

# ಭಜಗೋವಿನ್ದಂ

ಏsanskrit

{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 dvAdasha manjarikA stotram and chaturdasha manjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the next 11 stanzas of bhaja govindam. Thus stanzas 1-12 are called dvAdash manjarika stotram. Inspired by the extempore recital by Shankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdasha manjarika stotram. Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31- 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 dvAdashapanjarikA and charpaTapanjarikA for this purpose. The former is a set of verses (verses 1-12a) while the rest of the verses form charpaTapanjarikA. 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.

ಬೌsanskrit

{ಭಜ ಗೋವಿಂದಂ}

ಭಜಗೋವಿಂದಂ ಭಜಗೋವಿಂದಂ

ಗೋವಿಂದಂ ಭಜಮೂಢಮತೇ ।

ಸಮ್ರಾಪ್ತೇ ಸನ್ನಿಹಿತೇ ಕಾಲೇ

ನಹಿ ನಹಿ ರಕ್ಷತಿ ಡುಕೃತ್ಯಾರಣೇ || ೧ ||

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 ಸದ್ಬುದ್ಧಿಂ ಮನಸಿ ವಿತ್ಯಷ್ಟಾಮ್ ।

ಯಲ್ಲಭಸೇ ನಿಜಕರ್ಮೋಪಾತ್ತಂ

ವಿತ್ತಂ ತೇನ ವಿನೋದಯ ಚಿತ್ತಮ್ || ೨ ||

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.

ನಾರೀಸ್ತನಭರ ನಾಭೀದೇಶಂ  
ದೃಷ್ಟಾ ಮಾಗಾಮೋಹಾವೇಶಮ್ |  
ಏತನ್ಮಾಂಸವಸಾದಿ ವಿಕಾರಂ  
ಮನಸಿ ವಿಚಿಂತಯ ವಾರಂ ವಾರಮ್ || ೩ ||

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.

ನಲಿನೀದಲಗತ ಜಲಮತಿತರಲಂ  
ತದ್ವಜ್ಜೀವಿತಮತಿಶಯಚಪಲಮ್ |  
ವಿದ್ಧಿ ವ್ಯಾಧ್ಯಭಿಮಾನಗ್ರಸ್ತಂ  
ಲೋಕಂ ಶೋಕಹತಂ ಚ ಸಮಸ್ತಮ್ || ೪ ||

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.

ಯಾವದ್ವಿತ್ತೋಪಾರ್ಜನ ಸಕ್ತ-  
ಸ್ತಾವನ್ನಿಜ ಪರಿವಾರೋ ರಕ್ತಃ |  
ಪಶ್ಚಾಜ್ಜೀವತಿ ಜರ್ಜರ ದೇಹೇ  
ವಾರ್ತಾಂ ಕೋಽಪಿ ನ ಪೃಚ್ಛತಿ ಗೇಹೇ || ೫ ||

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  
ತಾವತ್ಪೃಚ್ಛತಿ ಕುಶಲಂ ಗೇಹೇ ।  
ಗತವತಿ ವಾಯೌ ದೇಹಾಪಾಯೇ  
ಭಾರ್ಯಾ ಬಿಭ್ಯತಿ ತಸ್ಮಿನ್ನಾಯೇ ॥ ೬ ॥

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 ।  
ವೃದ್ಧಸ್ತಾವಚ್ಛಿನ್ತಾಸಕ್ತಃ  
ಪರಮೇ ಬ್ರಹ್ಮಣಿ ಕೋಽಪಿ ನ ಸಕ್ತಃ ॥ ೭ ॥ 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.

ಕಾತೇ ಕಾಂತಾ ಕಸ್ತೇ ಪುತ್ರಃ  
ಸಂಸಾರೋಽಯಮತೀವ ವಿಚಿತ್ರಃ ।

ಕಸ್ಯ ತ್ವಂ ಕಃ ಕುತ ಆಯಾತಃ  
ತತ್ತ್ವಂ ಚಿಂತಯ ತದಿಹ ಭ್ರಾತಃ || ೮ ||

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 ನಿರ್ಮೋಹತ್ವಮ್ |  
ನಿರ್ಮೋಹತ್ವೇ ನಿಶ್ಚಲತತ್ತ್ವಂ  
ನಿಶ್ಚಲತತ್ತ್ವೇ ಜೀವನ್ಮುಕ್ತಿಃ || ೯ ||

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.

