



॥ भज गोविन्दम् ॥

॥ bhaja govindam ॥  
by śrī ādi śaṅkarācārya

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।

*bhaja-govindam bhaja-govindam  
govindam bhaja mūḍhamate |*

*Worship Govinda, worship Govinda, worship Govinda, O fool!  
Rules of Grammar will not save you at the time of your death.  
Other than chanting the Lord's names, there is  
no other way to cross the life's ocean.*

Bhaja Govindam is a very popular 8th century devotional composition in Sanskrit composed by Ādi Śaṅkarācārya. This work of Ādi Śaṅkara underscores the view that devotion to God, Govinda (Kṛṣṇa), is a vastly important part of general spirituality. This work is generally considered a good summary of Advaita Vedanta. The refrain »Bhaja Govindam« which defines the composition and gives it its name invokes the supreme Lord in the aspect of Govinda (the cowherd boy Kṛṣṇa); it is therefore very popular not only with Śaṅkara's immediate followers, the Smārtas, but also with Vaiṣṇava and others.

Bhaja Govindam has an interesting legend. On seeing an aged *brāhmaṇa* trying to peddle his knowledge of grammar (*ḍukṛñ karāṇe*) while on pilgrimage to Kashi, Śaṅkara exhorts him to worship Govinda, a form of Viṣṇu, and follow the *bhaktimārga*. Most striking in this verse is the manner in which the *brāhmaṇa*, for all his knowledge and years, is labelled a fool for not realizing this himself!

There is a story attached to the composition of this Hymn. It is said that Śrī Ādi Śaṅkara, accompanied by his disciples, was walking along a street in Vārāṇasī one day when he came across an aged scholar reciting the rules of Sanskrit grammar repeatedly on the street. Taking pity on him, Ādi Śaṅkara went up to the scholar and advised him not to waste his time on grammar at his age but to turn his mind to Govinda (Kṛṣṇa) in worship and adoration, which would only save him from this vicious cycle of life and death. The Hymn »Bhaja Govindam« was composed on this occasion.

**Besides the refrain of the song beginning with the words »Bhaja Govindam«**, Śaṅkara is said to have sung twelve verses, hence the hymn bears the title »*dvādaśa mañjarikā stotram*« (a hymn composed of twelve-verse-blossoms). Inspired by the exemplary recital

by Śaṅkara, each of his 14 disciples composed a verse and the 14 verse compendium is called »*caturdaśa mañjarikā stotram*« (a hymn composed of fourteen verse-blossoms). Śaṅkara than added the finishing touches by further adding five of his own stanzas at the last bring the total to 31.

In 31 verses, Śaṅkarācārya, 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 Mudgāra - the remover of delusions**. This edition, however, shows 33 verses, though the last 2 are not given in all versions.

॥ भज गोविन्दम् ॥

॥ bhaja govindam ॥

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।  
संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

*bhaja govindam bhaja govindam  
govindam bhaja mūḍha-mate |  
samprāpte sannihite kāle  
nahi nahi rakṣati dukṛñ-kaṛaṇe || 1||*

*bhaja* — worship; *govindam* — Govinda; *mūḍha-mate* — dull-minded, fool; *samprāpte* — when you have reached, arrived; *sannihite* — nearness of, close; *kāle* — end of time, death; *nahi* — surely not, never, by no means; *rakṣati* — protects, saves; *dukṛñkaṛaṇe* — the grammatical formula.

**Worship Govinda, worship Govinda, worship Govinda, O fool! The rules of grammar will not save you at the time of your death.**

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम् ।  
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

*mūḍha jahīhi dhanāgama-tṛṣṇām  
kuru sad-buddhiṃ manasi vitṛṣṇām |  
yallabhase nija karmopāttam  
vittam tena vinodaya cittam || 2||*

*mūḍha* — fool, dull-minded person, one who comes to suffer from one's own ignorance; *jahīhi* — give up, abandon; *dhana* — wealth; *agama* — coming; *tṛṣṇām* — thirst, desire; *kuru* — do, act; *sad-buddhiṃ* — good awareness; *manasi* — in the mind; *vitṛṣṇām* — desirelessness, dispassion; *yallabhase* — whatever you obtain; *nijakarmopāttam* — obtained through one's own work; *vittam* — wealth; *tena* — by that; *vinodaya* — be content with; *cittam* — mind.

**O fool! Give up your thirst to amass wealth, devote your mind to dispassion and thoughts of the Real. Be content with what comes to you through actions performed by your own work.**

नारीस्तनभर नाभीदेशं दृष्ट्वा मागामोहावेशम् ।  
एतन्मांसावसादि विकारं मनसि विचिन्तय वारं वारम् ॥ ३ ॥

*nārī-stanabhara-nābhī-deśam*  
*dr̥ṣṭvā māgāmohāveśam |*  
*etan māmsa-vasādi vikāram*  
*manasi vicintaya vāram vāram || 3||*

*nārī* — woman; *stanabhara* — full breasts; *nābhī-deśam* — region of navel; *dr̥ṣṭvā* — having seen; *māgā* — don't go; *mohāveśam* — infatuated seizure; *etan* — this; *māmsāvasādi* — modifications of flesh, fat, etc; *vikāram* — modified appearance; *manasi* — in the mind; *vicintaya* — think well, consider; *vāram* — again; *vāram* — and again.

**Do not get drowned in delusion, infatuated with passion and lusty desires, by seeing a woman's raised breasts and navel. These are nothing but a modification of flesh and fat, and the like. Do not fail to remember this again and again in your mind.**

नलिनीदलगत जलमतितरलं तद्वज्जीवितमतिशयचपलं ।  
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥

*nalinī-dala-gata-jalam ati-taralam*  
*tadvaj-jīvitam atiśaya-capalam |*  
*viddhi vyādhyabhimāna-grastam*  
*lokaṁ śoka-hatam ca samastam || 4||*

*nalinī-dala* — on a lotus leaf; *gata* — gone to, fallen on; *jala* — water drop; *ati-taralam* — unstable, unsteady, trembling; *tadvat* — like that, in the same way; *jīvitam* — life; *atiśaya* — extremely; *capalam* — unsteady, fickle, restless; *viddhi* — know for sure; *vyādhi* — disease, ailment; *abhimāna* — pride, conceit; *grastam* — having been caught, afflicted by, seized; *lokaṁ* — world; *śokahatam* — attacked by grief, unhappiness; *ca* — and; *samastam* — all, entire.

