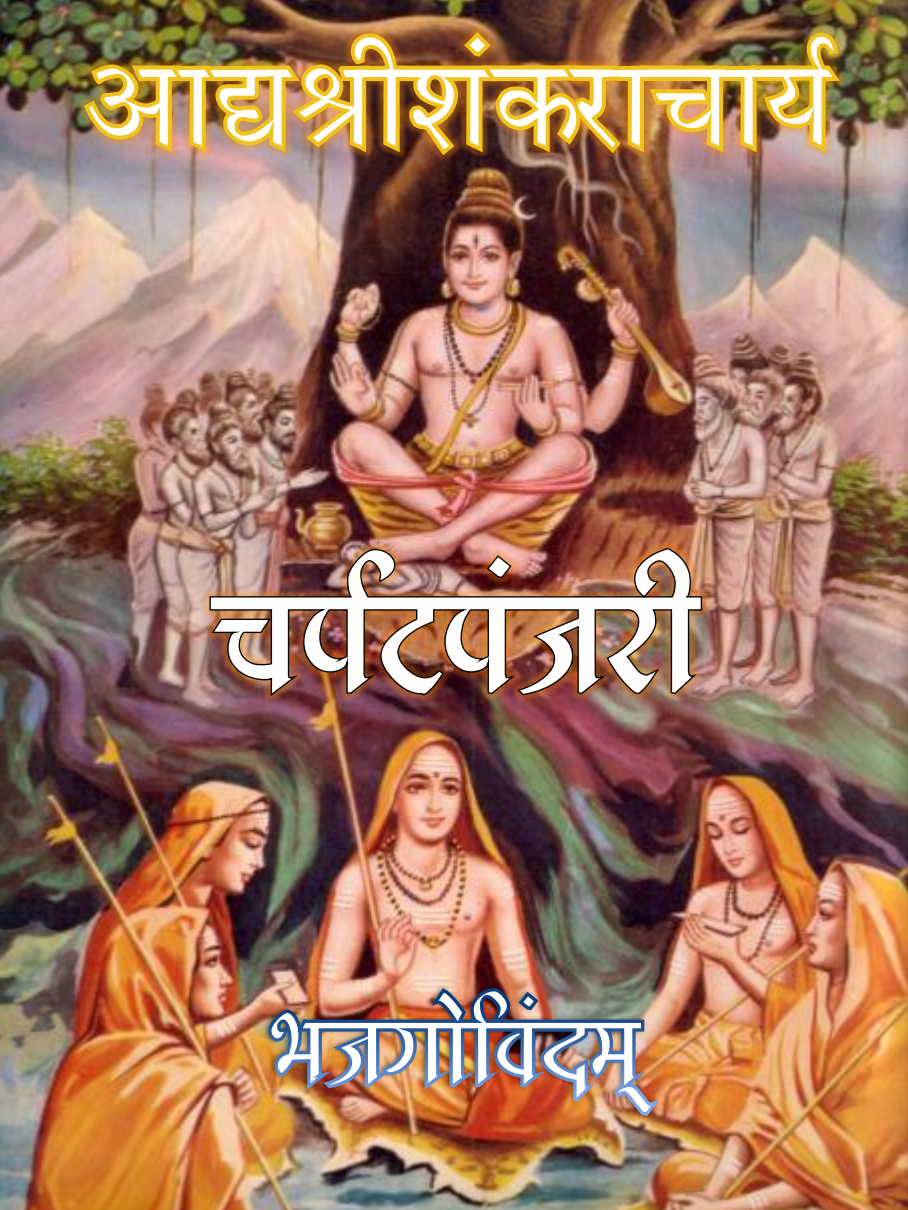


आद्यश्रीशंकराचार्य

चर्पटपंजरी

भृङ्गगोविंदम्



चर्चटपंजरी

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चर्पटपंजरी अर्थात भजगोविंदम : हे संस्कृत मधील एक महान काव्य आहे. जगद्गुरु श्री आद्य शंकराचार्यांनी रचलेले हे काव्य संस्कृतमधील अत्यंत सुंदर काव्यांपैकी एक मानले जाते. वेदांताचा अर्क या छोट्याशा भजनात सामावलेला आहे. मानवाला आपल्या अस्तित्वाचा अर्थ शोधायला प्रवृत्त करणारे हे काव्य आहे. धन, संपत्ती, सांसारिक मोह यांचा नेमका अर्थ आणि सत्य यांच्या शोधाची ही सुरुवात आहे. याद्वारे जागृत झालेला शिष्य ज्ञान आणि इश्वराच्या शोधासाठी मार्गस्थ होतो.

चर्पटपंजरी ऊर्फ भज गोविंदम

चर्पटपंजरीमध्ये द्वादश मंजरिका,
चतुर्दशमंजरिका आणि सार असे तीन भाग
पडतात. पहिला श्लोक झाल्यानंतर २ ते तेरा हे
बारा श्लोक शंकराचार्यांनी रचलेले आहेत. त्यातून
भुमिका स्पष्ट होते. चौदा ते सत्तावीस हे चौधा
श्लोक त्यांच्या विद्यार्थ्यांनी रचलेले आहेत. तर
शेवटचे पाच श्लोक पुन्हा श्री शंकराचार्यांनी
रचलेले आहेत.

शंकराचार्यांचे इतर ग्रंथ मनोहारी सौंदर्याने
नटलेले आहेत. परंतू चर्पटपंजरी ही एक सरळ
तत्त्वज्ञानी कृती आहे. त्यात आडवळणे किंवा

गोडवा नाही तर एखाद्या सर्जनने कात्री
चालवावी तशी मांडणी आहे. त्यामुळे ऐकायला
गोड वाटणारे हे श्लोक अत्यंत स्पष्ट अशी
तर्कदुष्ट विधाने करतात.

हे पुस्तक प्रताधिकारमुक्त आहे. आपण ते
विनामूल्य कोणालाही देऊ शकता. आम्ही दरमहा
अशी आठ ते बारा पुस्तके प्रकाशित करतो.
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श्री. सुहास लिमये यांच्या उत्कृष्ट वक्तृत्वातून
या काव्याचा आस्वाद घ्या.

याचे व्हिडिओ उपलब्ध आहेत.

अधिक माहितीसाठी व संपूर्ण संचासाठी संपर्क

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http://sanskritdocuments.org/doc_vishhnu/bhajago_vindam.html?lang=sa

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.. Bhaja Govindam ..

॥ भज गोविन्दं ॥

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 dvAdashamanjarikA stotram and chaturdashamanjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the next 12

stanzas of bhaja govindam. Thus stanzas 2-13 with
1st as refrain
are called dvAdashmanjarika stotram. Inspired by
the extempore
recital by Shankara, each of his 14 disciples
composed a verse and
the 14 verse compendium is called
chaturdashamanjarika stotram.
(There are no evidences to prove the exact
individual authorship
of these 14 verses, we have some traditional
hearsay eviencas as
attribution.) Shankara added the finishing touches
by adding five
of his own stanzas at the last bringing the total to
31.

The combined 31 are also termed as
mohamudgaraH by some. 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 dvAdashamanjarikA and charpaTamanjarikA for this purpose. The former is a set of verses (verses 2-13) while the rest of the verses form charpaTamanjarikA. 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.

भज गोविन्दं

भज गोविन्दं भज गोविन्दं

गोविन्दं भज मूढमते ।

सम्प्राप्ते सन्निहिते काले

नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

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

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

मूढ जहीहि धनागमतृष्णां
कुरु सदबुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥ २॥

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.

नारीस्तनभरनाभीदेशं
दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारं वारम् ॥ ३॥

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.

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
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.

यावद्वित्तोपार्जनसक्त-
स्तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे
वार्ता 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.

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये ॥ ६॥

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.

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥ var परे

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.

