Bhaja Govindam

भज गोविन्दं

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Bhaja Govindam

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 evidences 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 charpaTapanjarikA 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.

bhajagovindam.pdf
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.

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.

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.

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.
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.

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.

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.

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?
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.

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.

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.

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.

जटितो मुण्डी झुंठिनितकेशः
काषायामबरवहुकृतवेषः ।
पश्चयस्वपि च न पश्चयति मूढो
हृदरुनिमित्त 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 toTakAchArya.

अञ्जः गहितं पतितं मुण्डं
दशानविहीनं जातं तुण्डम् ।
वृढ्दो याति गृहीतला दुण्डं
तदंपि न मुल्ल्याशापण्डम् ॥ 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.

अग्रे वंहि: पृष्ठे भानु:
रात्री चुवुकसमस्मरितजानु: ।
करत्वमिक्षस्तरसत्तवास-
स्तदंपि न मुल्ल्याशापाश: ॥ 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.
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).

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.

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.
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.

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.

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.

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.
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 samabhāva, equanimity, always.

Stanza attributed to medhAtithira.

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.

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.
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 कियते रामाभोगः:
पत्राद्विन्त शरीरे रोगः ।
यद्यपि त्योऽं मरणः शरणः
तदपि न मुखति 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.

अर्थमनन्यं भावय मन्त्रं
नारसिततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीति:
स्वर्णेशा विहिता रीति: ॥ 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
नित्यनित्य विवेकविचारम् ।
जाप्यसमेतसमाधिविधानं
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.
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.

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

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.

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;
भज गोविन्दे

गोविन्दे = Govinda;
मूढते = O, foolish mind!;
सम्प्राते = (when you have) reached/obtained;
सचिविहिते = (in the) presence/nearness of;
काले = Time (here: Lord of Death, Yama);
नहि = No; never;
रक्षति = protects;
डुकृरणे = the grammatical formula DukRi.nkaraNe;
|| 1 ||
मूढ = Oh fool!;
जहीिहि = jahi+ihə, leave/give up+here(in this world);
धन = wealth;
आगम = coming/arrival;
तृणां = thirst/desire;
कुरु = Do; act;
सदुद्धिः = sat+buddhiM, good+awareness(loosely speaking: mind);
मनसि = in the mind;
विदृष्टां = desirelessness;
यत्तभसे = yat+labhase, whatever+(you)obtain;
निजकर्म = nija+karma, one's+duty(normal work);
उपात = obtained;
विचर = wealth;
तेन = by that; with that;
विनोदय = divert/recreate(be happy);
विचर = mind;
|| 2 ||
नारी = woman;
स्तनभर = breasts that are(full-with milk);
नाभीदेशं = nAbhI+deshaM, navel+region/country;
द्रष्ट = having seen;
मा गा = mA+gA, Don't+go;
मोहवेशं = infatuated state(moha+AveshaM-seizure);
भज गोविन्दं

प्रति = this;
मांसवसादि = flesh, fat, +etc;
विकारं = appearance (generally, grotesque/ugly);
मनसि = in the mind;
विचिन्तय = think well;
वारं = again;
वारं = and again;
॥ ३ ॥
निलाहसलागत = nalinI+dala+gata, lotus+petal+reached/gone;
जलं = water(drop);
अतितरलं = ati+tarala, very+unstable;
तहतं = like that;
जीवितं = life;
अतिशय = wonderful;
चपलं = fickle-minded;
विद्वं = 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;
विचं = wealth;
उपाजजन = earning/acquiring;
सक्तं = capable of;
तावत्रजज = tAvat+nija, till then+one’s;
परिवार = family;
रक्तं = attached;
पश्चात् = later;
भज गोविन्दं

जीवति = while living(without earning);
जर्जर = old/digested (by disease etc);
देहें = in the body;
वातां = word (here enquiry/inquiry);
कोपिः = kaH+api, whosoever; even one;
न = not;
पृःच्छति = inquires/asks/minds;
गेहें = in the house;
॥ ५ ॥
यावत् = so long as;
पवनः = air/breath;
निवसति = lives/dwells;
देहें = in the body;
तावत् = till then;
पृःच्छति = asks/inquires;
कुशलं = welfare;
गेहें = in the house;
गतविति = while gone;
वायू = air(life-breath);
देहापाये = when life departs the body;
भाया = wife;
विभयति = is afraid;fears;
तरिम्मकाये = 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;
ब्रजगोविन्दं

