

ଭଜଗୋବିନ୍ଦଂ

¶sanskrit

{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.

୧sanskrit

{ଭଜ ଗୋବିନ୍ଦଂ}

ଭଜଗୋବିନ୍ଦଂ ଭଜଗୋବିନ୍ଦଂ

ଗୋବିନ୍ଦଂ ଭଜମୃତମତେ ।

ସମ୍ପ୍ରାପ୍ତେ ସନ୍ନିହିତେ କାଳେ

ନହି ନହି ରକ୍ଷତି ହୁକ୍ତଞ୍ଜରଂ ॥ ୧ ॥

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

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

ମୃତ ଜହଂହି ଧନାଗମତୃଷ୍ଣାଂ

କୁରୁ ସଦୃଶଂ ମନସି ବିତୃଷ୍ଣାମ୍ ।

ଯଲ୍ଲଭସେ ନିଜକର୍ମୋପାତ୍ତଂ

ବିଢ଼ଂ ତେନ ବିନୋଦୟ ଚିତ୍ତମ୍ ॥ ୨ ॥

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.

ନାରୀସ୍ତନଭର ନାଭୀଦେଶଂ
ଦୃଷ୍ଟ୍ବା ମାଗାମୋହାବେଶମ୍ ।
ଏତନ୍ନାଂସବସାଦି ବିକାରଂ
ମନସି ବିଚିନ୍ତୟ ବାରଂ ବାରମ୍ ॥ ୩ ॥

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.

ନଳିନୀଦଳଗତ ଜଳମତିତରଳଂ
ତଦ୍ବଜ୍ରବିତମତିଶୟଚପଳମ୍ ।
ବିଚ୍ଛି ବ୍ୟାଧ୍ୟଭିମାନଗ୍ରସ୍ତଂ
ଲୋକଂ ଶୋକହତଂ ଚ ସମସ୍ତମ୍ ॥ ୪ ॥

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.

ଯାବଦ୍ବିଭୋପାର୍ଜନ ସକ୍ତ-

ସ୍ତ୍ରୀବନ୍ଧିନ ପରିବାରୋ ରକ୍ତଃ ।

ପଶ୍ଚାତ୍ତୀବତି ଜର୍ଜର ଦେହେ

ବାର୍ତ୍ତାଂ କୋଽପି ନ ପୁଚ୍ଛତି ଗେହେ ॥ ୫ ॥

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.

ଯାବତ୍ସବନୋ ନିବସତି ଦେହେ

ତାବପୁଚ୍ଛତି କୁଶଲଂ ଗେହେ ।

ଗତବତି ବାୟୋ ଦେହାପାୟେ

ଭାର୍ଯ୍ୟା ବିଭୀତି ତସ୍ମିନ୍ନକାୟେ ॥ ୬ ॥

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.

ବାଲସ୍ତ୍ରୀବକ୍ରୀଡ଼ାସକ୍ତଃ

ତରୁଣସ୍ତ୍ରୀବଭରୁଣୀସକ୍ତଃ ।

ବୃଦ୍ଧସ୍ତ୍ରୀବଜିହ୍ଵାସକ୍ତଃ

ପରମେ ବ୍ରହ୍ମଣି କୋଽପି ନ ସକ୍ତଃ ॥ ୭ ॥ var ପରେ

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.

କାତେ କାନ୍ତା କସ୍ତେ ପୁତ୍ରଃ
ସଂସାରୋଽୟମତୀବ ବିଚିତ୍ରଃ ।
କସ୍ୟ ତ୍ବଂ କଃ କୁତ ଆୟାତଃ
ତତ୍ତ୍ବଂ ଚିନ୍ତୟ ତଦିହ ଭ୍ରାତଃ ॥ ୮ ॥

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.

ସସ୍ମିନ୍ନତ୍ବେ ନିସ୍ସମ୍ପର୍କତ୍ବଂ
ନିସ୍ସମ୍ପର୍କତ୍ବେ ନିର୍ମୋହତ୍ବମ୍ ।
ନିର୍ମୋହତ୍ବେ ନିଷ୍ଠୁରତତ୍ତ୍ବଂ
ନିଷ୍ଠୁରତତ୍ତ୍ବେ ଜୀବନ୍ମୁକ୍ତିଃ ॥ ୯ ॥

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.

ବୟସିଗତେ କଃ କାମବିକାରଃ
ଶୁଷ୍କେ ନୀରେ କଃ କାସାରଃ ।
କ୍ଷୀଣେବିତ୍ତେ କଃ ପରିବାରଃ

ଜ୍ଞାତେ ତତ୍ତ୍ୱେ କଃ ସଂସାରଃ ॥ ୧୦ ॥

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 ?

