

## bhaja govindaM

Bj : g:ndö

### Introduction

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The text can be found as in the html format in the author's home page,  
<http://www.geocities.com/RodeoDrive/1415/bhaja1-html>

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, he 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 dispells our ignorance and delusions. Thus bhaja govindaM was originally known as moha mudgaara, 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 behavior by these verses, and shows the purpose of our worldly existence, which is to seek Govinda and attain Him.

Bhaja govindaM is divided into dvaadasha manjarikaa 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 dvaadash 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 dvaadashapaNjarikaa and charpaTapaNjarikaa for this purpose.  
The former is a set of verses (verses 1-12a)  
while the rest of the verses form charpaTapaNjarikaa.

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 doctor . The doctor's knife cruelly removes the tumor with much pain, but removing the tumor ultimately restores good health in the patient. So is Shankara's words, which pierce and point out our ignorance. It is a knife into the heart of worldiness, and by removing this tumor of ignorance, we can attain everlasting bliss with the grace of Govinda.

May the acharayaa guide us from ignorance to truth . OM tat sat.

B:j : g::õ:ndö

B:j :g::õ:ndöB:j :g::õ:ndö

g::õ:ndöB:j :m:õ:m:t:õ.

s:õapt:õs:eAeht:õkal :õ

n:eh n:eh rx:et: RõkrN:õ.. 1..

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

m:õ j :hieh D:n:ag:m:t:õ:aö

kõ s:õõ õm:n:es: ev:t:õ:am:õ.

y:l l :B:s:õen:j :km::õaõ:õ

ev:õ:õ:õ ev:n::õy: ec:õ:m:õ.. 2..

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real . Be content with what comes through actions already performed in the past.

n:arist:n:B:r n:aB:idÖö  
 dÄv:a m:ag:am:Öav:Öm:Î.  
 Ot:nm:aÖ:av:s:aed ev:karö  
 m:n:es: ev:ec:nt:y: v:aröv:arm:Î.. 3..

Do not get drowned in delusion by going wild with passions and  
 lust by seeing a woman's navel and chest . These are nothing but  
 a modification of flesh . Fail not to remember this again and  
 again in your mind.

n:el :n:idl :g:t: j :l :m:et:t:rl :ö  
 t:¾j j :iev:t:m:et:S:y:c:p:l :m:Î.  
 ev:e¹ vy:aDy:eB:m:an:g:Öt:ö  
 l :ÖÖS:Öht:öc: s:m:st:m:Î.. 4..

The life of a person is as uncertain as rain drops trembling on a  
 lotus leaf . Know that the whole world remains a prey to  
 disease, ego and grief.

y:av:e¾¶:Öaj :ü s:Vt:H  
 st:av:eÄj : p:erv:ar:ÖrVt:H .  
 p:Á:aj j :iv:et: j :j :ü dÖö  
 v:at:aök:Öep: n: p:àCet: g:Öö.. 5..

So long as a man is fit and able to support his family, see  
 what affection all those around him show . But no one at home  
 cares to even have a word with him when his body totters due to  
 old age.

y:av:tp:v:n::ōen:v:s:et: dḥō  
 t:av:tp:āCet: kṣ:l :ōg:ḥō.  
 g:t:v:et: v:ay::ōdḥap:ay:ō  
 B:ay:aūeb:By:et: t:esm:nkay:ō.. 6..

When one is alive, his family members enquire kindly about his welfare . But when the soul departs from the body, even his wife runs away in fear of the corpse.

b:al :st:av:t#iRas:Vt:H  
 t:, N:st:av:ṛ:, N:is:Vt:H .  
 v:ā st:av:ecc:nt:as:Vt:H  
 p:r:ō:ēeN: k:ḥep: n: s:Vt:H .. 7..

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.

kat:ōkant:a kst:ōp:ōH  
 s:ōar:ḥy:m:t:iv: ev:ec:\*:H .  
 ksy: tv:ōkH kḥ A:y:at:H  
 t:ṛv:ōec:nt:y: t:edh B:ḥ:H .. 8..

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

s:ts:ṣtv:ḍen:ssṣtv:ö

en:ss:ṣtv:ḍen:m::ḍtv:m:Ā .

en:m::ḍtv:ḍen:Ā:l :t:ṣv:ö

en:Ā:l :t:ṣv:ḍj :iv:nm:ḍvt:H .. 9..