वृद्धं = old man;
ताबत् = till then;
चिन्ता = worry;
सक्तं = attached/engrossed/absorbed;
परमे = in the lofty; high; supreme; also pare
ब्रह्मण = Brahman; God;
कोडपिः = whosoever;
न = not;
सक्तं = attached/absorbed/engrossed;
॥ ॥
का ते = kA+te, who+your;
कान्ता = wife;
कर्स्ते = kaH+te, who+your;
पुत्रः = son;
संसारः = world/family;
अयं = this;
अतीव = great/big/very much;
विचिन्त्र = wonderful/mysterious;
कस्य = whose;
लः = you;
कः = who;
कुतः = from where;
आयातः = have come;
तत्तः = truth/nature;
चिन्तय = think well/consider;
ततद्ह = tat+iha, that+here;
भ्रातः = brother;
॥ ॥
सत्सङ्गतः = in good company;
निरसंज्जावः = aloneness/non-attachment/detachment;
निरमोहतः = non-infatuated state/clear-headedness;
निरशष्टततः = tranquillity/imperturbability;
भज गोविन्दं

जीवनमुक्ति: = salvation+freedom from bondage of birth;
वयस्व गते = 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;
कः = what (use) is the;
कासारः = lake;
कंणे = spent-up/weakened state of;
विच्छे = 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;
योवन = youth;
गर्व = arrogance/haughtiness;
हरित = takes away/steals away;
निमेषात् = in the twinkling of the eye;
कालः = Master Time;
सवं = all;
माया = delusion;
मयं = full of/completely filled;
इदं = this;
अखिरं = whole/entire;
गोविन्दं

हित्वा = having given up/abandoned;
ब्रह्मपदं = the state/position of Brahma/god-realised state;
तवं = you;
प्रविष्ट = enter;
विदितवा = having known/realised;
॥ ११ ॥

dिनयामिन्यो = dina+yAminI, day + night;
साँयं = evening;
प्रात: = morning;
शिशिर = frosty season;
वसन्तो = (and) Spring season;
पुनः = again;
आयात: = have arrived;
कालः = Master Time;
कीर्ति = plays;
गच्छिति = goes (away);
आयुः = life/age;
तदपि = tat+api, then even;
न = not;
मुज्ञिति = releases;
आशा = desire;
वायुः = air (the wind of desire does not let off its hold);
॥ १२ ॥

d्वादशमन्थिकामि: = by the bouquet consisting of 12 flowers (12; shlokas above)
अशेष = without remainder/totally;
कथित = was told;
वैयाकरणास्यैः = to the grammarian+this;
उपदेशः = advice;
अभूत = was;
विचारिणुपौर = by the ace scholar Shankara (Plural is used for reverence);
श्रीमच्छलश्रमवतः+चरणः = by the Shankaracharya who is known;
as shankarabhagavat +charaNAH or pAdAH (plural for reverence)

॥ १२॥
का ते = kA+te, who+your;
कान्ता = wife;
धन = wealth;
गतिचिन्ता = thinking of;
वालुक = O mad one!;
किं = what?;
तव = your;
नासि = na+sti, is not there;
नियन्ता = controller;
त्रिजगति = in the three worlds;
सजन = good people;
संगतिरेका = sa.ngatiH+ekA, company+(only) one (way);
भवति = becomes;
भवार्णव = bhava+arNava, birth and death+ocean;
तरण = in crossing;
नौका = boat/ship;
॥ १३॥
जिटलः = with knotted hair;
मुण्डी = shaven head;
लुक्षितकेशा = hair cut here and there;
काशय = saffron cloth;
अम्बर = cloth/sky;
बहुकृत = variously done/made-up;
वेषः = make-ups/garbs/roles;
पशयःपि = even after seeing;
च न = cha+na, and +not;
पशयति = sees;
मूढः = the fool;
उदरनिमित्त = for the sake of the belly/living;
बहुकृतवेषः = various make-ups/roles;
भज गोविन्दं

॥ १४ ॥
अन्नं = limb(s);
गलितं = weakened;
पलितं = ripened(grey);
मुण्डं = head;
दशानविहिनं = dashana+vihInaM, teeth+bereft;
जातं = having become;
तुण्डं = jaws/mouth?;
वृद्धं = the old man;
याति = goes;
गृहीत्वा = holding the;
दण्डं = stick(walking);
तदपि = then even;
न = not;
मुद्धति = lets go/releases/gives up;
आशापिंडं = AshA+pindaM, desire+lump(piNDaM also means rice-ball given; as oblation for the dead)