ମା କୁରୁ ଧନ ଜନ ଯୌବନ ଗର୍ବଂ
ହରତି ନିମେଷାକ୍ୱାଲଃ ସର୍ବମ୍ ।
ମାୟାମୟମିଦମଶିଲଂ ହିତ୍ୱା var ବୁଧ୍ୱା
ବ୍ରହ୍ମପଦଂ ତ୍ୱଂ ପ୍ରବିଶ ବିଦିତ୍ୱା ॥ ୧୧ ॥

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.

ଦିନୟାମିନୈଃ ସାୟଂ ପ୍ରାତଃ
ଶିଶିରବସନ୍ତୌ ପୁନରାୟାତଃ ।
କାଲଃ କ୍ରୀଡ଼ତି ଗଚ୍ଛତ୍ୟାୟଃ
ତଦପି ନ ମୁକ୍ଷତ୍ୟାଶାବାୟଃ ॥ ୧୨ ॥

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.

ଦ୍ୱାଦଶମଞ୍ଜରିକାଭିରଣେଷଃ

କଥିତୋ ବୈଯାକରଣସୌଷଃ ।

ଉପଦେଶୋ ଭୂଦ୍ବିଦ୍ୟାନିପୁଣୈଃ

ଶ୍ରୀମଞ୍ଜୁକରଭଗବତ୍ତରଣୈଃ ॥ ୧୨ଅ ॥

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

କାତେ କାନ୍ତା ଧନ ଗତଚିନ୍ତା

ବାହୁଲ କିଂ ତବ ନାସ୍ତି ନିୟନ୍ତା ।

ତ୍ରିଜଗତି ସଞ୍ଜନସଂ ଗତିରୈକା

ଭବତି ଭବାଣିବତରଣେ ନୌକା ॥ ୧୩ ॥

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.

କଚିଲୋ ମୁଣ୍ଡଃ ଲୁଞ୍ଚିତକେଶଃ

କାଷାୟାମ୍ବରବହୁକୃତବେଷଃ ।

ପଶ୍ୟନ୍ନପି ଚନ ପଶ୍ୟତି ମୃତଃ

ଉଦରନିମିତ୍ତଂ ବହୁକୃତବେଷଃ ॥ ୧୪ ॥

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.

ଅଙ୍ଗଂ ଗଲିତଂ ପଲିତଂ ମୁଣ୍ଡଂ
ଦଶନବିହୀନଂ ଜାତଂ ଦୁଷ୍ଟମ୍ ।
ବୃଦ୍ଧୋ ଯାତି ଗୃହୀତ୍ବା ଦଣ୍ଡଂ
ତଦପି ନ ମୁଞ୍ଚତ୍ୟାଶାପିଣ୍ଡମ୍ ॥ ୧୫ ॥

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.

ଅଗ୍ରେ ବହିଃ ପୁଷ୍ପେଭ୍ୟାନ୍ନଃ
ପାତ୍ରୋ ବୁଦ୍ଧକସମର୍ପିତଜାନ୍ନଃ ।
କରତଲଭିଷ୍ଠସ୍ତୁତଲବାସଃ
ତଦପି ନ ମୁଞ୍ଚତ୍ୟାଶାପାଶଃ ॥ ୧୬ ॥

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.

କୁରୁତେ ଗଙ୍ଗାସାଗରଗମନଂ
ବ୍ରତପରିପାଳନମଥବା ଦାନମ୍ ।
ଜ୍ଞାନବିହୀନଃ ସର୍ବମତେନ
ମୁକ୍ତିଂ ନ ଭଜତି ଜନ୍ମଶତେନ ॥ ୧୬ ॥ var ଭଜତି ନ ମୁକ୍ତିଂ

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.

ସୁର ମନ୍ଦିର ତରୁ ମୂଳ ନିବାସଃ
ଶଯ୍ୟା ଭୂତଳ ମଜିନଂ ବାସଃ ।
ସର୍ବ ପରିଗ୍ରହ ଗୋଗ ତ୍ୟାଗଃ
କସ୍ୟ ସୁଖଂ ନ କରୋତି ବିରାଗଃ ॥ ୧୮ ॥

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 vaigya, could any fail to be content ?

Stanza attributed to nityAnanda.

ଯୋଗରତୋ ବାଭୋଗରତୋବା
ସଙ୍ଗରତୋ ବା ସଙ୍ଗବିହୀନଃ ।

ଯସ୍ୟ ବ୍ରହ୍ମଣି ରମତେ ଚିତ୍ତଂ

ନନ୍ଦତି ନନ୍ଦତି ନନ୍ଦତ୍ୟେବ ॥ ୧୯ ॥

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.

