

bhaja gōvindaṃ

bhaja gōvindaṃ bhaja gōvindaṃ

gōvindaṃ bhaja mūḍamatē |

samprāptē san-nihitē kālē

nahi nahi rakṣati ḍukṛṇ-karaṇē || 1

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

mūḍa jahī-hi dhanā-gama-tṛṣṇām

kuru sad-bhuddhiṃ manasi vi-tṛṣṇām |

yallabhasē nija-karmō-pātaṃ

vittan tēna vinōdaya cittam || 2

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

nārī-stana-bhara-nābhī-dēśaṃ

ḍṛṣṭvā mā gā mōhā-vēśaṃ |

yētan-māṃsa-vasā-divi-kāraṃ

manasi vi-cintaya vāraṃ vāraṃ || 3

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.

nalinī-dala-gata-jala-mati-taralaṃ

tad-vaj-jīvita-mati-śaya-capalam |

viddhi vyādh-yabhi-mānag-grastaṃ

lōkaṃ śōka-hataṃ ca samastam || 4

The life of a person is as uncertain as rain drops trembling on a lotus leaf. Know that the whole world remains prey to disease, ego and grief.

yāvad-vittō-pārjana-saktaḥ

stāvan-nija-pari-vārō raktaḥ |

paścāj-jīvati jar-jara-dēhē

vārtām kō'pi n pṛcchati gēhē || 5

So long the 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.

yāvat-pavanō niva-sati dēhē

tāvat-pṛcchati kuśalam gēhē |

gata-vati vāyau dēhā-pāyē

bhāryā bibhyati tasmin-kāyē || 6

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 corpse.

bālas-stāvat-krīḍā-saktaḥ

taruṇas-stāvat-taruṇī-saktaḥ |

vṛdhas-stāvac-cintā-saktaḥ

paramē brahmaṇi kō'pi na saktaḥ || 7

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 any one who wants to be lost in para-brahman.

kā tē kāntā kastē putraḥ

saṁsārō'-yama-tīva vicitraḥ |

kasyat tvaṁ kaḥ kuta āyātaḥ

tatvaṁ cintaya tadihab bhrātaḥ || 8

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

sat-saṅ-gatvē nis-saṅ-gatvaṁ

nis-saṅ-gatvē nirmō-hatvam |

nirmō-hatvē niścala-tatvaṁ

niścala-tatvē jīvan muktiḥ || 9

From satsanga (company of good people), comes non-attachment. From non-attachment, comes freedom of delusion, which leads to self-settledness. From self-settledness comes Jivan mukti.

vayasi gatē kaḥ kāma-vikāraḥ
śuṣkē nīrē kaḥ kā-sāraḥ |
kṣīṇē vittē kaḥ parivāraḥ
jñātē tattvē kaḥ saṃsāraḥ || 10

What good is lust when youth has fled? What good is lake which has no water? Where are relatives when wealth is gone? Where is samsaara (world) when truth is known?

mā kuru dhana-jana-yauvana-garvaṃ
harati nimēṣāt-kālas sarvam |
māya-maya-mida-makhilaṃ hitvā
brahma-padaṃ tvaṃ praviśa veditvā || 11

Do not boast about wealth, friends and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maayaa and attain the timeless Truth.

dinayā-minyau sāyaṃ prātaḥ
śīsira-vasantau punarā-yātaḥ |
kālaḥ krīḍati gacchat-yāyuh
tada-pina muñcat-yāśā-vāyuh || 12

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But storm of desire never leaves.

kā tē kāntā dhana-gata-cintā
vātula kiṃ tava nāsti niyantā |
trija-gati sajjana-saṅgati-rēkā
bhavati bhavār-ṇava-taraṇē naukā || 13

O 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 ocean of samsaara. Get into the boat of satsanga, company of good people, quickly.

jaṭilō muṇḍī luñ-chita-kēśaḥ
kāṣā-yāmbara-bahu-kṛta-vēṣaḥ |
paśyan-napi cana paśyati mūḍhaḥ
yudara-nimittaṃ bahu-kṛta-vēṣaḥ || 14

There are many who go with matted locks, many who have clean shaved 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.

aṅgam galitaṁ palitaṁ muṇḍam
daśana-vihīnaṁ jātaṁ tuṇḍam |
vṛddhō yāti grhītvā daṇḍam
tadapi na muñcat-yāśā-piṇḍam || 15

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.

agrē vahni: pṛṣṭhē bhānu:
rātrau cubuka-samarpita-jānuḥ |
kara-tala-bhikṣas-staru-tala-vāsa
stadapina muñcat-yāśā-pāśa: || 16