**As water drops on a lotus leaf are unsteady and trembling, in the same way life in this world is exceedingly unsteady and restless. Know that the whole world is full of miseries, afflicted by unhappiness and grief.**

यावद्वित्तोपार्जन सक्तः तावन्निज परिवारो रक्तः ।  
पश्चाज्जीवति जर्जर देहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

*yāvad-vittopārjana saktah  
tāvan-nija parivāro raktah |  
paścājjīvati jarjara dehe  
vārtām ko'pi na pṛcchati gehe || 5||*

*yāvad* — so long as; *vitta-upārjana* — earning wealth, acquisition of property; *saktah* — able, capable of; *stāvannija* — till then, that much; *parivāro* — own family members; *raktah* — attached; *paścāt* — later, after; *jīvati* — while living, lives without earning; *jarjara* — old, decrepit, decayed, infirm; *dehe* — in the body; *vārtām* — news, information; *ko'pi* — whosoever, even one; *na* — not; *pṛcchati* — inquires, asks; *gehe* — in the house, at home.

**So long as a man is fit and able to support his family by earning wealth, all those family members around him show affection. But no one at home cares for him, even have a word with him, when his body becomes invalid and totters due to old age.**

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

*yāvat-pavano nivasati dehe  
tāvat-pṛcchati kuśalam gehe |  
gatavati vāyau dehāpāye  
bhāryā bibhyati tasmin kāye || 6||*

*yāvat* — so long as; *pavano* — air, breath; *nivasati* — lives dwells; *dehe* — in the body; *tāvat* — till then; *pṛcchati* — asks, inquires; *kuśalam* — welfare, wellness; *gehe* — in the house, at home; *gatavati* — while gone, departing; *vāyau* — air, life-breath; *dehāpāye* — when life departs the body, loss; *bhāryā* — wife; *bibhyati* — is afraid, fears; *tasmin kāye* — that body.

**When one is alive, his family members enquire kindly about his welfare. But when the life-air stops and the soul departs from the body, even his wife runs away in fear of the corpse.**

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तुरुणीसक्तः ।  
वृद्धस्तावत्चिन्तासक्तः परे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

*bāla stāvat krīḍāsaktaḥ  
taruṇa stāvat taruṇīsaktaḥ |  
vṛddha stāvat cintāsaktaḥ  
pare brahmaṇi ko'pi na saktaḥ || 7||*

*bāla* — young boy; *tāva* — till then, till he is young; *krīḍā* — play; *saktaḥ* — attached, absorbed; *taruṇaḥ* — young man; *tāva* — till then; *taruṇī* — young woman; *saktaḥ* — attached, engrossed; *vṛddhaḥ* — old man; *tāva* — till then; *cintā* — worry; *saktaḥ* — attached, absorbed; *pare* — high, supreme; *brahmaṇi* — brahman, spirit, God; *ko'pi* — whosoever; *na* — not; *saktaḥ* — attached, engrossed.

**The childhood is lost in attachment to games. The youth is lost in attachment to woman. Old age passes with worry and anxiety, thinking over many things. But there is hardly anyone who wants to be lost (attached) in *para-braman*, the Supreme Spirit.**

काते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।  
कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

*kāte kāntā kaste putraḥ  
saṁsāro'yamatīva vicitraḥ |  
kasya tvam kaḥ kuta āyātaḥ  
tattvaṁ cintaya tad iha bhrātaḥ || 8||*

*kāte* — who, your; *kāntā* — beloved, wife; *kaste* — who, your; *putraḥ* — son; *saṁsāraḥ* — circle of birth and death; *ayam* — this; *atīva* — great, excessively; *vicitraḥ* — strange, mysterious, wonderful; *kasya* — whose; *tvam* — you; *kaḥ* — who; *kuta* — from where; *āyātaḥ* — arrived, have come from; *tattvaṁ* — truth, essence; *cintaya* — think well, consider; *tad iha* — that; here; *bhrātaḥ* — brother.

**Who is your wife? Who is your son? Supremely wonderful is *saṁsāra*, the circle of birth and death. Of whom are you? From where have you come? Brother, ponder over these concepts.**

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

*satsaṅgatve nissaṅgatvaṁ  
nissaṅgatve nirmohatvam |  
nirmohatve niścalatattvaṁ  
niścalatattve jīvanmuktiḥ || 9||*

*satsaṅgatve* — in good company, good association; *nissaṅgatvaṁ* — renounced, detachment; *nirmohatvam* — non-infatuated, non-delusion, clear-minded; *niścalatattvaṁ* — tranquillity, immutable reality, truth; *jīvanmuktiḥ* — liberated soul, emancipation while still alive.

**Being in the company of good people (saints) gives rise to non-attachment; from non-attachment comes freedom from delusion, which leads to awareness of reality; understanding of reality gives rise to emancipation leading to the liberation of the soul (*jīvan-mukti*), while still alive.**

वयसिगते कः कामविकारः शुष्के नीरे कः कासारः ।  
क्षीणेवित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

*vayasi gate kaḥ kāma-vikāraḥ  
śuṣke nīre kaḥ kāsāraḥ |  
kṣīṇe vitte kaḥ parivāraḥ  
jñāte tattve kaḥ saṁsāraḥ || 10||*

*vayasi* — youth, young age; *gate* — when gone; *kaḥ* — who, where, what use; *kāma-vikāraḥ* — passion, sexual attraction; *śuṣke* — dried up of; *nīre* — water; *kaḥ* — what use is the; *kāsāraḥ* — lake; *kṣīṇe* — reduced, spent-up, gone; *vitte* — wealth, money; *kaḥ* — what use for; *parivāraḥ* — family, dependants; *jñāte* — knowledge, in the realised state; *tattve* — truth, essence; *kaḥ* — what is the use; *saṁsāraḥ* — circle of birth and death, of worldly existence.

