Bhaja Govindam

भज गोविन्दम्

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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 govdindam. 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.

Worship Govinda, worship Govinda, worship Govinda, Oh fool!
Rules of grammar will not save you at the time of your death.

Oh fool! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past.

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 chaturdasha njarikA.
Stanza below is attributed to padmapAda.

जंतिलो मुण्डी लुण्ठिन्तकेशः
काषायाम्बरवहृत्वेषः ।
पुष्पान्ध्रपि च न पश्वति मूढो
हृदरुपिनिर्मित्व बहृत्वेषः ॥ 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.

अः गलितं पतितं मुण्डं
दशानविहीनं जातं नूण्डम् ।
चूठो याति गृहीता दृण्ड
तदपि न मुख्यत्वाशापिण्डम् ॥ 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.

अः विपि पृथ्यं भानुः
रात्रं चुबुकसमस्मितजानुः ।
करत्लभिक्षस्तुतिनवास-
स्तदपि न मुख्यत्वाशापासः ॥ 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.

पुरारपि जननं पुरारपि मरणं
पुरारपि जननीजत्रे शयनम् ।
इह संसारे बहुतुस्तारे
कृपयाापारे पान्दि 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.

रथ्याचपेन्तिविरविचितकन्थ:
पुण्यापुण्यविविजितपन्थ: ।
योगी योगनियोजितिचितितो
रमते वालोन्मत्तिचदेव ॥ 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.

कस्तव कोंडई कुंत आायात:
का मे जननी को मे तात: ।
इति परिभावव सर्वसमस्र
विशं त्यत्तः स्वप्रविचारम् ॥ 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.

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.

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.

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 गोविन्दम्

गोविन्दे = Govinda;
मूढमते = O, foolish mind!;
सम्प्राते = (when you have) reached/obtained;
सचिहिते = (in the) presence/nearness of;
काले� = Time (here:Lord of Death, Yama);
नहिः = No; never;
रक्षति = protects;
डुकुडरणे = the grammatical formula DukRi.nkaraNe;
॥ १ ॥
मूढ = Oh fool!;
जहीिह = jahi+iha, leave/give up+here(in this world);
धन = wealth;
आागम = coming/arrival;
तृषणा = thirst/desire;
कुरु = Do; act;
सतुद्धिः = sat+buddhiM, good+awareness(loosely speaking:mind);
मनसि = in the mind;
वितृषणा = desirelessness;
यात्कभसे = yat+labhase, whatever+(you)obtain;
निजकर्म = nija+karma, one's+duty(normal work);
उपाल = obtained;
विच्छ = wealth;
तेन = by that; with that;
विनोदय = divert/recreate(be happy);
विच्छ = mind;
॥ २ ॥
नारी = woman;
स्तनभर = breasts that are(full-with milk);
नाभिदेशं = nAbhI+deshaM, navel+region/country;
द्रष्ट्र = having seen;
मा गा = mA+gA, Don't+go;
मोहवेदं = infatuated state(moha+AveshaM-seizure);
भजः गोविन्दम्

पति = this;
मांसवसादि = flesh, fat, etc;
विकारं = appearance (generally, grotesque/ugly);
मनसि = in the mind;
विचिन्तय = think well;
वारं = again;
वारं = and again;
॥ ३ ॥
निलनीदलगत = nalinI+dala+gata, lotus+petal+reached/gone;
जलं = water(drop);
अति-तरलं = ati+tarala, very+unstable;
तद्वि = like that;
जीवितं = life;
अतिशय = wonderful;
चपलं = fickle-minded;
विद्धि = know for sure;
व्याधि = disease;
अभिमा = self-importance;
ग्रस्तं = having been caught/seized;
लोकं = world; people;
शोकहतं = attacked(hata) by grief(shoka);
च = and;
समस्तं = entire;
॥ ४ ॥
यावत = so long as;
वित = wealth;
उपाजन = earning/acquiring;
सक्तं = capable of;
तावत्रि = tAvat+nija, till then+one’s;
परिवारः = family;
रक्तं = attached;
पश्चात् = later;
भज गोविन्दम्

