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॥ भज गोविन्दं ॥

Bhaja Govindam was written by Jagadguru Adi Sankaracharya. It is classified as a prakarana grantha, a primer to advanced texts. It implores the man to think, "Why am I here in this life? Why am I amassing wealth, family etc., 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 transformation. Hence Bhaja Govindam was originally known as moha-mudgara, the remover of delusions.

Bhaja Govindam is divided into dvadasha-manjarika-stotram and chaturdasha-manjarika-stotram. At the end of composing the first stanza, it is said that Sankara burst forth with the next 11 stanzas of Bhaja Govindam. Thus stanzas 1-12 are called dvadasha-manjarika-stotram. Inspired by Sankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdasha-manjarika-stotram. Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31. The last two verses in this version is not found in all editions.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।

संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

भज= worship; गोविन्दं= Govinda; मूढमते= O, ignorant one!; संप्राप्ते= when you reach; सन्निहिते= close to; काले= end of time (life); डुकृञ्करणे= grammar rules like डुकृञ्करणे; नहि= do not; रक्षति= protect

Worship Govinda, worship Govinda, worship Govinda, Oh deluded one! Rules of grammar (alone) will not protect you at the time of your death.

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

मूढ= Oh ignorant one!; जहीहि= leave; धन-आगम-तृष्णां= craving for wealth; कुरु सद्बुद्धिं= contemplate on the truth; मनसि= in the mind; यल्लभसे= what (you) obtain; निजकर्म-उपात्तं= obtained by (performing) one's duty; वित्तं= wealth; तेन= with that; विनोदय-चित्तं= satisfy the mind; वितृष्णां= without craving/greed

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

नारीस्तनभर-नाभीदेशं दृष्ट्वा मागामोहावेशम् ।

एतन्मांसवसादि विकारं मनसि विचिन्तय वारं वारम् ॥ ३ ॥

दृष्ट्वा= having seen; नारी-स्तनभर-नाभीदेशं= navel and breasts of a woman; मा गा= don't go; मोहावेशं= into infatuation; एतत्= this; मांसवसादि-विकारं= appearance of flesh etc.; विचिन्तय= contemplate; मनसि= in the mind; वारं वारं= again and again

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and breasts. These are nothing but a modification of flesh. Without fail keep reminding yourself about this again and again.

नलिनीदलगत-जलमतितरलं तद्वज्जीवितमतिशयचपलम् ।

विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥

नलिनीदलगतजलम्= water droplet on a lotus petal; अतितरलं= very unstable; तद्वत्= similarly; जीवितम्= life; अतिशयचपलं= wonderful but ephemeral; च= and; विद्धि= understand; समस्तं= entire; लोकं= world; व्याधि-अभिमानग्रस्तं= caught in disease and pride; शोकहतं= is affected by grief

Just like a water droplet on a lotus petal is very unstable similar is a wonderful but transient life. Understand that the whole world remains a victim to sorrow being strangled by disease and vain pride.

यावद्वित्तोपार्जनं सक्तस्तावन्निज परिवारो रक्तः ।

पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

यावत्= As long as; वित्त-उपार्जन-सक्तः= one is capable of earning money; तावत्= till then; निज-परिवारः= one's family; रक्तः= is attached; पश्चात्= later; जीवति= life; जर्जर-देहे= when body is weakened; कोऽपि= even one; गेहे= in the house; न पृच्छति= does not enquire; वार्ता= well being

As long as a man is fit and able to support his family, all those around him are affectionate. But when his body is weakened due to old age no one at home cares to even enquire about his well-being.

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।

गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥

यावत्= so long as; पवनः= breathing; निवसति= is present; देहे= in the body; तावत्= till then; पृच्छति= enquires; कुशलं= welfare; गेहे= in the house; गतवति= while gone; वायौ= life-breath; देहापाये= departs the body; भार्या= wife; बिभ्यति= fears; तस्मिन्काये= that body

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 same (lifeless) body.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

बालः= boy; तावत्= as long as; क्रीडा-सक्तः= engrossed in play; तरुणः= youth; तावत्= as long as; तरुणी-सक्तः= engrossed in woman; वृद्धः= old man; तावत्= when; चिन्ता-सक्तः= absorbed in worry; परमे= in the absolute; ब्रह्मणि= Brahman/God; कोऽपि= one; न सक्तः= is not absorbed

In childhood one is engrossed in games, in youth he is engrossed in woman (opposite sex). Old age passes in worry. But there is hardly anyone who is absorbed in Brahman/God.