ವಯಸಿಗತೇ ಕಃ ಕಾಮವಿಕಾರಃ  
ಶುಷ್ಕೇ ನೀರೇ ಕಃ ಕಾಸಾರಃ |  
ಕ್ಷೀಣೇವಿತ್ತೇ ಕಃ ಪರಿವಾರಃ  
ಜ್ಞಾತೇ ತತ್ತ್ವೇ ಕಃ ಸಂಸಾರಃ || ೧೦ ||

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 ಧನ ಜನ ಯೌವನ ಗರ್ವಂ

ಹರತಿ ನಿಮೇಷಾತ್ಕಾಲಃ ಸರ್ವಮ್ |

ಮಾಯಾಮಯಮಿದಮಖಿಲಂ ಹಿತ್ವಾ var ಬುಧ್ವಾ

ಬ್ರಹ್ಮಪದಂ ತ್ವಂ ಪ್ರವಿಶ ವಿದಿತ್ವಾ || ೧೧ ||

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

ಶಿಶಿರವಸಂತಾ ಪುನರಾಯಾತಃ |

ಕಾಲಃ ಕ್ರೀಡತಿ ಗಚ್ಛತ್ಯಾಯುಃ

ತದಪಿ ನ ಮುಷ್ಣತ್ಯಾಶಾವಾಯುಃ || ೧೨ ||

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.

ದ್ವಾದಶಮಂಜರಿಕಾಭಿರಶೇಷಃ

ಕಥಿತೋ ವೈಯಾಕರಣಸ್ಯೇಷಃ |

ಉಪದೇಶೋ ಭೂದ್ವಿದ್ಯಾನಿಪುಣೈಃ

ಶ್ರೀಮಚ್ಛಂಕರಭಗವಚ್ಛರಣೈಃ || ೧೩ ||

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

ಕಾತೇ ಕಾಂತಾ ಧನ ಗತಚಿಂತಾ

ವಾತುಲ ಕಿಂ ತವ ನಾಸ್ತಿ ನಿಯನ್ತಾ ।

ತ್ರಿಜಗತಿ ಸಜ್ಜನಸಂ ಗತಿರೈಕಾ

ಭವತಿ ಭವಾರ್ಣವತರಣೀ ನೌಕಾ ॥ ೧೩ ॥

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.

Stanza attributed to Padmapada.

ಜಟಿಲೋ ಮುಣ್ಣೋ ಲುಇಛ್ಛಿ ತಕೇಶಃ

ಕಾಷಾಯಾಘ್ನಿರಬಹುಕೃತವೇಷಃ ।

ಪಶ್ಯನ್ನಪಿ ಚನ ಪಶ್ಯತಿ ಮೂಢಃ

ಉದರನಿಮಿತ್ತಂ ಬಹುಕೃತವೇಷಃ ॥ ೧೪ ॥

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.

ಅಙ್ಗಂ ಗಲಿತಂ ಪಲಿತಂ ಮುಣ್ಣಂ

ದಶನವಿಹೀನಂ ಜಾತಂ ತುಣ್ಣಮ್ ।

ವೈದ್ಧೋ ಯಾತಿ ಗೃಹೀತ್ವಾ ದಣ್ಣಂ

ತದಪಿ ನ ಮುಞ್ಚತ್ಯಾಶಾಪಿಣ್ಣಮ್ ॥ ೧೫ ॥



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 ವಡ್ಡಿಃ ಪೃಷ್ಠೇಭಾನುಃ  
ರಾತ್ರೌ ಚುಬುಕಸಮರ್ಪಿತಜಾನುಃ |  
ಕರತಲಭಿಕ್ಷಸ್ತರುತಲವಾಸಃ  
ತದಪಿ ನ ಮುಷ್ಠ್ಯತ್ಯಾಶಾಪಾಶಃ || ೧೬ ||

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 ಗಂಜಾಸಾಗರಗಮನಂ  
ವ್ರತಪರಿಪಾಲನಮಥವಾ ದಾನಮ್ |  
ಜ್ಞಾನವಿಹೀನಃ ಸರ್ವಮತೇನ  
ಮುಕ್ತಿಂ ನ ಭಜತಿ ಜನ್ಮಶತೇನ || ೧೭ || 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 vArtikakAra.