का ते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयात-
स्तत्त्वं चिन्तय तदिह भ्रातः ॥ 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.

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे 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.

वयसि गते कः कामविकारः

शुष्के नीरे कः कासारः ।

क्षीणे वित्ते 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 ?

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा var बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

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.

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायु-
स्तदपि न मुञ्चत्याशावायुः ॥ १२॥

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.

का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसङ्गतिरैका
भवति भवार्णवतरणे नौका ॥ १३ ॥

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.

द्वादशमञ्जरिकाभिरशेषः

कथितो वैयाकरणस्यैषः ।

उपदेशो भूद्विद्यानिपुणैः

श्रीमच्छङ्करभगवच्छरणैः ॥ १३अ ॥

This bouquet of twelve verses (2-13) was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

The following 14 form chaturdashama~njarikA.

Stanza below is attributed to padmapAda.

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥

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 to TakAchArya.

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥ १५॥

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.

अग्ने वह्निः पृष्ठे भानुः
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवास-
स्तदपि न मुञ्चत्याशापाशः ॥ १६॥

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.

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन

मुक्तिं न भजति जन्मशतेन ॥ १७॥ var भजति न
मुक्तिं

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 vArttikakAra (sureshvara).

सुरमंदिरतरुमूलनिवासः

शय्या भूतलमजिनं वासः ।

सर्वपरिग्रहभोगत्यागः

कस्यसुखं न करोति विरागः ॥ १८॥

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.

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ १९॥

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 Anandagiri.

भगवद्गीता किञ्चिदधीता
गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा ॥ २०॥

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 dRiDhabhakti.

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

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.

रथ्याचर्पटविरचितकन्थः

पुण्यापुण्यविवर्जितपन्थः ।

योगी योगनियोजितचित्तो

रमते बालोन्मत्तवदेव ॥ २२॥

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 yogAnanda.

कस्त्वं कोऽहं कुत आयातः

का मे जननी को मे तातः ।

इति परिभावय सर्वमसारम्

विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३॥

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.

त्वयि मयि चान्यत्रैको विष्णु-
र्व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४॥

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
सर्वत्रोत्सृज भेदाज्ञानम् ॥ 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 bhArativamsha.

कामं क्रोधं लोभं मोहं

त्यक्त्वाऽऽत्मानं भावय कोऽहम् । var पश्यति सोऽहम्

आत्मज्ञान विहीना मूढा-

स्ते 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 sumati.

गेयं गीतानामसहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तम् ॥ २७॥

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 sumati.

सुखतः क्रियते रामाभोगः

पश्चाद्धन्त शरीरे रोगः ।

यद्यपि लोके मरणं शरणं

तदपि न मुञ्चति पापाचरणम् ॥ २८॥

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.

अर्थमनर्थं भावय नित्यं
नास्तिततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥ २९॥

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.

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जाप्यसमेत समाधिविधानं
कुर्ववधानं महदवधानम् ॥ ३०॥

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.

गुरुचरणाम्बुजनिर्भरभक्तः
संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानस नियमादेवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१ ॥

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 !

The following two are not found in standard text of Bhajagovindam.

मूढः कश्चन वैयाकरणो

डुकृङ्करणाध्ययन धुरीणः ।

श्रीमच्छङ्कर भगवच्छिष्यै

बोधित आसिच्छोधितकरणः ॥ ३२॥

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

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
नामस्मरणादन्यमुपायं
नहि पश्यामो भवतरणे ॥ ३३॥

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.

(The last line appears to be shorter as the normal
metrical
composition. No attempt is made to improve it.)

Appendix: Word meanings

The following words and meanings are added as an appendix to allow the reader to learn Sanskrit words. They may not follow exact word construction in the above verses.

Reader is requested to consult a dictionary and commentaries for additional details.

