥ 31 ॥

மூட⁴ = fool;

கம்சந = certain;

வையாகரண = Grammar;

டு³க்ரு'ங்கரண = grammatical formula DukRi.nkaraNa;

அத்⁴யயந = study;

து⁴ரிண = awakened/aroused?;

பூ⁴மத் = honourable prefix;

ஸங்கர = Shankara;

பு⁴க³வத் = God;

ஸிஷ்யை: = disciples;

பு⁴பு³தி⁴த = having been taught/enlightened;

ஆஸித் = was/existed;

சு⁴தி⁴தகரண = tested or awakened senses;

॥ 32 ॥

பு⁴ஜ = worship;

கோ³விந்த³ம் = lord Govinda;

மூட⁴மதே = Oh foolish mind!;

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

அந்ய = other;

உபாய = plan/method/means;

நஹி = not;

பஸ்யாம = we see;

பு⁴வா³தி⁴தரண (பு⁴வதரண) = 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.



Bhaja Govindam

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Please send corrections to sanskrit@cheerful.com

