



Bhaja Govindam Verses

Verse 1:

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BHAJA GOVINDAM, BHAJA GOVINDAM  
 GOVINDAM BHAJA MUDHAMATE  
 SAMPRAAPTE SANNIHITE KALE  
 NA HI NA HI RAKSHATI DUKRINKARANE

Seek Govinda! Seek Govinda! Seek Govinda! Oh ignoramus, at the time  
 of death the rules of grammar, which you are trying to cram and  
 master, will not be able to rescue you at all.

(Grammar rules mean all secular knowledge and earthly acquisitions.  
 Mudhamati means a materialist, wholly worldly-minded, who does not  
 believe in God or the spiritual entity that is in man,  
 i.e., Nastika or Anatmavadi)

Verse 2:

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MOODHA JAHEEHI DHANAAGAMATRISHNAAM
 KURU SADBUDHIM MANASI VITRISHNAAM
 YALLABHASE NIJAKARMOPAATHAM
 VITHAM TENA VINODAYA CHITHAM
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Oh, Fool! give up your insatiable desire for earthly possessions;
 be sensible and develop serenity and contentment. Be satisfied
 and happy with whatever you may earn by the sweat of your brow
 and whatever has destiny marked for your lot.

Verse 3:

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NAAREE STHANABHARA NABHEEDESAM  
 DHRISHTWA MAA GAA MOHAVESAM  
 YETAN MAAMSAVASAADI VIKARAM  
 MANASI VICHINTHAYA VAARAM VAARAM  
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Enticed by the physical glamour of a woman, do not lose your senses;  
 the body is nothing but a conglomeration of flesh, do not forget  
 this any time.

Verse 4:

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NALINEEDALAGATHA JALAMATITHARALAM
TADWAJJEEVITAMATHISHAYA CHAPALAM
VIDDHI VYADHYABHIMAANAGRASTAM
LOKAM SHOKAHATAM CHA SAMASTHAM
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

The water droplet on the lotus leaf is tremulous and unsteady.
So too is life which is as uncertain. Know the body to be in
the claws of disease, which may swallow it at any moment.
Life is ultimately nothing but worry, misery and grief.

Verse 5:

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YAAVADVITTOPAARJANA SAKTHAH  
TAAVANNIJAPARIVAARO RAKTHAH  
PASCHAAJJEEVATI JARJARADEHE  
VAARTHAM KOPI NA PRICHCHATHI GEHE  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

As long as you are fit to make an earning, so long will your  
kith and kin be solicitous about you, but no sooner your  
limbs become infirm and your earnings cease, none will care for  
you, not even your own home-folk.

Verse 6:

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YAAVATPAVANO NIVASATI DEHE
TAAVATPRICHCHATI KUSHALAM GEHE
GATAVATI VAAYO DEHAAPAAYE
BHAARYA BIBHYATI TASMINKAAYE
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

As long as there is life in your body, your people may have
concern for you, but once the life-breath ebbs out of your
body, even your own wife will run away from you.

Verse 7:

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BAALASTAAVAT KREEDAA SAKTHAH  
THARUNASTAAVAT THARUNEESEKTHAH  
VRIDDHASTAAVAT CHINTHAASEKTHAH  
PARASE BRAHMANI KOPI NA SAKTHAH  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Childhood skips off on sport and play. Youth flies off in  
pursuits of love-making. As one grows older he is drowned  
in worry about the security and future of his wife and  
children. One's whole life gets spent in some kind of  
worry or other. And at no stage does man find time to  
lift his thoughts to God.

Verse 8:

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KAA TE KAANTAA KASTE PUTHRAH
SAMARROYAMATEEVA VICHITRAH
KASYA TWAM KAH KUTHA AAYAATAH
TATWAM CHINTHAYA TADIHA BHARATAH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Who indeed is your beloved and who indeed is your son? Strange indeed are these family bonds; who belongs to you and to whom you belong? whence did you come, Oh brother! Reflect on the truth of it all.