ଭଗବତ୍ ଗୀତା କିଞ୍ଚିଦଧୀତା

ଗଙ୍ଗା ଜଲଲବ କଣିକାପୀତା ।

ସକୃଦପି ଯେନ ମୁରାରି ସମର୍ଚ୍ଚା

କ୍ରିୟତେ ତସ୍ୟ ଯମେନ ନ ଚର୍ଚ୍ଚା ॥ ୨୦ ॥

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.

ପୁନରପି ଜନନଂ ପୁନରପି ମରଣଂ

ପୁନରପି ଜନନୀ ଜଠରେ ଶୟନମ୍ ।

ଇହ ସଂସାରେ ବହୁଦୁଃସାରେ

ଜ୍ଵପୟାଃପାରେ ପାତ୍ରି ମୁରାରେ ॥ ୨୧ ॥

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.

ରଥାଂ ଚର୍ପିତ ବିରଚିତ କଞ୍ଚୁଃ

ପୁଣ୍ୟାପୁଣ୍ୟ ବିବର୍ଜିତ ପଞ୍ଚୁଃ ।

ଯୋଗୀ ଯୋଗନିଯୋଜିତ ଚିତ୍ତୋ

ରମତେ ବାଲୋନ୍ମୁଖବଦେବ ॥ ୨୨ ॥

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.

କସ୍ତବଂ କୋଽହଂ କୁତ ଆୟାତଃ

କା ମେ ଜନନୀ କୋ ମେ ତାତଃ ।

ଇତି ପରିଭ୍ରାବୟ ସର୍ବମସାରମ୍

ବିଶ୍ବଂ ତ୍ୟକ୍ତ୍ବା ସ୍ବପ୍ନ ବିଚାରମ୍ ॥ ୨୩ ॥

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.

ତ୍ବୟ ମୟ ଚାନ୍ୟତ୍ରେକୋ ବିଷ୍ଣୁଃ

ବ୍ୟର୍ଥଂ କୁପ୍ୟସି ମୟସହିଷ୍ଠଃ ।

ଭବ ସମଚିତ୍ତଃ ସର୍ବତ୍ର ତ୍ବଂ

ବାସ୍ତୁସ୍ୟଚିରାଦ୍ୟଦି ବିଷ୍ଣୁର୍ଭବମ୍ ॥ ୨୪ ॥

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.

ଶତ୍ରୌ ମିତ୍ରେ ପୁତ୍ରେ ବନ୍ଧୌ

ମା କୁରୁ ଯତ୍ନଂ ବିଗ୍ରହସନ୍ଧୌ ।

ସର୍ବସ୍ନିହସି ପଶ୍ୟାନ୍ମାନଂ

ସର୍ବତ୍ରୋତ୍ଥୁକ ଭେଦାଜ୍ଞାନମ୍ ॥ ୨୫ ॥

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.

କାମଂ କ୍ରୋଧଂ ଲୋଭଂ ମୋହଂ

ତ୍ୟକ୍ତ୍ବାଃସ୍ମାନଂ ଭାବୟ କୋଽହମ୍ । var ପଶ୍ୟତି ସୋଽହମ୍

ଆତ୍ମଜ୍ଞାନ ବିହୀନା ମୃତାଃ

ତେ ପଚ୍ୟନ୍ତେ ନରକନିଗୂତାଃ ॥ ୨୬ ॥

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.

ଗେୟଂ ଗୀତା ନାମ ସହସ୍ରଂ
ଧ୍ୟେୟଂ ଶ୍ରୀପତି ରୂପମଜସ୍ରମ୍ ।
ନେୟଂ ସଜ୍ଜନ ସଙ୍ଗେ ଚିତ୍ତଂ
ଦେୟଂ ଦୀନଜନାୟ ଚ ବିଭୁମ୍ ॥ ୨୭ ॥

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.

ସୁଖତଃ କ୍ରିୟତେ ରାମାଭୋଗଃ
ପଶ୍ଚାନ୍ନନ୍ତ ଶରୀରେ ରୋଗଃ ।
ଯଦ୍ୟପି ଲୋକେ ମରଣଂ ଶରଣଂ
ତଦପି ନ ମୁଞ୍ଚତି ପାପାଚରଣମ୍ ॥ ୨୮ ॥

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.

ଅର୍ଥମନର୍ଥଂ ଭାବୟ ନିତ୍ୟଂ

ନାସ୍ତିତତଃ ସୁଖଲେଶଃ ସତ୍ୟମ୍ ।

ସୁତ୍ରାଦପି ଧନ ଭାଜାଂ ଭୀତିଃ

ସର୍ବତ୍ରେଷା ବିହିତା ରୀତିଃ ॥ ୨୯ ॥

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.