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

v:y:es:g:t:ḍkH kam:ev:karH

S:ḍkṁ:irḍkH kas:arH .

x:iN:ḍv:ṣ:ḍkH p:erv:arH

wat:ḍt:ṣv:ḍkH s:ḍarH .. 10..

What good is lust when youth has fled ? What use is a lake  
which has no water ? Where are the relatives when wealth is  
gone ? Where is samsaara, the world, when the Truth is known ?

m:a kḶ D:n: j :n: y::ḍn: g:v:ö

hret: en:m:ḍatkal :H s:v:ḍĀ .

m:ay:am:y:em:dm:eK:l :ḍehtv:a

b:ḍp:dḍtv:ö) ev:S: ev:edtv:a .. 11..

Do not boast of wealth, friends, and youth . Each one of these  
are destroyed within a minute by time . Free yourself from the  
illusion of the world of Maya and attain the timeless Truth.

edn:y:aem:ny::ḍs:ay:ö) at:H

eS:eS:rv:s:nt::òp:òray:at:H .  
kal :H #iRet: g:cCty:ay:ò  
t:dep: n: m:òc:ty:aS:av:ay:ò .. 12..

Daylight and darkness, dusk and dawn, winter and springtime  
come and go . Time plays and life ebbs away . But the storm of  
desire never leaves.

¾adS:m:Wj :erkaeB:rS:òH  
keT:t::òv:òakrN:sy:òH .  
up:dò::òB:ò½aen:p:òò  
Â:im:cCnkrB:g:v:cCrN:ò .. 12A ..

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

kat:òkant:a D:n: g:t:ec:nt:a  
v:at:ò ekòt:v: n:aest: en:y:nt:a .  
e\*:j :g:et: s:jj :n:s:òg:et:ròka  
B:v:et: B:v:aN:üt:rN:òn::òka .. 13..

Oh mad man ! Why this engrossment in thoughts of wealth ? Is  
there no one to guide you ? There is only one thing in three  
worlds that can save you from the ocean of samsaara, get into  
the boat of satsanga, company of good people, quickly.  
Stanza attributed to Padmapada.

j :eXl ::òn:òri l :òCt:kòH  
ka\ay:amb:rb:hòv:òH .

p:Sy:Äep: c:n: p:Sy:et: m:ØH

udren:em:¶:ö:hüv:ØH .. 14..

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in orange, yet others in various colors --- all just for a livelihood . Seeing truth revealed before them, still the foolish ones see it not.

Stanza attributed to Totakacharya.

Aæög:el :t:öp:el :t:öm:ØRö

dS:n:ev:hin:øj :t:öt:ØRm:Í .

v:ä:öy:aet: g:haitv:a dNRö

t:dep: n: m:Øc:ty:aS:aep:NRm:Í.. 15..

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches . Even then the attachment is strong and he clings firmly to fruitless desires.

Stanza attributed to Hastamalaka.

Ag:Øre:EH p:ÄB:an:Ø

ra\*:öc:ØS:m:ep:tj :an:Ø .

krt:l :eB:x:st, t:l :v:as:H

t:dep: n: m:Øc:ty:aS:ap:aS:H .. 16..

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree . Still in his heart, he is a wretched puppet at the hands of passions.

Stanza attributed to Subodha.

kÛt:ög:æas:ag:rg:m:n:ö

v:Öp:erp:al :n:m:T:v:a dan:m:Î .  
 wan:ev:ehn:H s:v:üt:Ö  
 m:Övt:ön: B:j :et: j :nm:S:t:Ö .. 17..

One may go to Gangasagar, observe fasts, and give away riches in charity ! Yet, devoid of jnana, nothing can give mukthi even at the end of a hundred births.  
 Stanza attributed to vaartikakaara.

s:Ö m:äd r t:, m:Ü: en:v:as:H  
 S:yy:a B:Ül : m:ej :n:Öv:as:H .  
 s:v:üp:erg:Ö B:Ö ty:ag:H  
 ksy: s:Öön: kr:Ö: ev:rag:H .. 18..

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed . Give up all attachments and renounce all comforts . Blessed with such vairgya, could any fail to be content ?  
 Stanza attributed to nityaananda.

y:Ört:Öv:aB:Ört:Öa  
 s:ört:Öv:a s:av:iehn:H .  
 y:sy: b:ÖeN: rm:t:Öec:¶:Ö  
 n:ndet: n:ndet: n:ndty:Ö .. 19..