**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? What is *saṁsāra* (transmigratory process), when Truth is known?**



मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

*mā kuru dhana jana yauvana garvaṁ  
harati nimeṣāt-kālaḥ sarvam |  
māyāmayamidam-akhilam hitvā  
brahma-padam tvaṁ praviśa viditvā || 11||*

*mā* — don't, do not; *kuru* — do act; *dhana* — wealth, money; *jana* — people; *yauvana* — youth; *garvaṁ* — arrogance, pride; *harati* — steals, takes away; *nimeṣāt* — in the twinkling of the eye, instant; *kālaḥ* — Master Time; *sarvam* — all; *māyā* — illusion, delusion; *māyām* — full of, completely filled; *idam* — this; *akhilam* — whole, entire; *hitvā* — abandoned, having given up; *brahma-padam* — realm of brahman, spiritual truth; *tvaṁ* — you; *praviśa* — enter; *viditvā* — having known, realised.

**Do not take pride in wealth, friends and youth. Each one of these is destroyed within an instant by Time. Free yourself from the illusion of the world of *māyā* and attain the realm of *brahman*, timeless truth.**

दिन्यामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।  
कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

*dina yāminyau sāyam prātaḥ  
śīśira-vasantau punarāyātaḥ |  
kālaḥ krīḍati gacchatyāyuh  
tadapi na muñcatyāśā-vāyuh || 12||*

*dinayāminyau* — day and night; *sāyam* — evening; *prātaḥ* — morning; *śīśira* — frosty season, winter; *vasantau* — spring season; *punaḥ* — again; *āyātaḥ* — have arrived, come; *kālaḥ* — eternal time; *krīḍati* — plays; *gacchati* — goes away; *āyuh* — life, age; *tadapi* — even so; *na* — not; *muñcati* — releases, frees; *āśā* — desire; *vāyuh* — air (the wind of desire does not let off its hold).

**Day and night, evening and morning, winter and summer come and go again and again. Eternal time plays and life ebbs away, yet one does not let go of the storm of desire.**

द्वादशमञ्जरिकाभिरशेषः कथितो वैयाकरणस्यैषः ।  
उपदेशोऽभूद्विद्यानिपुणैः श्रीमच्छङ्करभगवच्छरणैः ॥ १२३ ॥

*dvādaśa-mañjarikābhira śeṣaḥ*  
*kathito vaiyākaraṇasyaiṣaḥ |*  
*upadeśo'bhūd-vidyānipuṇaiḥ*  
*śrīmacchaṅkara-bhagavaccharaṇaiḥ || 12a||*

*dvādaśamañjarikābhiḥ* — by the bouquet consisting of 12 flowers (the 12 ślokas above); *aśeṣaḥ* — without remainder, totally; *kathita* — was told; *vaiyākaraṇasyaiṣaḥ* — to the grammarian; *upadeśa* — advice; *bhūd* — was; *vidyānipuṇaiḥ* — by the great scholar; *śrīmacchaṅkara* — by Śaṅkarācārya; *bhagavaccharaṇaiḥ* — known as Śaṅkara-bhagavat.

The bouquet of twelve verses was imparted to a grammarian by the all-knowing *Śaṅkara*, adored as *bhagavat-pāda*.

काते कान्ता धन गतचिन्ता वातुल किं तव नास्ति नियन्ता ।  
त्रिजगति सज्जन सङ्गतिरेका भवति भवार्णवतरणे नौका ॥ १३ ॥

*kāte kāntā dhana gata-cintā*  
*vātula kiṁ tava nāsti niyantā |*  
*trijagati sajjana saṅgatiṛekā*  
*bhavati bhavārṇava tarāṇe naukā || 13||*

*kāte* — who, your; *kāntā* — beloved, wife; *dhana* — wealth, money; *gatacintā* — thinking of, concern; *vātula* — crazy, mad, insane; *kiṁ* — what; *tava* — your; *nāsti* — not there; *niyantā* — controller, ordainer; *trijagati* — in the three worlds; *sajjana* — good people; *saṅgatiṛekā* — good company, saintly association; *bhavati* — becomes; *bhavārṇava* — ocean of birth and death; *tarāṇe* — in crossing; *naukā* — boat, ship.

**O, mad man! Why this engrossment in thoughts of wealth and beloved? Is there no one to guide you? In these thee worlds, only the association with saintly people (*satsaṅga*) can serve as the boat that can steer cross the ocean of repeated birth and death. (Stanza attributed to Padmapāda.)**

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः ।  
पश्यन्नपि च न पश्यति मूढः उदरनिमित्तं बहुकृतवेषः ॥ १४ ॥

*jaṭilo muṇḍī luñchita keśaḥ  
kāṣāyāmbara bahukṛta veśaḥ |  
paśyannapi ca na paśyati mūḍhaḥ  
udara nimittaṁ bahukṛtaveśaḥ || 14||*

*jaṭilaḥ* — one with knotted hair; *muṇḍī* — shaven head; *luñchita-keśaḥ* — hair plucked out here and there; *kāṣāya* — saffron cloth; *ambara* — cloth, robe; *bahukṛta* — much done, often donned; *veśaḥ* — artificial exterior, roles; *paśyannapi* — even after seeing; *cana* — and, not; *paśyati* — sees; *mūḍhaḥ* — the fool; *udaranimittam* — for the sake of the belly, living; *bahukṛtaveśaḥ* — various make-ups, roles, donned exterior appearances.