ପ୍ରାଣାୟାମଂ ପ୍ରତ୍ୟାହାରଂ

ନିତ୍ୟାନିତ୍ୟ ବିବେକବିଚାରମ୍ ।

ଜାପ୍ୟସମେତ ସମାଧିବିଧାନଂ

କୁର୍ବିତ୍ୟାନଂ ମହଦବଧାନମ୍ ॥ ୩୦ ॥

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.

ଗୁରୁଚରଣାମ୍ବୁଜ ନିର୍ଭର ଭକ୍ତଃ

ସଂସାରାଦଚିରାଭବ ମୁକ୍ତଃ ।

ସେହିନ୍ଦ୍ରମାନସ ନିନ୍ଦମାଦେବଂ

ଦ୍ରକ୍ଷ୍ୟସି ନିଜ ହୃଦୟସ୍ଥଂ ଦେବମ୍ ॥ ୩୧ ॥

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 !

ମୂଢ଼ କଣ୍ଠେନ ବୈଯାକରଣୋ
ଭୁକ୍ତଞ୍ଜକରଣାଧ୍ୟୟନ ଧୁରିଣଃ ।
ଶ୍ରୀମତ୍ତମ୍ଭକର ଭଗବତ୍ତତ୍ତ୍ୱୋ
ବୋଧିତ ଆସିକ୍ଷୋଧିତକରଣଃ ॥ ୩୭ ॥

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

ଭଜଗୋବିନ୍ଦଂ ଭଜଗୋବିନ୍ଦଂ
ଗୋବିନ୍ଦଂ ଭଜମୂଢ଼ମତେ ।
ନାମସ୍ମରଣାଦନ୍ୟମୁପାୟଂ
ନହି ପଶ୍ୟାମୋ ଭବତରଣେ ॥ ୩୮ ॥

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.

ଭଜ = worship;

ଗୋବିନ୍ଦଂ = Govinda;

ମୂଢ଼ମତେ = O, foolish mind!;

ସମ୍ପ୍ରାପ୍ତ = (when you have) reached/obtained;

ସମ୍ମୁଖେ = (in the) presence/nearness of;

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

ନହି = No; never;

ରକ୍ଷତି = protects;

ଦୁଃସଂସାରୀ = the grammatical formula DukRi.nkaraNe;

॥ ୧ ॥

ମୂଢ଼ = Oh fool!;

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

ଧନ = wealth;

ଅଗମ = coming/arrival;

ତୃଷ୍ଣା° = thirst/desire;

କରୁ = Do;act;

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

ମନସି = in the mind;

ବିତୃଷ୍ଣା° = desirelessness;

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

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

ଉପାତ୍ତ = obtained;

ବିତ୍ତ° = wealth;

ତେନ = by that; with that;

ବିନୋଦୟ = divert/recreate(be happy);

ଚିତ୍ତ° = mind;

॥ ୨ ॥

ନାରୀ = woman;

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

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

ଦୃଷ୍ଟବା = having seen;

ମାଗା = mA+gA, Don't+go;

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

ଏତନ୍ = this;

ମାଂସବସ୍ତାଦି = flesh+etc;

ବିକାରଂ = appearance (generally, grotesque/ugly);

ମନସି = in the mind;

ବିଚିନ୍ତୟ = think well;

ବାରଂ = again;

ବାରଂ = and again;

॥ ୩ ॥

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

ଜଳ = water(drop);

ଅତିତରଳଂ = ati+tarala, very+unstable;

ତଦ୍ବତ୍ = like that;

ଜୀବିତ = life;

ଅତିଶୟ = wonderful;

ଚପଳଂ = fickle-minded;

ବିଶ୍ଵି = know for sure;

ବ୍ୟାଧି = disease;

ଅଭିମାନ = self-importance;

ଗ୍ରସ୍ତ° = having been caught/seized;

ଲୋକ° = world;people;

ଶୋକହତ° = attacked(hata) by grief(shoka);

ଚ = and;

ସମସ୍ତ° = entire;

॥ ୪ ॥

ଯାବତ୍ = so long as;

ବିଷ୍ଠ = wealth;

ଉପାର୍ଜନ = earning/acquiring;

ସକ୍ଷମ = capable of;

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

ପରିବାର = family;

ରକ୍ଷ = attached;

ପଶ୍ଚାତ୍ = later;

ଜୀବତି = while living(without earning);

ଜର୍ଜର = old/digested (by disease etc);

ଦେହେ = in the body;

ବାଚ୍° = word (here enquiry/inquiry);

କୋଽପି = kaH+api, whosoever; even one;

ନ = not;

ପୂଚ୍ଛତି = inquires/asks/minds;

ଗୃହେ = in the house;

॥ ୫ ॥

ଯାବତ୍ = so long as;

