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Tavamithram Sarvada

भज गोविन्दं

Bhaja Govindam

Shri Adi Shankaracharya

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भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते । सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥	Bhaja govindam bhaja govindam govindam bhaja mood-hamate sampraapte sannihite kaale nahi nahi rakshati dukrijn- karaNe	1. Worship Govinda, Worship Govinda, Worship Govinda. O ignorant one! Grammar rules shall not rescue you in the hour of your demise.
मूढ जहीहि धनागमत्षां कुरु सदबुद्धिं मनसि वितृष्णाम् । यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥	mood-ha jahiihi dhanaagama- trishhnaam kuru sadbuddhim manasi vitrishhNaam. yallabhase nija-karmopaattam vittam tena vinodaya chittam	2. O fool! Abandon your thirst for amassing wealth; dedicate your mind to the contemplation of the real. Find contentment in what unfolds through your own actions in the past.
नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् । एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ॥ ३ ॥	naarii-stana-bhara naabhii- desham drishhtvaa maagaa-mohaa- vesham etan-maamsa-vasaadi vikaaram manasi vichintaya vaaram vaaram	3. Avoid drowning in delusion through unrestrained passions and lust triggered by a woman's physical form. These are mere changes in the flesh. Do not forget to repeatedly remember this.
नलिनीदलगतजलमतितरलं तद्वज्जीवितमतिशयचपलम् । विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥	naliniidalagata jalamatitaralam tadvajjiivitamatishayachapalam viddhi vyaadhyabhimaanagrastam lokam shokahatam cha samastam	4. A person's life is as uncertain as raindrops quivering on a lotus leaf. Recognise that the entire world is vulnerable to disease, ego, and sorrow.
यावद्वित्तोपार्जनसक्त- स्तावन्निजपरिवारो रक्तः । पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥	Yaavad-vittoparjana sakta- staavannija parivaaro raktaha pash-chaajjiivati jarjara-dehe vaartaam ko 'api na prichchhati gehe	5. Notice the affection shown by those around a man as long as he can support his family. But when old age weakens him, no one at home bothers to even speak to him.
यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे । गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥	yaavat-pavano nivasati dehe taavat-prichchhati kushalam gehe gatavati vaayau dehaa-paaye bhaaryaa bibhyati tasmin- kaaye	6. While alive, family members inquire kindly about his well- being. But when the soul leaves the body, even his wife flees in fear.

<p>बालस्तावक्रीडासक्तः तरुणस्तावत्तरुणीसक्तः । वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥</p>	<p>baalastaavatkriidaasaktah tarunastaavattaruniisaktah . vridhdhastaaavachchintaasaktah pare brahmani ko.api na saktah</p>	<p>7. Childhood slips away with playfulness, youth with attachment to women, and old age with contemplation. Yet, only a few, desire immersion in the ultimate reality.</p>
<p>का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः । कस्य त्वं कः कुत आयात- स्तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥</p>	<p>kaate kaantaa kaste putraha samsaaro 'yamatiiva vichitraha kasya tvam kah kuta aayaata- tattvam chintaya tadiha bhraataah</p>	<p>8. Who is your wife? Who is your son? This samsara is indeed strange. From whom did you originate? From where have you emerged? Brother, contemplate these truths deeply.</p>
<p>सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् । निर्माहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥</p>	<p>satsangatve nissngatvam nissangatve nirmohatvam nirmohatve nish-chalatattvam nish-chalatattve jiivan-muktihi</p>	<p>9. From Satsangha (the company of the wise) arises non-attachment, from non-attachment springs liberation from delusion, paving the way to inner equanimity. And from such equanimity within blooms Jeevan Mukti or liberation in life.</p>
<p>वयसि गते कः कामविकारः शुष्के नीरे कः कासारः । क्षीणे वित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ १० ॥</p>	<p>Vayasi gate kah kaamavikaaraha shushhke niire kah kaasaaraha kshiinevitte kah parivaaraha gyaate tattve kah samsaaraha</p>	<p>10. What purpose does lust serve when youth has passed? What value does a dry lake hold? Where do relatives disappear when the wealth is gone? Where is the world when Truth is known?</p>
<p>मा कुरु धनजनयौवनगर्वं हरति निमेषात्कालः सर्वम् । मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥</p>	<p>maa kuru dhana jana yauvana garvam harati nimeshhaat-kaalah sarvam maayaa-mayamidam-akhilam hitvaa brahmapadam tvam pravisha viditvaa</p>	<p>11. Do not pride yourself in riches, friends, or youthful vigour, for all of them fade away in a moment. Break free from the illusion of the world of 'Maya' and embrace the eternal Truth.</p>
<p>दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः । कालः क्रीडति गच्छत्यायु- स्तदपि न मुञ्चत्याशावायुः ॥ १२ ॥</p>	<p>Dina-yaaminiau saayam praataha shishiravasantau punaraayaataha kaalah kriidati gachchhatyaayus- tadapi na mujnchatyaa- shaavaayaha</p>	<p>12. The cycle of daylight and darkness, the transition from dusk to dawn, and the changing seasons of winter and spring are all transient. Time moves on, and life gradually fades away. However, the tempest of desire continues unabated, ceaselessly raging within.</p>

