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 eviences 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.
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?
मा कुरु धनजनयोवनगावः
हरित निमेषात्कालः सवर्मः।
मायामयिमदमिखलं इह वर बुधः
ब्रह्मपदं त्वं प्रविष्ट विदित्वः॥ ११॥

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.

दिनयामिन्यो सायं प्रातः
शिशिरकंसन्तो नुनायातः।
कालं क्रीडितं गच्छत्यायुः
स्तदपि न मुख्यत्याशायुः॥ १२॥

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.

का ते कान्ता धनगतिचिन्ता
वातुल कि तव नास्विन पचन्ता।
त्रिजगति सजनसज्ज्ञितिरकाः
भवितं भवार्णवतरणो नोका॥ १३॥

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.

ढवदशमजरिकाभिरिषेषः
कथितो वैयाकरणस्थेषः।
उपदेशोऽभूपि विभायानिपुणः
श्रीमच्छंदं भगवच्छस्ट्रणः॥ १३अ॥

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 chaturdasha njarikA.
Stanza below is attributed to padmapAda.

जटित्वो मुण्डी लुक्षितकेशः
काषायाम्बरवहहुकृतवेषः ।
पश्चानिपि च न पश्चयति मूढो
हृदरूपिनिर्भर्त्व 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.

अझु गतित पवित्रं मुण्डं
दशानविहीं जातं तुण्डम् ।
वृढ्दो याति मुहीत्वा दण्डं
तदोपि न मुश्त्याशापिण्डम् ॥ 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.

अघ्रे वहि: पृष्ठे भानु:
रात्रिः चुबुकसमर्पितजानु: ।
करतलभिक्षस्तत्तत्त्वाः-
स्तत्थोपि न मुश्त्याशापाः: ॥ 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.
भजीत

कुहळे गङ्गासागरगमनं
ब्रतपरिपालनमथवा दानम्।
श्नानविहीनं सर्वमतेन
mुक्तिः न भजति जन्मशतेन॥ १७॥ var भजति न मुक्ति

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).

सुरमंदिरतस्मृतलिनवासः
श्रायं भूतपूर्वाक्विन वासः।
सर्वपरिश्रामोगत्यागः
कस्य सुखं न करोति विरागः॥ १८॥

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.

योगरतो वा भोगरतो वा
सङ्करतो वा संज्ञविहीनः।
यस्य ब्रह्मणि रमंते चित्तं
नन्दति नन्दति नन्दत्येव॥ १९॥

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.

भगवद्गीता किष्ठिद्धीता
गङ्गाजलवकणिका पीता।
सकृदपि येन मुरुरिसमधा
कित्येत तस्य यमेन न चर्चा॥ २०॥
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.

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरेशयनम् ।
इह संसारे बहुदुस्तारे
कृपयाःपारे पाहि मुरारे ॥ २१ ॥

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.

रथ्याचपंतविरचितकन्थः
पुण्यापुण्यविवजितपन्थः ।
योगी योगनियोजितचित्तो
रमते बालोन्मत्तचेदव ॥ २२ ॥

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.

कस्तवं कोडें कुत्त आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम्
विश्व त्यत्वा स्वप्राविचारम् ॥ २३ ॥

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 samabhAva, 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:
पश्चात्त्वशीरीः रोगः ।
यद्विप पोऽव मरणं शारणं
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.

अर्थमनवम्भावय नित्यं
नास्तितत: सुखलेशाः सत्यम्।
पुणादपि धनभाजां भीति:
सवत्तृषा 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.

प्राणायाम प्रत्याहारं
नित्यानित्य विवेकविचारम्।
जाप्यसमेतसमाधिवधानं
कुर्वधानं 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.