ପବନଃ = air/breath;

ନିବସତି = lives/dwells;

ଦେହେ = in the body;

ତାବତ୍ = till then;

ପଚ୍ଛତି = asks/inquires;

କୁଶଳଂ = welfare;

ଗେହେ = in the house;

ଗତବତି = while gone;

ବାୟୌ = air(life-breath);

ଦେହାପାୟେ = when life departs the body;

ଭାର୍ଯ୍ୟା = wife;

ବିଭୀତି = is afraid;fears;

ତସ୍ମିନ୍କାୟେ = tasmin+kaye, in that body;

॥ ୭ ॥

ବାଳଃ = young boy;

ତାବତ୍ = till then (till he is young);

କ୍ରୀଡା = play;

ସଂକ୍ରଃ = attached/engrossed/absorbed;

ତରୁଣଃ = young man;

ତାବତ୍ = till then;

ତରୁଣୀ = young woman;

ସଂକ୍ରଃ = attached/engrossed;

ବୃଦ୍ଧଃ = old man;

ତାବତ୍ = till then;

ଚିନ୍ତା = worry;

ସଂକ୍ରାନ୍ତ = attached/engrossed/absorbed;

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

ବ୍ରହ୍ମଣି = Brahman ;God;

କେହି = whosoever;

ନ = not;

ସଂକ୍ରାନ୍ତ = attached/absorbed/engrossed;

॥ ୭ ॥

କାତେ = kA+te, who+your;

କାନ୍ତା = wife;

କାହେ = kaH+te, who+your;

ପୁତ୍ର = son;

ସଂସାର = world/family;

ଅଥ = this;

ଅତୀବ = great/big/very much;

ବିଚିତ୍ର = wonderful/mysterious;

କସ୍ୟ = whose;

ତ୍ବ = you;

କଃ = who;

କୁତ = from where;

ଆତ୍ମା = have come;

ତତ୍ତ୍ବ = truth/nature;

ଚିନ୍ତୟ = think well/consider;

ତଦିହ = tat+iha, that+here;

ଭ୍ରାତଃ = brother;

॥ ୮ ॥

ସମ୍ପର୍କେ = in good company;

ନିସ୍ସମ୍ପର୍କଂ = aloneness/non-attachment/detachment;

ନିର୍ମୋହତ୍ବଂ = non-infatuated state/clear-headedness;

ନିଶ୍ଚଳତତ୍ବଂ = tranquillity/imperturbability;

ଜୀବନ୍ମୁକ୍ତିଃ = salvation+freedom from bondage of birth;

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

॥ ୯ ॥

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

କାମବିକାରଃ = sensual/sexual attraction;

ଶୁଷ୍କେ = in the drying up of;

ନୀରେ = water;

କ = what(use) is the;

କାସୀରଃ = lake;

କ୍ଷୀଣେ = spent-up/weakened state of;

ବିତ୍ତେ = wealth;

କଃ = what(use) for;

ପରିବାରଃ = family(is there?);

ଜ୍ଞାତେ = in the realised state;

ତତ୍ତ୍ବେ = truth;

କଃ = what (use) is;

ସଂସାରଃ = world/family bond;

॥ ୧୦ ॥

ମା = do not;

କୃତ୍ = do/act;

ଧନ = wealth;

ଜନ = people;

ଯୌବନ = youth;

ଗର୍ବଂ = arrogance/haughtiness;

ହରତି = takes away/steals away;

ନିମେଷାତ୍ = in the twinkling of the eye;

କାଳଃ = Master Time;

ସର୍ବଂ = all;

ମାୟା = delusion;

ମୟଂ = full of/completely filled;

ଇଦଂ = this;

ଅଖିଲଂ = whole/entire;

ହିତ୍ବା = having given up/abandoned;

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

ତ୍ବଂ = you;

ପ୍ରବିଶ = enter;

ବିଦିତ୍ବା = having known/realised;

॥ ୧୧ ॥

ଦିନଯାମିନିର୍ଯ୍ୟାମିନି = dina+yAminI, day + night;

ସାନ୍ତଃ = evening;

ପ୍ରାତଃ = morning;

ଶିଶିରଃ = frosty season;

ବସନ୍ତଃ = (and) Spring season;

ପୁନଃ = again;

ଆତ୍ମାତଃ = have arrived;

କାଳଃ = Master Time;

କ୍ରୀଡ଼ତି = plays;

ଗଚ୍ଛତି = goes (away);

ଆୟୁଃ = life/age;

ତଦପି = tat+api, then even;

ନ = not;

ମୁଞ୍ଚତି = releases;

ଆଶା = desire;

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

॥ ୧୨ ॥

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

shlokas above)