॥ १५ ॥
अमे = in front of/ahead/beforehand;
विः = fire (for worship);
प्रि bhAnuḥ = pRiShThe+bhAnuH, behind+sun;
रात्रि = in the night;
चुबुकसमिपतजानुः = face dedicated to(huddled up between) the knees;
करतलभिक्षः = taking alms in the palms;
तरसलब्ध्याः = living under the trees;
तदपि = then even;
न = not;
मुद्धति = releases/lets go;
आशा = desire;
पाशं = rope/ties;

॥ १६ ॥
कुरूः = one takes resort to;
गङ्गासागर = the sea of Ganga (banks of the Ganges);
गमन = going;
ब्रत = austerities;
परिपालन = observance/governance;
अथवा = or/else;
दान = charity;
झानविहीन = (but) bereft of knowledge of the Self;
सर्वमतेन = according to all schools of thought/unanimously;
मुक्ति = salvation/freedom;
न = not;
भजति = attains;
जन्म = birth(s);
शतेन = hundred;
॥ १७॥
सुरमन्दिर = temple of god;
तरु = tree;
मूर्ति = root;
निवास = living;
शाय्या = bed;
भूतलं = on the surface of the earth;
अजनं = skin (of Antelope);
वास = living;
सर्वपरियाय = all attachments;
भोगत्याग = sacrificing/abandonment of enjoyable things/worldly pleasures;
कस्य = whose;
सुखं = happiness;
न = not;
करोति = does;
विराग = Non-attachment/desirelessness;
॥ १८॥
योगरत = indulging in yoga;
वा = or;
भोगरतः = indulging in worldly pleasures;
वा = or;
सज्जरतः = indulging in good company;
वा = or;
सज्जविहीनः = bereft of company;
यस्य = whose;
ब्रह्मण = in Brahman(God);
रमते = delights;
चित्त = mind (here soul);
नन्दति = revels;
नन्दत्येव = nandati+eva, revels alone/revels indeed;
॥ १९॥
भगवद् = god's;
गीता = song (here the scripture 'bhagavatgItA');
किंचित = a little;
अधीता = studied;
गज = river Ganga;
जललव = water drop;
कणिकापीता = a little droplet, drunk;
गजाजललवकणिकापीता = Even a little drop of Ganga water;
सकृदिप = once even;
येन = by whom;
मुरारि = the enemy of ‘MurA’ (Lord Krishna);
समचा = well worshipped;
किंयते = is done;
तस्य = his;
यमेन = by Yama, the lord of Death;
न = not;
चर्चा = discussion;
॥ २०॥
पुनरिपि = punaH+api, again again;
जननं = birth;
भज गोविन्दं

पुनर्पि = again again;
मरणं = death;
पुनर्पि = again again;
जननी = mother;
जठरे = in the stomach;
शयनं = sleep;
इह = in this world/here;
संसारे = family/world;
बहुदुर्स्तारे = fordable with great difficulty;
कृपयापरे = out of boundless compassion;
पापि = protect;
मुरारे = Oh MurA’s enemy!(KriShNa);
॥ २१ ॥
रथ्यार्पंट = torn/tattered cloth lying in the street;
विरचित = created;
कन्थं = rag;
पुण्यापूण्य = virtues sins;
विवर्जित = without/ having abandoned;
पन्थं = way;
योगी = the man seeking union with god;
योगनियोजित = controlled by yoga;
चितं = mind;
रमते = delights;
बालोम्मत्तवदेव = like a child who has gone mad;
॥ २२ ॥
कः = who (are);
त्वं = you;
कः = who(am);
आहं = I;
कृतं = whence;
आयातं = has come;
का = who;

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भज गोविन्दं

मे = my;
जननी = mother;
कः = who;
मे = my;
तातः = father;
इति = thus;
परिभावय = deem well/visualise;
सर्वं = the entire;
असारं = worthless/without essence;
विश्रं = world;
त्यत्वा = having abandoned/sacrificed;
स्वम = dream;
विचारं = consideration/thinking;
॥ २३॥
त्वाय = in yourself;
मय = in myself;
चान्यत्रैक = cha+anyatra+ekaH, and+in any other place+only one;
विष्णु = the Lord MahAviShNu;
व्यर्थ = in vain; for nothing; purposeless;
कुप्पसि = you get angry;
मय्यसहिष्णु = mayi+asahiShNuH, in me+intolerant;
भव = become;
समचित्त: = equal-minded/equanimity;
सर्वत्र = everywhere;
त्वं = you;
वाच्छिषसि = you desire;
अचिराद = without delay/in no time;
यदि = if;
विष्णुत्त्वं = the quality/state of Brahman/god-realisation;
॥ २४॥
शत्रू = in (towards) the enemy;
मित्रे = in (towards) the friend;
भज गोविन्दं