**There are many (ascetics) with matted hair, many with clean shaven heads, many whose hair have been plucked out; some are clothed in orange, yet others parading in various colors - Indeed, these different disguises or apparels are only for their belly's sake. Seeing the truth revealed before them, still the foolish ones can not see through these many disguises. (Stanza attributed to Totakācārya.)**

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जतं तुण्डम् ।  
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

*aṅgam galitaṁ palitaṁ muṇḍam  
daśana-vihīnam jataṁ tuṇḍam |  
vṛddho yāti gṛhītvā daṇḍam  
tadapi na muñcatyāśāpiṇḍam || 15||*

*aṅgam* — bodily limbs; *galitaṁ* — weakened, decayed; *palitaṁ* — ripened, grey; *muṇḍam* — head; *daśana-vihīnam* — bereft of teeth; *jataṁ* — having become; *tuṇḍam* — jaws, mouth; *vṛddhaḥ* — the old man; *yāti* — goes; *gṛhītvā* — holding taking hold; *daṇḍam* — walking-stick; *tadapi* — even so; *na* — not; *muñcati* — lets go, gives up; *āśāpiṇḍam* — hopes and desires, oblation.

**Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then he can not let go of his attachment, clinging firmly to fruitless hopes and desires. (Stanza attributed to Hastamalaka.)**

अग्रे वह्निः पृष्ठेभानुः रात्रौ चुबुकसमर्पितजानुः ।  
करतलभिक्षस्तरुतलवासः तदपि न मुञ्चत्याशापाशः ॥ १६ ॥

*agre vahniḥ pṛṣṭhe bhānuḥ  
rātrau cubuka samarpita jānuḥ |  
karatala bhikṣas-tarutala vāsaḥ  
tadapi na muñcatyāśāpāśaḥ || 16||*

*agre* — in front of, beforehand; *vahniḥ* — fire ( for worship); *pṛṣṭhe-bhānuḥ* — the sun at the back; *rātrau* — in the night, at night; *cubuka-samarpita-jānuḥ* — face dedicated to (huddled up between) the knees; *karatala-bhikṣas* — alms in the palms; *tarutala-vāsaḥ* — whose dwelling, living, is under the trees; *tadapi* — then even so; *na* — not; *muñcati* — releases, lets go; *āśā* — desire; *pāśaḥ* — rope, ties, noose; *āśā-pāśaḥ* — the noose that is hope, desire.

**The ascetic warms his body with fire in front and the sun at the back. At night he dwells under a tree with face huddled between the knees to keep out of the cold. In his hands he holds the beggar's alms and yet he does not let go of the noose of attachment to desire and passion. (Stanza attributed to Subhodha.)**

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।  
ज्ञानविहिनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ १७ ॥

*kurute gaṅgā-sāgara gamanaṁ  
vrata paripālanam-athavā dānam |  
jñāna vihinaḥ sarvamatena  
muktiṁ na bhajati janma śatena || 17||*

*kurute* — takes resort to, does perform; *gaṅgā-sāgara* — confluence of the Gaṅgā and Ocean; *gamanaṁ* — going, traveling, pilgrimage; *vrata* — austerities; *paripālanam* — observance of vows; *athavā* — or, else; *dānam* — charity, give away for religious merit; *jñāna-vihinaḥ* — bereft of true knowledge of the Self; *sarvamatena* — unanimously, according to all schools of thought; *muktiṁ* — salvation, freedom; *na* — not; *bhajati* — attains, achieve; *janma* — birth(s); *śatena* — hundred.

**One may travel (on a pilgrimage) to the confluence where the Gaṅgā river meets the ocean (*gaṅgā-sāgara*), undertake vows and give away in charity, however without true**

knowledge (*jñāna*) one will not achieve liberation (*mukti*) even in a hundred lifetimes, according to all [schools of] thought. (*Stanza attributed to Vārtikakāra.*)

सुर मन्दिर तरु मूल निवासः शय्या भूतलमजिनं वासः ।  
सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ॥ १८ ॥

*sura mandira taru mūla nivāsaḥ*  
*śayyā bhūtaḥ-ajinaṁ vāsaḥ |*  
*sarva parigraha bhoga tyāgaḥ*  
*kasya sukhaṁ na karoti virāgaḥ || 18||*

*sura* — godly person, devotee; *mandira* — temple; *taru* — tree; *mūla* — at the root; *nivāsaḥ* — living, dwelling; *śayyā* — bed; *bhūtaḥ* — on the surface of the earth; *ajinaṁ* — deer skin, garb of ascetic in ancient times; *vāsaḥ* — living, dwelling; *sarva* — all; *parigraha* — possessions; *bhoga* — enjoyment, worldly pleasures; *tyāgaḥ* — renunciation; *kasya* — whose, of whom; *sukhaṁ* — happiness, delight; *na* — not; *karoti* — does, bestows; *virāgaḥ* — non-attachment, indifference to worldly things.

**One who lives in temples or dwells at the foot of trees, whose bed is the surface of the earth, whose garment is a deer-skin, who has thus renounced all enjoyment of worldly possessions - to whom will such dispassion (*vairāgya*) not bring happiness? (*Stanza attributed to Nityānanda.*)**

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।  
यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ १९ ॥

*yogarato vā bhogarato vā*  
*saṅgarato vā saṅgavihīnaḥ |*  
*yasya brahmaṇi ramate cittam*  
*nandati nandati nandatyeva || 19||*

*yogarato* — taking delight in yoga; *vā* — or; *bhogarato* — taking delight in bhoga, worldly pleasures, enjoyments; *vā* — or; *saṅgarato* — taking delight in good company; *vā* — or; *saṅgavihīnaḥ* — bereft of company, solitude; *yasya* — whose, of whom; *brahmaṇi* — in Brahman (spiritual truth); *ramate* — delights, enjoys; *cittam* — mind, consciousness; *nandati* — rejoices, delights; *nandatyeva* — only he indeed, he alone.