गुरुचरणामुजनिन्मरम्भकः
संसारादिचिराद्वन मुकः ।
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 गोविन्दं

गोविन्दं = Govinda;
मूढमते = O, foolish mind!;
सम्प्रात्ते = (when you have) reached/obtained;
सङ्क्षिप्तते = (in the) presence/nearness of;
कालें = Time (here: Lord of Death, Yama);
नहि = No; never;
रक्षति = protects;
डुकृरणे = the grammatical formula DukRi:nkaraNe;
॥ १ ॥
मूढ = Oh fool!;
जहीिह = jahi+iha, leave/give up+here(in this world);
धन = wealth;
आगम = coming/arrival;
तृषणां = thirst/desire;
कुरु = Do; act;
सङ्कुचि = sat+buddhiM, good+awareness(loosely speaking: mind);
मनसि = in the mind;
वितृषणां = desirelessness;
यात्बहसे = yat+labhase, whatever+(you)obtain;
निजकर्म = nija+karma, one's+duty(normal work);
उपात्त = obtained;
विचत = wealth;
तेन = by that; with that;
विनोदय = divert/recreate(be happy);
चित्तं = mind;
॥ २ ॥
नारी = woman;
स्तनभर = breasts that are(full-with milk);
नाभिदेशं = nAbhI+deshaM, navel+region/country;
द्वार = having seen;
मा गा = mA+gA, Don't+go;
मोहवेशं = infatuated state(moha+AveshaM-seizure);
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पत्रः = this;
मांसवसादिः = flesh, fat, +etc;
बिकारं = appearance (generally, grotesque/ugly);
मनसि = in the mind;
बिचिन्तय = think well;
वारं = again;
वारं = and again;
॥ ३ ॥
निलनीदालगतं = nalinI+dala+gata, lotus+petal+reached/gone;
जलं = water(drop);
अतितरलं = ati+tarala, very+unstable;
तद्दत = like that;
जीवितं = life;
अतिशय = wonderful;
चपलं = fickle-minded;
बिद्धि = 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 ॥
यावतः = so long as;
विल = wealth;
उपाज्य = earning/acquiring;
सक्षः = capable of;
तावत्श्रिः = tAvat+nija, till then+one’s;
परिवारः = family;
रक्तः = attached;
पश्चातः = later;
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जीविति = while living(without earning);
जर्जर = old/digested (by disease etc);
देहें = in the body;
वातां = word (here enquiry/inquiry);
कोडपि = kaH+api, whosoever; even one;
न = not;
पृष्ठिति = inquires/asks/minds;
गेहे = in the house;
॥ ५ ॥
यावत् = so long as;
पवनः = air/breath;
निवसति = lives/dwells;
देहें = in the body;
तावत् = till then;
पृष्ठिति = asks/inquires;
कुशलं = welfare;
गेहे = in the house;
गतविति = while gone;
वायूः = air(life-breath);
देहापाये = when life departs the body;
भाया = wife;
विभ्यति = is afraid; fears;
तस्मिन्त्वाये = tasmin+kaye, in that body;
॥ ६ ॥
बालः = young boy;
तावत् = till then (till he is young);
क्रीड़ा = play;
सक्तः = attached/engrossed/absorbed;
तरुणः = young man;
तावत् = till then;
तरुणी = young woman;
सक्तः = attached/engrossed;
भज गोविन्दं

वृद्धः = old man;
ताबत् = till then;
चिन्ता = worry;
सत्कः = attached/engrossed/absorbed;
परमेः = in the lofty;high;supreme; also pare
ब्रह्मणणि = Brahma ;God;
कोऽपि = whosoever;
न = not;
सत्कः = attached/absorbed/engrossed;
॥ ७॥
का ते = kA+te, who+your;
कान्ता = wife;
कस्ते = kaH+te, who+your;
पुत्रः = son;
संसारः = world/family;
अयं = this;
अतीव = great/big/very much;
विचित्रः = wonderful/mysterious;
कस्य = whose;
तवः = you;
कः = who;
कुतः = from where;
आयातः = have come;
तत्त्वः = truth/nature;
विचित्रः = think well/consider;
तदित्त = tat+iha, that+here;
भ्रातः = brother;
॥ ८॥
सत्सङ्क्खः = in good company;
निर्सङ्क्खः = aloneness/non-attachment/detachment;
निर्मोहः = non-infatuated state/clear-headedness;
निश्चलत्त्वः = tranquillity/imperturbability;