पुत्रे = in(towards) the son;
बन्धु = in (towards) relatives;
मा = don’t;
कुरु = do;
यल = effort;
विग्रहसन्ध्य = for war(dissension) or peace-making;
सर्वसम्प्रिय = in all beings;
पश्यात्मान = see your own self;
सर्वत्र = everywhere;
उत्तुज = give up;
भेदाजान = difference/otherness/duality;
॥ २५॥
कामं = desire;
कोः = anger;
लोभं = greed;
मोहं = infatuation;
त्यजात्मान = having abandoned see as one’s own self;
भावं = deem/consider/visualise/imagine;
कोः = who am I;
आत्मज्ञान = knowledge of self;
विहीणा = bereft;
मृदा = fools;
ते = they;
पन्चन्तें = are cooked?;
नरक = in the hell;
निगृह = cast in;
॥ २६॥
मेव = is to be sung;
गीता = bhagavatgItA;
नाम = name of the lord;
सहृदयं = 1000 times;
ध्येयं = is to be meditated;
भ्रीपति = LakShmi’s consort MahAviShNu’s;  
रूपं = form/image;  
अजुन = the unborn one;  
नेवं = is to be lead/taken;  
सजन = good people;  
स्म = in the company;  
चित्तं = mind;  
देवं = is to be given;  
दीनजनाय = to the poor (humble state) people;  
च = and;  
चित्तं = wealth;  
॥ २७॥  
सुखतः = for happiness;  
कियते = is done;  
रामाभोग = sexual pleasures?;  
पश्चादिन्त = later on in the end;  
शरीरे = in the body;  
रोग = disease;  
यथपि = even though;  
लोके = in the world;  
मरण = death;  
शरणं = resort/surrender;  
तदपि = even then;  
न = not;  
मुद्गति = releases/gives up;  
पापाचरणं = pApa+AcharaNa, sin-practising;  
॥ २८॥  
अर्थं = wealth;  
अनथं = purposeless/in vain/danger-productive;  
भावय = deem/consider/visualise;  
नित्यं = daily/always;  
न = not;
अर्थि = is; तत् = from that; सुखवादशा = (even a little) happiness; सत्यं = Truth; पुवादपिः = even from the the son; धनं = wealth; भाजं = acquiring people; भीति: = fear; सर्वं = everywhere; एषा = this; बिहिता = understood; रीति: = procedure/practice/custom; ॥ २९॥ प्राणायाम = breath-control; प्रत्याहार = diet-control; नितवं = always/daily/certain; अनित्य = uncertain/temporary/ephemeral/transient; विवेक = awareness after reasoning; विचार = thought/considered conclusion/opinion; जायसभीमें = with chanting of the names of the lord; समाधिधान = in the state of trance; कुर्वधानं = pay attention; महत्वधानं = great care attention; ॥ ३०॥ गुरुचरणाम्बुज = the lotus feet of the teacher/guru; निर्भर = dependent; भक्ति: = devotee; संसारात = from the world; अविरामव = in no time from the cycle of birth and death; मुक्ति: = released; सेन्द्रियमानस = sa+indriya+mAnasa, with senses and mind; नियमादेव = control alone(niyamAt eva);
द्रष्ट्वसि = you will see;
निज = one’s own;
हृदयस्थं = heart-stationed;
देवं = God;
॥ ३१ ॥
मूढ = fool;
कश्यन = certain;
वैयाकरण = Grammar;
डुकुरण = grammatical formula DukRi.nkaraNa;
अध्ययन = study;
धुरिण = awakened/aroused?;
श्रीमत = honourable prefix;
शाकर = Shankara;
भगवत = God;
शिष्येऽऽ = disciples;
वैधित = having been taught/enlightened;
आसित = was/existed;
चोविधिकरण = 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;
भवाभिधितरणो (भवतरणे) = for crossing the ocean of births deaths;
॥ ३३ ॥

Encoded and translated by M. Giridhar.
Proofread M. Giridhar, NA, PSA Easwaran
The audio renderings have different sequence for verses.

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*Bhaja Govindam*

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Please send corrections to *sanskrit@cheerful.com*