ಸುರ ಮಂದಿರ ತರು ಮೂಲ ನಿವಾಸಃ  
ಶಯ್ಯಾ ಭೂತಲ ಮಜಿನಂ ವಾಸಃ |  
ಸರ್ವ ಪರಿಗ್ರಹ ಭೋಗ ತ್ಯಾಗಃ  
ಕಸ್ಯ ಸುಖಂ ನ ಕರೋತಿ ವಿರಾಗಃ || ೧೮ ||

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 ವಾಭೋಗರತೋವಾ  
ಸಂಜ್ಞರತೋ ವಾ ಸಂಜ್ಞವಿಹೀನಃ |  
ಯಸ್ಯ ಬ್ರಹ್ಮಣಿ ರಮತೇ ಚಿತ್ತಂ  
ನಂದತಿ ನಂದತಿ ನಂದತ್ಯೇವ || ೧೯ ||

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 anandagiriH.

ಭಗವದ್ ಗೀತಾ ಕಿಂಚಿದಧೀತಾ  
ಗಂಜಾ ಜಲಲವ ಕಣಿಕಾಪೀತಾ |  
ಸಕೃದಪಿ ಯೇನ ಮುರಾರಿ ಸಮರ್ಚಾ  
ಕ್ರಿಯತೇ ತಸ್ಯ ಯಮೇನ ನ ಚರ್ಚಾ || ೨೦ ||

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 dRiDhabhakta.

ಪುನರಪಿ ಜನನಂ ಪುನರಪಿ ಮರಣಂ  
ಪುನರಪಿ ಜನನೀ ಜರರೇ ಶಯನಮ್ |  
ಇಹ ಸಂಸಾರೇ ಬಹುದುಸ್ತಾರೇ  
ಕೃಪಯಾಽಪಾರೇ ಪಾಹಿ ಮುರಾರೇ || ೨೧ ||

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.

ರಥ್ಯಾ ಚರ್ಪಟ ವಿರಚಿತ ಕಂಠಃ  
ಪುಣ್ಯಾಪುಣ್ಯ ವಿವರ್ಜಿತ ಪಂಠಃ |  
ಯೋಗೀ ಯೋಗನಿಯೋಜಿತ ಚಿತ್ತೋ  
ರಮತೇ ಬಾಲೋನ್ಮತ್ತವದೇವ || ೨೨ ||

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 nityanAtha.

ಕಸ್ತೃಂ ಕೋಽಹಂ ಕುತ ಆಯಾತಃ

ಕಾ ಮೇ ಜನನೀ ಕೋ ಮೇ ತಾತಃ |

ಇತಿ ಪರಿಭಾವಯ ಸರ್ವಮಸಾರಮ್

ವಿಶ್ವಂ ತ್ಯಕ್ತ್ವಾ ಸ್ವಪ್ನ ವಿಚಾರಮ್ || ೨೩ ||

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 ಚಾನ್ಯತ್ರೈ ಕೋ ವಿಷ್ಣುಃ

ವ್ಯರ್ಥಂ ಕುಪ್ಯಸಿ ಮಯ್ಯಸಹಿಷ್ಣುಃ |

ಭವ ಸಮಚಿತ್ತಃ ಸರ್ವತ್ರ ತ್ವಂ

ವಾಙ್ಮಸ್ಯಚಿರಾದ್ಯದಿ ವಿಷ್ಣುತ್ವಮ್ || ೨೪ ||

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 ಬನ್ಧೌ

ಮಾ ಕುರು ಯತ್ನಂ ವಿಗ್ರಹಸನ್ಧೌ |

ಸರ್ವಸ್ಮಿನ್ನಪಿ ಪಶ್ಯಾತ್ಮಾನಂ

ಸರ್ವತ್ರೋತ್ಸ್ರಜ ಭೇದಾಜ್ಞಾನಮ್ || ೨೫ ||

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 medhAtithira.