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जीवनपुक्तं = salvation+freedom from bondage of birth;
वयसि गते = vayasi+gate, when age has advanced/gone;
॥ ९ ॥
कः = who/what use( in the sense of kva?(where));
कामविकारः = sensual/sexual attraction;
शुष्कं = in the drying up of;
नीरे = water;
कः = what (use) is the;
कासारः = lake;
श्रीणे = spent-up/weakened state of;
विचरे = wealth;
कः = what( use) for;
परिवारः = family(is there?);
ज्ञाते = in the realised state;
तत्चे = truth;
कः = what (use) is;
संसारः = world/family bond;
॥ १० ॥
मा = do not;
कुरु = do/act;
धन = wealth;
जन = people;
यौवन = youth;
गर्वं = arrogance/haughtiness;
हरति = 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;
अस्थिरं = whole/entire;
hitvam = having given up/abandoned;
brahmappad = the state/position of Brahma/god-realised state;
tam = you;
prabhis = enter;
vidhitvam = having known/realised;
॥ ११॥
dinayamvam = dina+yamin I, day + night;
asam = evening;
prayat = morning;
shishir = frosty season;
vasant = (and) Spring season;
pun = again;
qaayat = have arrived;
kaatu = Master Time;
krirdita = plays;
gachchita = goes (away);
ayu = life/age;
tadapi = tat+api, then even;
n = not;
mudrita = releases;
asha = desire;
avy = air (the wind of desire does not let off its hold);
॥ १२॥
brahmanavahitam = by the bouquet consisting of 12 flowers (12; shlokas above)
advam = without remainder/totally;
kathit = was told;
vaayakaranasya = to the grammarian+this;
upade = advice;
amukt = was;
vidha = by the ace scholar Shankara (Plural is used for reverence);
shriimchchhrabgarvacharan = 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;
गतिचित्ता = thinking of;
वातुल = O mad one!;
किं = what?;
तव = your;
नासित = na+asti, is not there;
नियन्त्रा = controller;
विज्ञापत = in the three worlds;
सजन = good people;
संगतिरेक = sa.ngatiH+ekA, company+(only) one (way);
भवति = becomes;
भवार्णव = bhava+arNava, birth and death+ocean;
तरणे = in crossing;
नौका = boat/ship;
॥ १३॥
जटिलः = with knotted hair;
मुण्डी = shaven head;
हल्णालकेश = hair cut here and there;
काष्य = saffron cloth;
अम्बर = cloth/sky;
बहुकृत = variously done/made-up;
वेषः = make-ups/garbs/roles;
पश्चापि = even after seeing;
च न = cha+na, and +not;
पश्यति = sees;
मृठः = the fool;
उदरनिमित्त = for the sake of the belly/living;
बहुकृतवेषः = various make-ups/roles;
भज गोविन्दं

॥ १४॥
अन्गः = limb(s);
गलितं = weakened;
पलितं = ripened(grey);
मुण्डं = head;
दशानविहीनं = dashana+vihInaM, teeth+bereft;
जातं = having become;
तुषं = jaws/mouth?;
बृद्ध: = the old man;
याति = goes;
गृहीत्वा = holding the;
दण्डं = stick(walking);
तदष्पि = then even;
न = not;
मुच्छति = lets go/releases/gives up;
आशापिण्डं = AshA+pindaM, desire+lump(piNDaM also means rice-ball given; as oblation for the dead)
॥ १५॥
अमे = in front of/ahead/beforehand;
वि: = fire (for worship);
पृष्ठे भानुः = pRiShThe+bhAnuH, behind+sun;
रात्री = in the night;
चुवुक्कसमप्रिपतजानुः = face dedicated to(huddled up between) the knees;
करत्तलिभ्व: = taking alms in the palms;
तततळवासः = living under the trees;
तदष्पि = then even;
न = not;
मुच्छति = releases/lets go;
आशा = desire;
पाशं = rope/ties;
॥ १६॥
कुरूते = one takes resort to;
भजगोविन्दः

