

ভজগোবিন্দং

ঐsanskrit

{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.

व्सanskrit

{ভজ গোবিন্দং}

ভজগোবিন্দং ভজগোবিন্দং

গোবিন্দং ভজমূঢ়মতে ।

সম্প্রাপ্তে সন্নিহিতে কালে
নহি নহি রক্ষতি দুৰ্দ্ধকরণে ॥ ১ ॥

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

মূঢ় জহীহি ধনাগমতৃষ্ণাং
কুরু সদ্বুদ্ধিং মনসি বিতৃষ্ণাম্ ।
যল্লভসে নিজকর্মোপাত্তং
বিত্তং তেন বিনোদয় চিত্তম্ ॥ ২ ॥

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.

নারীস্তনভর নাভীদেশং
দৃষ্ট্বা মাগামোহাবেশম্ ।
এতন্মাংসবসাদি বিকারং
মনসি বিচিন্তয় বারং বারম্ ॥ ৩ ॥

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.

नलिनीदलगत जलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्याभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥ ४ ॥

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.

यावद्विज्ञोपार्जन सक्त-
स्तावन्निज परिवारो रक्तः ।
पश्चाज्जीवति जर्जर देहे
वार्तां कोऽपि न पृच्छति गेहे ॥ ५ ॥

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.

যাবৎপবনো নিবসতি দেহে
তাবৎপৃচ্ছতি কুশলং গেহে ।
গতবতি বাযৌ দেহাপায়ে
ভার্যা বিভ্যতি তস্মিন্কায়ে ॥ ৬ ॥

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.

বালস্তাবৎক্ৰীডাসক্তঃ
তরুণস্তাবত্তরুণীসক্তঃ ।
বৃদ্ধস্তাবচ্ছিন্তাসক্তঃ
পরমে ব্রহ্মণি কোহপি ন সক্তঃ ॥ ৭ ॥ var পরে

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.

কাতে কান্তা কস্তে পুত্রঃ
সংসারোহমমতীৰ বিচিত্রঃ ।
কস্য ত্বং কঃ কুত আযাতঃ

तद्वत् चिन्तय तदिह ब्रातः ॥ ८ ॥

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

संसङ्गात्वे निस्सङ्गात्वं
निस्सङ्गात्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

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

वयसिगते कः कामविकारः
शुक्ले नीरे कः कासारः ।
स्त्रीणैर्विभे कः परिवारः
ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

What good is lust when youth has fled ? What use is a lake
which has no water ? Where are the relatives when wealth is

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

মা কুরু ধন জন যৌবন গৰ্বং
হরতি নিমেষাংকালঃ সৰ্বম্ ।
মাযামযমিদমখিলং হিত্বা var বুদ্ধা
ব্রহ্মপদং ত্বং প্রবিশ বিদিত্বা ॥ ১১ ॥

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.

দিনযামিন্যৌ সাযং প্রাতঃ
শিশিরবসন্তৌ পুনরায়াতঃ ।
কালঃ ক্রীডতি গচ্ছত্যাযুঃ
তদপি ন মুঞ্চত্যাশাবায়ুঃ ॥ ১২ ॥

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.

দ্বাদশমঞ্জুরিকাভিরশেষঃ
কথিতো বৈয়াকরণসৈষ্যঃ ।

উপদেশো ভূদ্বিধ্যানিপুণৈঃ

শ্রীমচ্ছঙ্করভগবচ্ছরণৈঃ ॥ ১২অ ॥

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

কাতে কান্তা ধন গতচিন্তা

বাতুল কিং তব নাস্তি নিযন্তা ।

ত্রিজগতি সজ্জনসং গতিরৈকা

ভবতি ভবাণবতরণে নৌকা ॥ ১৩ ॥

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.

জটিলো মুণ্ডী লুঙ্ঘিতকেশঃ

কাষাযাম্বরবহুকৃতবেষঃ ।

পশ্যন্নপি চন পশ্যতি মূঢ়ঃ

উদরনিমিত্তং বহুকৃতবেষঃ ॥ ১৪ ॥

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.

অঙ্গং গলিতং পলিতং মুণ্ডং
দশনবিহীনং জাতং তুণ্ডম্ ।
বৃদ্ধো যাতি গৃহীত্বা দণ্ডং
তদপি ন মুঞ্চত্যশাপিণ্ডম্ ॥ ১৫ ॥

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.