ಕಾಮಂ ಕ್ರೋಧಂ ಲೋಭಂ ಮೋಹಂ  
ತ್ಯಕ್ತ್ವಾ ಸ್ವತ್ಮಾನಂ ಭಾವಯ ಕೋಹಮ್ | var ಪಶ್ಯತಿ ಸೋಹಮ್  
ಆತ್ಮಜ್ಞಾನ ವಿಹೀನಾ ಮೂಢಾಃ  
ತೇ ಪಚ್ಯಂತೇ ನರಕನಿಗೂಢಾಃ || ೨೬ ||

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 bhArativamsha.

ಗೇಯಂ ಗೀತಾ ನಾಮ ಸಹಸ್ರಂ  
ಧ್ಯೇಯಂ ಶ್ರೀಪತಿ ರೂಪಮಜಸ್ರಮ್ |  
ನೇಯಂ ಸಜ್ಜನ ಸಂಜ್ಞೇ ಚಿತ್ತಂ  
ದೇಯಂ ದೀನಜನಾಯ ಚ ವಿತ್ತಮ್ || ೨೭ ||

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 sumatir.

ಸುಖತಃ ಕ್ರಿಯತೇ ರಾಮಾಭೋಗಃ

ಪಶ್ಚಾಧ್ವನ ಶರೀರೇ ರೋಗಃ |

ಯದ್ಯಪಿ ಲೋಕೇ ಮರಣಂ ಶರಣಂ

ತದಪಿ ನ ಮುಷ್ಠಾತಿ ಪಾಪಾಚರಣಮ್ || ೨೮ ||

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 ಸತ್ಯಮ್ |

ಪುತ್ರಾದಪಿ ಧನ ಭಾಜಾಂ ಭೀತಿಃ

ಸರ್ವತ್ರೈಷಾ ವಿಹಿತಾ ರೀತಿಃ || ೨೯ ||

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 ವಿವೇಕವಿಚಾರಮ್ |

ಜಾಪ್ಯಸಮೇತ ಸಮಾಧಿವಿಧಾನಂ

ಕುರ್ವ ವಧಾನಂ ಮಹದವಧಾನಮ್ || ೩೦ ||

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.

ಗುರುಚರಣಾಮ್ಬುಜ ನಿರ್ಭರ ಭಕ್ತಃ  
ಸಂಸಾರಾದಚಿರಾಧ್ಯವ ಮುಕ್ತಃ |  
ಸೇನ್ದ್ರಿಯಮಾನಸ ನಿಯಮಾದೇವಂ  
ದ್ರಕ್ಷ್ಯಸಿ ನಿಜ ಹೃದಯಸ್ಥಂ ದೇವಮ್ || ೩೧ ||

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 !

ಮೂಢಃ ಕಶ್ಚನ ವೈಯಾಕರಣೋ  
ಡುಕೃಷ್ಣಾರಣಾಧ್ಯಯನ ಧುರಿಣಃ |  
ಶ್ರೀಮಚ್ಛಮ್ಕರ ಭಗವಚ್ಛಿಷ್ಯೈ  
ಬೋಧಿತ ಆಸಿಚ್ಛೋಧಿತಕರಣಃ || ೩೨ ||

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

ಭಜಗೋವಿಂದಂ ಭಜಗೋವಿಂದಂ  
ಗೋವಿಂದಂ ಭಜಮೂಢಮತೇ |  
ನಾಮಸ್ಮರಣಾದನ್ಯಮುಪಾಯಂ  
ನಹಿ ಪಶ್ಯಾಮೋ ಭವತರಣೇ || ೩೩ ||

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.