गंगसागारः = the sea of Ganga (banks of the Ganges);
गमनं = going;
ब्रतं = austerities;
परिपालनं = observance/governance;
अथवा = or/else;
दानं = charity;
झानविहीनः = (but) bereft of knowledge of the Self;
सर्वमेतेन = according to all schools of thought/unanimously;
मुक्तं = salvation/freedom;
न = not;
भजति = attains;
जनमं = birth(s);
शतेन = hundred;
॥ १७॥
सुरमन्दिरं = temple of god;
तरु = tree;
मूर्तं = root;
निवासः = living;
शाप्या = bed;
भूतलं = on the surface of the earth;
अजिनं = skin (of Antelope);
वासः = living;
सर्वपरिश्रः = all attachments;
भोगमागः = sacrificing/abandonment of enjoyable things/worldly pleasures;
कस्य = whose;
सुखं = happiness;
न = not;
करोति = does;
विरागः = Non-attachment/desirelessness;
॥ १८॥
योगरतः = indulging in yoga;
वा = or;
भोगरत: = indulging in worldly pleasures;
वा = or;
सज्जरत: = indulging in good company;
वा = or;
सज्जविहीन: = bereft of company;
यस्य = whose;
श्रद्धापि = 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’);
किकल् = a little;
अधीता = studied;
गंगा = river Ganga;
जललव = water drop;
कणिकापीता = a little droplet, drunk;
गंगाजललवकणिकापीता = Even a little drop of Ganga water;
सकृदिप = once even;
चेन = by whom;
मुरारि = the enemy of ‘MurA’ (Lord Krishna);
समचा = well worshipped;
कियते = is done;
तस्य = his;
वर्ण = by Yama, the lord of Death;
न = not;
चर्चा = discussion;
॥ २०॥
पुनर्पि = punaH+api, again again;
जननं = birth;
भज गोविन्दं

पुनरपि = again again;
मरणं = death;
पुनरपि = again again;
जननी = mother;
जठरे = in the stomach;
शयनं = sleep;
इह = in this world/here;
संसारे = family/world;
बहुदुस्तरं = fordable with great difficulty;
कृपयापरं = out of boundless compassion;
पापि = protect;
मुरारे = Oh MurA’s enemy!(KriShNa);
॥ २१॥
रथाचर्पट = torn/tattered cloth lying in the street;
विरचित = created;
कन्थ: = rag;
पुष्पापुष्प = virtues sins;
विवर्जित = without/ having abandoned;
पत्थं = way;
योगी = the man seeking union with god;
योगनियोजित = controlled by yoga;
चित: = mind;
रमारे = delights;
बालोमत्तवदेव = like a child who has gone mad;
॥ २२॥
क: = who (are);
तं = you;
क: = who(am);
आहं = I;
कुत: = whence;
आयात: = has come;
का = who;
भज गोविन्दं

मे = my;
जननी = mother;
कः = who;
मे = my;
तातः = father;
इति = thus;
परिभाष्य = deem well/visualise;
सर्वं = the entire;
असारं = worthless/without essence;
विश्वं = world;
त्यत्वा = having abandoned/sacrificed;
स्वभ्रम = dream;
विचारं = consideration/thinking;
॥ २३॥
त्यां = in yourself;
मम = in myself;
चान्यत्रेक = cha+anyatra+ekaH, and+in any other place+only one;
विष्णु = the Lord MahAviShNu;
व्यथर = in vain; for nothing; purposeless;
कुण्यसि = you get angry;
मन्यसत्तहिण्णु = mayi+asahiShNuH, in me+intolerant;
भव = become;
समचित्तः = equal-minded/equanimity;
सर्वत्र = everywhere;
त्वं = you;
वाच्चसि = you desire;
अच्छिराद = without delay/in no time;
यदि = if;
विषयुल्लं = the quality/state of Brahman/god-realisation;
॥ २४॥
शत्रूः = in (towards)the enemy;
मित्रेः = in (towards) the friend;