অগ্রে বহিঃ পৃষ্ঠেভানুঃ
রাত্রৌ চুবুকসম্পিতজানুঃ ।
করতলভিক্ষুস্তরতলবাসঃ
তদপি ন মুঞ্চত্যশাপাশঃ ॥ ১৬ ॥

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.

কুরতে গঙ্গাসাগরগমনং
ব্রতপরিপালনমথবা দানম্ ।
জ্ঞানবিহীনঃ সৰ্বমতেন
মুক্তিং ন ভজতি জন্মশতেন ॥ ১৭ ॥ var ভজতি ন মুক্তিং

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.

সুর মন্দির তরু মূল নিবাসঃ
শয্যা ভূতল মজিনং বাসঃ ।
সৰ্ব পরিগ্রহ ভোগ ত্যাগঃ
কস্য সুখং ন করোতি বিরাগঃ ॥ ১৮ ॥

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.

যোগরতো বাভোগরতোবা
সঙ্গরতো বা সঙ্গবিহীনঃ ।
যস্য ব্রহ্মণি রমতে চিত্তং
নন্দতি নন্দতি নন্দত্যেব ॥ ১৯ ॥

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.

ভগবদ্ গীতা কিঞ্চিদধীতা
গঙ্গা জললব কণিকাপীতা ।
সকৃদপি যেন মুরারি সমর্চা
ক্রিয়তে তস্য যমেন ন চর্চা ॥ ২০ ॥

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.

পুনরপি জননং পুনরপি মরণং
পুনরপি জননী জঠরে শয়নম্ ।
ইহ সংসারে বহুদুস্তারে
কৃপয়াহপারে পাহি মুরারে ॥ ২১ ॥

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.

রথ্যা চপটি বিরচিত কন্থঃ
পুণ্যাপুণ্য বিবর্জিত পন্থঃ ।
যোগী যোগনিযোজিত চিন্তা
রমতে বালোন্মত্তবদেব ॥ ২২ ॥

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.

কত্বং কোহং কুত আযাতঃ

কা মে জননী কো মে তাতঃ ।

ইতি পরিভাবয় সৰ্বমসারম্

বিশ্বং ত্যজ্ঞা স্বপ্ন বিচারম্ ॥ ২৩ ॥

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.

ত্বয়ি ময়ি চান্যত্রৈকো বিষ্ণুঃ

ব্যর্থং কুপ্যসি ময্যসহিষ্ণুঃ ।

ভব সমচিত্তঃ সৰ্বত্র ত্বং

বাঞ্ছস্যাচিরাদ্যদি বিষ্ণুত্বম্ ॥ ২৪ ॥

In me, in you and in everything, none but the same Vishnu

dwells. Your anger and impatience is meaningless. If you wish

to attain the status of Vishnu, have samabhAva, equanimity, always.

Stanza attributed to medhAtithira.

शत्रौ मित्रे पुत्रे बन्धौ

मा कुरु यत्नं विग्रहसन्धौ ।

सर्वस्मिन्नपि पश्यात्मानं

सर्वत्रोत्सृज्य भेदाज्ज्ञानम् ॥ २५ ॥

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

Stanza attributed to medhAtithira.

कामं क्रोधं लोभं मोहं

त्यक्त्वाऽहंत्वनं भावय कोऽहम् । var पश्याति सोऽहम्

आत्माज्ज्ञानविहीना मूढाः

ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

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

Stanza attributed to bhArativamsha.

गेयं गीता नाम सहस्रं

ध्येयं श्रीपतिरूपमजस्रम् ।

নেযং সজ্জন সঙ্গো চিত্তং

দেযং দীনজনায চ বিত্তম্ ॥ ২৭ ॥

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.

সুখতঃ ক্রিয়তে রামাভোগঃ

পশ্চাদ্ধন্ত শরীরে রোগঃ ।

যদ্যপি লোকে মরণং শরণং

তদপি ন মুঞ্চতি পাপাচরণম্ ॥ ২৮ ॥

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.

অর্থমনর্থং ভাবয নিত্যং

নাস্তিততঃ সুখলেশঃ সত্যম্ ।

পুত্রাদপি ধন ভাজাং ভীতিঃ

সর্বত্রৈষা বিহিতা রীতিঃ ॥ ২৯ ॥

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.

