

ಭಜಗೋವಿನ್ದಂ

ಏಸಾನ್ಸಕ್ರಿತ

{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 ಡುಕೃಙ್ಕರಣೇ || 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
ದೃಷ್ಟ್ವಾ 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 ತಸ್ಮಿನ್ಯಾಯೇ || 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 ಕಾನ್ತಾ 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 muktl.

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.

ದಿನಯಾಮಿನ್ಯಾ ಸಾಯಂ ಪ್ರಾತಃ

ಶಿಶಿರವಸಂತಾ ಪುನರಾಯಾತಃ |

ಕಾಲಃ ಕ್ರೀಡತಿ ಗಚ್ಛತ್ಯಾಯುಃ

ತದಪಿ ನ ಮುಚ್ಛತ್ಯಾಶಾವಾಯುಃ || 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 || ೧೨೨ ||

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 ಲುಇಱ್ಫ ತಕೇಶಃ
ಕಾಷಾಯಾಘ್ನುರಬಹುಕೃತವೇಷಃ |
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.

ಆಙ್ಗಂ ಗಲಿತಂ ಪಲಿತಂ ಮುಣ್ಣಂ
ದಶನವಿಹೀನಂ ಜಾತಂ ತುಣ್ಣಮ್ |
ವೃದ್ಧೋ ಯಾತಿ ಗೃಹೀತ್ವಾ ದಣ್ಣಂ
ತದಪಿ ನ ಮುಙ್ಚತ್ಯಾಶಾಪಿಣ್ಣಮ್ || 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 ವಹ್ನಿಃ ಪೃಷ್ಠೇಭಾನುಃ
ರಾತ್ರೌ ಚುಬುಕಸಮರ್ಪಿತಜಾನುಃ |
ಕರತಲಭಿಕ್ಷುಸ್ತರುತಲವಾಸಃ
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 ಗಂಗಾಸಾಗರಗಮನಂ
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 ನಂದತೈವ || 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
ಗಂಜ್ಞಾ 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 ಕನ್ಠಃ
ಪುಣ್ಯಾಪುಣ್ಯ ವಿವರ್ಜಿತ ಪನ್ಠಃ |
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.

ಕಸ್ತಂ 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
ವಾಙ್ಭಸ್ಯಚಿರಾದ್ಯದಿ 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.

ಶತ್ಸ್ರಾ ಮಿತ್ರೇ ಪುತ್ರೇ ಬನ್ಧಾ
ಮಾ ಕುರು ಯತ್ನಂ ವಿಗ್ರಹಸನ್ಧಾ |
ಸರ್ವಸ್ಮಿನ್ನಪಿ ಪಶ್ಯಾತ್ಮಾನಂ
ಸರ್ವತ್ರೋತ್ಸ್ರೇ ಜ 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 ಸಂಘೇ 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 ಮುಞ್ಚತಿ 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

ಕುರ್ವವಧಾನಂ 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 ಕಲ್ಬನ 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;

ಡುಕೈಋರಣೇ = 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 = nAbhi+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;

ವಿಚಿಂತಯ = think well;

ವಾರಂ = again;

ವಾರಂ = and again;

॥ ೩ ॥

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

ಜಲ = water(drop);

ಅತಿತರಲಂ = ati+tarala, very+unstable;

ತದ್ವತ್ = like that;

ಜೀವಿತ = life;

अतिशय = wonderful;

अपल = fickle-minded;

विधि = know for sure;

व्याधि = disease;

अभिमान = self-importance;

गृह्णन् = having been caught/seized;

लोक = world;people;

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

अ = and;

सम्पूर्ण = entire;

॥ ५ ॥

यथावत् = so long as;

वित्त = wealth;

उपाजन = earning/acquiring;

सक्तः = capable of;

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

परिवारः = family;

रक्तः = attached;

पश्चात् = later;

जीवति = while living(without earning);

जजर = old/digested (by disease etc);

देह = in the body;

वार्ता = word (here enquiry/inquiry);

कोऽपि = kaH+api, whosoever; even one;

न = not;

पुञ्छति = inquires/asks/minds;

गैर्हो = in the house;

॥ ११ ॥

यथावत् = so long as;

पवनः = air/breath;

निवसति = lives/dwells;

दैर्हो = in the body;

तथावत् = till then;

पुञ्छति = asks/inquires;

कुशलं = welfare;

गैर्हो = in the house;

