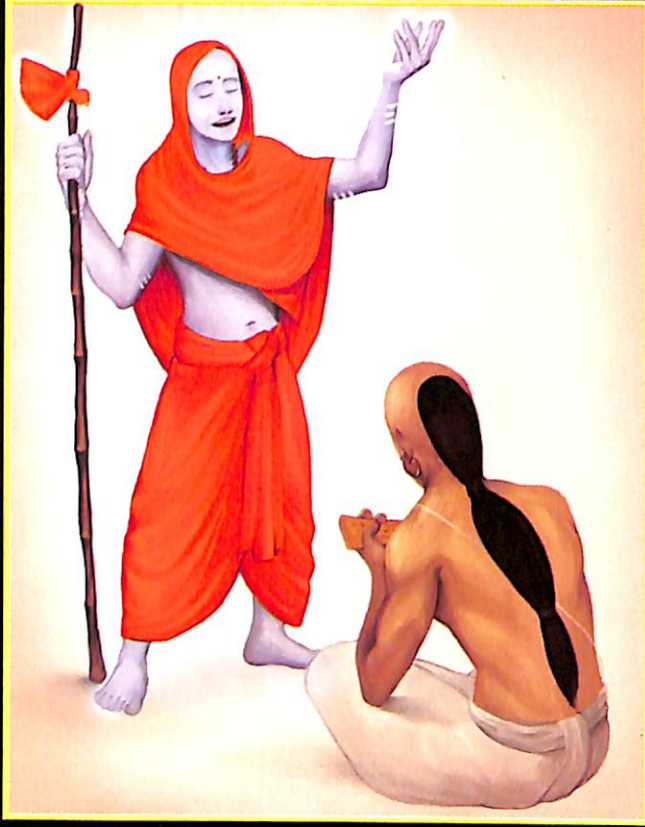


Ādi Śaṅkara's  
**BHAJA GOVINDAM**



M.N. Krishnamani



**RASHTRIYA SANSKRIT SANSTHAN**  
(Deemed University)  
New Delhi

Ādi Śaṅkara's  
**BHAJA GOVINDAM**

M.N. Krishnamani



**RASHTRIYA SANSKRIT SANSTHAN**  
(Deemed University)

New Delhi

## PREFACE

By

Hon'ble Justice M.N. Venkatachaliah  
(Former Chief Justice of India)

Of "*Bhaja Govindam*" Cakravarti Rajagopalachariar said:

*"Śrī Śaṅkara has packed into the Bhaja-Govindam song the substance of all vedānta and set the oneness of Jñāna and Bhakti to melodious music".*

Shri Krishnamani, a Senior Advocate of Delhi has taken time off his busy professional preoccupation to write on this celestial confluence of *Bhakti* and *Jñāna*. I feel privileged to inscribe this Foreword to this work of devotion.

The lore has it that this beautiful Hymn to Govinda is *Ādi Śaṅkara's* compassionate *upadeśa* to a scholar at *Varanasi* who was wasting his time on the subtleties of Sanskrit grammar to turn him towards God. *Ādi Śaṅkara* is said to have composed on the spot, twelve verses, the "*Caturdaśa Mañjarī Stotra*". Some editions set them separately. there are also some differences in speculation as to the order in which the verses occur. The "*Works of Śaṅkarācārya*" (*Śrī Vānī vilās Press*) sets out thirty one verses of this Hymn.

The second verse refers to the imperative of "*Vitr̥ṣṇam*" the de-thirsting of worldly desires. Indeed *Patañjali* defines "*Vairāgya*" as "*Dṛṣṭānuśravika-viṣaya-vitr̥ṣṇasya Vaśikāra samjñā vairāgyam*" (*Yoga-Sūtra: Sādhana Pāda 15*)

This is the first verse in this series of thirtyone *ślokes*.

Earlier, Śaṅkara had given the name “*Mohamud-garam*” to these thirtyone verses. Later, in view of the fame acquired by the first stanza commencing with “*Bhaja Govindam*” these thirtyone verses came to be known more as “*Bhaja Govindam*”.

### Emphasis of *Bhakti yoga*

According to Hindi Religion (*Sanātana Dharma*) there are three major paths: *Bhaktiyoga*, *Karmayoga* and *Jñānayoga*. All these paths lead to the same goal. As a matter of fact, all these three remain different from each other only at the beginning stage. At the advanced stage they are one and the same. *Bhakti* is love. *Karma* is not a mere ritualistic observance. It means work or action done as an offering to God by becoming God’s instrument. *Karma* is love in action. *Jñāna* is knowledge. This appears to be different from *bhakti* only upto a stage. Knowledge is really the fulfillment of love. The supreme *Bhakti*, the supreme *Jñāna* and supreme *Karma* are one and the same.

The word “*yoga*” in Sanskrit means “joining” or “communion”. The English word “*yoke*” has come from this Sanskrit word “*yoga*”. “*Yoga*” means “union with God”. It means merger into God. It is not like water being mixed with salt or sugar. It is a peculiar merger. In fact, there is no real merger. It is something like a man who was wearing his spectacles searched for it thinking that he had lost it and after ten minutes remembered that he was wearing the same and then announced to others in his enthusiasm: “I have got it back”. The illusion of separateness goes. That is all.

Even in Christianity, the same idea is reflected. In the first stage the individual *jīva* thinks that it is different from the Universal Soul. The former tries to adore and worship the latter. This is known as *Dwaita*, i.e., duality. This philosophy was preached by Madhvācārya. It is a stage. At

## CONTENTS

Blessings : <i>Swāmī Paramānanda Bhārati, Śṛṅgerī Saṅkarācārya Muṭha, Śṛṅgeri</i>	v
Preface : Hon'ble Mr. Justice M.N. Venkatāchaliah (Former Chief Justice of India)	vii
Preface to 2nd edition Shri O.P. Malhotra	
Letter from N.A. Palkhivala	
Letter from Hon'ble Mr. Justice B.L. Hansaria	
Acknowledgement	xvii
Instructions to read the book	xix
Introduction	1
How they became thirtyone? *An <i>Adwaitin</i> preaching <i>bhakti</i> *No conflict between the three philosophies *Śaṅkara—was he a <i>Śaivite</i> ? * <i>Avatāra</i> and <i>Vibhūti</i> *Significance of Śaṅkara's advent *The central theme of <i>Bhaja Govindam</i> * <i>Guru bhakti</i> of Śaṅkara *How <i>bhakti</i> leads to Self-realisation?	
1. Mundane erudition is useless	19
Emphasis on <i>Bhakti yoga</i>	
* <i>Dukṛñ Karāṇe</i> *Do we prepare for our death? *How do we prepare for our death? *“ <i>Mūḍha Mate</i> ”	
2. Faith in karma alone gains contentment	31
How to develop contentment? *Sufferings and	



**RASHTRIYA SANSKRIT SANSTHAN**

**(Deemed University)**

56-57, Institutional Area, Janakpuri,

New Delhi-110058