প্রাণায়ামং প্রত্যাহারং
নিত্যানিত্য বিবেকবিচারম্ ।
জাপ্যসমেত সমাধিবিধানং
কুর্ববধানং মহদবধানম্ ॥ ৩০ ॥

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.

গুরুচরণাম্বুজ নির্ভর ভক্তঃ
সংসারাদচিরাদ্ভব মুক্তঃ ।
সেন্দ্রিয়মানস নিয়মাদেবং
দ্রক্ষ্যসি নিজ হৃদয়স্থং দেবম্ ॥ ৩১ ॥

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 !

मृढः कश्चन वैयाकरणो

दुक्कृङ्करणाध्ययन धुरिणः ।

श्रीमच्छंकर भगवच्छिष्ये

बोधित आसिद्धोदितकरणः ॥ ७२ ॥

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

भजगोविन्दं भजगोविन्दं

गोविन्दं भजमूढमते ।

नामस्मरणान्यमुपायं

नहि पश्यामो भवतरणे ॥ ७३ ॥

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.

भज = worship;

গোবিন্দং = Govinda;

মূঢ়মতে = O, foolish mind!;

সম্প্রাপ্তে = (when you have) reached/obtained;

সন্নিহিতে = (in the) presence/nearness of;

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

নহি = No; never;

রক্ষতি = protects;

ডুকৃৎকরণে = the grammatical formula DukRi.nkaraNe;

॥ ১ ॥

মূঢ় = Oh fool!;

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

ধন = wealth;

অগম = coming/arrival;

তৃষ্ণাং = thirst/desire;

কুরু = Do;act;

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

মনসি = in the mind;

বিতৃষ্ণাং = desirelessness;

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

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

উপাত্ত = obtained;

বিত্তং = wealth;

তেন = by that; with that;

বিনোদয় = divert/recreate(be happy);

চিত্তং = mind;

॥ ২ ॥

নারী = woman;

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

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

দৃষ্ট্বা = having seen;

মাগা = mA+gA, Don't+go;

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

এতন্ = this;

মাংসবাসাদি = flesh+etc;

বিকারং = appearance (generally, grotesque/ugly);

মনসি = in the mind;

বিচিন্তয় = think well;

বারং = again;

বারং = and again;

॥ ৩ ॥

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

जल = water(drop);

अतितरलं = ati+tarala, very+unstable;

तद्वत् = like that;

जीवित = life;

अतिशय = wonderful;

चपलं = fickle-minded;

विद्भि = know for sure;

व्याधि = disease;

अभिमान = self-importance;

ग्रस्तं = having been caught/seized;

लोकं = world;people;

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

च = and;

समस्तं = entire;

॥ ४ ॥

यावत् = so long as;

वित्त = wealth;

उपार्जन = earning/acquiring;

सक्तः = capable of;

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

परिवारः = family;

रुतः = attached;

पुशुतः = later;

ऑीरतऱ = while living(without earning);

ऑऑर = old/digested (by disease etc);

देहे = in the body;

रुतऱङ्ग = word (here enquiry/inquiry);

कुऑपऱ = kaH+api, whosoever; even one;

न = not;

पृशुतऱ = inquires/asks/minds;

गेहे = in the house;

॥ ॡ ॥

रुतः = so long as;

पवनः = air/breath;

नऱरसतऱ = lives/dwells;

देहे = in the body;

तऱरतः = till then;

पृशुतऱ = asks/inquires;

कुशलङ्ग = welfare;

गेहे = in the house;

गतरतऱ = while gone;

रुतऱु = air(life-breath);

देहापाये = when life departs the body;

भार्या = wife;

विभ्यति = is afraid;fears;

तस्मिन्काये = tasmin+kaye, in that body;

॥ ७ ॥

बालः = young boy;

तावत् = till then (till he is young);

क्रीडा = play;

सक्तः = attached/engrossed/absorbed;

तरुणः = young man;

तावत् = till then;

तरुणी = young woman;

सक्तः = attached/engrossed;

वृद्धः = old man;

तावत् = till then;

चिन्ता = worry;

सक्तः = attached/engrossed/absorbed;

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

ब्रह्मणि = Brahman ;God;

कोऽपि = whosoever;

न = not;

सङ्गः = attached/absorbed/engrossed;

॥ १ ॥

काते = kA+te, who+your;