जीवित = while living(without earning);
जर्जर = old/digested (by disease etc);
देहे = in the body;
वार्ता = word (here enquiry/inquiry);
कोपिः = kaH+api, whosoever; even one;
न = not;
पृृंचिति = inquires/asks/minds;
गेहे = in the house;
॥ ५ ॥
यावत् = so long as;
पवनः = air/breath;
निवसित = lives/dwells;
देहे = in the body;
तावत् = till then;
पृृंचिति = asks/inquires;
कुशलं = welfare;
गेहे = in the house;
गतविति = while gone;
वायू = air(life-breath);
देहापाये = when life departs the body;
भाया = wife;
भिम्यति = is afraid; fears;
तोम्रिन्दकाये = tasmin+kaye, in that body;
॥ ६ ॥
बालः = young boy;
तावत् = till then (till he is young);
क्रीडा = play;
स्थः = attached/engrossed/absorbed;
तरुण = young man;
तावत् = till then;
तरुणी = young woman;
स्थः = attached/engrossed;
भज गोविन्दम्

वृद्धः = old man;
तावत् = till then;
चिन्ता = worry;
सत्कः = attached/engrossed/absorbed;
परमेः = in the lofty; high; supreme; also pare
ब्रह्मणि = Brahman; 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;
विचिन्ता = wonderful/mysterious;
कस्य = whose;
तवः = you;
कः = who;
कुतः = from where;
आयातः = have come;
तत्त्वं = truth/nature;
विचिन्तय = think well/consider;
तदिह = tat+iha, that+here;
भ्रातः = brother;
॥ ८॥
सत्सन्त्वे = in good company;
निस्तन्त्वे = aloneness/non-attachment/detachment;
निमोहत्वे = non-infatuated state/clear-headedness;
निश्चितत्त्वे = tranquillity/imperturbability;
भज गोविन्दम्

जीवनमुक्ति: = salvation+freedom from bondage of birth;
वयसिकते = 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;
क्षीणे = spent-up/weakened state of;
बिच्छे = wealth;
कः = what( use) for;
परिवारः = family(is there?);
ज्ञाने = in the realised state;
तत्त्वे = truth;
कः = what (use) is;
संसारः = world/family bond;

॥ १० ॥
मा = do not;
कृरु = do/act;
धन = wealth;
जन = people;
यौवन = youth;
गर्व = arrogance/haughtiness;
हरति = takes away/steals away;
निर्मेषात् = in the twinkling of the eye;
कालः = Master Time;
सवः = all;
माया = delusion;
मयं = full of/completely filled;
इदं = this;
अखिलं = whole/entire;
having given up/abandoned;
the state/position of Brahma/god-realised state;
you;
enter;
having known/realised;

= dina+yAminI, day + night;
evening;
morning;
frosty season;
Sprin\text{g} season;
again;
have arrived;
Master Time;
plays;
go\text{es} (away);
life/age;
tat+api, then even;
not;
releases;
desire;
air (the wind of desire does not let off its hold);

= by the bouquet consisting of 12 flowers (12; shlokas above)
without remainder/totally;
was told;
to the grammarian+this;
advice;
was;
by the ace scholar Shankara (Plural is used for reverence);
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;
गतिचिन्त = thinking of;
वातुः = O mad one!;
किं = what?;
तव = your;
नासित = na+asti, is not there;
नियन्त = controller;
त्रिजगति = in the three worlds;
सजन = good people;
संगितरेका = sa.ngatiH+ekA, company+(only) one (way);
भवति = becomes;
भवाणव = bhava+arNava, birth and death+ocean;
तरणे = in crossing;
नौका = boat/ship;
॥ १३॥
जिटलः = with knotted hair;
मुण्डी = shaven head;
लुचिछितकेश = hair cut here and there;
काषाय = saffron cloth;
अम्बर = cloth/sky;
बहुकृत = variously done/made-up;
वेष= = make-ups/garbs/roles;
पश्यन्नपि = even after seeing;
चन = cha+na, and +not;
पश्यति = sees;
मृढः = the fool;
उदारनिमित्त = for the sake of the belly/living;
बहुकृतवेष = various make-ups/roles;
भज गोविन्दम्