<p>का ते कान्ता धनगतचिन्ता वातुल किं तव नास्ति नियन्ता । त्रिजगति सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका ॥ १३ ॥</p>	<p>kaate kaantaa dhana gatachintaa vaatula kim tava naasti niyantaa rijagati sajjanasanga-tiraikaa bhavati bhavaar-navataraNe naukaa</p>	<p>13. Why fixate on wealth, O misguided one? Seek guidance. Only righteous company can guide you through the sea of existence. Hurry to the boat of Satsangha (the company of the wise).</p>
<p>जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः । पश्यन्नपि च न पश्यति मूढो उदरनिमित्तं बहुकृतवेषः ॥ १४ ॥</p>	<p>jatilo mundii lujnchhita- keshaha kaashhaa-yaambara-bahukrita- veshhaha pashyannapi cha na pashyati mood-ho udaranimittam bahu- kritaveshhaha</p>	<p>14. Numerous individuals adorn themselves with matted locks or shave their heads clean, while others pluck out their hairs. Some don saffron attire, while others opt for a variety of colours — all merely for sustenance. Despite the truth being laid bare before them, the foolish remain blind to it.</p>
<p>अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् । वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥</p>	<p>angam galitam palitam muNdam dshanavi-hiinam jatam tuNdam vridho yaati grihiitvaa daNdam tadapi na mujn-chatyaashaa- piNdam</p>	<p>15. The vigour has departed from the elderly gentleman's physique; his scalp now barren, his gums devoid of teeth, reliant on crutches for support. Yet, his attachment remains steadfast, clutching onto futile desires with unwavering resolve</p>
<p>अग्रे वह्निः पृष्ठे भानुः रात्रौ चुबुकसमर्पितजानुः । करतलभिक्षस्तरुतलवास- स्तदपि न मुञ्चत्याशापाशः ॥ १६ ॥</p>	<p>agre vahnihi prishht-he bhaanuhu raatrau chubuka-samarpita- jaanuhu karatala-bhikshasta- rutalavaasas- tadapi na mujn-chatyaashaa- paashaha</p>	<p>16. See there, reclining amidst warmth from the fire ahead and the sun behind; by nightfall, he curls up, seeking refuge from the chill. His meagre sustenance, a beggar's fare from his cupped hands, devoured beneath the sheltering tree. Yet, within, he remains a hapless puppet, manipulated by the strings of desire.</p>
<p>कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् । ज्ञानविहीनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ १७ ॥</p>	<p>kurute gangaa-saagara- gamanam vrata-paripaalana-mathavaa daanam gnyaanavihiinaha sarvamatena muktim na bhajati janma- shatena</p>	<p>17. One might journey to Gangasagar, undertake fasts, and bestow riches in charity! Yet, devoid of jnana, liberation remains elusive, even after a hundred births.</p>

