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## Bhaja govindam lyrics meaning in malayalam

Hari Om Composed by the great saint Bhagavadpada Sri Adi Shankaracharya, Bhaja Govindam is one of the most lucid yet insightful works of Vedanta. Some of the other magnificent works on Vedanta by Adi Shankaracharya are the Vivekachudamani and Atmabodha. He combined his scientific knowledge of the subject with deep devotion to produce brilliant compositions. Shankara’s works are classified into 3 main categories: 1. Bhashya: Commentaries on the scriptures such as the Upanishads, Bhagavad Gita and the Brahmasutras 2. Stotras: Devotional compositions like the Dakshinamoorthy stotras 3. Prakarana Granthas: Introductory manuals for spiritual studies The Bhaja Govindam belongs to the class of stotras. However, as the verses contain deep Vedantic thought it is often included as a prakarana, introductory text. Although small, it is a prominent composition of Shankara’s that teaches the fundamentals of Vedanta. Its style is simple and its melody makes it appealing to people of all ages. Each one of its 31 verses is a pearl of wisdom that is relevant to our lives. Another name for this text is Moha Mudgara. The word moha, in Sanskrit, means ‘delusion’ while mudgara means ‘hammer’. Together, Moha Mudgara means the remover or destroyer of delusion. It is called so because it deals a body blow to the excessive value we place on this samsara that is the world. Origin It was on one of those days when Shankara and his disciples were travelling that they passed through Benaras, a holy city of India. Along the way, Shankara overheard an old pundit, scholar, memorising Panini’s grammar rules. He observed how the pundit memorised the grammar rules but missed the message of what he was studying and this inspired a masterful oration by Shankara that we call the Bhaja Govindam or Moha Mudgara. Structure The Bhaja Govindam comprises 31 verses. The opening stanza is taken to be the chorus that is chanted at the end of every other verse. Tradition has it that the 12 verses following the chorus were spoken by the great master himself. These 12 verses form the first part of the Bhaja Govindam and are called the Dvadashamanjarika Stotram, a bouquet of 12 stanza-flowers. Just as a bouquet of fresh flowers can be appreciated even by looking at them from afar, the Bhaja Govindam too can be appreciated merely by listening to the melodious chanting of the verses. Those who come near the flower experience the fragrance emanating from the flower. Similarly, those who understand the meaning of the verses gain useful instructions on life. However, the ones that truly enjoy the flowers are the bees that enter deep into the flower to draw out their nectar. Similarly, those who truly enjoy the Bhaja Govindam are those who absorb its message. Those who analyse and reflect upon the matter in the verses. Those who live the philosophy and use it to rise spiritually. So inspiring was Shankara’s oration that each of his 14 disciples travelling with him added a verse each. These 14 verses form the Chaturdasha Manjarika Stotram. After listening to his students, Shankara blesses the true seekers of all times in the last 4 verses. Thus together, the chorus, Dvadashamanjarika Stotram, Chaturdasha Manjarika Stotram and Shankara’s blessings form the 31 verses of the Bhaja Govindam. Bhaja Govindam a) Verse 1: Chorus b) Verses 2 – 13: Dvadashamanjarika Stotram c) Verses 14 – 27: Chaturdasha Manjarika Stotram d) Verses 27 – 31: Shankara’s Blessing Twin motivations The Bhaja Govindam deals with our twin motivations in life: kanchana, acquisition of wealth, and kamini, enjoyment of it. By the first, we accumulate wealth for dukha nivritti, security against sorrow. And by the second motivation, we indulge in sukha prapti, the enjoyment of the accumulated wealth. Shankara, in the Bhaja Govindam, brings the futility of worldly pursuit to our attention and says no matter how much we seek whatever we seek outside, the truth is, it will always be within. Happiness lies in the absence of cravings and not in attainment of worldly objects. The emotions and thoughts of insecurity, resentment, fear, depression, irritation and dejection are all caused by our subconscious and unconscious impressions and sentiments. These can be overcome by reducing unwanted thinking. Mind knows only three things namely, to sleep, to think or to act. In this, thinking to be curtailed. By keeping our mind always in wanting, future and craving we fail to enjoy and relish the present moments already filled with Joy by Almighty. As long as you have this craving for happiness in future