भज = worship;

गोविन्दं = Govinda;

मूढमते = O, foolish mind!;

सम्प्राप्ते = (when you have) reached/obtained;

सन्निहिते = (in the) presence/nearness of;

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

नहि = No; never;

रक्षति = protects;

डुकृङ्करणे = the grammatical formula
DukRi.nkaraNe;

॥ १ ॥

मूढ = Oh fool!;

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

धन = wealth;

अगम = coming/arrival;

तृष्णां = thirst/desire;

कुरु = Do;act;

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

मनसि = in the mind;

वितृष्णां = desirelessness;

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

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

उपात्त = obtained;

वित्तं = wealth;

तेन = by that; with that;

विनोदय = divert/recreate (be happy);

चित्तं = mind;

॥ २॥

नारी = woman;

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

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

दृष्ट्वा = having seen;

मागा = mA+gA, Don't+go;

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

एतन् = this;

मांसवसादि = flesh+etc;

विकारं = appearance (generally, grotesque/ugly);

मनसि = in the mind;

विचिन्तय = think well;

वारं = again;

वारं = and again;

॥ ३॥

नलिनीदलगत = nalinī+dala+gata,
lotus+petal+reached/gone;

जल = water(drop);

अतितरलं = ati+tarala, very+unstable;

तद्वत् = like that;

जीवित = life;

अतिशय = wonderful;

चपलं = fickle-minded;

विद्धि = 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;

रक्तः = attached;

पश्चात् = later;

जीवति = while living(without earning);

जर्जर = old/digested (by disease etc);

देहे = in the body;

वार्ता = word (here enquiry/inquiry);

कोऽपि = kaH+api, whosoever; even one;

न = not;

पृच्छति = inquires/asks/minds;

गेहे = in the house;

॥ ५॥

यावत् = so long as;

पवनः = air/breath;

निवसति = lives/dwells;

देहे = in the body;

तावत् = till then;

पृच्छति = asks/inquires;

कुशलं = welfare;

गेहे = in the house;

गतवति = while gone;

वायौ = air(life-breath);

देहापाये = when life departs the body;

भार्या = wife;

बिभ्यति = is afraid;fears;

तस्मिन्काये = tasmin+kaye, in that body;

॥ ६॥

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;

सक्तः = attached/absorbed/engrossed;

॥ ७॥

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॥

सत्सङ्गत्वे = 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;

क्षीणे = spent-up/weakened state of;

वित्ते = 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;

गर्व = arrogance/haughtiness;

हरति = takes away/steals away;

निमेषात् = in the twinkling of the eye;

कालः = Master Time;

सर्व = all;

माया = delusion;

मयं = full of/completely filled;

इदं = this;

अखिलं = whole/entire;

हित्वा = having given up/abandoned;

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

त्वं = you;

प्रविश = enter;

विदित्वा = having known/realised;

॥ ११ ॥

दिनयामिन्यौ = dina+yAminI, day + night;

सायं = evening;

प्रातः = morning;

शिशिर = frosty season;

वसन्तौ = (and) Spring season;

पुनः = again;

आयातः = have arrived;

कालः = Master Time;

क्रीडति = plays;

गच्छति = goes (away);

आयुः = life/age;

तदपि = tat+api, then even;

न = not;

मुञ्चति = releases;

आशा = desire;

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

॥ १२॥

द्वादशमञ्जरिकाभिः = by the bouquet consisting of 12 flowers (12; shlokas above)

अशेष = without remainder/totally;

कथित = was told;

वैयाकरणस्यैषः = to the grammarian+this;

उपदेशः = advice;

भूद् = was;

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

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

॥ १२अ ॥

काते = kA+te, who+your;

कान्ता = wife;

धन = wealth;

गतचिन्ता = thinking of;

वातुल = ;

कि = ;

तव = your;

नास्ति = na+asti, not there;

नियन्ता = controller;

त्रिजगति = in the three worlds;

सज्जन = good people;

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

भवति = becomes;

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

तरणे = in crossing;

नौका = boat/ship;

॥ १३ ॥

जटिलः = with knotted hair;