कान्ता = wife;

कस्ते = kaH+te, who+your;

पुत्रः = son;

संसारः = world/family;

अयं = this;

अतीव = great/big/very much;

विचित्रः = wonderful/mysterious;

कस्य = whose;

त्वं = you;

कः = who;

कुतः = from where;

आयातः = have come;

तत्त्वं = truth/nature;

चिन्तय = think well/consider;

तदिह = tat+iha, that+here;

भ्रातः = brother;

॥ ८ ॥

संसङ्गत्वे = in good company;

निस्सङ्गत्वं = aloneness/non-attachment/detachment;

निर्मोहत्वं = non-infatuated state/clear-headedness;

निश्चलतत्त्वं = tranquillity/imperturbability;

जीवन्मुक्तिः = salvation+freedom from bondage of birth;

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

॥ ९ ॥

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

कामविकारः = sensual/sexual attraction;

शुष्के = in the drying up of;

नीरे = water;

क = what(use) is the;

कासारः = lake;

क्लीणे = spent-up/weakened state of;

बित्ते = wealth;

कः = what(use) for;

परिवारः = family(is there?);

ज्ञाते = in the realised state;

तत्त्वे = truth;

कः = what (use) is;

संसारः = world/family bond;

॥ १० ॥

मा = do not;

कुरु = do/act;

धन = wealth;

जन = people;

यौवन = youth;

गर्वं = arrogance/haughtiness;

हरति = takes away/steals away;

निमेषात् = in the twinkling of the eye;

कालः = Master Time;

सर्वं = all;

माया = delusion;

मयं = full of/completely filled;

इदं = this;

अखिलं = whole/entire;

हिता = having given up/abandoned;

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

तुं = you;

प्रविश = enter;

विदित्वा = having known/realised;

॥ ११ ॥

দিনযামিনৌ = dina+yAminI, day + night;

সায়ং = evening;

প্রাতঃ = morning;

শিশির = frosty season;

বসন্তৌ = (and) Spring season;

পুনঃ = again;

আযাতঃ = have arrived;

কালঃ = Master Time;

ক্রীডতি = plays;

গচ্ছতি = goes (away);

আয়ুঃ = life/age;

তদপি = tat+api, then even;

ন = not;

মুঞ্চতি = releases;

আশা = desire;

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

॥ ১২ ॥

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

shlokas above)

অশেষ = without remainder/totally;

কথিত = was told;

বৈয়াকরণসৈষ্যঃ = to the grammarian+this;

উপদেশঃ = advice;

ভূদ্ = was;

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

শ্রীমচ্ছঙ্করভগবত্+চরণৈঃ = by the Shankaracharya who is known;

as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ ১২অ ॥

কাতে = kA+te, who+your;

কান্তা = wife;

ধন = wealth;

গতচিন্তা = thinking of;

বাতুল = ;

কি = ;

তব = your;

নাস্তি = na+asti, not there;

নিয়ন্তা = controller;

ত্রিজগতি = in the three worlds;

সজ্জন = good people;

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

ভবতি = becomes;

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

তরণে = in crossing;

নৌকা = boat/ship;

॥ ১৩ ॥

জটিলঃ = with knotted hair;

মুণ্ডী = shaven head;

লুণ্ঠিতকেশ = hair cut here and there;

কাষায় = saffron cloth;

অম্বর = cloth/sky;

বহুকৃত = variously done/made-up;

বেষঃ = make-ups/garbs/roles;

পশ্যন্নপি = even after seeing;

চন = cha(?)+na, and +not;

পশ্যতি = sees;

মূঢ়ঃ = the fool;

উদরনিমিত্তং = for the sake of the belly/living;

বহুকৃতবেষঃ = various make-ups/roles;

॥ ১৪ ॥

অঙ্গং = limb(s);

গলিতং = weakened;

পলিতং = ripened(grey);

মুণ্ডং = head;

দশনবিহীনং = dashana+vihiNaM, teeth+bereft;

জাতং = having become;

তুণ্ডং = jaws/mouth?;

বৃদ্ধঃ = the old man;

যাতি = goes;

গৃহীত্বা = holding the;

দণ্ডং = stick(walking);

তদপি = then even;

ন = not;

মুঞ্চতি = lets go/releases/gives up;

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

॥ ১৫ ॥

অগ্রে = in front of/ahead/beforehand;