Verse 9:

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SATSANGATWE NISSANGATWAM  
NISSANGATWE NIRMOHATWAM  
NIRMOHATWE NISCHALATATWAM  
NISCHALATATWE JEEVANMUKTHIH  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

The company of the good weans one away from false attachments; when attachment is lost, delusion ends; when delusion ends, the mind becomes unwavering and steady. An unwavering and steady mind is merited for Jeevan Mukti ( liberation even in this life).

Verse 10:

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VAYASI GATE KAH KAMAVIKARAH
SHUSHKE NEERE, KAH KAASAARAH
KSHEENE VITHE KAH PARIVARO
GYNATE TATWE KAH SAMASARAH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

When youth is gone, where is lust and its play? Where is the lake when its waters have dried up? Where are the kinsfolk when riches are gone ? When Truth is realised, where is the snare of Samsara?

Verse 11:

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MAA KURU DHANAJANAYOUVANAGARVAM  
HARATI NIMESHAATKAALAH SARWAM  
MAAYAAMAYAMIDAMAKHILAM HITHWA  
BRAHMAPADAM TWAM PRAVISHA VIDITWA  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

The pleasures and riches of worldly life are deceptive appearances. Understanding that they are all but a passing-show, be detached and dispassionate, cultivate renunciation and seek Brahman.

Verse 12:

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DINAYAAMINYOU SAAYAM PRAATAH
SHISHIRAVASANTOW PUNARAAYAATAH
KAALAH KREEDATI GACHCHATYAAYUH
TADAPI NA MUNCHATHYAASAAVAAYUH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Day and night, dawn and dusk, winter and spring, all these are flitting across the stage of the world. While time thus is frolicking and befooling us, our life span is also running out; yet we do not , even a little, give up the clinging to our desires, nor do we let the desires loosen their grip on us.

Verse 13:

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KAA TE KAANTAA DHANAGATAACHINTAA  
VAATULA KIM TAVA NAASTI NIYANTAA

TRIJAGATI SAJJANASANGATIREKAA  
BHAVATI BHAVAARNAVATARANE NOUKAA  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Crazy man ! Why do you worry so much about your wife and property?  
why don't you seek out the Truth ? Know that in these three worlds  
it is only the association with the good and holy that can help you  
in crossing safely the ocean of life.

Verse 14:

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JATILO MUNDI LUNCHITAKESHAH
KAASHAAYAAMBARA BAHUKRITAVESHAH
PASYANNAPI CHA NA PASYATI MOODHO
HIUDARANIMITAM BAHUKRITAVESHAH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

The ascetic with matted locks, the man with the shaven head or
one with hair pulled out, or the man parading in the ochre robes
-- they all have eyes but yet do not see. All these are but deceptions
for cheating the world, for filling their bellies. (Renunciation
does not lie in external appearance, but in inward thought, attitude
and feeling).

Verse 15:

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ANGAM GALITAM PALITAM MUNDAM  
DASANAVIHEENAM JAATAM TUNDAM  
VRIDHDHO YAATI GRIHEETWA DANDAM  
TADAPI NA MUNCHATYAASHAAPINDAM  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

The body has become decrepit, the hair on the head has turned  
completely gray; the mouth has become totally toothless; the  
back is bent down and the old man cannot take even a step without  
the aid of his stick; yet he does not loosen even a bit, his hold  
on the bundle of desires.

Verse 16:

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AGRE VAHNIH PRISHTE BHAANUH
RAATHROW CHUBUKASAMARPITAJAANUH
KARATALABHIKASHAS TARUTALAVAASAH
TADAPI NA MUNCHATYAASHAAPAASAH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Homeless he is; his back is bent down with age. His body has lost its
heat and he has to warm himself before a fire or in the sun. Tree
is his only shelter; he lives by begging and by the crumbs thrown
into his palms by others; in the night he sleeps by holding his chin
on his knee (because the back is bent and he cannot stretch himself
and lie down). Yet, he does not let and allow the grip of desires on
him loosen even a bit.