मुण्डी = shaven head;

लुञ्छितकेश = hair cut here and there;

काषाय = saffron cloth;

अम्बर = cloth/sky;

बहुकृत = variously done/made-up;

वेषः = make-ups/garbs/roles;

पश्यन्नपि = even after seeing;

चन = cha(?)+na, and +not;

पश्यति = sees;

मूढः = the fool;

उदरनिमित्तं = for the sake of the belly/living;

बहुकृतवेषः = various make-ups/roles;

॥ १४ ॥

अङ्गं = limb(s);

गलितं = weakened;

पलितं = ripened(grey);

मुण्डं = head;

दशनविहीनं = dashana+vihīnaM, teeth+bereft;

जातं = having become;

तुण्डं = jaws/mouth?;

वृद्धः = the old man;

याति = goes;

गृहीत्वा = holding the;

दण्डं = stick(walking);

तदपि = then even;

न = not;

मुञ्चति = lets go/releases/gives up;

आशापिण्डं = AshA+pindaM, desire+lump(piNDaM

also means rice-ball given;

as oblation for the dead)

॥ १५॥

अग्रे = in front of/ahead/beforehand;

वह्निः = fire (for worship);

पृष्ठेभानुः = pRiShThe+bhAnuH, behind+sun;

रात्रौ = in the night;

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

करतलभिक्षा = alms in the palms;

तरुतलवासं = living under the trees;

तदपि = then even;

न = not;

मुञ्चति = releases/lets go;

आशा = desire;

पाशं = rope/ties;

॥ १६ ॥

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;

॥ १७॥

सुर = gods;

मंदिर = temple;

तरु = tree;

मूल = root;

निवासः = living;

शय्या = bed;

भूतल = on the surface of the earth;

मजिन = 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;

भोगरतः = indulging in worldly pleasures;

वा = or;

सङ्गरतः = indulging in good company;

वा = or;

सङ्गविहीनः = bereft of company;

यस्य = whose;

ब्रह्मणि = in Brahman(God);

रमते = delights;

चित्तं = mind (here soul);

नन्दति = revels;

नन्दत्येव = nandati+eva, revels alone/revels

indeed;

॥ १९ ॥

भगवद् = god's;

गीता = song (here the scripture `bhagavatgItA');

किञ्चित् = a little;

अधीता = studied;

गङ्गा = river Ganga;

जललव = water drop;

कणिकापीता = a little droplet, drunk;

सकृदपि = once even;

येन = by whom;

मुरारि = the enemy of `MurA' (Lord Krishna);

समर्चा = well worshipped;

क्रियते = is done;

तस्य = his;

यमेन = by Yama, the lord of Death;

न = not;

चर्चा = discussion;

॥ २० ॥

पुनरपि = punaH+api, again again;

जननं = birth;

पुनरपि = again again;

मरणं = death;

पुनरपि = again again;

जननी = mother;

जठरे = in the stomach;

शयनं = sleep;

इह = in this world/here;

संसारे = family/world;

बहुदुस्तारे = fordable with great difficulty;

कृपयाऽपारे = out of boundless compassion;

पाहि = protect;

मुरारे = Oh MurA's enemy!(KriShNa);

॥ २१ ॥

रथ्या = ?;

चर्पट = torn/tattered cloth;

विरचित = created;

कन्थः = throated man;

पुण्यापुण्य = virtues sins;

विवर्जित = without/ having abandoned;

पन्थः = wayfarer?;

योगी = the man seeking union with god;

योगनियोजित = controlled by yoga;

चित्तः = mind;

रमते = delights;

बालोन्मत्तवदेव = like a child who has gone mad;

॥ २२ ॥

कः = who (are);

त्वं = you;

कः = who(am);

अहं = I;

कुतः = whence;

आयातः = has come;

का = who;

मे = my;

जननी = mother;

कः = who;

मे = my;

तातः = father;

इति = thus;

परिभावय = deem well/visualise;

सर्व = the entire;