One may take delight in yoga (union with god) or bhoga (worldly enjoyment); may be delighted by company or solitude; but he whose mind delights in brahman (the spiritual truth), only he enjoys real bliss and is satisfied, no one else. (Stanza attributed to ānandagiriḥ)

भगवद् गीता किञ्चिदधीता गङ्गा जललव कणिकापीता ।  
सकृदपि येन मुरारि समर्चा क्रियते तस्य यमेन न चर्चा ॥ २० ॥

*bhagavad-gītā kiñcidadhītā  
gaṅgā jalalava kaṇikā pītā |  
sakṛdapi yena murāri samarcā  
kriyate tasya yamena na carcā || 20||*

*bhagavad-gītā* — the song of god; *kiñcid* — a little; *adhītā* — studied, read; *gaṅgā* — holy river Gaṅgā; *jalala* — water drop; *lava* — little bit; *kaṇikā-pītā* — a little droplet, drunk; *sakṛd-api* — once even, also indeed; *yena* — by whom; *murāri* — the enemy of 'Murā' (Lord Kṛṣṇa); *samarcā* — well worshipped; *kriyate* — is done, performed; *tasya* — his, of him; *yamena* — by Yama, the lord of Death; *na* — not; *carcā* — discussion, inquiry.

Let a man read but a little from *Bhagavad-gītā*, drink just a drop of Gaṅgā-water, worship but once *murāri*, the enemy of 'Murā' (Lord Kṛṣṇa); he then will have no confrontation with Yama, the Lord of death. (Stanza attributed to Dṛḍhabhakta.)

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।  
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

*punarapi jananaṁ punarapi maraṇaṁ  
punarapi janānī jaṭhare śayanam |  
iha saṁsāre bahu dustāre  
krpayā'pāre pāhi murāre || 21||*

*punarapi* — again and again; *jananaṁ* — birth; *punarapi* — again and again; *maranaṁ* — death; *punarapi* — again and again; *janānī* — mother; *jaṭhare* — in the belly, womb of mother; *śayanam* — sleeping, resting; *iha* — in this world here; *saṁsāre* — transmigration, repeated cycle of birth and death; *bahu-dustāre*

— with great difficulty to cross; *kṛpayā'pāre* — grace, out of boundless compassion; *pāhi* — protect; *murāre* — Murāri, - Murā's enemy Kṛṣṇa.

**Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of *saṁsāra* (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process).** (*Stanza attributed to Nityanātha.*)

रथ्या चर्पट विरचित कन्थः पुण्यापुण्य विवर्जित पन्थः ।  
योगी योगनियोजित चित्तो रमते बालोन्मत्तवदेव ॥ २२ ॥

*rathyā carpaṭa viracita kanthaḥ*  
*puṇyāpuṇya vivarjita panthaḥ |*  
*yogī yoga niyojita citto*  
*ramate bālonmattavadeva || 22||*

*rathyā* — on the road; *carpaṭa* — torn cloth, tattered rags; *viracita* — made with; *kanthaḥ* — patched garments; *puṇyāpuṇya* — virtues and sins; *vivarjita* — avoided, having abandoned; *panthaḥ* — pathway; *yogī* — one seeking union with god; *yoga-niyojita* — controlled by yoga; *citto* — mind, consciousness, heart; *ramate* — delights, rejoices; *bālonmattavad* — like a crazed wild child; *eva* — indeed, thus.

**The one whose patched garment is made from tattered rags cast on the road, whose path is free from sins having abandoned virtue and vices, whose mind is fixed on yoga (in union with god), that yogi indeed rejoices (in divine bliss) like a crazed wild child overwhelmed by happiness.** (*Stanza attributed to Nityanātha.*)

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।  
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

*kastvaṁ ko'haṁ kuta āyātaḥ  
kā me jananī ko me tātaḥ |  
iti paribhāvaya sarvam asāraṁ  
viśvaṁ tyaktvā svapna vicāram || 23||*

*kaḥ* — who (are); *tvam* — you; *ko'haṁ* — who am I; *kuta* — whence, from where; *āyātaḥ* — arrived, has come; *kā* — who; *me* — my; *jananī* — mother; *ko* — who; *me* — my; *tātaḥ* — father; *iti* — this; *paribhāvaya* — think well, consider; *sarvam* — all, entire; *asāraṁ* — worthless, without essence; *viśvaṁ* — world; *tyaktvā* — having abandoned; *svapna* — (reflection of) dream; *vicāram* — consideration, thinking.

**Having abandoned this world, knowing it to be without essence, comparable to the reflection of a dream, consider well and reflect: Who am I? Who are you? Where have I come from? Who is my mother, and who is my father? (Stanza attributed to Surendra.)**

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ।  
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

*tvayi mayi cānya traiko viṣṇuḥ  
vyarthaṁ kupyasi mayyasahiṣṇuḥ |  
bhava samacittaḥ sarvatra tvam  
vāñchasyacirād-yadi viṣṇutvam || 24||*

*tvayi* — in yourself; *mayi* — in myself; *ca* — and; *anyatra* — elsewhere; *ekaḥ* — one only; *viṣṇuḥ* — lord Viṣṇu; *vyarthaṁ* — in vain ; uselessly; *kupyasi* — you get angry; *mayyasahiṣṇuḥ* — impatient with me; *bhava* — be, become; *samacittaḥ* — equal-minded, equanimous; *sarvatra* — in every case, in all circumstances; *tvam* — you; *vāñchasi* — you wish, desire; *acirād* — without delay, quickly; *yadi* — if; *viṣṇutvam* — (supreme) state of Viṣṇu realisation.

**In me, in you and in everything else, none but the same (All-Pervading) Lord Viṣṇu dwells. Your anger and impatience is meaningless. If you wish to attain**



the Supreme Viṣṇu soon, be equal-minded in all circumstances, have *samabhāva*, equanimity, always. (Stanza attributed to Medhātithira.)

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

*śatrau mitre putre bandhau  
mā kuru yatnam vighraha sandhau |  
sarvasminnapi paśyātmānam  
sarvatrot-srja bhedājñānam || 25||*

*śatrau* — to the enemy; *mitre* — to the friend; *putre* — to the son; *bandhau* — to the relatives; *mā* — don't, do not; *kuru* — do, make; *yatnam* — effort; *vighraha-sandhau* — separation and joining; *sarvasminnapi* — in all beings, in every thing; *paśyātmānam* — see your own self; *sarvatrot-srja* — everywhere give up, cease in every case; *bhedājñānam* — duality, the sense-of-difference born out of ignorance.

**Do not waste your efforts to win the love of or to fight against friend and foe, children and relatives. See the true self in everyone and give up all feelings of duality completely.** (Stanza attributed to Medhātithira.)

कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं भावय कोऽहम् ।  
आत्मज्ञान विहीना मूढाः ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

*kāmaṁ krodhaṁ lobhaṁ moham  
tyaktvā'tmānam bhāvaya ko'ham |  
ātma-jñāna vihīnā mūdhāḥ  
te pacyante naraka nigūdhāḥ || 26||*

*kāmaṁ* — desire; *krodhaṁ* — anger; *lobhaṁ* — greed; *moham* — delusion; *tyaktvā'tmānam* — having abandoned one's self; *bhāvaya* — consider, try to know; *ko'ham* — who am I; *ātma-jñāna* — knowledge of the true self; *vihīnā* — bereft devoid; *mūdhāḥ* — fools, deluded rascals; *te* — they; *pacyante* — are tormented; *naraka* — in the hell; *nigūdhāḥ* — very much covered.

**Give up lust, anger, greed and infatuation, try to know the true self and consider: who am I? Those fools covered by ignorance, who lack self-knowledge (*ātma-jñāna*) are tormented in hells. (Stanza attributed to *Bhārativamśa*.)**

गेयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।  
नेयं सज्जन सङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७ ॥

*geyaṁ gītā-nāma-sahasraṁ  
dhyeyaṁ śrīpati rūpam-ajasraṁ |  
neyaṁ sajjana saṅge cittaṁ  
deyaṁ dīna-janāya ca vittaṁ || 27||*

*geyaṁ* — is to be sung; *gītā* — song, bhagavat-gītā; *nāma* — name of the lord; *sahasraṁ* — 1000 times; *dhyeyaṁ* — is to be meditated; *śrīpati* — the consort of śrī (Viṣṇu); *rūpam* — form, image; *ajasraṁ* — the unborn one; *neyaṁ* — is to be lead, taken; *sajjana* — good people; *saṅge* — in the company; *cittaṁ* — mind, hearth; *deyaṁ* — is to be given; *dīna-janāya* — to the poor people; *ca* — and; *vittaṁ* — money, wealth;

**Regularly recite from the Gītā, meditate on Viṣṇu (*śrīpati*) in your heart, and chant his thousand glories names (*viṣṇu-sahasranāma*). Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy. (Stanza attributed to *Sumatir*.)**

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।  
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥

*sukhataḥ kriyate rāmābhogaḥ  
paścāddhanta śarīre rogaḥ |  
yadyapi loke maraṇaṁ śaraṇaṁ  
tadapi na muñcati pāpā-caraṇam || 28||*

*sukhataḥ* — for happiness; *kriyate* — is done; *rāmābhogaḥ* — carnal pleasures, sexual enjoyment with women; *paścāddhanta* — thereafter, alas later on in the end; *śarīre* — in the body; *rogaḥ* — disease; *yadyapi* — even though; *loke* — in the world; *maraṇaṁ* — death, the ultimate end; *śaraṇaṁ* — resort, surrender; *tadapi* — even then; *na* — not; *muñcati* — releases, gives up; *pāpā-caraṇam* — sin-practising.

Very readily one indulges in carnal pleasures but later on, alas, come diseases of the body. Even though in the world the ultimate end is death (*maraṇam*), even then one does not relinquish his sinful behaviours.

अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् ।  
पुत्रादपि धन भाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

*artham-anartham bhāvaya nityam  
nāsti tataḥ sukha leśaḥ satyam |  
putrādapi dhana bhājām bhītiḥ  
sarvatraiṣā vihitā rītiḥ || 29||*

*artham* — wealth, money; *anartham* — unwanted, misfortune, calamity; *bhāvaya* — deem, consider, reflect; *nityam* — always, perpetually; *nāsti* — is not; *tataḥ* — from that, thither; *sukha-leśaḥ* — (even a little) trace of happiness; *satyam* — truth; *putrādapi* — even from the the son; *dhanabhājām* — those who enjoy wealth, the rich; *bhītiḥ* — fear; *sarvatraiṣā* — everywhere, in all cases this; *vihitā* — established, understood; *rītiḥ* — procedure, practice, custom.

**Remember always that wealth is the source of misfortune. The truth is that one cannot extract even a bit of happiness from it. For the rich, there is fear even from one's own son. This is the established way with wealth everywhere.**

प्राणायामं प्रत्याहारं नित्यानित्य विवेकविचारम् ।  
जाप्यसमेत समाधिविधानं कुर्ववधानं महदवधानम् ॥ ३० ॥

*prāṇāyāmaṁ pratyāhāraṁ  
nityānitya vivekavicāram |  
jāpyasameta samādhi-vidhānaṁ  
kurvavadhānaṁ mahad-avadhānam || 30||*

*prāṇāyāmaṁ* — breath-control; *pratyāhāraṁ* — sense withdrawal (from their respective sense objects); *nityam* — permanent, eternal; *ānitya* — impermanent, transient; *viveka* — awareness after reasoning, discrimination; *vicāram* — deliberation, consideration; *jāpyasameta* — with chanting of the names of the lord, prayers; *samādhi-vidhānaṁ* — accomplished state of trance; *kurvavadhānaṁ* — pay attention; *mahad-avadhānam* — great care and attention.

Practice control of breath (*prāṇā-yāma*) and withdrawal of the senses from their respective sense objects (*pratyāhāra*); deliberate on the distinction between the permanent and the transitory; perform meditation along with chanting the holy names of god; perform these with great attention and extreme care!

गुरुचरणाम्बुज निर्भर भक्तः संसारादचिराद्भव मुक्तः ।  
सेन्द्रियमानस नियमादेवं द्रक्ष्यसि निज हृदयस्थं देवम् ॥ ३१ ॥

*guru-caraṇāmbuja nirbhara bhaktaḥ*  
*saṁsārādacirādbhava muktaḥ |*  
*sendriya mānasa niyamādevaṁ*  
*drakṣyasi nija hṛdayasthaṁ devam || 31||*

*guru-caraṇāmbuja* — the lotus feet of the teacher, guru; *nirbhara* — deeply, ardent, sincere; *bhaktaḥ* — devotee, devoted; *saṁsārād* — repeated circle of birth and death; *acirādbhava* — in no time without delay; *muktaḥ* — free, released; *sa-indriya* — senses, sense organs; *mānasa* — of the mind; *niyamādevaṁ* — control, in this way with discipline; *drakṣyasi* — you will see; *nija* — one's own; *hṛdayasthaṁ* — heart-stationed; *devam* — god, the supersoul in the heart.