॥ १४॥
अन्तः = limb(s);
गलितः = weakened;
पलितः = ripened(grey);
मुण्डः = head;
दशानविहीनं = dashana+vihInaM, teeth+bereft;
जातं = having become;
तुण्डः = jaws/mouth?;
वृढ़ = the old man;
याति = goes;
ग्रहीत्वा = holding the;
दण्डः = stick(walking);
तदपि = then even;
न = not;
मुच्छति = lets go/releases/gives up;
आशापिण्डः = 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);
पृश्चीभानुः = pRiShThe+bhAnuH, behind+sun;
रात्री = in the night;
चुबुकसमिपतजानुः = face dedicated to(huddled up between) the knees;
करत्तविहिक्षः = taking alms in the palms;
तरुतत्वाचः = living under the trees;
तदपि = then even;
न = not;
मुच्छति = releases/lets go;
आशा = desire;
पाशं = rope/ties;
॥ १६॥
कुरुते = one takes resort to;
भजगोविन्दम्

गझसागार = the sea of Ganga (banks of the Ganges);
गमन = going;
स्रात = austerities;
परिपलन = 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;
भजित = attains;
जनम = birth(s);
शतेन = hundred;
॥ १७॥

सुरमन्दिर = temple of god;
तर = tree;
मृुर = root;
निवास = living;
श्यया = bed;
भूतलं = on the surface of the earth;
अिनिन = skin (of Antelope);
वास = living;
सर्वपरिव्र = all attachments;
भोगत्याग = 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;
भोगरतः = indulging in worldly pleasures;
वा = or;
सञ्ज्ञरतः = indulging in good company;
वा = or;
सञ्ज्ञविहीनः = bereft of company;
यस्य = whose;
ब्रह्मणि = in Brahman(God);
रमते = delights;
चित्तः = mind (here soul);
नन्दति = revels;
नन्दत्येव = nandati+eva, revels alone/revels indeed;
॥ १९॥
भगवद = god’s;
गीता = song (here the scripture ‘bhagavatgItA’);
किंचित् = a little;
अधीता = studied;
गanges = river Ganga;
जललव = water drop;
कणिकापीता = a little droplet, drunk;
गangesजललवकणिकापीता = Even a little drop of Ganga water;
संकृदिप = once even;
येन = by whom;
मुरारि = the enemy of ‘MurA’ (Lord Krishna);
समचा = well worshipped;
कियते = is done;
तस्य = his;
यमेन = by Yama, the lord of Death;
न = not;
चर्चा = discussion;
॥ २०॥
पुनरिप = punaH+api, again again;
जननं = birth;
भज गोविन्दम्

पुनर्पि = again again;
मरण = death;
पुनर्पि = again again;
जननी = mother;
जठरे = in the stomach;
शयनं = sleep;
इह = in this world/here;
संसारे = family/world;
बहुदुर्स्तरे = fordable with great difficulty;
कृपयापरे = out of boundless compassion;
पाहि = protect;
mुरारे = Oh MurA’s enemy!(KriShNa);
॥ २१ ॥
रश्यार्पेंट = torn/tattered cloth lying in the street;
विरचित = created;
कन्थ: = rag;
पुण्यापुण्य = virtues sins;
विवर्जित = without/ having abandoned;
पन्थ: = way;
योगी = the man seeking union with god;
योगनियोजित = controlled by yoga;
चित्त: = mind;
रमते = delights;
बालोन्मत्तवदेव = like a child who has gone mad;
॥ २२ ॥
क: = who (are);
तवं = you;
क: = who(am);
आहं = I;
कृत: = whence;
आयात: = has come;
का = who;
भज गोविन्दम्

मे = my;
जननी = mother;
कः = who;
मे = my;
तातः = father;
इति = thus;
परिभावय = deem well/visualise;
सर्वं = the entire;
असारं = worthless/without essence;
विश्वं = world;
त्यत्वा = having abandoned/sacrificed;
स्वम् = dream;
विचारं = consideration/thinking;
॥ २३ ॥
त्वायि = in yourself;
मयि = in myself;
चान्यत्रैक = cha+anyatra+ekaH, and+in any other place+only one;
विष्णु: = the Lord MahAviShNu;
व्ययं = in vain; for nothing; purposeless;
कुप्यसि = you get angry;
मन्यसहिष्णु = mayi+asahiShNuH, in me+intolerant;
भव = become;
समविचित्त: = equal-minded/equanimity;
सर्वत्र = everywhere;
त्वं = you;
वाज्ञासि = you desire;
अविराद = without delay/in no time;
यदि = if;
विष्णुत्वं = the quality/state of Brahman/god-realisation;
॥ २४ ॥
शत्रू = in (towards)the enemy;
मित्रे = in (towards) the friend;
भज गोविन्दम्