ಭಜ = worship;

ಗೋವಿಂದಂ = Govinda;

ಮೂಢಮತೇ = O, foolish mind!;

ಸಮ್ರಾಪ್ತೇ = (when you have) reached/obtained;

ಸನ್ನಿಹಿತೇ = (in the) presence/nearness of;

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

ನಹಿ = No; never;

ರಕ್ಷತಿ = protects;

ಡುಕೃಙ್ಕರಣೇ = the grammatical formula DukRi.nkaraNe;

॥ ೧ ॥

ಮೂಢ = Oh fool!;

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

ಧನ = wealth;

ಅಗಮ = 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;

॥ ೨ ॥

ನಾರೀ = woman;

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

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

ದೃಷ್ಟಾ = having seen;

ಮಾಗಾ = mA+gA, Don't+go;

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

ಏತನ್ = this;

ಮಾಂಸವಸಾದಿ = flesh+etc;

ವಿಕಾರಂ = appearance (generally, grotesque/ugly);

ಮನಸಿ = in the mind;

ವಿಚಿನ್ತಯ = think well;

ವಾರಂ = again;

ವಾರಂ = and again;

॥ ೩ ॥

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

ಜಲ = water(drop);

ಅತಿತರಲಂ = ati+tarala, very+unstable;

ತದ್ವತ್ = like that;

ಜೀವಿತ = life;

ಅತಿಶಯ = wonderful;

ಚಪಲಂ = fickle-minded;

ವಿಧಿ = 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;

॥ ೪ ॥

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;

ಗೌಹೇ = in the house;

॥ ೫ ॥

ಯಾವತ್ = so long as;

ಪವನಃ = air/breath;

ನಿವಸತಿ = lives/dwells;

ದೇಹೇ = in the body;

ತಾವತ್ = till then;

ಪೃಚ್ಛತಿ = asks/inquires;

ಕುಶಲಂ = welfare;

ಗೌಹೇ = in the house;

ಗತವತಿ = while gone;

ವಾಯೌ = air(life-breath);

ದೇಹಾಪಾಯೇ = when life departs the body;

ಭಾರ್ಯಾ = wife;

ಬಿಭ್ಯತಿ = is afraid;fears;

ತಸ್ಮಿನ್ಕಾಯೇ = tasmin+kaye, in that body;

॥ ೬ ॥

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;

॥ ೭ ॥

ಕಾತೇ = 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;

॥ ಲ ॥

ಸತ್ಸಂಘತ್ವೇ = in good company;

ನಿಸ್ಸಂಘತ್ವಂ = aloneness/non-attachment/detachment;

ನಿರ್ಮೋಹತ್ವಂ = non-infatuated state/clear-headedness;

ನಿಶ್ಚಲತತ್ತ್ವಂ = tranquillity/imperturbability;

ಜೀವನ್ಮುಕ್ತಿಃ = salvation+freedom from bondage of birth;

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

॥ ಳ ॥

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

ಕಾಮವಿಕಾರಃ = sensual/sexual attraction;

ಶುಷ್ಕೇ = in the drying up of;

ನೀರೇ = water;

ಕ = 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;

॥ ೧೦ ॥

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;

॥ ೧೧ ॥

ದಿನಯಾಮಿನೌ = dina+yAminI, day + night;

ಸಾಯಂ = evening;

ಪ್ರಾತಃ = morning;

ಶಿಶಿರ = frosty season;

ವಸನ್ತಾ = (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;

ಮುಞ್ಚತಿ = releases;

ಆಶಾ = desire;

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

॥ ೧೨ ॥

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;

ಭೂದ್ = was;

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

ಶ್ರೀಮಚ್ಛಾನ್ಕರಭಗವತ್+ಚರಣೈಃ = by the Shankaracharya who is known;

as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ १७७ ॥

ಕಾತೇ = kA+te, who+your;

ಕಾನ್ತಾ = wife;

ಧನ = wealth;

ಗತಚಿನ್ತಾ = thinking of;

ವಾತುಲ = ;

ಕಿ = ;

ತವ = your;

ನಾಸ್ತಿ = na+asti, not there;

ನಿಯನ್ತಾ = controller;

ತ್ರಿಜಗತಿ = in the three worlds;

ಸಜ್ಜನ = good people;

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

ಭವತಿ = becomes;

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

ತರಣೀ = in crossing;

ನೌಕಾ = boat/ship;

॥ १७८ ॥

ಜಟಿಲಃ = with knotted hair;

ಮುಣ್ಣೀ = shaven head;

ಲುಞ್ಞತಕೇಶ = hair cut here and there;

