



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

BHAJA GOVINDAM

— ◆ —
Adi Shankaracharya and his disciples

The 31 verses as commonly sung: the refrain, Shankara's twelve, the disciples' fourteen and four closing verses.

VERSE 1

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति डुकृञ्करणे ॥

Worship Govinda, worship Govinda, worship Govinda, O foolish mind. When the appointed time of death draws near, reciting grammar rules like "dukṛin karane" will never save you.

VERSE 2

मूढ जहीहि धनागमत्पूणां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यत्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥

O fool, give up the thirst for gathering wealth; turn the mind to right thinking and freedom from craving. Whatever you gain through your own work, be content with that wealth.

VERSE 3

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ॥

Seeing the curves of a woman's body, do not fall into infatuation. Reflect again and again in your mind that this is only a form of flesh, fat and the like.

VERSE 4

नलिनीदलगतजलमतितरलं तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥

Life is as unsteady as a drop of water trembling on a lotus leaf. Know that the whole world is gripped by disease and pride and struck down by sorrow.

VERSE 5

यावद्वित्तोपार्जनसक्तस्तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति गेहे ॥

As long as a man is able to earn money, his family stays fond of him. Later, when he lives on in a worn-out body, no one at home even asks after him.

VERSE 6

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥

As long as breath dwells in the body, the people at home ask after his welfare. When the breath has gone and the body has fallen, even his wife is afraid of that same body.

VERSE 7

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥

The child is absorbed in play, the youth in young women, the old man in worries. No one is absorbed in the Supreme Brahman.

VERSE 8

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातस्तत्त्वं चिन्तय तदिह भ्रातः ॥

Who is your wife, who is your son? This worldly life is very strange. Whose are you, who are you, where have you come from? Reflect on that truth here, brother.

VERSE 9

सत्सङ्गत्वे निःसङ्गत्वं निःसङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥

From the company of the good comes freedom from attachment; from non-attachment comes freedom from delusion. From freedom from delusion comes steadiness in the truth, and from that steadiness comes liberation while still alive.

VERSE 10

वयसि गते कः कामविकारः शुष्के नीरे कः कासारः ।
क्षीणे वित्ते कः परिवारो ज्ञाते तत्त्वे कः संसारः ॥

When youth has gone, what is left of desire? When the water has dried up, what is left of the lake? When wealth is spent, where is the family? When the truth is known, where is worldly bondage?

VERSE 11

मा कुरु धनजनयौवनगर्वं हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥

Do not be proud of wealth, people or youth; time takes away all of it in the blink of an eye. Leave behind this whole world made of illusion, know the state of Brahman and enter it.

VERSE 12

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

Day and night, evening and morning, winter and spring come again and again. Time plays and life runs out, yet the wind of desire never lets go.

VERSE 13

का ते कान्ताधनगतचिन्ता वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका ॥

Why worry over wife and wealth, O crazed one? Is there no one to guide you? In all three worlds, only the company of good people is the boat for crossing the ocean of birth and death.

VERSE 14

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो ह्युदरनिमित्तं बहुकृतवेषः ॥

One man has matted hair, another a shaven head, another has his hair pulled out; another goes about in ochre robes and many other guises. The fool sees yet does not see; all these costumes are only for the sake of filling the belly.

VERSE 15

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥

The limbs have grown weak, the head has turned grey, the mouth has lost its teeth. The old man walks leaning on a stick, and still he does not let go of the bundle of desires.

VERSE 16

अग्रे वह्निः पृष्ठे भानू रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवासस्तदपि न मुञ्चत्याशापाशः ॥

He warms himself with a fire in front and the sun at his back; at night he sits with his chin pressed on his knees. He takes alms in his palms and lives under a tree, and still the noose of desire does not let him go.

VERSE 17

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥

One may go on pilgrimage to Gangasagar, keep vows or give charity. But the verse says that without knowledge, in the view of all schools, one does not gain liberation even in a hundred births.

VERSE 18

सुरमन्दिरतरुमूलनिवासः शय्या भूतलमजिनं वासः ।
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः ॥

Living in a temple or at the foot of a tree, sleeping on the bare ground, wearing a deerskin, giving up every possession and enjoyment: whom would such dispassion not make happy?

VERSE 19

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥

Whether one delights in yoga or in pleasures, whether one keeps company or keeps apart, the one whose mind delights in Brahman rejoices, rejoices, truly rejoices.

VERSE 20

भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥

Whoever has studied even a little of the Bhagavad Gita, drunk even a drop of Ganga water, and worshipped Murari even once, the verse says, has no dispute to face with Yama.

VERSE 21

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयापारे पाहि मुरारे ॥

Born again, dying again, lying again in a mother's womb: this worldly cycle is very hard to cross. O Murari, in your boundless mercy, protect me.

VERSE 22

रथ्याचर्पटविरचितकन्थः पुण्यापुण्यविवर्जितपन्थः ।
योगी योगनियोजितचित्तो रमते बालोन्मत्तवदेव ॥

His patched cloak is made of rags picked from the street, his path is beyond merit and sin. The yogi whose mind is joined in yoga delights like a child or a man lost to the world.

VERSE 23

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारम् ॥

Who are you, who am I, where have I come from? Who is my mother, who is my father? Reflect in this way, see it all as without substance, and leave the world behind as a dream.

VERSE 24

त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥

In you, in me and everywhere else there is only one Vishnu; your anger and impatience with me are pointless. If you wish soon to attain the state of Vishnu, be even-minded everywhere.

VERSE 25

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥

Towards enemy, friend, son or kinsman, do not strive for quarrel or alliance. See your own Self in everyone, and give up everywhere the ignorance that sees difference.

VERSE 26

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं भावय कोऽहम् ।
आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरकनिगूढाः ॥

Give up desire, anger, greed and delusion, and reflect on the Self: 'Who am I?' Fools who lack knowledge of the Self are cooked in hell, hidden away there.

VERSE 27

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥

Sing the Gita and the thousand names; meditate always on the form of Lakshmi's Lord. Lead the mind to the company of good people, and give wealth to the needy.

VERSE 28

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥

A man readily indulges in sensual pleasure, but afterwards, alas, disease comes to the body. Though death is the final end in this world, still he does not give up sinful ways.

VERSE 29

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् ।

पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥

Always reflect that wealth brings harm; truly there is not a trace of happiness in it. The rich fear even their own sons; this is the way it is everywhere.

VERSE 30

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम् ।

जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम् ॥

Control of the breath, withdrawal of the senses, discerning the eternal from the passing, and meditation joined with repetition of the Name: practise these with care, with great care.

VERSE 31

गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम् ॥

Devotee wholly given to the lotus feet of the Guru, become free from worldly life soon. Through restraint of the senses and the mind in this way, you will see the God who dwells in your own heart.

READ IT ON ITS PAGE

The Bhaja Govindam with its meaning, how and when it is recited, and the same text in five more scripts:

astrobhava.com/mantra/bhaja-govindam/