पुत्रे = in(towards) the son;
बन्धु = in (towards) relatives;
माम = don’t;
कुरु = do;
यले = effort;
विग्रहसन्याधि = for war(dissension) or peace-making;
सर्वस्मातः = in all beings;
पदयात्रां = see your own self;
सर्वं = everywhere;
उत्सुज = give up;
भेदाधानं = difference/otherness/duality;
॥ २५॥
कामं = desire;
कोरं = anger;
लोभं = greed;
मोहं = infatuation;
त्यक्तवादस्तम्यं = having abandoned see as one’s own self;
भावय = deem/consider/visualise/imagine;
कोऽहं = who am I;
आत्मज्ञानं = knowledge of self;
विश्वनः = bereft;
मूढः = fools;
ते = they;
पन्नन्ते = are cooked?;
नरकं = in the hell;
निगुढः = cast in;
॥ २६॥
गेयं = is to be sung;
गीता = bhagavatgItA;
नाम = name of the lord;
सहः = 1000 times;
ध्ययं = is to be meditated;
भजं गोविन्दम्

श्रीपति = LakShmi’s consort MahAviShNu’s;
रूपं = form/image;
अजुनं = the unborn one;
नेवं = is to be lead/taken;
सजन = good people;
सज्जे = 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?;
पश्चाद्वित्त = later on in the end;
शरीरे = in the body;
रोग = disease;
दायिः = even though;
लोके = in the world;
मरण = death;
शरणं = resort/surrender;
तदपि = even then;
न = not;
मुद्रति = releases/gives up;
पापाचरणं = pApa+AcharaNa, sin-practising;
॥ २८॥
अथं = wealth;
अनथं = purposeless/in vain/danger-productive;
भावय = deem/consider/visualise;
नित्यं = daily/always;
न = not;
अस्ति = is;
ततः = from that;
सुखेत्रः = (even a little) happiness;
सत्यः = Truth;
पुण्यादपि = even from the the son;
धन = wealth;
भाजाः = acquiring people;
भीतः = fear;
सर्वेऽऽ = everywhere;
एषा = this;
विद्धिता = understood;
रीतिः = procedure/practice/custom;
॥ २९ ॥
प्राणायाम = breath-control;
प्रत्याहार = diet-control;
नित्यः = always/daily/certain;
अनित्य = uncertain/temporary/ephemeral/transient;
विवेक = awareness after reasoning;
विचार = thought/considered conclusion/opinion;
जाययसेषेत = with chanting of the names of the lord;
समाधिवधान = in the state of trance;
कुर्ववधानं = pay attention;
महद्वधानं = great care attention;
॥ ३० ॥
गुरुचरणाम्बुज = the lotus feet of the teacher/guru;
परिभाष = dependent;
भक्तः = devotee;
संसारात = from the world;
अनिवार्यः = in no time from the cycle of birth and death;
मुक्तः = released;
सेन्द्रियमानस = sa+indriya+mAnasa, with senses and mind;
नियमादेव = control alone(niyamAt eva);
भज गोविन्दम्

द्रक्षयति = you will see;
निज = one’s own;
हठ्यस्थं = heart-stationed;
देवं = God;
॥ ३१ ॥
मूढः = fool;
कश्चन = certain;
वैयाकरण = Grammar;
डुकृट्यरण = grammatical formula DukRi.nkaraNa;
अध्ययन = study;
धुरिण = awakened/aroused?;
श्रीमत = honourable prefix;
शंकर = Shankara;
भगवत् = God;
शिष्येऽऽ = disciples;
चोधित = having been taught/enlightened;
आसित = was/existed;
चोधितकरण = tested or awakened senses;
॥ ३२ ॥
भज = worship;
गोविन्द = lord Govinda;
मूढमते = Oh foolish mind!;
नामस्मरणात् = (except) through/from remembrance of the Lord's name;
अन्य = other;
उपाय = plan/method/means;
नहिः = not;
पश्चायम = we see;
भवाधिकरणो (भवतरणो) = 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.

_Bhaja Govindam_

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Please send corrections to sanskrit@cheerful.com