ಕಾಷಾಯ = saffron cloth;

ಅಪ್ಪರೆ = cloth/sky;



ಬಹುಕೃತ = variously done/made-up;

ವೇಷಃ = make-ups/garbs/roles;

ಪಶ್ಯನ್ನಪಿ = even after seeing;

ಚನ = cha(?)+na, and +not;

ಪಶ್ಯತಿ = sees;

ಮೂಢಃ = the fool;

ಉದರನಿಮಿತ್ತಂ = for the sake of the belly/living;

ಬಹುಕೃತವೇಷಃ = various make-ups/roles;

॥ ೧೪ ॥

ಅಂಗಂ = limb(s);

ಗಲಿತಂ = weakened;

ಪಲಿತಂ = ripened(grey);

ಮುಣ್ಡಂ = head;

ದಶನವಿಹೀನಂ = dashana+vihīnaM, teeth+bereft;

ಜಾತಂ = having become;

ತುಣ್ಡಂ = jaws/mouth?;

ವೃದ್ಧಃ = the old man;

ಯಾತಿ = goes;

ಗೃಹೀತ್ವಾ = holding the;

ದಣ್ಡಂ = stick(walking);

ತದಪಿ = then even;

ನ = not;

ಮುಚ್ಛತಿ = lets go/releases/gives up;

ಆಶಾಪಿಣ್ಡಂ = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;

as oblation for the dead)

॥ १५ ॥

ಅಗ್ರೇ = in front of/ahead/beforehand;

ವಹ್ನಿಃ = fire ( for worship);

ಪೃಷ್ಠೇಭಾನುಃ = pRiShThe+bhAnuH, behind+sun;

ರಾತ್ರೌ = in the night;

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

ಕರತಲಭಿಕ್ಷಾ = alms in the palms;

ತರುತಲವಾಸಂ = living under the trees;

ತದಪಿ = then even;

ನ = not;

ಮುಚ್ಛತಿ = releases/lets go;

ಆಶಾ = desire;

ಪಾಶಂ = rope/ties;

॥ १६ ॥

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;

ನೆ = not;

ಭಜತಿ = attains;

ಜನ್ಮ = birth(s);

ಶತೇನ = hundred;

॥ ೧೭ ॥

ಸುರ = gods;

ಮಂದಿರ = temple;

ತರು = tree;

ಮೂಲ = root;

ನಿವಾಸಃ = living;

ಶಯ್ಯಾ = bed;

ಭೂತಲ = on the surface of the earth;

ಮಜಿನ = deer skin?;

ವಾಸಃ = living;

ಸರ್ವ = all;

ಪರಿಗ್ರಹ = attachment;

ಭೋಗ = enjoyable things/worldly pleasures;

ತ್ಯಾಗ = sacrificing/abandonment;

ಕಸ್ಯ = whose;

ಸುಖಂ = happiness;

ನೆ = not;

ಕರೋತಿ = does;

ವಿರಾಗಃ = Non-attachment/desirelessness;

॥ ೧೮ ॥

ಯೋಗರತಃ = indulging in yoga;

ವಾ = or;

ಭೋಗರತಃ = indulging in worldly pleasures;

ವಾ = or;

ಸಂಜ್ಞರತಃ = indulging in good company;

ವಾ = or;

ಸಂಜ್ಞವಿಹೀನಃ = bereft of company;

ಯಸ್ಯ = whose;

ಬ್ರಹ್ಮಣಿ = in Brahman(God);

ರಮತೇ = delights;

ಚಿತ್ತಂ = mind (here soul);

ನಂದತಿ = revels;

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

॥ ೧೯ ॥

ಭಗವದ್ = god's;

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

ಕಿಂಚಿತ್ = a little;

ಅಧೀತಾ = studied;

ಗಂಜಾ = river Ganga;

ಜಲಲವ = water drop;

ಕಣಿಕಾಪೀತಾ = a little droplet, drunk;

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;

॥ ೨೦ ॥

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);

॥ ೨೧ ॥

ರಥ್ಯಾ = ?;

ಚರ್ಪಟ = torn/tattered cloth;

ವಿರಚಿತ = created;

ಕೆನ್ನಃ = throated man;