through probable attainments to come in the future time and space you will not be Happy in the present moment (Now) ever as even after attainments new cravings will start to keep you unhappy then. Scriptures say that Lack of Attitude of Gratitude for what we already have by the Grace of God is the cause of incompleteness and feeling of missing something always. Surrender to God through exclusive devotion accepting the present moment without lamenting, you will see miracles happening for you by GF’s Grace. The spirit of the Bhaja Govindam As we begin our study of the Bhaja Govindam, it is important we understand the spirit of Shankara’s message. There may be times during the study when we feel his admonishments of human nature are a bit harsh. But it is imperative that we feel the love that comes through his words. Like a parent to a child. He does not mean to belittle us but is merely trying to shake us out of our slumber. Urging us to get over our obsession with the trivialities and get on to our real business in life, to begin our search for that Divine Self within. To remind us that we are not human beings going through a spiritual experience but that very Spirit going through a human experience. So together, we must work towards lifting ourselves out of our delusion and deluded with lustful desires For the cut of the navel or the curve of the breast As all bodies are formed by fat and flesh, which will perish Remind yourself of this fact again and again IV NNALINIIDLALGATA JALAMATTIARALAM TADVJIIIVITAMATISHAYACHAPALAM VIDDIHI VYAADHYABHIMAANAGRASTAM LOKAM SHOKAHATAM CHA SAMASTAM Life is ever changing, short-lived and indeterminate As a dancing water droplet on a lotus leaf Know, this world is prey to disease and snobbery With full of endless sorrow and grief V YAAVADVITTOPAARJANA SAKTAH STAAVANNIJA PARIVAARO RAKTAH PASHCHAAJIIIVATI JARJARA DEHE VAARTAAM KOAPI NA PRICHHATI GEHE Cut the illusory bonds with Maya which has entrapped you And attain that eternal timeless Brahman, which is the only permanent one XII DINAYAMINYAU SAAYAM PRAATAH SHISHIRAVASANTAU PUNARAAYAATAH KAALAH KRIDATI GACHCHHATYAAYUH TADAPI NA MUJNCATYAASHAAVAAYUH Day and night, dawn and dusk, winter and spring, again and again come and depart They come and go, even as time and life, ebb away The surging of desire always holds sway, never leaves XIII KAATE KAANTA DHANA GATACHINTA VAATULA KIM TAVA NAASTI NIJANTAA TRIJAGATI SAJJANASAM GATRAIKA BHAVATI BHAVARNAVATARANE NAUKAA O Foolish one,why this constant avariciousness for wealth ? Is there no one to guide you and show the way ? In these three worlds, only one thing can save you, from Samsara’s greed Climb on to the boat of Satsangha(good company), with cautious speed XIV JATLO MUNDI LUNCHHITAKESHAH KAASHIYAAYAMBARABAHUKRITAVESHHAH PASHYANNAPI CANA PASHYATI MUUDHAH UDARANIMITTAM BAHUKRITAVESHHAH One ascetic with matted locks, one with shaven head, one with hairs pulled out one by one, another walking in his tawny robes these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly’s sake XV ANGAM GALTAM PALITAM MUNDAM DASHANAVIHINAM JATAM TUNDAM VRIDDHO YAATI GRIHITVAA DANDAM TADAPI NA MUJNCATYAASHAAPINDAM With age’s onset, bald heads, toothless gums and crutches spawn Despite these exhausting signs of time The old man’s hopes, remain forever strong Desperately clinging to a fruitless and ever hopeful dawn XVI AGRE VAHNIH PRISHHTHEBHAANUH RAATRAU CHUBUKASAMARPITAJAANUH KARATALABHIKSHASTARUTALAVAASAH TADAPI NA MUJNCATYAASHAAPAASHAH Listen to! there lies a man warmed by a fire in front and by the sun behind At night he curls up warmly to avoid the cold Eats his beggar’s food from the his bowl of his hand And sleeps beneath the spreading tree Yet, he remains a wretched puppet of his consuming desires XVII KURUTE GANGAASAAGARAGAMANAM VRATAPARIPAALANAMATHAVAA DAANAM GYAANAVIHINAH SARVAMATENA MUKTIM NA BHAJATI JANMASHATENA One may wash one’s sins immersing in Ganga’s waters One can fast and donate riches to the needy But devoid of Gyana or Wisdom of the truth None else can give the soul it’s liberation Despite the recurrence of a hundred births XVIII SURA MANDIRA TARU MUULA NIVAASAH SHAYYAA BHUUTALA MAJINAM VAASAH SARVA PARIGRAHA BHOGA TYAGAH KASYA SUKHAM NA KAROTI VIRANGAH Give up life of ease and reside in temples, or under trees Wear deerskin and bed down with mother earth, in peace Give up attachments, and with life’s comforts, denied With this disinterestedness (Vairagya), who would not be fulfilled? XIX YOGARATO VAABHOGARATOVAA SANGARATO VAA SANGAVIHINAH YASYA BRAHMANI RAMATE CHITTAM NANDATI NANDATI NANDATITVEVA One can delight in Yoga, the comforting union of body and mind Or, in