**Oh devotee sincerely dedicated to the lotus feet of the Guru! May thou be soon free from Saṁsārā, the circle of birth and death. Through disciplined senses and controlled mind, thou shalt come to see (experience) the in-dwelling Lord of your heart!**

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मूढः कश्चन वैयाकरणो ङुकृञ्करणाध्ययन धुरिणः ।  
श्रीमच्छङ्कर भगवच्छिष्यै बोधित आसिच्छोधितकरणः ॥ ३२ ॥

*mūḍhaḥ kaścana vaiyākaraṇo  
ḍukṛñkaraṇādhyayana dhuriṇaḥ |  
śrīmacchaṅkara bhagavacchiṣyai  
bodhita āsicchodhitakaraṇaḥ || 32||*

*mūḍhaḥ* — fool, rascal; *kaścana* — whatever, anyone; *vaiyākaraṇo* — grammar, grammarian; *ḍukṛñkaraṇa* — grammatical formula; *ādhyayana* — study; *dhuriṇaḥ* — harnessed, yoked, attached; *śrīmacchaṅkara* — the honourable (splendid) śrī-śaṅkara; *bhagavat* — god, divine, glorious, illustrious; *śiṣyaiḥ* — disciples, students; *bodhita* — having been taught, awakened; *āsic* — was; *chodhitakaraṇaḥ* — one who has been cleansed, purified.

**Thus a foolish grammarian lost in grammatical rules, was cleansed of his narrow vision and shown the light by the students of the illustrious Śrīmad Śaṅkarācārya.**

भजगोविन्दं भजगोविन्दं गोविन्दं भजमूढमते ।  
नामस्मरणादन्यमुपायं नहि पश्यामो भवतरणे ॥ ३३ ॥

*bhaja-govindam bhaja-govindam  
govindam bhaja-mūḍhamate |  
nāma-smaraṇādanyamupāyam  
nahi paśyāmo bhavataṛaṇe || 33||*

*bhaja-govindam* — worship Govinda; *bhaja-govindam* — worship Govinda; *govindam* — Lord Govinda, Kṛṣṇa; *bhaja* — worship, chant, revere; *mūḍhamate* — fool, dull-minded; *nāma* — the lord's holy name; *smaraṇā* — through remembrance; *anyamupāyam* — other methods, means; *nahi* — indeed not; *paśyāmo* — we see; *bhavataṛaṇe* — for the purpose of crossing the ocean of existence.

**Worship Govinda, worship Govinda, worship Govinda, O fool! Other than chanting the Lord's names, there is no other way to cross the ocean of existence.**

इति भजगोविन्दं संपूर्णम्  
*iti bhajagovindam sampūrṇam*  
- Thus ends the Stotra Bhaja Govindam -



नलिनीदलगत जलमतितरलं तद्वज्जीवितमतिशयचपलम् ।  
*nalinīdalagata jalamatitaralam*  
*tadvajjīvitamatiśayacapalam*

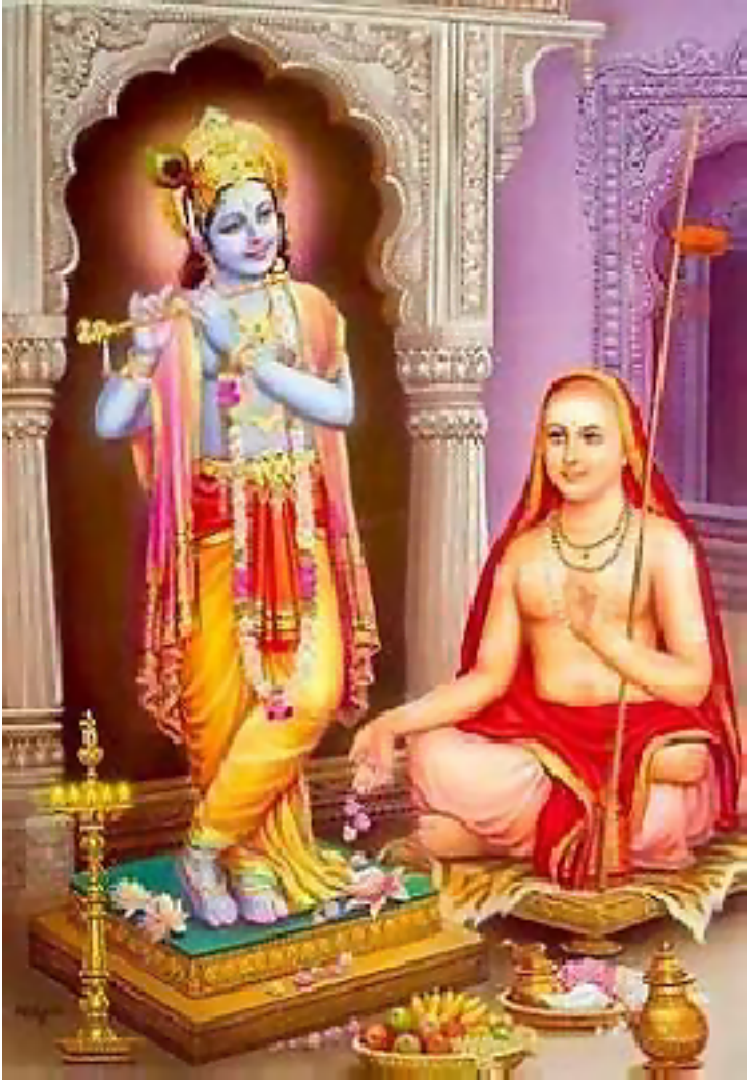
As a drop of water on a petal of the lotus is extremely unstable and trembling, in the same way life is also extremely uncertain and transient, full of miseries (disease, old age, death)

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NOTE: People waste their lives in many futile ways, groveling in the mire of earthly attachments forgetting God who is the only goal in life. In compassion for the person's plight, he burst forth into these stanzas, famous as MOHA MUDGĀRA (*the hammer for*

*smashing delusion*), now popularly known by the refrain of the song, “BHAJA GOVINDAM”. In this poem, the essence of Bhagavad-Gītā seeps through.

