

॥ भज गोविन्दम् ॥ (मोहमुद्र)
BHAJA GOVINDAM (MOHAMUDRAH)

(1)

भज गोविन्दं भज गोविन्दं
भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि
न हि रक्षति डुकृञ् करणे ॥

Adore the Lord, adore the Lord, adore the
Lord, O fool! when the appointed time (for
departure) comes, the repetition of grammatical rules
will not, indeed, save you.

(2)

मूढ जहीहि धनागमतृष्णां
कुरु सदबुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निज कर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥

O fool! leave off the desire for accumulation of
wealth; create in the mind, thoughts about Reality,
devoid of passion. What you get - i.e. what you have
achieved through your past deeds - with that, satisfy
your mind.

(3)

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

Seeing the seductive female form, do not fall prey to frenzied delusion. That (female form) is (but) a modification of flesh and fat. Think well thus in your mind again and again.

(4)

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥

The water on the lotus-leaf is very unsteady; so also is life extremely unstable. Know that the entire world is devoured by disease and conceit, and smitten with sorrow.

(5)

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

As long as you have the ability to earn money, so long will your dependents be attached to you. After that, when you live with an infirm body no one would even speak to you a word.

(6)

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।

गतवति वायौ देहापाये

भार्या बिभ्यति तस्मिन्काये ॥

As long as there is breath in the body, so long people in the household ask about one's welfare. Once the breath leaves, on the destruction of the body, the dependents dread that very same body.

(7)

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परे ब्रह्मणि कोऽपि न सक्तः ॥

When a boy, one is attached to sport; when a youth, one is attached to a young woman; when old, one is attached to anxiety; to the supreme Brahman, no one, alas, is attached!

(8)

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातस्तत्त्वं चिन्तय तदिह भ्रातः ॥

Who is your wife? Who is your son? Exceedingly wonderful, indeed, is this empirical process! Of whom are you? Who are you? Whence have you come? O brother, think of that truth here.

(9)

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलितत्वं निश्चलितत्वे जीवन्मुक्तिः ॥

Through the company of the good, there arises non-attachment; through non-attachment, there arises freedom from delusion; through delusionless-

ness, there arises steadfastness; through steadfastness, there arises liberation in life.

(10)

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

When youth is spent, what lustful play is there?
When the water has evaporated, what lake is there?
When the money is gone, what dependents are there?
When the truth is known, what empirical process is there?

(11)

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

Do not be proud of wealth, kindred, and youth; Time takes away all these in a moment. Leaving aside this entire (world) which is of the nature of an illusion, and knowing the state of Brahman, enter into it. (12)

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायु-
स्तदपि न मुञ्चत्याशावायुः ॥

Day and night, dusk and dawn, winter and spring come repeatedly; Time sports, life is fleeting; yet one does not leave the winds of desire.

(13)

का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसंगतिरेका
भवति भवार्णवतरणे नौका ।

Why worry about wife, wealth, etc., O crazy one; is there not for you the One who ordains? In the three worlds, it is only the association with good people that can serve as the boat that can carry one across the sea of birth.

(14)

जटिलो मुण्डी लृञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥

The ascetic with matted locks, the one with his head shaven, the one with hairs pulled out one by one, the one who disguises himself variously with the ochre-coloured robes - such a one is a fool who, though seeing, does not see. Indeed, this varied disguise is for the sake of the belly.

(15)

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥

The body has become decrepit; the head has turned grey; the mouth has been rendered toothless; grasping a stick, the old man moves about. Even then, the mass of desires does not go.

(16)

अग्रे वह्निः पृष्टे भानू
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवास
स्तदपि न मुञ्चत्याशापाशः ॥

In front, there is fire; at the back, there is the sun; in the night, (the ascetic sits) with the knees stuck to the chin; he receives alms in his palms, and lives under the trees; yet the bondage of desire does not leave him.

(17)

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥

One goes on pilgrimage to the place where the Gaṅgā joins the sea; or observe the religious vows with care; or offers gifts. But if he be devoid of knowledge, he does not gain release-according to all schools of thought-even in a hundred lives.

(18)

सुरमन्दिरतरुमूलनिवासः

शय्या भूतलमजिनं वासः ।

सर्वपरिग्रह भोगत्यागः

कस्य सुखं न करोति विरागः ॥

Living in temples or at the foot of trees, sleeping on the ground, wearing deer-skin, renouncing all possessions and their enjoyment - to whom will not dispassion bring happiness?