One may take delight in yoga or bhoga, may have attachment or detachment . But only he whose mind steadily delights in Brahman enjoys bliss, no one else . Stanza attributed to anandagiriH.

B:g:v:dÍg:it:a ekeWc:dD:it:a



g:ra j:l:l:v: keN:kap:it:a .  
 s:kdep: y:ñ m:raer s:m:c:aü  
 e#y:t:öt:sy: y:m:ñ n: c:c:aü. 20..

Let a man read but a little from giitaa, drink just a drop of water from the ganges, worship but once muraari . He then will have no altercation with Yama . Stanza attributed to dRiDhabhakta.

p:rep: j :n:n:op:rep: m:rN:ö  
 p:rep: j :n:n:i j :Yrös:y:n:m:Î .  
 Eh s:arab:hüst:arö  
 kpy:a|p:arop:aeñ m:arö. 21..

Born again, death again, again to stay in the mother's womb !  
 It is indeed hard to cross this boundless ocean of samsaara . Oh Murari ! Redeem me through Thy mercy.  
 Stanza attributed to nityanaatha.

rTy:a c:p:ev:rec:t: knT:H  
 p:ay:ay: ev:v:ej :t p:nT:H .  
 y:ñi y:ñen:y:ñ :t ec:ñ:ö  
 rm:t:ö:al :ñ:ñ:v:dö .. 22..

There is no shortage of clothing for a monk so long as there are rags cast off the road . Freed from vices and virtues, onward he wanders . One who lives in communion with god enjoys bliss, pure and uncontaminated, like a child and as an intoxicated.  
 Stanza attributed to nityanaatha.

kstv:ök:ñökü A:y:at:H

ka m:õj :n:n:i k:õm:õt:at:H .  
 Eet: p:erB:av:y: s:v:is:arm:Î  
 ev:Ã:öty:Vtv:a sv:pn: ev:c:arm:Î.. 23..

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essenceless and give up the world as an idle dream.  
 Stanza attributed to surendra.

tv:ey: m:ey: c:any:\*:ã:õev:\N:Ø  
 vy:T:õk\p:es: m:yy:s:eh\N:Ø.  
 B:v: s:m:ec:¶:H s:v:û tv:ö  
 v:aWCsy:ec:ra½ed ev:\N:Ø:m:Î.. 24..

In me, in you and in everything, none but the same Vishnu dwells . Your anger and impatience is meaningless . If you wish to attain the status of Vishnu, have samabhaava, equanimity, always.  
 Stanza attributed to medhaatithira.

S\*:::õem:\*:õp:õõ:nD::ò  
 m:a k\j y:tn:õev:g:õs:nD::ò.  
 s:v:esm:Ãep: p:Sy:atm:an:ö  
 s:v:û:õs:ã: B:ãawan:m:Î.. 25..

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

kam:ö#:õöl::õm:õö

ty:Vtv:a|tm:an:öB:av:y: k:ñhm:Î .  
 A:tm:wana: ev:hina m:ÑaH  
 t:ö:cy:nt:ö:n:rKen:g:ÑaH .. 26..

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

g:ö:ög:ita n:am: s:h+ö  
 Dy:ö:ö:ip:et: - p:m:j :+m:Î .  
 n:ö:ös:j j :n: s:ñec:¶:ö  
 d:ö:ödin:j :n:ay: c: ev:¶:m:Î .. 27..

Regularly recite from the Gita, meditate on Vishnu in your  
 heart, and chant His thousand glories . Take delight to be with  
 the noble and the holy . Distribute your wealth in charity to  
 the poor and the needy.  
 Stanza attributed to sumatir.

s:ö:t:H e#y:t:öram:aB::öH  
 p:Á:a<sup>1</sup> nt: S:rirö:r:öH .  
 y:½ep: I ::ö:m:rN:ös:rN:ö  
 t:dep: n: m:öc:et: p:ap:ac:rN:m:Î .. 28..

He who yields to lust for pleasure leaves his body a prey to  
 disease . Though death brings an end to everything, man does not  
 give-up the sinful path.