ଅଶେଷଃ = without remainder/totally;

କଥିତଃ = was told;

ବୈଦୀକରଣସୌଖ୍ୟଃ = to the grammarian+this;

ଉପଦେଶଃ = advice;

ଭୂଃ = was;

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

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

॥ ୧୨ଥ ॥

କାତେ = kA+te, who+your;

କାନ୍ତା = wife;

ଧନ = wealth;

ଗତଚିନ୍ତା = thinking of;

ବାହୁଲ = ;

କି = ;

ତବ = your;

ନାସ୍ତି = na+asti, not there;

ନିୟନ୍ତା = controller;

ତ୍ରିଜଗତି = in the three worlds;

ସଜ୍ଜନ = good people;

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

ଭବତି = becomes;

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

ତରଣେ = in crossing;

ନୌକା = boat/ship;

॥ ୧୩ ॥

କଟିଲଃ = with knotted hair;

ମୁଣ୍ଡଃ = shaven head;

ଲୁଞ୍ଚିତକେଶ = hair cut here and there;

କାଷାୟ = saffron cloth;

ଅମ୍ବର = cloth/sky;

ବହୁକୃତ = variously done/made-up;

ବେଷଃ = make-ups/garbs/roles;

ପଶ୍ୟନ୍ନପି = even after seeing;

ଚନ = cha(?)+na, and +not;

ପଶ୍ୟତି = sees;

ମୂଢ଼ଃ = the fool;

ଉଦରନ୍ତିମିତ୍ତଂ = for the sake of the belly/living;

ବହୁକୃତବେଷଃ = various make-ups/roles;

॥ ୧୪ ॥

ଅଙ୍ଗଂ = limb(s);

ଗଲିତଂ = weakened;

ପଲିତଂ = ripened(grey);

ମୁଣ୍ଡଂ = head;

ଦଶନବିହୀନଂ = dashana+vihīnaM, teeth+bereft;

ଜାତଂ = having become;

ତୁଣ୍ଡଂ = jaws/mouth?;

ବୃଦ୍ଧଃ = the old man;

ଯାତି = goes;

ଗୃହୀତ୍ବା = holding the;

ଦଣ୍ଡଂ = stick(walking);

ତଦପି = then even;

ନ = not;

ମୁଞ୍ଚତି = lets go/releases/gives up;

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

॥ ୧୫ ॥

ଅଗ୍ରେ = in front of/ahead/beforehand;

ବହିଃ = fire (for worship);

ପୃଷ୍ଠଭାଗ = pRiShThe+bhAnuH, behind+sun;

ରାତ୍ରେ = in the night;

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

କରତଲଭିକ୍ଷା = alms in the palms;

ତରୁତଳବାସଂ = living under the trees;

ତଦପି = then even;

ନ = not;

ମୁଞ୍ଚତି = releases/lets go;

ଆଶା = desire;

ପାଶଂ = rope/ties;

॥ ୧୬ ॥

କୁରୁତେ = one takes resort to;

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

ଗମନଂ = going;

ବ୍ରତ = austerities;

ପରିପାଳନଂ = observance/governance;

ଅଥବା = or/else;

ଦାନଂ = charity;

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

ସର୍ବମତେନ = according to all schools of thought/unanimously;

ମୁକ୍ତିଂ = salvation/freedom;

ନ = not;

ଭଜତି = attains;

ଜନ୍ମ = birth(s);

ଶତେନ = hundred;

॥ ୧୭ ॥

ସ୍ୱର = gods;

ମନ୍ଦିର = temple;

ତରୁ = tree;

ମୂଳ = root;

ନିବାସଃ = living;

ଶଯ୍ୟା = bed;

ଭୂତଳ = on the surface of the earth;

ମଜିନ = deer skin?;

ବାସଃ = living;

ସର୍ବ = all;

ପରିଗ୍ରହ = attachment;

ଭୋଗ = enjoyable things/worldly pleasures;

ତ୍ୟାଗ = sacrificing/abandonment;

କସ୍ୟ = whose;

ସୁଖଂ = happiness;

ନ = not;

କରେତି = does;

ବିରାଗଃ = Non-attachment/desirelessness;

॥ ୧୮ ॥

ଯୋଗରତଃ = indulging in yoga;

ବା = or;

ଭୋଗରତଃ = indulging in worldly pleasures;

ବା = or;

ସଙ୍ଗରତଃ = indulging in good company;

ବା = or;

ସଙ୍ଗବିହୀନଃ = bereft of company;

ଯସ୍ୟ = whose;

ବ୍ରହ୍ମଣି = in Brahman(God);

ରମତେ = delights;

ଚିତ୍ତଂ = mind (here soul);

ନନ୍ଦତି = revels;