Verse 17:

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KURUTE GANGAASAAGARAGAMANAM  
VRATAPARIPAALANAMATHAVAA DAANAM  
JNANAVIHEENAH SARVAMATENA  
MUKTIM NA BHAJATI JANMASATENA  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

One may have bathed in the holy Ganges or even in the Ganga Sagar; he may have performed many charities and observed many vows; yet unless one has glimpsed the Truth ( God), he will not gain release even after a hundred lives. (note: this is the warning of all the religions)

Verse 18:

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SURAMANDIRA TARUMoola NIVAASAH
SAIYAA BHOOTALAMAJINAM VAASAH
SARVAPARIGRAHA BHOGATYAAGAH
KASYA SUKHAM NA KAROTI VIRAAAGAH
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Who can disturb the peace and happiness of a man if he has the true spirit of renunciation and has controlled his desires, even if he be the poorest, sleeping only in the temple halls and choultries or under trees or on the bare ground and just with a deer skin to cover.

Verse 19:

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YOGARATO VAA BHOGARATO VAA  
SANGARATO VAA SANGAVIHEENAH  
YASYA BRAHMANI RAMATE CHITHAM  
NANDATI NANDATI NANDATYEVA  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Whether one is immersed in yoga or is revelling in bhoga ( i.e, outward enjoyment), whether he is enjoying himself in social company or has retired into solitude, true happiness certainly cannot be his; but who alone is revelling inwardly in Brahman, (wherever he be), he alone will be truly happy and will verily enjoy.

Verse 20:

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BHAGAVADGEETA KINCHIDADHEETAA
GANGAAJALALAVAKANIKAA PEETAA
SAKRIDAPI YENA MURARISAMARCHAA
KRIYATE TASYA YAMENA NA CHARCHA
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Even a little study and understanding of the Bhagawad Gita, or sipping of even a tiny drop of the waters of the holy Ganges or even a little worship of Murari -- these will surely save one from confrontation with death !

Verse 21:

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PUNARAPI JANANAM PUNARAPI MARANAM  
PUNARAPI JANANEE JATARE SAYANAM  
IHA SAMSAARE BAHUDUSTAARE  
KRIPAYAA(A)PAARE PAAHI MURARE  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of samsara is hard to cross over.  
Save me from it, Oh merciful Lord !

Verse 22:

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 RATHYAACHARPATA VIRACHITAKANTHAH
 PUNYAAPUNYA VIVARJITAPANTHAH
 YOGEE YOGANIYOJITACHITHO
 RAMATE BAALONMATTAVADEVA
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Clad in stray rags, treading the path beyond good and evil, caring for
 neither earning merit by taking to good deeds nor stooping to do any
 evil, and lost in meditation the yogi revels in the Supreme always,
 lost to all outward norms and decorum -- his behaviour may look
 prankish like that of a child or may be even queer like that of a
 lunatic.

Verse 23:

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 KASTWAM KOHAM KUTA AAYAATAH  
 KAA ME JANANEE KO ME TAATAH  
 ITI PARIBHAVAYA SARVAMASAARAM  
 VISWAM TYAKTWAA SWAPNAVICHAARAM  
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Who are you ? Who am I ? From Where did I come ? Who is my mother, who is  
 my father ? -- enquire thus and you will, then realise that the entire  
 world of experience, all the worries and problems are but a dream, a  
 mere hallucination, born of imagination and delusion. With such a  
 realisation, you will be freed from the delusions of the world.

Verse 24:

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 TWAYI MAYI CHAANYATRAIKO VISHNUH
 VYARTHAM KUPYASI MAYYASAHISHNUH
 BHAVA SAMACHITTAH SARVATRA TWAM
 VANCHHASYASHIRAADYADI VISHNUTWAM
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

In you, in me and everywhere, there is but the one Vishnu, Mistakenly
 viewing me with a sense of difference, you are ill-disposed towards me.
 Try to see in all beings only the Vishnu who is your own self. Give up
 your false and egoistic sense of separateness from other beings.
 Cultivate a sense of kinship, unity and oneness with all.