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भजं गोविन्दं

पुत्रे = in(towards) the son;
बन्धु = in (towards) relatives;
मा = don’t;
कुरु = do;
यलं = effort;
विग्रहसन्ध्यं = for war(dissension) or peace-making;
सर्विस्त्रपि = in all beings;
पदयात्रां = see your own self;
सर्वात्र = everywhere;
उत्तुज = give up;
भेदाशामि = difference/otherness/duality;
॥ २५॥
कामं = desire;
कोथं = anger;
लोभं = greed;
मोहं = infatuation;
त्यत्रात्मां = having abandoned see as one’s own self;
भावय = deem/consider/visualise/imagine;
कोदं = who am I;
आत्मज्ञान = knowledge of self;
विहीना = bereft;
मूढा = fools;
ते = they;
पन्चन्ते = are cooked?;
तरकं = in the hell;
निगृहं = cast in;
॥ २६॥
गेयं = is to be sung;
गीता = bhagavatgItA;
नाम = name of the lord;
सहं = 1000 times;
ध्येयं = is to be meditated;
भज गोविन्दं

श्रीपति = LakShmi’s consort MahAviShNu’s;
रूप = form/image;
अजुं = the unborn one;
नेमं = is to be lead/taken;
सजन = good people;
सह = in the company;
चित्तं = mind;
देवं = is to be given;
दीनजनाय = to the poor (humble state) people;
ँ = and;
चित्तं = wealth;
॥ २७॥
सुखतः = for happiness;
कियते = is done;
रामाभोग = sexual pleasures?;
पञ्चमोन्नत = later on in the end;
शारीरिः = in the body;
रोग = disease;
यथापि = even though;
लोके = in the world;
मरण = death;
शरणं = resort/surrender;
तदपि = even then;
न = not;
मुद्दति = releases/gives up;
पापाचरणं = pApa+AcharaNa, sin-practising;
॥ २८॥
अर्थं = wealth;
अनथं = purposeless/in vain/danger-productive;
भावं = deem/consider/visualise;
मित्यं = daily/always;
न = not;
भज गोविन्दं

अस्ति = is;
ततः = from that;
सुखवेऺ्तश = (even a little) happiness;
सत्यं = Truth;
पुत्रादिपि = even from the son;
धन = wealth;
भाजों = acquiring people;
भीति = fear;
सवं = everywhere;
एसा = this;
बिहिता = understood;
रीतिः = procedure/practice/custom;
॥ २९॥
प्राणायाम = breath-control;
प्रतियाहार = diet-control;
नित्यं = always/daily/certain;
अनन्त्य = uncertain/temporary/ephemeral/transient;
विवेक = awareness after reasoning;
विचार = thought/considered conclusion/opinion;
जायसमेत = with chanting of the names of the lord;
समाधिवधान = in the state of trance;
कुर्ववधानं = pay attention;
महद्वधानं = great care attention;
॥ ३०॥
गुरुचरणाम्भुज = the lotus feet of the teacher/guru;
निर्भर = dependent;
भक्तः = devotee;
संसारात = from the world;
अविराद्रव = in no time from the cycle of birth and death;
मुक्तः = released;
सेन्द्रयमानस = sa+indriya+mAnasa, with senses and mind;
नियमादेव = control alone(niyamAt eva);
हृदयस्थं = heart-stationed;
देवं = God;
॥ ३१ ॥
मूढ = fool;
कश्चन = certain;
वैयाकरण = Grammar;
डुक्रिनकरण = grammatical formula DukRi.nkaraNa;
अध्ययन = study;
धुरिण = awakened/aroused?;
श्रीमत = honourable prefix;
शंकर = Shankara;
भगवत = God;
शिष्यः = disciples;
विद्धित = having been taught/enlightened;
आसित = was/existed;
चोधितकरण = tested or awakened senses;
॥ ३२ ॥
भज = worship;
गोविन्दं = lord Govinda;
मूढमते = Oh foolish mind!;
नामस्मरणात = (except) through/from remembrance of the Lord's name;
अन्य = other;
उपाय = plan/method/means;
नहि = not;
पश्याम = we see;
भवतरणो = for crossing the ocean of births deaths;
॥ ३३ ॥

Encoded and translated by M. Giridhar.
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The audio renderings have different sequence for verses.

Bhaja Govindam

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