AT:ñ:n:T:öB:av:y: en:ty:ö

n:aest:t:t:H s:Øl:Ø:H s:ty:m:Î.  
 p:Øadep: D:n: B:aj :aØB:iet:H  
 s:v:Ûða ev:ehA: riet:H .. 29..

Wealth is not welfare, truly there is no joy in it . Reflect thus at all times . A rich man fears even his own son . This is the way of wealth everywhere.

) aN:ay:am:Ö) ty:aharö  
 en:ty:aen:ty: ev:v:Øev:c:arm:Î.  
 j :apy:s:m:Ø s:m:aeD:ev:D:an:Ö  
 k:ÛD:an:öm:hdv:D:an:m:Î.. 30..

Regulate the praaNa-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.

g:Øc:rN:amb:Ø en:B:Û B:kt:H  
 s:Ø:aradec:ra»v: m:Øt:H .  
 s:ØndØm:an:s: en:y:m:adØö  
 dØy:es: en:j: Ædy:sT:ödØm:Î.. 31..

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara . Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !

m:ØH kÁ:n: v:ØakrN:ö

R̥k̥kr̥N:aDy:y:n: D:ḌN:H .  
 Â:im:cCmkr̥ B:g:v:ecC\y:ò  
 b::Ḍ:t: A:es:cC:Ḍ:t:kr̥N:H .. 32..

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

B:j :g::Ḍ:ndöB:j :g::Ḍ:ndö  
 g::Ḍ:ndöB:j :m:Ḍm:t:Ḍ.  
 n:am:sm:r̥N:adny:m:Ḍay:ö  
 n:eh p:Sy:am::ḌB:v:t:r̥N:Ḍ.. 33..

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.

B:j := worship;  
 g::Ḍ:ndö = Govinda;  
 m:Ḍm:t:Ḍ = O, foolish mind!;  
 S:Ḍapt:Ḍ = ( when you have) reached/obtained;  
 S:eÂeht:Ḍ= (in the) presence/nearness of;  
 kal :Ḍ= Time (here:Lord of Death, Yama);  
 n:eh= No; never;  
 r̥X:et:= protects;  
 R̥k̥kr̥N:Ḍ = the grammatical formula DukRi.nkaraNe;  
 .. 1..  
 m:Ḍ = Oh fool!;  
 j :hieh= jahi+iha, leave/give up+here(in this world);

D:n:= wealth;

Ag:m:= coming/arrival;

t:𑂔:aÖ = thirst/desire;

kÛ = Do;act;

S:°Û Ö = sat.h+buddhiM, good+awareness(loosely speaking:mind);

m:n:eS:= in the mind;

ev:t:𑂔:aÖ = desirelessness;

y:l l :B:S:Ö= yat.h+labhase, whatever+(you)obtain;

en:j :Km:Ü= nija+karma, one's+duty(normal work);

up:a¶:= obtained;

ev:¶:Ö= wealth;

t:Ö = by that; with that;

ev:n::öy: = divert/recreate(be happy);

ec:¶:Ö= mind;

.. 2..

n:ari= woman;

st:n:B:r= breasts that are(full-with milk);

n:aB:idiÖ = nAbhI+deshaM, navel+region/country;

däv:a = having seen;

m:ag:a= mA+gaa, Don't+go;

m::öav:Ö = infatuated state(moha+AveshaM-seizure);

Ot:n:Î = this;

m:ö:av:S:aed = mAmsau+Adi, flesh+etc;

ev:karÖ= appearance (generally, grotesque/ugly);

m:n:eS:= in the mind;

ev:ec:nt:y:= think well;

v:arÖ= again;

v:arÖ= and again;

.. 3..

n:el :n:idl :g:t:= nalinI+dala+gata, lotus+petal+reached/gone;  
 j:l := water(drop);  
 Aet:t:rl :Ö= ati+tarala, very+unstable;  
 t:¾t:Î = like that;  
 j:iev:t:= life;  
 Aet:S:y:= wonderful;  
 C:p:l :Ö= fickle-minded;  
 ev:e<sup>1</sup> = know for sure;  
 vy:æD:= disease;  
 AeB:m:an:= self-importance;  
 g:Öt:Ö = having been caught/seized;  
 l :Ö = world;people;  
 S:Öht:Ö = attacked(hata) by grief(shoka);  
 C:= and;  
 S:m:st:Ö= entire;  
 .. 4..  
 y:av:t:Î = so long as;  
 ev:¶:= wealth;  
 up:aj :Ö = earning/acquiring;  
 S:Vt:H= capable of;  
 t:av:eAj := tAvat.h+nija, till then+one's;  
 p:erv:arH= family;  
 rVt:H= attached;  
 p:Á:at:Î = later;  
 j:iv:et:= while living(without earning);  
 j:j :Ö = old/digested (by disease etc);  
 dÖÖ = in the body;  
 v:at:aÖ = word (here enquiry/inquiry);  
 K:Öep: = kaH+api, whosoever; even one;