বহ্নিঃ = fire (for worship);

পৃষ্ঠেভানুঃ = pRiShThe+bhAnuH, behind+sun;

রাত্রৌ = in the night;

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

করতলভিক্ষা = alms in the palms;

তরুতলবাসং = living under the trees;

तदपि = then even;

न = not;

मुञ्चति = releases/lets go;

आशा = desire;

पाशं = rope/ties;

॥ १७ ॥

कुरुते = one takes resort to;

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

गमनं = going;

व्रत = austerities;

परिपालनं = observance/governance;

अथवा = or/else;

दानं = charity;

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

सर्वमतेन = according to all schools of thought/unanimously;

मुक्तिं = salvation/freedom;

न = not;

भजति = attains;

जन्म = birth(s);

शतेन = hundred;

॥ १८ ॥

सुर = gods;

मंदिर = temple;

तरु = tree;

मूल = root;

निवासः = living;

शय्या = bed;

भूतल = on the surface of the earth;

मज्जिन = deer skin?;

वासः = living;

सर्व = all;

परिग्रह = attachment;

भोग = enjoyable things/worldly pleasures;

त्याग = sacrificing/abandonment;

कस्य = whose;

सुखं = happiness;

न = not;

करोति = does;

विरागः = Non-attachment/desirelessness;

॥ १८ ॥

योगरतः = indulging in yoga;

वा = or;

ভোগরতঃ = indulging in worldly pleasures;

বা = or;

সঙ্গরতঃ = indulging in good company;

বা = or;

সঙ্গবিহীনঃ = bereft of company;

যস্য = whose;

ব্রহ্মণি = in Brahman(God);

রমতে = delights;

চিত্তং = mind (here soul);

নন্দতি = revels;

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

॥ ১৯ ॥

ভগবদ্ = god's;

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

কিঞ্চিৎ = a little;

অধীতা = studied;

গঙ্গা = river Ganga;

জললব = water drop;

কণিকাপীতা = a little droplet, drunk;

সকৃদপি = once even;

যেন = by whom;

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

সমর্চা = well worshipped;

ক্রিয়তে = is done;

তস্য = his;

যমেন = by Yama, the lord of Death;

ন = not;

চর্চা = discussion;

॥ ২০ ॥

পুনরপি = punaH+api, again again;

জননং = birth;

পুনরপি = again again;

মরণং = death;

পুনরপি = again again;

জননী = mother;

জঠরে = in the stomach;

শয়নং = sleep;

ইহ = in this world/here;

সংসারে = family/world;

বহুদুস্তারে = fordable with great difficulty;

কৃপয়াংপারে = out of boundless compassion;

পাহি = protect;

মুরারে = Oh MurA's enemy!(KriShNa);

॥ ২১ ॥

রথ্যা = ?;

চপট = torn/tattered cloth;

বিরচিত = created;

কন্হঃ = throated man;

পুণ্যাপুণ্য = virtues sins;

বিবর্জিত = without/ having abandoned;

পন্থঃ = wayfarer?;

যোগী = the man seeking union with god;

যোগনিযোজিত = controlled by yoga;

চিত্তঃ = mind;

রমতে = delights;

বালোন্মত্তবদেব = like a child who has gone mad;

॥ ২২ ॥

কঃ = who (are);

ত্বং = you;

কঃ = who(am);

অহং = I;

কুতঃ = whence;

आयातः = has come;

का = who;

मे = my;

जननी = mother;

कः = who;

मे = my;

तातः = father;

इति = thus;

परिभावय = deem well/visualise;

सर्वं = the entire;

असारं = worthless/without essence;

विश्वं = world;

त्यक्त्वा = having abandoned/sacrificed;

स्वप्न = dream;

विचारं = consideration/thinking;

॥ २७ ॥

त्वयि = in yourself;

मयि = in myself;

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

विष्णुः = the Lord MahAviShNu;

व्यर्थ = in vain ; for nothing;purposeless;

कुप्यासि = you get angry;

मयासहिष्णु = mayi+asahiShNuH, in me+intolerant;

भव = become;

समचित्तः = equal-minded/equanimity;

सर्वत्र = everywhere;

त्वं = you;

वाञ्छसि = you desire;

अचिराद् = without delay/in no time;

यदि = if;

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

॥ २४ ॥

शत्रौ = in (towards)the enemy;