(19)

योगरतो वा भोगरतो वा

सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं

नन्दति नन्दति नन्दत्येव ॥

Let one practice concentration; or let one indulge in sense-enjoyment. Let one find pleasure in company; or in solitude. He alone is happy, happy, verily happy, whose mind revels in Brahman.

(20)

भगवद्गीता किञ्चिदधीता

गङ्गाजललवकणिका पीता ।

सकृदपि येन मुरारिसमर्चा

क्रियते तस्य यमेन न चर्चा ॥

For him, who has studied the Bhagavadgītā even a little, who has drunk a drop of the Gaṅgā-water, and who has performed the worship of the

Destroyer of the demon Mura (viz. Śri Kṛṣṇa) at least once, there is no tiff with Yama (the lord of death).

(21)

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥

Repeated birth, repeated death, and repeated lying in mother's womb - this transmigratory process is extensive and difficult to cross; save me, O Destroyer of Mura (O Kṛṣṇa), through your grace!

(22)

रथ्याचर्पटविरचितकन्थः
पुण्यापुण्यविवर्जितपन्थः ।
योगी योगनियोजितचित्तो
रमते बालान्मत्तवदेव ॥

He who wears a dress made of rags that lie about in the streets, he who walks in the path that is beyond merit and demerit the yogin whose mind is given up to yoga revels (in Brahman) just as a child or as a mad-man.

(23)

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

Who are you? Whom am I? Whence have I come? Who is my mother? Who, my father? Thus enquire, leaving aside the entire world which is comparable to a dream, and is essenceless.

(24)

त्वयि मयि चान्यत्रैको विष्णु-
र्व्यर्थं कुप्यसि मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदाज्ञानम् ॥

In you, in me, and elsewhere too, there is but one Viṣṇu (God). Vainly do you get angry with me, being impatient. See the Self in all things, and leave off everywhere ignorance which is the cause of difference.

(25)

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यादि विष्णुत्वम् ॥

Make no effort to be either at war with, or in league with, enemy, friend, son, or relative. If you want to attain the status of Viṣṇu (Godhood) soon, be equal-minded towards all things.

(26)

कामं क्रोधं लोभं मोहं
त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।

आत्मज्ञानविहीना मूढा-

स्ते पच्यन्ते नरकनिगूढाः ॥

Leaving off desire, anger, greed, and delusion, make self-inquiry; who am I? They are fools who are without Self-knowledge; as captives in hell, they are tortured.

(27)

गेयं गीतानामसहस्रं

ध्येयं श्रीपतिरूपमजस्रम् ।

नेयं सज्जनसङ्गे चित्तं

देयं दीनजनाय च वित्तम् ॥

The Bhagavadgītā and the Sahasranāma should be sung; the form of the Lord of Lakṣmī (Viṣṇu) should always be meditated on; the mind should be led to the company of the good; and wealth should be distributed among the indigent.

(28)

सुखतः क्रियते रामाभोगः

पश्चाद्धन्ते शरीरे रोगः ।

यद्यपि लोके मरणं शरणं

तदपि न मुञ्चति पापाचरणम् ॥

One easily takes to carnal enjoyment afterwards, lo, there is disease of the body. Although, in the world, death is the refuge, even then one does not relinquish sinful ways.

(29)

अर्थमनर्थं भावयन्तित्यं
नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥

'Wealth is no good'; thus reflect always; there is not the least happiness therefrom; this is the truth. For the wealthy, there is fear even from a son; everywhere this is the regular mode.

(30)

प्राणायामं प्रत्याहारं
नित्यानित्यविवेकविचारम् ।
जाप्यसमेतसमाधि विधानं
कुर्व्वधानं महदवधानम् ॥ ३० ॥

The regulation of breath, the withdrawal of the senses (from their respective objects), the inquiry consisting in the discrimination between the eternal and the non-eternal, the method of mind-control associated with the muttering of mantras - perform these with great care.

(31)

गुरुचरणाम्बुजनिर्भरभक्तः
संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानसनियमादेवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥

Being devoted completely to the lotus-feet of the Master, become released soon from the transmigratory process. Thus, through the discipline of sense and mind-control, you will behold the Deity that resides in your heart.