गतवति = while gone;

वायो = air(life-breath);

दैर्हापाम्यै = when life departs the body;

भार्या = wife;

बिभ्यति = is afraid;fears;

तस्मिन्नायै = tasmin+kaye, in that body;

॥ १२ ॥

बालः = young boy;

तथावत् = till then (till he is young);

क्रीडा = play;

सक्तः = attached/engrossed/absorbed;

तरुणः = young man;

तथावत् = till then;

तरुणी = young woman;

सक्तः = attached/engrossed;

वृद्धः = old man;

तावत् = till then;

चिन्ता = worry;

सक्तः = attached/engrossed/absorbed;

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

ब्रह्मणि = Brahman ;God;

कोऽपि = whosoever;

न = not;

सक्तः = attached/absorbed/engrossed;

॥ २ ॥

कथै = kA+te, who+your;

कान्ता = wife;

कथै = kaH+te, who+your;

पुत्रैः = son;

संसारैः = world/family;

अयम् = this;

अतिव = great/big/very much;

विचित्रैः = wonderful/mysterious;

कस्यै = whose;

त्वं = you;

कः = who;

कुतः = from where;

आयातैः = have come;

त॒त्त्व॑ = truth/nature;

चि॒न्त॑य = think well/consider;

तदि॑ह = tat+iha, that+here;

भा॒तः = brother;

॥ ८ ॥

स॒त्स॑ङ्ग॒त्वे = in good company;

नि॒स॑ङ्ग॒त्वं = aloneness/non-attachment/detachment;

नि॒मो॑ह॒त्वं = non-infatuated state/clear-headedness;

नि॒श॑ल॒त्वं = tranquillity/imperturbability;

जी॒व॑न्मु॒क्तिः = salvation+freedom from bondage of birth;

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

॥ ९ ॥

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

का॒मे॒वि॒का॒रः = sensual/sexual attraction;

शु॒ष्के = in the drying up of;

नी॒रे = water;

क = what(use) is the;

का॒सा॒रः = lake;

क्षि॒ण्णे = spent-up/weakened state of;

वि॒त्त॑ = wealth;

कः = what(use) for;

प॒रि॒वा॒रः = family(is there?);

जा॒त्ते = in the realised state;

त॒त्त्व॑ = 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 ॥

ದಿನಯಾಮಿನ್ಯಾ = 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;

ಮುಚ್ಛತಿ = releases;

ಆಶಾ = desire;

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

॥ ೧೨ ॥

ದ್ವಾದಶಮಂಜುರಿಕಾಭಿಃ = 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);

ಶ್ರೀಮಚ್ಛನ್ಕರಭಗವತ್+ಚರಣೈಃ = by the Shankaracharya who is known;

as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ १७७ ॥

काते = kA+te, who+your;

कान्ता = wife;

धन = wealth;

गतेतिन्ता = thinking of;

वातुल = ;

कि = ;

तेव = your;

नास्ति = na+asti, not there;

नियन्ता = controller;

त्रिजगति = in the three worlds;

सज्जन = good people;

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

भवति = becomes;

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

तरणै = in crossing;

नौका = boat/ship;

॥ १७८ ॥

जटिलः = with knotted hair;

मूण्णै = shaven head;

लुण्णैतकेश = hair cut here and there;

काषाय = saffron cloth;

अम्बुर = cloth/sky;

ಬಹುಕೃತೆ = 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);

ಮುಣ್ಣಂ = head;

ದಶನವಿಹೀನಂ = dashana+vihīnaM, teeth+bereft;

ಜಾತಂ = having become;

ತುಣ್ಣಂ = jaws/mouth?;

ವೃದ್ಧಃ = the old man;

ಯಾತಿ = goes;

ಗೃಹೀತ್ವಾ = holding the;

ದಣ್ಣಂ = stick(walking);

ತದಪಿ = then even;

ನ = not;

ಮುಚ್ಛತಿ = lets go/releases/gives up;

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

as oblation for the dead)

॥ १७ ॥

अग्रे = in front of/ahead/beforehand;

वह्निः = fire (for worship);

पृष्ठीभानुः = pRiShThe+bhAnuH, behind+sun;

रात्रौ = in the night;

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

करतलभिक्षा = alms in the palms;

तरुतलवासं = living under the trees;

तदपि = then even;

न = not;

मुञ्चति = releases/lets go;

आशा = desire;