n:= not;

p:àCet: = inquires/asks/minds;

g:ññ = in the house;

.. 5..

y:av:t:Î = so long as;

p:v:n:H= air/breath;

en:v:S:et:= lives/dwells;

dññ = in thge body;

t:av:t:Î = till then;

p:àCet: = asks/inquires;

kñ:l:ö = welfare;

g:ññ = in the house;

g:t:v:et:= while gone;

v:ay::ö= air(life-breath);

dñap:ay:ö = when life departs the body;

B:ay:aü= wife;

eb:By:et:= is afraid;fears;

t:esm:nkay:ö= tasmin.h+kaye, in that body;

.. 6..

b:al :H= young boy;

t:av:t:Î = till then (till he is young);

#iRa= play;

S:Vt:H= attached/engrossed/absorbed;

t:, N:H= young man;

t:av:t:Î = till then;

t:, N:i= young woman;

S:Vt:H= attached/engrossed;

v:ā H = old man;

t:av:t:Î = till then;



ec:nt:a= worry;

S:Vt:H= attached/engrossed/absorbed;

p:rÖ= in the lofty;high;supreme;

b:ÖeN: = Brahman.h ;God;

K:Öep: = whosoever;

n:= not;

S:Vt:H= attached/absorbedengrossed;

.. 7..

kat:Ö= kA+te, who+your;

kant:a= wife;

kst:Ö= kaH+te, who+your;

p:ÖH = son;

s:ÖarH = world/family;

Ay:Ö= this;

At:iv:= great/big/very much;

ev:ec.\*:H= wonderful/mysterious;

kSy:= whose;

tv:Ö= you;

kH= who;

kÖH = from where;

A:y:at:H= have come;

t:Öv:Ö= truth/nature;

ec:nt:y:= think well/consider;

t:edh= tat.h+iha, that+here;

B:Ö:H = brother;

.. 8..

s:ts:Ötv:Ö= in good company;

en:ss:Ötv:Ö= aloneness/non-attachment/detachment;

en:m:Ötv:Ö = non-infatuated state/clearheadedness;

en:Á:l :t:¶v:Ö= tranquillity/imperturbability;

j :iv:nm:Öt:H = salvation+freedom from bondage of birth;

v:y:es:g:t:Ö= vayasi+gate, when age has advanced/gone;

.. 9..

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

kam:ev:karH= sensual/sexual attraction;

S:Ökñ = in the drying up of;

n:irÖ= water;

K= what( use) is the;

Kas:arH= lake;

X:iN:Ö= spent-up/weakened state of;

ev:¶:Ö= wealth;

KH= what( use) for;

p:erv:arH= family(is there?);

wat:Ö= in the realised state;

t:¶v:Ö= truth;

KH= what (use) is;

S:ÖarH = world/family bond;

.. 10..

m:a= do not;

KÛ = do/act;

D:n:= wealth;

j :n:= people;

y::Ön: = youth;

g:v:Ö = arrogance/haughtiness;

hret:= takes away/steals away;

en:m:Öat:Î = in the twinkling of the eye;

Kal :H= Master Time;

S:v:Ö = all;

m:ay:a= delusion;

m:y:Ö= full of/completely filled;

Edö= this;

AeK:l :Ö= whole/entire;

ehtv:a= having given up/abandoned;

b:Ēp:dö = the state/position of Brahma/god-realised state;

tv:Ö= you;

)ev:S:= enter;

ev:edtv:a= having known/realised;

.. 11..

edn:y:aem:ny::Ö= dina+yAminI, day + night;

S:ay:Ö= evening;

)at:H= morning;

eS:eS:r= frosty season;

V:S:nt::Ö= (and) Spring season;

p:ÖH = again;

A:y:at:H= have arrived;

Kal :H= Master Time;

#iRet:= plays;

g:cCet:= goes (away);

A:y:Ø = life/age;

t:dep:= tat.h+api, then even;

n:= not;

m:ÖC:et: = releases;

A:S:a= desire;

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

.. 12..

