

## Bhaja Govindam

This is the title of a sacred chant composed by Adi Sankaracharya — most respected genius in the Indian Spiritual or deeply religious arena. Like Jesus, another enlightened religious genius on this planet, he also had passed away at the early age of 33 leaving an ever lasting impact on humanity. It is a great joy to chant this lore. Its rhythms generate vibrations inspiring One to start dancing spontaneously! A western sensitive lady has chanted these sacred verses in original Sanskrit language! The link for this video chanting is also sent along-with this Message.

<https://youtu.be/xb-Go2fLdPY>

Sage-saint Sankaracharya persuades and inspires us to abandon mind's myths and stupidities to wake up in wisdom of Divinity — Division-free Awareness — Krishna or Govind in so many beautiful melodious verses. A very dedicated and technically expert senior Kriyaban has presented this document in Sanskrit as well as in English languages side by side. It runs into five pages — printed both front and overleaf. Please meditate on this document as also see and hear the video chanting. Perhaps tears in joyful ecstasy will flow. This is the humble suggestion from Guruji!!

### Jai Govindam-Krishnam Adiguruparamam

## Bhaj Govindam

Sanskrit Verse	English Translation
<p>भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते । सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥</p>	<p>Worship Govinda, worship Govinda, worship Govinda, Oh fool! Rules of grammar will not save you at the time of your death.</p>
<p>मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् । यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥</p>	<p>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.</p>

नारीस्तनभरनाभीदेशं  
दृष्ट्वा मा गा मोहावेशम् ।  
एतन्मांसवसादिविकारं  
मनसि विचिन्तय वारं वारम् ॥ ३ ॥

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.

नलिनीदलगतजलमतितरलं  
तद्वज्जीवितमतिशयचपलम् ।  
विद्धि व्याध्यभिमानग्रस्तं  
लोकं शोकहतं च समस्तम् ॥ ४ ॥

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.

यावद्वित्तोपार्जनसक्त-  
स्तावन्निजपरिवारो रक्तः ।  
पश्चाज्जीवति जर्जरदेहे  
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

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.

यावत्पवनो निवसति देहे  
तावत्पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये  
भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥

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.

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥ var परे

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.

का ते कान्ता कस्ते पुत्रः  
संसारोऽयमतीव विचित्रः ।  
कस्य त्वं कः कुत आयात-  
स्तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

Who is your wife ? Who is your son ? Strange is this samsaara, the world. Of whom are you ? From where have you come ? Brother, ponder over these truths.

सत्सङ्गत्वे निस्सङ्गत्वं  
निस्सङ्गत्वे निर्मोहत्वम् ।  
निर्मोहत्वे निश्चलतत्त्वं  
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

From satsangha, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes Jeevan mukti.

वयसि गते कः कामविकारः  
शुष्के नीरे कः कासारः ।  
क्षीणे वित्ते कः परिवारः  
ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

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 samsaara, the world, when the Truth is known?

## Sanskrit Verse

## English Translation

मा कुरु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वा var बुध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ 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.

दिनयामिन्यौ सायं प्रातः  
शिशिरवसन्तौ पुनरायातः ।  
कालः क्रीडति गच्छत्यायु-  
स्तदपि न मुञ्चत्याशावायुः ॥ 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 धनगतचिन्ता  
वातुल किं तव नास्ति नियन्ता ।  
त्रिजगति सज्जनसङ्गतिरेका  
भवति भवार्णवतरणे नौका ॥ 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 samsaara, get into the boat of satsangha, company of good people, quickly.

द्वादशमञ्जरिकाभिरशेषः  
कथितो वैयाकरणस्यैषः ।  
उपदेशोऽभूद्विद्यानिपुणैः  
श्रीमच्छङ्करभगवच्छरणैः ॥ १३अ ॥

This bouquet of twelve verses (2-13) was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

Looks like the above one is the only one related to Bhaj Govindam. Sharing the rest of the Shlokas as well below.

The following 14 form chaturdashama njarikaa.