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

॥ ୧୯ ॥

ଭଗବନ୍ = god's;

ଗୀତା = song (here the scripture 'bhagavatgītā');

କିଞ୍ଚିତ୍ = a little;

ଅଧ୍ୟାତା = studied;

ଗଙ୍ଗା = river Ganga;

ଜଳଲବ୍ଧ = water drop;

କଣିକାପୀତା = a little droplet, drunk;

ସକୃଦପି = once even;

ଯେନ = by whom;

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

ସମର୍ଚ୍ଚା = well worshipped;

କ୍ରିୟତେ = is done;

ତସ୍ୟ = his;

ଯମେନ = by Yama, the lord of Death;

ନ = not;

ଚର୍ଚ୍ଚା = discussion;

॥ ୨୦ ॥

ପୁନରପି = punaH+api, again again;

ଜନନଂ = birth;

ପୁନରପି = again again;

ମରଣଂ = death;

ପୁନରପି = again again;

ଜନନୀ = mother;

ଜଠରେ = in the stomach;

ଶୟନଂ = sleep;

ଇହ = in this world/here;

ସଂସାରେ = family/world;

ବହୁଦୁଷ୍ଟାରେ = fordable with great difficulty;

କୃପାଧାରରେ = out of boundless compassion;

ପାହି = protect;

ମୁରାଶେ = Oh MurA's enemy!(KriShNa);

॥ ୨୧ ॥

ରଥା = ?;

ଚର୍ପଟ = torn/tattered cloth;

ବିରଚିତ = created;

କନ୍ଧ = throated man;

ପୁଣ୍ୟାପୁଣ୍ୟ = virtues sins;

ବିବର୍ଜିତ = without/ having abandoned;

ପଥ = wayfarer?;

ଯୋଗୀ = the man seeking union with god;

ଯୋଗନିଯୋଜିତ = controlled by yoga;

ଚିତ୍ତ = mind;

ରମ୍ୟତେ = delights;

ବାଲୋନ୍ମୁଖବଦେବ = like a child who has gone mad;

॥ ୨୨ ॥

କଃ = who (are);

ତ୍ବଂ = you;

କଃ = who(am);

ଅହଂ = I;

କୁତଃ = whence;

ଆୟାତଃ = has come;

କା = who;

ମେ = my;

ଜନନୀ = mother;

କଃ = who;

ମେ = my;

ତାତଃ = father;

ଇତି = thus;

ପରିଭ୍ରାବନ୍ = deem well/visualise;

ସର୍ବଂ = the entire;

ଅସାରଂ = worthless/without essence;

ବିଶ୍ଵଂ = world;

ତ୍ୟଜ୍ଞା = having abandoned/sacrificed;

ସ୍ଵପ୍ନା = dream;

ବିଚାରଂ = consideration/thinking;

॥ ୨୩ ॥

ତ୍ଵନ୍ମ = in yourself;

ମନ୍ମ = in myself;

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

ବିଷ୍ଣୁଃ = the Lord MahAviShNu;

ବ୍ୟର୍ଥ = in vain ; for nothing;purposeless;

କୁପ୍ୟସି = you get angry;

ମୟାସହିଷ୍ଣୁ = mayi+asahiShNuH, in me+intolerant;

ଭବ = become;

ସମଚିତ୍ତଃ = equal-minded/equanimity;

ସର୍ବତ୍ର = everywhere;

ତ୍ବଂ = you;

ବାଞ୍ଛସି = you desire;

ଅଚିରାତ୍ = without delay/in no time;

ଯଦି = if;

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

॥ ୨୪ ॥

ଶତ୍ରେ = in (towards) the enemy;

ମିତ୍ରେ = in (towards) the friend;

ପୁତ୍ରେ = in (towards) the son;

ବନ୍ଧୌ = in (towards) relatives;

ନା = don't;

କୃତୁ = do;

ଯତ୍ନଂ = effort;

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

ସର୍ବସ୍ଥାନି = in all beings;

ପଶ୍ୟାତ୍ମନଂ = see your own self;

ସର୍ବତ୍ର = everywhere;

ଉତ୍ସୃଜ = give up;

ଭେଦାଞ୍ଜାନଂ = difference/otherness/duality;

॥ ୨୫ ॥

କାମଂ = desire;

କ୍ରୋଧଂ = anger;

ଲୋଭଂ = greed;

ମୋହଂ = infatuation;

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

ଭାବୟ = deem/consider/visualise/imagine;

କୋହଂ = who am I;

ଆତ୍ମଜ୍ଞାନ = knowledge of self;

ବିହୀନା = bereft;

ମୂଢ଼ା = fools;

ତେ = they;

ପାଚ୍ୟନ୍ତେ = are cooked?;