¾adS:m:Wj :erKaeB:H= by the bouquet consisting of 12 flowers (12;  
shlokas above)

AS:Ö = without remainder/totally;

keT:t:= was told;

v:ÖakrN:sy:ÖH = to the grammarian+this;

up:dÖ:H = advice;

B:Öi = was;

ev:½en:p:ÖÖ = by the ace scholar Shankara (Plural is used for reverence);

Â:im:cCnkrB:g:v:t:Î+c:rN:Ö = by the Shankaracharya who is known;

as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

.. 12A ..

kat:Ö= kA+te, who+your;

kant:a= wife;

D:n:= wealth;

g:t:ec:nt:a= thinking of;

v:at:Ö = ;

ek= ;

t:v:= your;

n:aest:= na+asti, not there;

en:y:nt:a= controller;

e\*:j:g:et:= in the three worlds;

S:jj:n:= good people;

S:Öet:rÖa = sa.ngatiH+ekA, company+(only) one (way);

B:v:et:= becomes;

B:v:aN:ü = bhava+arNava, birth&death+ocean;

t:rN:Ö= in crossing;

n:Öa = boat/ship;

.. 13..

j:eXI:H= with knotted hair;

m:Öri = shaven head;

l:ÖCt:kÖ: = hair cut here and there;

ka\ay:= saffron cloth;

Amb:r= cloth/sky;

b:hka = variously done/made-up;

v:öH = make-ups/garbs/roles;

p:Sy:Äep:= even after seeing;

C:n:= cha(?)+na, and +not;

p:Sy:et:= sees;

m:öH = the fool;

udren:em:¶:ö= for the sake of the belly/living;

b:hka:v:öH = various make-ups/roles;

.. 14..

A<sup>□</sup>ö= limb(s);

g:el:t:ö= weakened;

p:el:t:ö= ripened(grey);

m:öRö = head;

dS:n:ev:hin:ö= dashana+vihInaM, teeth+bereft;

j:at:ö= having become;

t:öRö = jaws/mouth?;

v:äH = the old man;

y:aet:= goes;

g:haitv:a = holding the;

dNRö= stick(walking);

t:dep:= then even;

n:= not;

m:öc:et: = lets go/releases/gives up;

A:S:aep:NRö= AshA+pindaM, desire+lump(piNDaM also means rice-ball given;

as oblation for the dead)

.. 15..

Ag:ö = in front of/ahead/beforehand;

v:eEH= fire ( for worship);

p:ABan:Ø = pRishhThe+bhaanuH, behind+sun;

ra\*:Ø= in the night;

c:ØS:m:ep:uj:an:Ø = face dedicated to(huddled up between) the knees;

krt:l:eB:x:a= alms in the palms;

t:, t:l:v:as:Ö= living under the trees;

t:dep:= then even;

n:= not;

m:ØC:et: = releases/lets go;

A:S:a= desire;

p:aS:Ö= rope/ties;

.. 16..

kÛt:Ö = one takes resort to;

g:mas:ag:r= the sea of Ganga (banks of the Ganges);

g:m:n:Ö= going;

v:Ö = austerities;

p:erp:al :n:Ö= observance/governance;

AT:v:a= or/else;

dan:Ö= charity;

wan:ev:ehn:H= (but)bereft of knowledge of the Self;

S:v:üt:Ö = according to all schools of thought/unanimously;

m:Øt:Ö = salvation/freedom;

n:= not;

B:j:et:= attains;

j:nm:= birth(s);

S:t:Ö = hundred;

.. 17..