Sanskrit Verse	English Translation
<p>Stanza below is attributed to padmapaada.</p> <p>जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः । पश्यन्नपि च न पश्यति मूढो ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥</p>	<p>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.</p>
<p>Stanza attributed to toTakAchArya.</p> <p>अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् । वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥</p>	<p>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.</p>
<p>Stanza attributed to hastAmalaka.</p> <p>अग्रे वह्निः पृष्ठे भानुः रात्रौ चुबुकसमर्पितजानुः । करतलभिक्षस्तरुतलवास- स्तदपि न मुञ्चत्याशापाशः ॥ १६ ॥</p>	<p>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.</p>

Sanskrit Verse	English Translation
<p>Stanza attributed to Subodha.</p> <p>कुरुते गङ्गासागरगमनं  व्रतपरिपालनमथवा दानम् ।  ज्ञानविहीनः सर्वमतेन  मुक्तिं न भजति जन्मशतेन ॥ १७ ॥ var भजति न मुक्तिं</p>	<p>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.</p>
<p>Stanza attributed to vArttikakAra (sureshvara).</p> <p>सुरमंदिरतरुमूलनिवासः  शय्या भूतलमजिनं वासः ।  सर्वपरिग्रहभोगत्यागः  कस्य सुखं न करोति विरागः ॥ १८ ॥</p>	<p>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 vair-gya, could any fail to be content ?</p>
<p>Stanza attributed to nityAnanda.</p> <p>योगरतो वा भोगरतो वा  सङ्गरतो वा सङ्गविहीनः ।  यस्य ब्रह्मणि रमते चित्तं  नन्दति नन्दति नन्दत्येव ॥ १९ ॥</p>	<p>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.</p>
<p>Stanza attributed to Anandagiri.</p> <p>भगवद्गीता किञ्चिदधीता  गङ्गाजललवकणिका पीता ।  सकृदपि येन मुरारिसमर्चा  क्रियते तस्य यमेन न चर्चा ॥ २० ॥</p>	<p>Let a man read but a little from Bhagavad Gita, drink just a drop of water from the Ganges, worship but once muraari. He then will have no altercation with Yama.</p>

Stanza attributed to dRiDhabhakti.

पुनरपि जननं पुनरपि मरणं  
पुनरपि जननीजठरे शयनम् ।  
इह संसारे बहुदुस्तारे  
कृपयाऽपारे 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 samsaara. Oh Murari! Redeem me through Thy mercy.

Stanza attributed to nityanAtha.

रथ्याचर्पटविरचितकन्थः  
पुण्यापुण्यविवर्जितपन्थः ।  
योगी योगनियोजितचित्तो  
रमते बालोन्मत्तवदेव ॥ २२ ॥

There is no shortage of clothing for a monk so long as there are rags cast off on 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.

कस्त्वं कोऽहं कुत आयातः  
का मे जननी को मे तातः ।  
इति परिभावय सर्वमसारम्  
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ 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.



## Sanskrit Verse

## English Translation

Stanza attributed to surendra.

त्वयि मयि चान्यत्रैको विष्णु-  
र्व्यर्थं कुप्यसि मय्यसहिष्णुः ।  
भव समचित्तः सर्वत्र त्वं  
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

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 sa-  
mabhaava, equanimity, always.

Stanza attributed to medhAtithira.

शत्रौ मित्रे पुत्रे बन्धौ  
मा कुरु यत्नं विग्रहसन्धौ ।  
सर्वस्मिन्नपि पश्यात्मानं  
सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

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 com-  
pletely.

Stanza attributed to bhArativamsha.

कामं क्रोधं लोभं मोहं  
त्यक्त्वाऽऽत्मानं भावय कोऽहम् । var पश्यति सोऽहम्  
आत्मज्ञानविहीना मूढा-  
स्ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

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.

गेयं गीतानामसहस्रं  
ध्येयं श्रीपतिरूपमजस्रम् ।  
नेयं सज्जनसङ्गे चित्तं  
देयं दीनजनाय च वित्तम् ॥ २७ ॥

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 क्रियते रामाभोगः  
पश्चाद्धन्त शरीरे रोगः ।  
यद्यपि लोके मरणं शरणं  
तदपि न मुञ्चति 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.

अर्थमनर्थं भावय नित्यं  
नास्तिततः सुखलेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥ 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  
नित्यानित्य विवेकविचारम् ।  
जाप्यसमेतसमाधिविधानं  
कुर्ववधानं महदवधानम् ॥ ३० ॥

Regulate the praanas, 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.

गुरुचरणाम्बुजनिर्भरभक्तः  
संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानसनियमादेवं  
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१ ॥

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsaara. Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !

मूढः कश्चन वैयाकरणो  
दुःकृङ्करणाध्ययनधुरीणः ।  
श्रीमच्छङ्करभगवच्छिष्यै-  
र्बोधित आसीच्छोधितकरणः ॥ ३२ ॥

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

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।  
नामस्मरणादन्यमुपायं  
नहि पश्यामो भवाब्धितरणे ॥ ३३ ॥ भवतरणे

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.