मित्रे = in (towards) the friend;

पुत्रे = in(towards) the son;

बन्धौ = in (towards) relatives;

मा = don't;

कुरु = do;

यत्नं = effort;

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

सर्वस्मिन्नपि = in all beings;

पश्यात्मानं = see your own self;

सर्वत्र = everywhere;

उत्सृज = give up;

भेदाङ्गानं = difference/otherness/duality;

॥ २५ ॥

कामं = desire;

क्रोधं = anger;

लोभं = greed;

मोहं = infatuation;

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

भावय = deem/consider/visualise/imagine;

कोऽहं = who am I;

आत्मज्ञान = knowledge of self;

विहीना = bereft;

मूढा = fools;

ते = they;

पच्यन्ते = are cooked?;

नरक = in the hell;

निगृह्य = cast in;

॥ २६ ॥

गेयं = is to be sung;

গীতা = bhagavatgItA;

নাম = name of the lord;

সহস্রং = 1000 times;

ধ্যেয়ং = is to be meditated;

শ্রীপতি = LakShmi's consort MahAviShNu's;

রূপং = form/image;

অজস্রং = the unborn one;

নেয়ং = is to be lead/taken;

সজ্জন = good people;

সঙ্গে = in the company;

চিত্তং = mind;

দেয়ং = is to be given;

দীনজনায = to the poor (humble state) people;

চ = and;

বিত্তং = wealth;

॥ ২৭ ॥

সুখতঃ = for happiness;

ক্রিয়তে = is done;

রামাভোগ = sexual pleasures?;

পশ্চাদ্ধন্ত = later on in the end;

শরীরে = in the body;

রোগ = disease;

যদ্যপি = even though;

লোকে = in the world;

মরণ = death;

শরণং = resort/surrender;

তদপি = even then;

ন = not;

মুক্তি = releases/gives up;

পাপাচরণং = pApa+AcharaNa, sin-practising;

॥ ২৮ ॥

অর্থং = wealth;

অনর্থং = purposeless/in vain/danger-productive;

ভাবয় = deem/consider/visualise;

নিত্যং = daily/always;

ন = not;

অস্তি = is;

ততঃ = from that;

সুখলেশঃ = (even a little) happiness;

সত্যং = Truth;

পুত্রাদপি = even from the the son;

ধন = wealth;

ভাজাং = acquiring people;

ভীতিঃ = fear;

সর্বত্র = everywhere;

এষা = this;

বিহিতা = understood;

রীতিঃ = procedure/practice/custom;

॥ ২৯ ॥

প্রাণায়াম = breath-control;

প্রত্যাহার = diet-control;

নিত্যং = always/daily/certain;

অনিত্য = uncertain/temporary/ephemeral/transient;

বিবেক = awareness after reasoning;

বিচার = thought/considered conclusion/opinion;

জাপ্যসমেত = with chanting of the names of the lord;

সমাধিবিধান = in the state of trance;

কুর্ববধানং = pay attention;

মহদবধানং = great care attention;

॥ ৩০ ॥

গুরুচরণাম্বুজ = the lotus feet of the teacher/guru;

নির্ভর = dependent;

ভক্তঃ = devotee;

সংসারাত্ = from the world;

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

মুক্তঃ = released;

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

নিয়মাদেব = control alone(niyamAt eva);

দ্রক্ষ্যসি = you will see;

নিজ = one's own;

হৃদযস্থং = heart-stationed;

দেবং = God;

॥ ৩১ ॥

মূঢ় = fool;

কশ্চন = certain;

বৈয়াকরণ = Grammar;

ডুকৃঙ্করণ = grammatical formula DukRi.nkaraNa;

অধ্যয়ন = study;

ধুরিণ = awakened/aroused?;

শ্রীমত্ = honourable prefix;

শংকর = Shankara;

ভগবত্ = God;

শিষ্যৈঃ = disciples;

বোধিত = having been taught/enlightened;

আসিত্ = was/existed;

চোধিতকরণ = tested or awakened senses;

॥ ৩২ ॥

ভজ = worship;

গোবিন্দং = lord Govinda;

মূঢ়মতে = Oh foolish mind!;

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

অন্য = other;

উপায় = plan/method/means;

নহি = not;

পশ্যাম = we see;

ভবতরণে = for crossing the ocean of births deaths;

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