पाशं = rope/ties;

॥ १८ ॥

कुरुते = one takes resort to;

गङ्गासागरे = 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;

सर्वमतैः = according to all schools of thought/unanimously;

मुक्तिं = salvation/freedom;

ने = not;

भजति = attains;

जन्म = birth(s);

शतैः = hundred;

॥ १२ ॥

सुर = gods;

मन्दिर = temple;

तरु = tree;

मूल = root;

निवासः = living;

शय्या = bed;

भूतल = on the surface of the earth;

मजिन = deer skin?;

वासः = living;

सर्व = all;

परिग्रह = attachment;

भोग = enjoyable things/worldly pleasures;

त्याग = sacrificing/abandonment;

कस्य = whose;

सुख = happiness;

ने = not;

करौति = does;

विरागः = Non-attachment/desirelessness;

॥ १३ ॥

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;

क्रीयते = is done;

तस्य = his;

यमेन = by Yama, the lord of Death;

न = not;

चर्चा = discussion;

॥ १० ॥

पुनरपि = punaH+api, again again;

जननं = birth;

पुनरपि = again again;

मरणं = death;

पुनरपि = again again;

जननी = mother;

जठरे = in the stomach;

शयनं = sleep;

इह = in this world/here;

संसारं = family/world;

बहुदुस्तारं = fordable with great difficulty;

कृपयाऽपारं = out of boundless compassion;

पाहि = protect;

मुरारे = Oh MurA's enemy!(KriShNa);

॥ ११ ॥

रेढ्या = ?;

चर्षु = torn/tattered cloth;

विरचितं = created;

ಕನ್ಠಃ = 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;

असारं = worthless/without essence;

विश्वं = world;

तृस्तु = having abandoned/sacrificed;

सुप्तं = dream;

विचारं = consideration/thinking;

॥ १३ ॥

त्वेयं = in yourself;

मेयं = in myself;

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

विष्णुः = the Lord MahAviShNu;

व्यर्थं = in vain ; for nothing;purposeless;

कुप्यसि = you get angry;

मेयसहिष्णुः = 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;

॥ १४ ॥

शत्रौ = in (towards)the enemy;

मित्रैः = 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;

ಉತ್ಸ್ರಜ = 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;

निगोढा = cast in;

॥ १६ ॥

गीयं = is to be sung;

गीता = bhagavatgItA;

नाम = name of the lord;

सहस्रं = 1000 times;

ध्यायं = is to be meditated;

श्रीपति = LakShmi's consort MahAviShNu's;

रूपं = form/image;

अजस्रं = the unborn one;

नीयं = is to be lead/taken;

सङ्गन = good people;

सङ्गी = in the company;

चित्तं = mind;

द्वैयं = is to be given;

द्विनजनानाम् = to the poor (humble state) people;

च = and;

वित्तं = wealth;

॥ १७ ॥

सुखतः = for happiness;

कृत्यते = is done;

रामाङ्गी = sexual pleasures?;

पश्चात्त = later on in the end;

शरीरे = in the body;

ರೋಗ = disease;

ಯದ್ಯಪಿ = even though;

ಲೋಕೇ = in the world;

ಮರಣ = death;

ಶರಣಂ = resort/surrender;

ತದಪಿ = even then;

ನ = not;

ಮುಚ್ಛತಿ = 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;

विहित = understood;

रीतिः = procedure/practice/custom;

॥ ७९ ॥

प्राणायाम = breath-control;

प्रत्याहार = diet-control;

निश्चय = always/daily/certain;

अनिश्चय = 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;

कुर्वन्ध्यान = pay attention;

महद्वध्यान = great care attention;

॥ ८० ॥

गुरुचरणाम्बुज = the lotus feet of the teacher/guru;

निर्भर = dependent;

भक्तः = devotee;

संसारात् = from the world;

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

मुक्तः = released;

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

नियमादिव = control alone(niyamAt eva);

दृक्ष्यसि = you will see;

निज = one's own;

ಹೃದಯಸ್ಥಂ = heart-stationed;

ದೇವಂ = God;

॥ ೩೧ ॥

ಮೂಢ = fool;

ಕಶ್ಚನ = certain;

ವೈಯಾಕರಣ = Grammar;

ಡುಕೈಞ್ಕರಣ = 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;

पश्याम = we see;

भवतरणे = for crossing the ocean of births deaths;

॥ ३३ ॥

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