असारं = worthless/without essence;

विश्वं = world;

त्यक्त्वा = having abandoned/sacrificed;

स्वप्न = dream;

विचारं = consideration/thinking;

॥ २३ ॥

त्वयि = in yourself;

मयि = in myself;

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

विष्णुः = the Lord MahAviShNu;

व्यर्थ = in vain ; for nothing;purposeless;

कुप्यसि = you get angry;

मय्यसहिष्णु = 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;

भेदाज्ञानं = difference/otherness/duality;

॥ २५॥

कामं = desire;

क्रोधं = anger;

लोभं = greed;

मोहं = infatuation;

त्यक्त्वाऽत्मानं = 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;

निगूढा = cast in;

॥ २६ ॥

गेयं = is to be sung;

गीता = bhagavatgItA;

नाम = name of the lord;

सहस्रं = 1000 times;

ध्येयं = is to be meditated;

श्रीपति = LakShmi's consort MahAviShNu's;

रूपं = form/image;

अजस्रं = the unborn one;

नेयं = is to be lead/taken;

सज्जन = good people;

सङ्गे = in the company;

चित्तं = mind;

देयं = is to be given;

दीनजनाय = to the poor (humble state) people;

च = and;

वित्तं = wealth;

॥ २७ ॥

सुखतः = for happiness;

क्रियते = is done;

रामाभोग = sexual pleasures?;

पश्चाद्धन्त = later on in the end;

शरीरे = in the body;

रोग = disease;

यद्यपि = even though;

लोके = in the world;

मरण = death;

शरणं = resort/surrender;

तदपि = even then;

न = not;

मुञ्चति = releases/gives up;

पापाचरणं = pApa+AcharaNa, sin-practising;

॥ २८ ॥

अर्थ = wealth;

अनर्थ = purposeless/in vain/danger-productive;

भावय = deem/consider/visualise;

नित्यं = daily/always;

न = not;

अस्ति = is;

ततः = from that;

सुखलेशः = (even a little) happiness;

सत्यं = Truth;

पुत्रादपि = even from the the son;

धन = wealth;

भाजां = acquiring people;

भीतिः = fear;

सर्वत्र = everywhere;

एषा = this;

विहिता = understood;

रीतिः = procedure/practice/custom;

॥ २९॥

प्राणायाम = breath-control;

प्रत्याहार = diet-control;

नित्यं = always/daily/certain;

अनित्य =

uncertain/temporary/ephemeral/transient;

विवेक = awareness after reasoning;

विचार = thought/considered conclusion/opinion;

जाप्यसमेत = with chanting of the names of the
lord;

समाधिविधान = in the state of trance;

कुर्ववधानं = pay attention;

महदवधानं = great care attention;

॥ ३०॥

गुरुचरणाम्बुज = the lotus feet of the teacher/guru;

निर्भर = dependent;

भक्तः = devotee;

संसारत् = from the world;

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

मुक्तः = released;

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

नियमादेव = control alone(niyamAt eva);

द्रक्ष्यसि = you will see;

निज = one's own;

हृदयस्थं = heart-stationed;

देवं = God;

॥ ३१ ॥

मूढ = fool;

कश्चन = certain;

वैयाकरण = Grammar;

डुकृङ्करण = grammatical formula DukRi.nkaraNa;

अध्ययन = study;

धुरिण = awakened/aroused?;

श्रीमत् = honourable prefix;

शंकर = Shankara;

भगवत् = God;

शिष्यैः = disciples;

बोधित = having been taught/enlightened;

आसित् = was/existed;

चोधितकरण = tested or awakened senses;

॥ ३२॥

भज = worship;

गोविन्दं = lord Govinda;

मूढमते = Oh foolish mind!;

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

अन्य = other;

उपाय = plan/method/means;

नहि = not;

पश्याम = we see;

भवतरणे = for crossing the ocean of births deaths;

॥ ३३ ॥

Encoded and translated by M. Giridhar.

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