Bhoga,in search of great pleasure or in self-indulgence crave for attachment or to detachment, or surrender But, be aware, that everlasting bliss, can only be realized in the joyous meditation, of the Brahman alone. XX BHAGAVAD GIITAA KIJNCHIDADHITAA GANGAA JALALAVA KANIKAAPIITAA SAKRIDAPI YENA MURAARI SAMARCHAA KRIVATE TASYA YAMENA NA CHARCHAA If one,reads but a little, from the sacred Bhagawat Gita Drinks only a drop from the holy Ganga Worships the Lord(Murari) with devotion then Will not have confrontation, with deathly Yama during the time of death XXI PUNARAPI JANANAM PUNARAPI MARANAM PUNARAPI JANANII JATHARE SHAYANAM IHA SAMSAARE BAHUDUSTAARE KR^IPAYAA.APAARE PAAHI MURAARE The repeated cries of birth and death again, and yet again And the constant reappearing in the mother’s womb Chart, the thorny voyages across Samsara’s endless ocean O merciful Lord(Murari) save me, from this cycle of creation and destiny XXII RATHYAA CHARPATA VIRACHITA KANTHAH PUNYAAPUNYA VIVARJITA PANTHAH YOGI YOGANIYOJITA CHITTO RAMATE BAALONMATTAVADEV The yogi who walks on the roadside with a shawl (with many rags) Who walks the path of equal vision beyond merit and demerit Surrounded by divine bliss, pure and unpolluted, in his mind As a child with innocence spreads happiness. XXIII KASTVAM KO.AHAM KUTA AAYAATAH KAA ME JANANII KO ME TAATAH ITI PARIBHAAVAYA SARVAMASAARAM VISHVAM TYAKTVAA SVAAPNA VICHAARAM . Who art you?, who am I? where do I come from? Who is my mother and my father? Ponder these mysteries, seeing all without form Giving up this world, as an idle and essence less dream XXIV TVAYI MAYI CHAANYATRAIKO VISHHNUH VYARTHAM KUPPYASI MAYYASAHISHHNUI BHAVA SAMACHITTIAH SARVATRA TVAM VAAJNCHHASYACHIRAADYADI VISHHNUTVAM The Godhead, Vishnu, in you, in me, and in everything, he dwells All Your impatience and anger are meaningless The yearning to merge with Vishnu, in great measure compels Acceptance of equanimity. Sama Bhaava, in logic compels XXV SHATRAU MITRE PUTRE BANDHAU MAA KURU YATNAM VIGRAHASANDHAU SARVASMINNAPI PASHYATI.MAANAM SARVATROTSRJA BHEDAAGYAANAM Fighting a foe or loving a friend, a child or kin And expecting love or hate in return Are emotions that are wasted by you, in turn See yourself in everyone and everyone in you Reject all feelings of duality, which are false or misleading XXVI KAAMAM KRODHAM LOBHAM MOHAM TYAKTVAA ATMAANAM BHAAVAYA KO AHAM AATMAGYAANA VIHINAA MUUDHAAH TE PACHYANTE NARAKANIGUUDHAAH Lust,anger,greed and obsession are emotions to be cast out Your real nature should be calmly contemplated They are fools those who have no Self-knowledge and identifying them with their body and mind (Ego), and they subsequently, as a captive in hell, are tortured. XXVII GEYAM GIITAA NAAMA SAHASRAM DHYEYAM SHRIIPATI RUUPAMAJASRAM NEYAM SAJJANA SANGE CHITTAM DEYAM DIINAJANAAYA CHA VITAM Blessedly and consistently recite from the Gita And meditate on the Lord(Vishnu),from your inner heart Extoll and praise his glories through his thousand names And join in communion with the noble and the righteous, to adore Spreading your wealth on the poor, the destitute and the oppressed XXVIII SUKHATAH KRIVATE RAAMAABHOGAH PASHCHAADDHANTA SHARIIRE ROGAH YADYAPI LOKE MARANAM SHARANAM TADAPI NA MUJNCHATI PAAPACHARANAM Yielding to lust for its sheer pleasure Making the body a prey to disease In spite of this path leading to his ultimate destructive end Man does not abandon his sinful behaviour XXIX ARTHAMANARTHAM BHAAVAYA NITYAM NAASTITATAH SUKHALESHAH SATYAM PUTRAADAPI DHANA BHAAJAAM BHIITH SARVATRAISHHAA VIHIAA RIITHI Wealth never promotes the common harmony nor does it bring joy Ever reflect this, as the truth that is universal A Rich man will receive trouble from his own son as he will fear his own son’s greed. This the truth about wealth, for everyone’s attention XXX PRAANAAYAAMAM PRATYAAHAARAM NITYAANITTA VIVEKAVICHAARAM JAAPYASAMETA SAMAADHIVIDHAAANAM KURVADVADHAAANAM MAHADAVADHAAANAM Regulate the life’s energies (Pranas), unaffected by external causes Understanding the difference between the real and the ephemeral Chanting the Lord’s name to pacify the mind’s stresses Performing these tasks with extreme care and mindfulness XXXI GURUCHARANAMBUJA NIRBHARA BHAKATAH SAMSAARAADACHIRAADBHAVA MUKTAH SENDRIYAMAANASA NITYAMADEVAM DRAKSHYASI NIJA HRIDAYASTHAM DEVAM O Devotee, lying at the lotus feet of a knowing Master (Guru) May you be free, from the cyclic traps of birth and death (Samsara) May you, with the controlling of senses and the mind Come to experience the Lord, that is ever shining in your heart cave, Om Namo Bhagavate Vasudevaya! GF’ Blessings.





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