<p>सुरमंदिरतरुमूलनिवासः शय्या भूतलमजिनं वासः । सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः ॥ १८ ॥</p>	<p>sura-mandira-taru-muula nivaasaha shayyaa bhuutala majinam vaasaha . sarva-parigraha-bhoga tyaagaha kasya sukham na karoti viraagaha</p>	<p>18. Take up residence in a temple or under a tree, wear a deerskin, and sleep on the earth. Renounce attachments and comforts. With such detachment, contentment is inevitable.</p>
<p>योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः । यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ १९ ॥</p>	<p>yogarato vaa bhogarato vaa sangarato vaa sangaviihinaha yasya brahmani ramate chittam nandati nandati nandatyeva</p>	<p>19. One might find pleasure in yoga or bhoga, whether attached or detached. Yet, only the one whose mind finds constant delight in Brahman experiences true bliss, none other.</p>
<p>भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका पीता । सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥ २० ॥</p>	<p>bhagavad giitaa kijinchida- dhiitaa gangaa-jalalava-kaNikaa piitaa sakridapi yena muraari samarchaa kriyate tasya amsaraa charchaa</p>	<p>20. Let a man glean but a fragment from Gita, sip merely a droplet from the Ganges, offer homage to Murari (Govinda) just once. Then, he shall encounter no dispute with Yama</p>
<p>पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् । इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥</p>	<p>punarapi jananam punarapi maraNam punarapi jananii jat-hare shayanam iha samsaare bahu-dustaare kripayaa 'paare paahi muraare</p>	<p>21. Reborn, deceased anew, rebirth ensues within the mother's womb! Crossing this limitless expanse of amsara is undeniably arduous. Oh Murari! Grant me redemption through Your mercy.</p>
<p>रथ्याचर्पटविरचितकन्धः पुण्यापुण्यविवर्जितपन्थः । योगी योगनियोजितचित्तो रमते बालोन्मत्तवदेव ॥ २२ ॥</p>	<p>rathyaa-charpata-virachita kanthaha puNyaapuNya-vivarjita- panthaha yogii yoga-niyojita-chitto ramate baalon-mattava-deva</p>	<p>22. A monk never lacks clothing as long as there are discarded rags along the road. Liberated from vice and virtue, he continues his journey. Those in communion with the Divine revel in pure bliss, similar to that of a child or an intoxicated person.</p>
<p>कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः । इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३ ॥</p>	<p>kastvam ko 'aham kuta aayaatah kaa me jananii ko me taataha iti pari-bhaavaya sarvamasaaram vishvam tyaktvaa svapna vichaaram</p>	<p>23. Who are you? Who am I? Where do we come from? Who are our parents? Reflect on these questions, viewing everything as devoid of essence, and relinquishing the world as a mere illusion.</p>

