ASTROBHAVA

SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

Govindashtakam

Attributed to Adi Shankaracharya

THE COMPLETE HYMN · SANSKRIT (DEVANAGARI)

Eight verses and the closing phala verse, in the older reading. The printed closing line is given at the end.

VERSE 1

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं क्ष्मामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥

He is truth, knowledge, the endless and eternal, no physical sky and yet the supreme space; effortless, yet he tires himself crawling playfully in the cowherd yard. Through maya he takes many forms, formless yet the form of the worlds, lord of the Earth and of Lakshmi with no lord above him. Bow to Govinda, the supreme bliss.

VERSE 2

मृत्स्नामत्सीहेति यशोदाताडनशैशवसन्त्रासं व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम् ।
लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥

Asked 'Are you eating earth here?', he was the child frightened by Yashoda's slap, and in his opened mouth the fourteen worlds and the Lokaloka mountain were seen. He is the root pillar of the city of the three worlds, the light of the worlds who is himself beyond sight, lord of the worlds, the supreme lord. Bow to Govinda, the supreme bliss.

VERSE 3

त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवरोगघ्नं कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।
वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं शैवं केवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥

He slays the heroes among the enemies of the gods, removes the burden of the Earth and ends the sickness of worldly existence. He is liberation itself; he feeds on butter, needs no food, and takes the worlds into himself. He shines in the clear working of a pure mind, yet is beyond all appearance. Bow to Govinda, the supreme bliss, auspicious and wholly at peace.

VERSE 4

गोपालं प्रभुलीलाविग्रहगोपालं कुलगोपालं गोपीखेलनगोवर्धनधृतिलीलालालितगोपालम् ।
गोभिर्निगदितगोविन्दस्फुटनामानं बहुनामानं गोधीगोचरदूरं प्रणमत गोविन्दं परमानन्दम् ॥

He is the cowherd, the Lord who took a cowherd's form in play, protector of his clan, who sported with the gopis, lifted Govardhana in play and delighted the cowherds. Cows themselves called him clearly by the name Govinda; he has many names and is far beyond the reach of the senses and intellect. Bow to Govinda, the supreme bliss.

VERSE 5

गोपीमण्डलगोष्ठीभेदं भेदावस्थमभेदाभं शश्वद्गोखुरनिर्धूतोद्गतधूलीधूसरसौभाग्यम् ।
श्रद्धाभक्तिगृहीतानन्दमचिन्त्यं चिन्तितसद्भावं चिन्तामणिमहिमानं प्रणमत गोविन्दं परमानन्दम् ॥

He appears distinct within the circle of the gopis, standing in difference while shining as one without difference; his good fortune is to be grey with the dust always raised by the hooves of cows. He is bliss grasped through faith and devotion, inconceivable, yet his true being is found by those who contemplate him; his glory is that of the wish-granting gem. Bow to Govinda, the supreme bliss.

VERSE 6

स्नानव्याकुलयोषिद्वस्त्रमुपादायागमुपारूढं व्यादित्सन्तीरथ दिग्वस्त्रा दातुमुपाकर्षन्तं ताः ।
निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्तःस्थं सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥

He took the clothes of the young women busy bathing and climbed a tree, and as they, wearing only the sky, sought them back, he drew them near to return them. He has shaken off the grief and delusion of duality; he is awakened, dwelling within the intellect, his body pure existence alone. Bow to Govinda, the supreme bliss.

VERSE 7

कान्तं कारणकारणमादिमनादिं कालघनाभासं कालिन्दीगतकालियशिरसि सुनृत्यन्तं मुहुरत्यन्तम् ।
कालं कालकलातीतं कलिताशेषं कलिदोषघ्नं कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥

He is the beloved, the cause of causes, the first and yet without beginning, shining like a dark rain cloud, who danced beautifully again and again on the head of Kaliya in the Yamuna. He is Time, yet beyond the divisions of time; he holds all within him, destroys the faults of the Kali age and moves the course of past, present and future. Bow to Govinda, the supreme bliss.

VERSE 8

बृन्दावनभुवि बृन्दारकगणबृन्दाराधितवन्द्यायां कुन्दाभामलमन्दस्मेरसुधानन्दं सुमहानन्दम् ।
वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं नन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥

In the land of Vrindavan, adored and honoured by the hosts of the gods, his gentle, stainless smile, bright as jasmine, is a nectar of joy and a very great bliss. His two blissful feet are revered in the minds of all the revered great sages; he is a delightful ocean of every virtue. Bow to Govinda, the supreme bliss.

PHALA SHRUTI 1

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति ।
गोविन्दाङ्घ्रिसरोजध्यानसुधाजलधौतसमस्ताघो गोविन्दं परमानन्दामृतमन्तःस्थं स तमभ्येति ॥

The verse says that whoever studies this eight-verse hymn on Govinda with the mind offered to Govinda, repeating 'Govinda, Achyuta, Madhava, Vishnu, lord of Gokula, Krishna', has every sin washed away by the nectar-water of meditation on Govinda's lotus feet, and reaches that Govinda, the immortal supreme bliss who dwells within.

CLOSING

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ गोविन्दाष्टकं सम्पूर्णम् ॥

Thus ends the Govindashtakam, a work of the revered Shankara, the paramahamsa wandering teacher, disciple of the venerable Govinda Bhagavatpada.

Read it on its page

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