Behold there lies a 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 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 passion.

kurutē gaṅgā-sāgara-gamaṇam
vrata-pari-pālana-mathavā dānam |
jñāna-vihīnas sarva-matēna
bhajati na muktiṁ janma-śatēna || 17

One may go to Ganga saagar, observe fasts and give away riches in charity. Yet, devoid of gyaanaa, nothing can give mukti even at the end of hundred births.

sura-mandira-taru-nūla-nivāsaḥ
śayyā bhūtala-majinaṁ vāsaḥ |
sarva-parigraha-bhōga-tyāgaḥ
kasya sukhaṁ na karōti virāgaḥ || 18

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 vairaagya, could any fail be content?

yōga-ratō vā bhōga-ratō vā
saṅga-ratō vā saṅga-vihīna: |
yasyab brahmaṇi ramattē cittam
nandati nandati nandat-tyēva || 19

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.

bhagavat-gītā kiñcida-dhītā
gaṅgā-jala-lava-kaṇikā pītā |
sakṛdapi yēna murāri-samarcā
kṛyatē tasya yamēna na carca || 20

Let a man read but a little from Bhagavat Gita, drink just a drop of water from the Ganges, worship but once Murari. He then will have not altercation with Yama.

punarapi jananam punarapi maraṇam
punarapi janani -jaṭharē śayanam |
iha samsārē bahu-dus-stārē
kṛpayā'-pārē pāhi murārē || 21

Born again, death again, again to stay in mother's womb! It is indeed hard to cross the boundless ocean of samsaara. Oh Muraari! Redeem me through Thy mercy.

rathyā-carpaṭa-viracita-kanthaḥ
puṇyā-puṇya-vivarjita-panthaḥ |
yōgī yōga-niyō-jita-cittō
ramatē bālōn-mattava-dēva || 22

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vices and virtues, onwards he wanders. One who lives in communion with God, enjoys pure bliss, pure and uncontaminated, like a child and as an intoxicated.

kastvam kō'ham kuta āyātaḥ
kā mē janani kō mē tātaḥ |
iti pari-bhāvaya sarvama-sāram
viśvam tyat-tatvā svapna-vicāram || 23

Who are you? Who am I? From where do I come from? 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.

tvayi mayi cānya-traukō viṣṇuḥ
vyartham kup-yasi mayyasa-hiṣṇuḥ |
bhava sama-cittas sarva-tra tvam
vāñ-chas-yacirād-yadi viṣṇut-tvam || 24

In me, in you and in everthing, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the status of Vishnu, have sambhaavaa, equanimity, always.

śatrau mitrē putrē bandhau
mā kuru yatnam vighraha-sandau |
sarvas-min-napi paśyāt-mānam
sarvat-trōt-srja bhēdāg-jñānam || 25

Waste not your efforts to win the love of or to fight against a friend and foren children and relatives. See yourself in everyone and give up all feelings of duality completely.

kāmam krōdam lōbham mōham
tyat-tvāt-mānam paśyati sōham |
ātmag-jñāna-vihīnā mūḍhās
tē pac-yantē nara-kani-gūḍhāḥ || 26

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.

gēyam gītā-nāma-sahasram
dhyēyam śrī-pati-rūpa-majasram |
nēyam sajjana-saṅgē cittam
dēyam dīnaja-nāya ca vittam || 27

Regularly recite from 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 needy.

sukhataḥ kriyatē rāmā-bhōgaḥ
paścād-dhantaś śarīrē rōgaḥ |
yad-dyapi lōkē maraṇam śaraṇam

tadapi na muñcati pāpā-caraṇam || 28

He who yields to lust for pleasures leaves his body a prey to disease. Though death brings an end to everything, man does not give up the sinful path.

artha-manarthaṁ bhāvaya nityaṁ

nāstīta-tas sukha-lēśaḥ satyam |

putrā-dapi dhana-bhājāṁ bhītiḥ

sarvat-traiṣā vihitā rītiḥ || 29

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 the way of wealth everywhere.

prāṇā-yāmaṁ pratyā-hāraṁ

nityā-nitya vivēka-vicāram |

jāpya-samēta-samādhi-vidhānaṁ

kurva-vadhānaṁ maha-dava-dhānam || 30

Regulate the Praanas, life forces, remain unaffected by external influences and discriminate between real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

guru-caraṇām-buja-nirbhara-bhaktaḥ

saṁsārā-daci-rād-bhava muktaḥ |

sēndriya-mānasa-niyamā-dēyaṁ

drakṣyasi nija-hṛdayas-sthaṁ dēvam || 31

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