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

का ते= who is your; कान्ता= wife; कस्ते= who is your; पुत्रः= son; संसारः= world; अयं= this; अतीव= very; विचित्रः= mysterious; कस्य= whose; त्वं= (are) you; कः= who; कुतः= from where; आयातः= have (you) come; तत्त्वं= truth; चिन्तय= contemplate; तदिह= about that here; भ्रातः= O' brother!

Who is your wife? Who is your son? Strange is this samsara, the world. Who do you belong to? From where have you come? O' Brother! Contemplate on the truth here, in this life.

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

सत्सङ्गत्वे= In good company; निस्सङ्गत्वं= detachment (arises); निस्सङ्गत्वे= When there is detachment; निर्मोहत्वं= delusion is removed; निर्मोहत्वे= When delusion goes away; निश्चलतत्त्वं= tranquillity results; निश्चलतत्त्वे= When there is tranquillity; जीवन्मुक्तिः= there is freedom while living

When one is in the company of good people detachment arises, where there is detachment there is freedom from delusion. When there is freedom from delusion there is tranquillity. When there is tranquillity one is liberated while living.

वयसिगते कः कामविकारः शुष्के नीरे कः कासारः ।

क्षीणेवित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

वयसिगते= In advanced age; कः= where; कामविकारः= sensual attraction; शुष्के= when dried up; नीरे= water; कः= what(use) is the; कासारः= lake; क्षीणे= when lost; वित्ते= wealth; कः= where is; परिवारः= family; ज्ञाते= when there is knowledge; तत्त्वे= (of) truth; कः= where is; संसारः= bondage

Where is sensual attraction in old age? Where is lake when there is no water? Where are the relatives when wealth is gone? Where is the world when Truth is known?

मा कुरु धन-जन-यौवन-गर्वं हरति निमेषात् कालः सर्वम् ।

मायामयमिदम् अखिलं हित्वा (बुध्वा) ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

मा कुरु= do not; धन-जन-यौवन-गर्वं= pride in wealth, people and youth; हरति= takes away; निमेषात्= in a moment; कालः= Time; सर्वं= everything; माया-मयं= illusory; इदं= this; अखिलं= entire; हित्वा= having given up; ब्रह्मपदं= the state of a knower; त्वं= you; प्रविश= enter; विदित्वा= having known

Do not be proud about your wealth, friends and youth. Each one of these is destroyed within a moment. Free yourself from the illusory world and enter the timeless by knowing the Truth.

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

दिनयामिन्यौ= day and night; सायं= evening; प्रातः= morning; शिशिर= winter; वसन्तौ= (and) Spring; पुनः= again; आयातः= have arrived; कालः= Time; क्रीडति= plays (it's part); आयुः= age; गच्छति= goes (away); तदपि= even then; न मुञ्चति= does not let go; आशावायुः= the wind of desire

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays (its role) and life ebbs away. But one is never rid of the wind of desire.

द्वादशमञ्जरिकाभिरशेषः कथितो वैयाकरणस्यैषः ।

उपदेशो अभूत् विद्यानिपुणैः श्रीमच्छन्करभगवच्छरणैः ॥ १२अ ॥

द्वादशमञ्जरिकाभिः= by the bouquet consisting of 12 flowers (shlokas); अशेषः= without remainder; कथित-वैयाकरणस्य= was told to the grammarian; एषःउपदेशः= this advice; अभूत्= was; विद्यानिपुणैः= by the great; श्रीमच्छन्करभगवत्-चरणैः= respectable Sankaracharya

This bouquet of twelve verses was imparted to a grammarian by the all-knowing Sankara, adored as the Bhagavadpada.

का ते कान्ता धन-गत-चिन्ता वातुल किं तव नास्ति नियन्ता ।

त्रिजगति सज्जनसंगतिरैका भवति भवार्णवतरणे नौका ॥ १३ ॥

वातुल= O crazy man!; का ते= who is your; कान्ता= wife; धन-गतचिन्ता= thoughts of wealth; तव= your; किं नास्ति= is not there; नियन्ता= controller; त्रिजगति= in three worlds; सज्जन-संगतिरैका= company of good people; भवति= becomes; एका नौका= the only boat; भवार्णव-तरणे= in crossing the ocean of samsara

Oh crazy man! Why are you engrossed in thoughts of wealth? Who is your wife? 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. Stanza attributed to Padmapada.

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः ।

पश्यन्नपि च न पश्यति मूढः उदरनिमित्तं बहुकृतवेषः ॥ १४ ॥

जटिलः= with knotted hair; मुण्डी= shaven head; लुञ्छितकेशः= hair plucked out; काषाय-अम्बर= saffron cloth; बहुकृत-वेषः= garbs of different kinds; पश्यन्नपि= even after seeing; च न= and does not; पश्यति= sees; मूढः= the ignorant person; उदरनिमित्तं= for the sake of the stomach (livelihood); बहुकृतवेषः= puts on various appearances

There are some who have matted locks, some with clean shaven heads, some whose hairs have been plucked out; some clothed in orange, yet others in various colors -- all just for a livelihood. Having truth

revealed before them, still the foolish ones see it not. Stanza attributed to Totakacharya.