Verse 25:

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 SATROU MITRE PUTRE BANDHOU  
 MAA KURU YATNAM VIGRAHASANDHOU  
 SARVASMINNAPI PASYAATMAANAM  
 SARVATROTSRIJA BHEDAJNYANAM  
 (BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Do not look at anybody in terms of friend or foe, brother or cousin; do  
 not fritter away your mental energies in thoughts of friendship or  
 enmity. Seeking the Self everywhere, be amiable and equal-minded  
 towards all, treating all alike.

Verse 26:

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 KAAMAM KRODHAM LOBHAM MOHAM
 TYAKTWAA(a)TMAANAM PASHYATI SOHAM
 AATMAJNANA VIHEENAA MUDAHAH
 TE PASYANTE NARAKANIGOODAAH

(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Free yourself from lust, anger, greed and delusion. Contemplate on 'who you are'. Enquire within yourself, who am I ? The fools who fail to apprehend the Self are caught in hell-fire even here and now itself and suffer torture.

Verse 27:

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GEYAM GEETAANAAMASAHASRAM  
DHYEYAM SHREEPATIROOPAMAJASRAM  
NEYAM SAJJANASANGE CHITTAM  
DEYAM DEENAJANAAYA CHA VITTAM  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Recite the Gita; chant the thousand Names of the lord (Vishnu Sahasranama), meditate ceaselessly on the Consort and Lord of Lakshmi, lead the mind towards association with the good. Give away your wealth in charity to those in need and who are poor.

Verse 28:

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SUKHATAH KRIYATE RAAMAABHOGAH
PASCHADDHANTA SHAREERE ROGAH
YADYAPI LOKE MARANAM SARANAM
TADAPI NA MUNJCHATI PAAPAACHARANAM
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

As readily as one takes to indulging in carnal pleasures, with the same readiness alas! he is taken over by disease too. Even seeing death as the inevitable and only end of all, man does not refrain from sinful ways.

Verse 29:

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ARTHAMANARTHAM BHAAVAYA NITHYAM  
NAASTI TATAH SUKHALESAH SATHYAM  
PUTHRAADAPI DHANABHAAJAAM BHEETIH  
SARVATRAISHA VIHITA REETIH  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

It is wealth only that causes all harm and brings about one's ruin. Bear this truth in mind always. Know that the pursuit of wealth does not lead one to happiness at all. The rich fear and are even afraid of their own sons. This is the outcome of riches anywhere and ever.

Verse 30:

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PRAANAAYAAMAM PRATYAHAARAM
NITYAANITYA VIVEKAVICHAARAM
JAAPYASAMETA SAMAADHIVIDHAANAM
KURVAVADHAANAM MAHADAVADHAANAM
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Regulated breathing and sense control, discrimination between the Enduring and the fleeting, the eternal and the transient, Japa and meditation, and submerging of the bodily and mental consciousness in the Consciousness of the Spirit, merging oneself into the total Inner Silence -- one must practice these with unrelenting fervour.

Verse 31:

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GURUCHARANAAMBUJA NIRBHARABHAKTHAH  
SAMSAARAADACHIRAADHAVA MUKTHAH  
SENDRIYA MAANASA NIYAMADEVAM  
DRAKSHYASI NIJAHRIDAYASTHAM DEVAM  
(BHAJA GOVINDAM, BHAJA GOVINDAM.....)

Surrender yourself to the Lotus Feet of the Teacher; with your senses and mind disciplined, and freed from the shackles of Samsara you will behold the Lord who is seated in your heart.

"Seek Govinda, Seek the God, Bhaja Govindam", in this refrain comprising of two words, Sri Sankara Bhagavatpada, has summed up in a nutshell as it were, the entire preaching of Vedanta and religion for the redemption of mankind. It gives us the key for entering into the realm of Bliss, the abode of Govinda and for terminating the misery of life we are in at present.



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