<p>त्वयि मयि चान्यत्रैको विष्णु- व्यर्थं कुप्यसि मय्यसहिष्णुः । भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥</p>	<p>tvayi mayi chaanyatraiko vishhnu- vyartham kupyasi mayyasahishhnuhu bhava sama-chittah sarvatra tvam vaajinchhas-yachiraad-yadi vishhnutvam</p>	<p>24. Within me, within you, and within all exists nothing but the eternal Vishnu. Your anger and impatience hold no significance. To attain the stature of Vishnu swiftly, maintain equanimity consistently.</p>
<p>शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ । सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥</p>	<p>shatrau mitre putre bandhau maa kuru yatnam vigraha- sandhau sarvas-minnapi pashyaatmaanam sarvatrot-srija bheda- agnyaanam</p>	<p>25. Refuse to squander your energy in seeking affection or battling with friends, enemies, children, or kin. Recognise yourself in all beings and relinquish entirely any sense of duality.</p>
<p>कामं क्रोधं लोभं मोहं त्यक्त्वाऽऽत्मानं भावय कोऽहम् । पश्यति सोऽहम् आत्मज्ञानविहीना मूढा- स्ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥</p>	<p>kaamam krodham lobham moham tyaktvaa.atmaanam bhaavaya ko.aham.h . aatmgyaana vihiinaa muudhaah te pachyante narakaniguudhaah</p>	<p>26. Abandon desires, wrath, infatuations, and covetousness. Reflect on your true essence. Those who remain oblivious to the Self are indeed foolish. Condemned to hell, they endure eternal torment.</p>
<p>गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् । नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७ ॥</p>	<p>geyam giitaa naama sahasram dhyeyam shriipati ruupama- jasram neyam sajjana sange chittam deyam diina-janaaya cha vittam</p>	<p>27. Consistently chant verses from the Gita, contemplate Vishnu in your heart through Vishnu Sahasranama, and sing His praises. Find joy in the company of the virtuous and the sacred. Generously share your wealth with the less fortunate and the needy.</p>
<p>सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः । यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥</p>	<p>sukhatah kriyate raamaa- bhogaha pash-chaaddhanta shariire rogaha yadyapi loke maraNam sharaNam tadapi na mujnchati paap- aacharaNam</p>	<p>28. One who succumbs to the allure of pleasure exposes his body to illness. Even though death marks the conclusion of all things, humanity persists on a sinful path.</p>
<p>अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् । पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ २९ ॥</p>	<p>arthamanartham bhaavaya nityam naasti-tatah sukhaleshah satyam putraadapi dhana-bhaajaam bhiitihi sarvatraishhaa vihita riiitihi</p>	<p>29. True prosperity lies not in wealth; it holds no lasting happiness. Reflect on this perpetually. A wealthy man even fears his own son. Such is the way of riches universally.</p>

<p>प्राणायामं प्रत्याहारं नित्यानित्य विवेकविचारम् । जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम् ॥ ३०॥</p>	<p>praaNaayaamam pratyahaaram nityaanitya vivekavichaaram jaapyasameta-samaadhi- vidhaanam kurva-vadhaanam mahada- vadhaanam</p>	<p>30. Harmonise the life forces, untouched by external sway, and discern the eternal from the ephemeral. Utter the divine name and calm the restless mind. Execute these meticulously, with utmost diligence.</p>
<p>गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव मुक्तः । सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१॥</p>	<p>gurucharaNaambuja nirbhara bhakataha samsaaraada-chiraadbhava muktah sendriya-maanasa- niyam- aadevam drakshyasi nija-hridayastham devam</p>	<p>31. Oh seeker of the Guru's divine grace! May your liberation from Samsara swiftly arrive. With disciplined senses and a restrained mind, you shall encounter the Divine residing within your heart!</p>
<p>मूढः कश्चन वैयाकरणो दुःकृङ्करणाध्ययनधुरीणः । श्रीमच्छङ्करभगवच्छिष्यै- र्बोधित आसीच्छोधितकरणः ॥ ३२॥</p>	<p>moodhah kash-chana vaiya- akaraNo dukrijNkaraNaadhyayana dhuriNaha shriimachchhamkara- bhagavachchhish-hyai bodhita aasich-chhodhita- karaNah</p>	<p>32. In this way, a pedantic grammarian, entangled in rules and regulations, had his limited perspective cleansed and was enlightened by the disciples of Shankara.</p>
<p>भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते । नामस्मरणादन्यमुपायं नहि पश्यामो भवाब्धितरणे ॥ ३३॥</p>	<p>Bhaja govindam bhaja govindam govindam bhajamood-hamate naamasmaraNaad- anyamupaayam nahi pashyaamo bhavaabdhitaraNe</p>	<p>33. Worship Govinda, worship Govinda, worship Govinda, O fool! Apart from chanting the names of Bhagavan, there is no other path to traverse life's vast ocean.</p>

Hari Aum Tat Sat

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