ಪುಣ್ಯಾಪುಣ್ಯ = virtues sins;

ವಿವರ್ಜಿತ = without/ having abandoned;

ಪನ್ನಃ = wayfarer?;

ಯೋಗೀ = the man seeking union with god;

ಯೋಗನಿಯೋಜಿತ = controlled by yoga;

ಚಿತ್ತಃ = mind;

ರಮತೇ = delights;

ಬಾಲೋನ್ಮತ್ತವದೇವ = like a child who has gone mad;

॥ ೨೨ ॥

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;

ಪರಿಭಾವಯ = deem well/visualise;

ಸರ್ವಂ = the entire;

ಅಸಾರಂ = worthless/without essence;

ವಿಶ್ವಂ = world;

ತೈರಾ = having abandoned/sacrificed;

ಸ್ವಪ್ನ = dream;

ವಿಚಾರಂ = consideration/thinking;

॥ ೨೩ ॥

ತ್ವಯಿ = in yourself;

ಮಯಿ = in myself;

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

ವಿಷ್ಣುಃ = the Lord MahAviShNu;

ವ್ಯರ್ಥ = 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;

ವಾಙ್ಘಸಿ = you desire;

ಅಚಿರಾದ್ = without delay/in no time;

ಯದಿ = if;

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

॥ ೨೪ ॥

ಶತ್ರೌ = in (towards)the enemy;

ಮಿತ್ರೇ = in (towards) the friend;

ಪುತ್ರೇ = in(towards) the son;

ಬನ್ಧೌ = in (towards) relatives;

ಮಾ = don't;

ಕುರು = do;

ಯತ್ನಂ = effort;

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

ಸರ್ವಸ್ಮಿನ್ನಪಿ = in all beings;

ಪಶ್ಯಾತ್ಮಾನಂ = see your own self;

ಸರ್ವತ್ರ = everywhere;

ಉತ್ಸೃಜ = give up;

ಭೇದಾಜ್ಞಾನಂ = difference/otherness/duality;

॥ ೨೫ ॥

ಕಾಮಂ = desire;

ಕ್ರೋಧಂ = anger;

ಲೋಭಂ = greed;

ಮೋಹಂ = infatuation;

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

ಭಾವಯ = deem/consider/visualise/imagine;

ಕೋಹಂ = who am I;

ಆತ್ಮಜ್ಞಾನ = knowledge of self;

ವಿಹೀನಾ = bereft;

ಮೂಢಾ = fools;

ತೇ = they;

ಪಚ್ಯಂತೇ = are cooked?;

ನರಕ = in the hell;



ನಿಗೂಢಾ = cast in;

॥ ೨೬ ॥

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;

ಸಜ್ಞೇ = in the company;

ಚಿತ್ತಂ = mind;

ದೇಯಂ = is to be given;

ದೀನಜನಾಯ = to the poor (humble state) people;

ಚೇ = and;

ವಿತ್ತಂ = wealth;

॥ ೨೭ ॥

ಸುಖತಃ = for happiness;

ಕ್ರಿಯತೇ = is done;

ರಾಮಾಭೋಗೇ = sexual pleasures?;

ಪಶ್ಚಾತ್ತ್ಯಂತ = 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;

ಮುಕ್ತಿ = releases/gives up;

ಪಾಪಾಚರಣಂ = pApa+AcharaNa, sin-practising;

॥ ೨೮ ॥

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;

॥ ೨೯ ॥

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;

॥ ೩೦ ॥

ಗುರುಚರಣಾಮ್ಬುಜ = 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;

ಸೇನ್ದ್ರಿಯಮಾನಸ = 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;

॥ ೩೧ ॥

ಮೂಢ = fool;

ಕಶ್ಚನ = certain;

ವೈಯಾಕರಣ = Grammar;

ಡುಕ್ಯುರಣ = 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;

ಬೋಧಿತಕರಣ = tested or awakened senses;

॥ ೩೨ ॥

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;

ಪಶ್ಯಾಮೆ = we see;

ಭವತರಣೀ = for crossing the ocean of births deaths;

॥ ೩೩ ॥

Encoded, proofread, and translated by M. Giridhar.

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