*bhaja govindam bhaja govindam / govindam bhaja mūḍhamate /  
saṁprāpte sannihite kāle / nahi nahi rakṣati dukṛñ-karaṇe*



»O Fool! Grammatical rules (in fact all your secular learning) will not come to save you when the appointed time of death comes. Instead of wasting away the precious span of your life, worship Govinda (the cowherd-boy Kṛṣṇa), who alone can save you from Samsāra, the circle of repeated birth and death.«

In thirty-one simple, sweet and lucid slokas, giving homely analogies and illustrations for our easy understanding, Sankara and his disciples tell us about the fallacy and futility of our life. In sloka by sloka he removes veil after veil, dispelling our ignorance, illusions and delusions (MOHA) and showing us where the remedy for all our misery lies. The poem is, therefore also called MOHA MUDGĀRA. Mudgāra means hammer in Sanskrit and Moha Mudgāra means: **the hammer for smashing delusion**. BHAJA GOVINDAM touches

on aspects of our life that blind and bind us, plunging us deeper and deeper into the abyss of ignorance and misery. Śaṅkarācārya wants each one of us to cultivate a discerning and discriminating eye (VIVEKA) to distinguish the permanent from the transitory, the real from the unreal, to practice dispassion (VAIRAGYA) for worldly attractions and distractions, to cultivate devotion for realizing God (Govinda), and thus getting released from the misery of the cycle of birth and death (*samsāra*).

## From the Purports of A.C.Bhaktivedanta Swami Prabhupāda

Śrīpād Śaṅkarācārya stressed worshiping Lord Kṛṣṇa, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. ([SB 4.24.18, Purport](#))

The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: *bhaja govindam bhaja govindam bhaja govindam mūḍha-mate*. He stressed worshiping Lord Kṛṣṇa, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Kṛṣṇa. **That is Śrīpāda Śaṅkarācārya's last instruction.**

»My dear foolish brothers, you kindly worship Kṛṣṇa, Govinda...« Thrice he has said, *bhaja govindam bhaja govindam bhaja govindam mūḍha-mate*. *Mūḍha-mate* means »You foolish nonsense, you kindly worship Govinda.« Why? Now, *prāpte sannihite kāla maraṇe*: »When death will be nearer, your this grammatical interpretation, *ḍukṛṅ karaṇe*, this formula, that formula, arguing, jugglery of words, will not save you, will not save you. You please worship Govinda.« That is his instruction. And there are many others.«

Śrīpāda Śaṅkarācārya was an impersonalist from the materialistic point of view. But he never denied the spiritual form known as *sac-cid-ānanda-vigraha* [Bs. 5.1], or the eternal, all-blissful form of knowledge that existed before the material creation. When he spoke of Supreme Brahman as impersonal, he meant that the Lord's *sac-cid-ānanda* form was not to be confused with a material conception of personality. In the very beginning of his commentary on the *Gītā*, he maintains that Nārāyaṇa, the Supreme Lord, is transcendental to the material creation. The Lord existed before the creation as the transcendental personality, and He has nothing to do with material personality. Lord Kṛṣṇa is the same Supreme Personality, and He has no connection with a material body. He descends in His spiritual, eternal form, but foolish people mistake His body to be like ours. Śaṅkara's preaching of impersonalism is especially meant for teaching foolish persons who consider Kṛṣṇa to be an ordinary man composed of matter.



So there is a very famous prayer made by Śaṅkara... Śaṅkarācārya has made many prayers about Kṛṣṇa, especially about His Vṛndāvana līlā, he has made. He has worshiped Kṛṣṇa in many ways. And last, this is his last composition of poetry. Bhaja govindam bhaja govindam bhaja govindam mūḍha mate: »You fools, you *mūḍha mate*...« *Mūḍha mate* means »you fools.« He was addressing the whole world, »you fools.« **Bhaja govindam:** »Just become devotee of Kṛṣṇa. Just become Kṛṣṇa conscious.« *Prāpte sannihite kāle maraṇe na hi na hi rakṣati dukṛñ-karaṇe:* »You are philosophizing. You are talking on grammar and this way and that way.« Because these people, they want to establish impersonalism from Bhagavad-gītā by strength of grammar. Such a nonsense they are. They want to understand God by..., through grammar. God is so cheap that He can be understood through grammar. Therefore especially he specified, *prāpte sannihite kāle maraṇe:* »When death will catch you, your grammar, *dukṛñ karaṇe*, this will not save you. You fools. You please become Kṛṣṇa conscious, Kṛṣṇa conscious.« That was the instruction of Śaṅkarācārya. And he has especially mentioned Bhagavad-gītā and Ganges water. He especially mentions. »A little quantity of Ganges water and a little study of Bhagavad-gītā will save you from many dangerous positions.« ([Lecture, NY, December 26, 1966](#))

No one would care to read the *Gītā* if it had been spoken by a material man, and certainly Vyāsadeva would not have bothered to incorporate it into the history of the *Mahābhārata*. According to the above verses, *Mahābhārata* is the history of the ancient world, and Vyāsadeva is the writer of this great epic. The *Bhagavad-gītā* is identical with Kṛṣṇa; and because Kṛṣṇa is the Absolute Supreme Personality of Godhead, there is no difference between Kṛṣṇa and His words. Therefore the *Bhagavad-gītā* is as worshipable as Lord Kṛṣṇa Himself, both being absolute. One who hears the *Bhagavad-gītā* “as is” actually hears the words directly from the lotus lips of the Lord. But unfortunate persons say that the *Gītā* is too antiquated for the modern man, who wants to find out God by speculation or meditation.