ନରକ = in the hell;

ନିଗୂଢ଼ା = cast in;

॥ ୨୭ ॥

ଗେୟଂ = is to be sung;

ଗୀତା = bhagavatgItA;

ନାମ = name of the lord;

ସହସ୍ରଂ = 1000 times;

ଧ୍ୟେୟଂ = is to be meditated;

ଶ୍ରୀପତି = LakShmi's consort MahAviShNu's;

ରୂପଂ = form/image;

ଅଜନ୍ମଂ = the unborn one;

ନେୟଂ = is to be lead/taken;

ସଜ୍ଜନ = good people;

ସଙ୍ଗେ = in the company;

ଚିତ୍ତଂ = mind;

ଦେୟଂ = is to be given;

ଦୀନଜନାୟ = to the poor (humble state) people;

ଚ = and;

ବିଭୁଂ = wealth;

॥ ୨୭ ॥

ସୁଖତଃ = for happiness;

କ୍ରିୟତେ = is done;

ରାମାଭୋଗ = sexual pleasures?;

ପଶ୍ଚାତ୍ତତ୍ତ୍ୱ = later on in the end;

ଶରୀରେ = in the body;

ରୋଗ = disease;

ଯଦ୍ୟପି = even though;

ଲୋକେ = in the world;

ମରଣ = death;

ଶରଣଂ = resort/surrender;

ତଦପି = even then;

ନ = not;

ମୁକ୍ଷତି = releases/gives up;

ପାପାଚରଣଂ = pApa+AcharaNa, sin-practising;

॥ ୨୮ ॥

ଅର୍ଥଂ = wealth;

ଅନର୍ଥଂ = purposeless/in vain/danger-productive;

ଭାବୟ = deem/consider/visualise;

ନିତ୍ୟଂ = daily/always;

ନ = not;

ଅସ୍ତି = is;

ତତଃ = from that;

ସୁଖଲେଶଃ = (even a little) happiness;

ସତ୍ୟଂ = Truth;

ପୁତ୍ରାଦପି = even from the the son;

ଧନ = wealth;

ଭୀକ୍ଷାଂ = acquiring people;

ଭୀତିଃ = fear;

ସର୍ବତ୍ର = everywhere;

ଏଷା = this;

ବିହିତା = understood;

ରୀତିଃ = procedure/practice/custom;

॥ ୨୯ ॥

ପ୍ରାଣାୟାମ = breath-control;

ପ୍ରତ୍ୟାହାର = diet-control;

ନିତ୍ୟଂ = always/daily/certain;

ଅନିତ୍ୟ = uncertain/temporary/ephemeral/transient;

ବିବେକ = awareness after reasoning;

ବିଚାର = thought/considered conclusion/opinion;

ଜାପ୍ୟସମେତ = with chanting of the names of the lord;

ସମାଧିବିଧାନ = in the state of trance;

କୁର୍ବ୍ୟଧାନଂ = pay attention;

ମହଦବଧାନଂ = great care attention;

॥ ୩୦ ॥

ଗୁରୁଚରଣାମ୍ବୁଜ = the lotus feet of the teacher/guru;

ନିର୍ଭର = dependent;

ଭକ୍ତଃ = devotee;

ସଂସାରାତ୍ = from the world;

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

ମୁକ୍ତଃ = released;

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

ନିୟମାଦେବ = control alone(niyamAt eva);

ଦ୍ରକ୍ଷ୍ୟସି = you will see;

ନିଜ = one's own;

ହୃଦୟସ୍ଥ = heart-stationed;

ଦେବଂ = God;

॥ ୩୧ ॥

ମୂଢ଼ = fool;

କଣ୍ଠନ = certain;

ବୈୟାକରଣ = Grammar;

ଡୁକ୍ତୃକରଣ = grammatical formula DukRi.nkaraNa;

ଅଧ୍ୟୟନ = study;

ଧୂରିଣ = awakened/aroused?;

ଶ୍ରୀମତ୍ = honourable prefix;

ଶଂକର = Shankara;

ଭଗବତ୍ = God;

ଶିଷ୍ୟଃ = disciples;

ବୋଧିତ = having been taught/enlightened;

ଆସିତ୍ = was/existed;

ଚୋଧିତକରଣ = tested or awakened senses;

॥ ୩୨ ॥

ଭଜ = worship;

ଗୋବିନ୍ଦଂ = lord Govinda;

ମୂଢ଼ମତେ = Oh foolish mind!;

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

ଅନ୍ୟ = other;

ଉପାୟ = plan/method/means;

ନହି = not;

ପଶ୍ୟାମ = we see;

ଭବତରଣେ = for crossing the ocean of births deaths;

॥ ୩୩ ॥

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