S:Ø = gods;

m:ödr = temple;

t: = tree;  
 m:Ū: = root;  
 en:v:as:H= living;  
 S:yy:a= bed;  
 B:Ūl: = on the surface of the earth;  
 m:ej:n:= deer skin?;  
 v:as:H= living;  
 S:v:Ū= all;  
 p:erg:ḍ = ttachment;  
 B::ḡ = enjoyable things/worldly pleasures;  
 ty:ag:= sacrificing/abandonment;  
 kSy:= whose;  
 S:ḶÖ = happiness;  
 n:= not;  
 kr:ḱ: = does;  
 ev:rag:H= Non-attachment/desirelessness;  
 .. 18..  
 y::ḡrt:H = indulging in yoga;  
 V:a= or;  
 B::ḡrt:H = indulging in worldly pleasures;  
 V:a= or;  
 S:ḡrt:H= indulging in good company;  
 V:a= or;  
 S:ḡv:iehn:H= bereft of company;  
 y:Sy:= whose;  
 b:ḶeN: = in Brahman(God);  
 rm:t:Ḷ= delights;  
 ec:ḡ:Ö= mind (here soul);  
 n:ndet:= revels;

n:ndty:õ = nandati+eva, revels alone/revels indeed;

.. 19..

B:g:v:dĩ = god's;

g:it:a= song (here the scripture `bhagavatgItA');

ekeWc:t:ĩ = a little;

AD:it:a= studied;

g:ga= river Ganga;

j:l:l:v:= water drop;

keN:kap:it:a= a little droplet, drunk;

s:kdep: = once even;

y:õ = by whom;

m:õer = the enemy of `Muraa' (Lord Krishna);

S:m:C:ã = well worshipped;

e#y:t:õ = is done;

t:sy:= his;

y:m:õ = by Yama, the lord of Death;

n:= not;

C:C:ã = discussion;

.. 20..

p:õrep: = punaH+api, again again;

j:n:n:õ = birth;

p:õrep: = again again;

m:rN:õ = death;

p:õrep: = again again;

j:n:n:i= mother;

j:Yrõ = in the stomach;

S:y:n:õ = sleep;

Eh= in this world/here;

s:õarõ = family/world;



b:hũst:arō = fordable with great difficulty;

kāy:a|p:arō = out of boundless compassion;

p:aeh= protect;

m:arō = Oh Muraa's enemy!(KrishhNa);

.. 21..

rTy:a= ?;

C:p:ā = torn/tattered cloth;

ev:rec:t:= created;

knT:H= throated man;

p:vy:ap:vy: = virtues sins;

ev:v:ej:t = without/ having abandoned;

p:nT:H= wayfarer?;

y:gi = the man seeking union with god;

y:gen:y:ej:t = ccontrolled by yoga;

ec:q:H= mind;

rm:t:ō= delights;

b:al :m:q:v:dō = like a child who has gone mad;

.. 22..

kH= who (are);

tv:ō= you;

kH= who(am);

Ahō= I;

kūH = whence;

A:y:at:H= has come;

ka= who;

m:ō= my;

j:n:n:i= mother;

kH= who;

m:ō= my;

t:at:H= father;

Eet:= thus;

p:erB:av:y:= deem well/visualise;

S:V:ö = the entire;

As:arö= worthless/without essence;

ev:Ä:ö= world;

ty:Vtv:a= having abandoned/sacrificed;

SV:pn:= dream;

ev:C:arö= consideration/thinking;

.. 23..

tv:ey:= in yourself;

m:ey:= in myself;

C:any:\*:k = cha+anyatra+ekaH, and+in any other place+only one;

ev:\N:ö = the Lord MahaavishhNu;

vy:T:ü= in vain ; for nothing;purposeless;

k:py:es: = you get angry;

m:yy:s:eh\N:ö = mayi+asahishhNuH, in me+intolerant;

B:V:= become;

S:m:ec:¶:H= equal-minded/equanimity;

S:v:ü = everywhere;

tv:ö= you;

v:aWCes:= you desire;

Aec:radī = without delay/in no time;

y:ed= if;

ev:\N:ö:ö = the quality/state of Brahman/god-realisation;

.. 24..

S:\*:ö= in (towards)the enemy;

em:\*:ö= in (towards) the friend;

p:ö = in(towards) the son;

b:nD::ò= in (towards) relatives;

m:a= don't;

kù = do;

y:tn:ò= effort;

ev:g:òs:nD::ò = for war(dissension) or peace-making;

s:v:èsm:Àep: = in all beings;

p:Sy:atm:an:ò= see your own self;

S:v:ù = everywhere;

uts:à: = give up;

B:āawan:ò = difference/otherness/duality;

.. 25..

Kam:ò= desire;

#:ò = anger;

l::ò = greed;

m::ò = infatuation;

ty:Vtv:a|tm:an:ò= having abandoned see as one's own self;

B:av:y:= deem/consider/visualise/imagine;

k:òhò = who am I;

A:tm:wana:= knowledge of self;

ev:hina= bereft;

m:āa = fools;

t:ò= they;

p:cy:nt:ò= are cooked?;

n:rk= in the hell;

en:g:āa = cast in;

.. 26..

g:ò = is to be sung;

g:it:a= bhagavatgItA;

n:am:= name of the lord;

S:h+Ö= 1000 times;

Dy:ḍÖ = is to be meditated;

Â:ip:et:= Lakshmi's consort MahAvishhNu's;

-p:Ö= form/image;

Aj:+Ö= the unborn one;

n:ḍÖ = is to be lead/taken;

S:jj:n:= good people;

S:ḍñ= in the company;

ec:¶:Ö= mind;

dḍÖ = is to be given;

din:j:n:ay:= to the poor (humble state) people;

C:= and;

ev:¶:Ö= wealth;

.. 27..

S:ḍt:H = for happiness;

e#y:t:Ö= is done;

ram:aB::ḍ = sexual pleasures?;

p:Á:a<sup>1</sup>nt:= later on in the end;

S:rirÖ= in the body;

r:ḍ = disease;

y:½ep:= even though;

l::ḍñ = in the world;

m:rN:= death;

S:rN:Ö= resort/surrender;

t:dep:= even then;

n:= not;

m:ḍc:et: = releases/gives up;

p:ap:ac:rN:Ö= pApa+AcharaNa, sin-practising;

.. 28..

AT:ö = wealth;

An:T:ö = purposeless/in vain/danger-productive;

B:av:y:= deem/consider/visualise;

en:ty:ö= daily/always;

n:= not;

Aest:= is;

t:t:H= from that;

S:ö|:ö:H = (even a little) happiness;

S:ty:ö= Truth;

p:ödep: = even from the the son;

D:n:= wealth;

B:aj :aö= acquiring peeople;

B:iet:H= fear;

S:v:ö = everywhere;

O\ :a= this;

ev:ehA:= vihita?, understood;

riet:H= procedure/practice/custom;

.. 29..

)aN:ay:am:= breath-control;

)ty:ahar= diet-control;

en:ty:ö= always/daily/certain;

Aen:ty:= uncertain/temporary/ephemeral/transient;

ev:v:ö = awareness after reasoning;

ev:C:ar= thought/considered concluion/opinion;

j :apy:S:m:ö = with chanting of the names of the lord;

S:m:aeD:ev:D:an:= in the state of trance;

köüD:an:ö = pay attention;

m:hdv:D:an:ö= great care attention;

.. 30..

g:Øc:rN:amb:Ø = the lotus feet of the teacher/guru;  
 en:B:ü = dependent;  
 B:kt:H= devotee;  
 s:š:arat:Î = fromthe world;  
 Aec:ra»V:= in no time from the cycle of birth&death;  
 m:Øt:H = released;  
 S:ñdØm:an:S: = sa+indriya+mAnasa, wwith senses and mind;  
 en:y:m:adö = control alone(niyamAt.h eva);  
 døy:es: = you will see;  
 en:j := one's own;  
 Aedy:ST:Ö= heart-stationed;  
 döö = God;  
 .. 31..

m:Ø = fool;  
 kÁ:n:= cerain;  
 v:ØakrN: = Grammar;  
 RkØkrN: = grammatic formula DukRi.nkaraNa;  
 ADy:y:n:= study;  
 D:ØN: = awakened/aroused?;  
 Â:im:t:Î = honourable prefix;  
 S:kr = Shankara;  
 B:g:v:t:Î = God;  
 eS:y:ö = disciples;  
 b::Ø:t: = having been taught/enlightened;  
 A:es:t:Î = was/existed;  
 c::Ø:t:krN: = tested or awakened senses;  
 .. 32..

B:j := worship;  
 g::ö:ndö = lord Govinda;

m:Øm:t:Õ = Oh foolish mind!;

n:am:sm:rN:at:Î = (except) through/from remembrance of the lord's name;

Any:= other;

Up:ay:= plan/method/means;

n:eh= not;

p:Sy:am:= we see;

B:v:t:rN:Õ= for crossing the ocean of births deaths;

.. 33..

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