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

अङ्गं= limb(s); गलितं= weakened; पलितं= ripened(grey); मुण्डं= head; दशनविहीनं= bereft of teeth; जातं= having become; तुण्डं= mouth; वृद्धः= the old man; याति= goes; गृहीत्वा= having held the; दण्डं= walking stick; तदपि= even then; न= does not; मुञ्चति= let go of; आशापिण्डं= lump of desire

Strength has left the old man's body; his head has become bald, his mouth toothless and he holds a walking stick. Even then attachment is strong and he does not let go of his desires. Stanza attributed to Hastamalaka.

अग्रे वह्निः पृष्ठे भानुः रात्रौ चुबुकसमर्पितजानुः ।

करतलभिक्षस्तरुतलवासः तदपि न मुञ्चत्याशापाशः ॥ १६ ॥

अग्रे= in front of; वह्निः= fire (for worship); पृष्ठे= behind; भानुः= is the sun; रात्रौ= in the night; चुबुकसमर्पितजानु= chin pressed against the knees; करतलभिक्षा= alms in the palms; तरुतलवासं= living under the trees; तदपि= then even; न= not; मुञ्चति= lets go; आशापाशं= noose of desire

There is a man who sits warming up his body with fire in front and the sun at the back, at night he presses the chin onto his knees to keep out the cold, he eats food obtained as alms in his palms and sleeps under a tree. Still in his heart, he does not let go of the noose of desire. Stanza attributed to Subodha.

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ १७ ॥

कुरुते= one resorts to; गङ्गासागर-गमनं= going to the sea of Ganga; व्रत-परिपालनं= observance of austerities; अथवा= or; दानं= charity; ज्ञानविहीनः= bereft of knowledge of the Self; सर्वमतेन= unanimously; मुक्तिं= freedom; न भजति= does not attain; जन्म-शतेन= (even) by a hundred births

One may go to Gangasagar, observe fasts, and give away riches in charity. Yet, devoid of knowledge, nothing can liberate a person even at the end of a hundred births. Stanza attributed to Sureshvaracharya.

सुर-मंदिर-तरु-मूल-निवासः शय्या-भूतल-मजिनं वासः ।

सर्व-परिग्रह-भोग-त्यागः कस्य सुखं न करोति विरागः ॥ १८ ॥

सुरमंदिर-तरुमूल-निवासः= living at the base of a tree, temple of gods; शय्या= bed; भूतलमजिनवासः= living on a deer skin spread on the ground; सर्वपरिग्रह-भोग-त्यागः= abandoning all possessions and pleasures; कस्य= whom; विरागः= desirelessness; न करोति= does not give; सुखं= happiness

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed. Dispassion in the form of giving up all attachments and comforts fail to give happiness to whom? Stanza attributed to Nityananda.

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ १९ ॥

योगरतः= living a life of (karma) yoga; वा= or; भोगरतः= indulging in sense pleasures; वा= or; सङ्गरतः= enjoying good company; वा= or; सङ्गविहीनः= bereft of company; यस्य= whose; ब्रह्मणि= in Brahman (God); रमते= delights; चित्तं= mind; नन्दति= revels; नन्दत्येव= revels indeed

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.

भगवद्गीता किञ्चिदधीता गङ्गा-जललव-कणिकापीता ।

सकृदपि येन मुरारि समर्चा क्रियते तस्य यमेन न चर्चा ॥ २० ॥

भगवद्गीता= Bhagavad Gita; किञ्चित्= a little; अधीता= studied; गङ्गाजललवकणिकापीता= drunk a drop of water from the Ganga; सकृदपि= even once; येन= by whom; मुरारि= the enemy of 'Mura' (Lord Krishna); समर्चा= well worshipped; क्रियते= is done; तस्य= his; न= no; चर्चा= disturbance; यमेन= by Yama, the lord of Death

Let a man read but a little from the Gita, drink just a drop of water from the Ganga, worship but once Lord Murari. He then will have no disturbance due to Yama. Stanza attributed to Dhridha-bhakta.

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।

इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

पुनरपि= again; जननं= birth; पुनरपि= again; मरणं= death; पुनरपि= again; जननी= mother; जठरे= in the stomach; शयनं= sleep; इह= here in this; संसारे= world; बहुदुस्तारे= difficult to cross over; कृपयाऽपारे= with boundless compassion; पाहि= protect; मुरारे= Oh Mura's enemy!(Krishna)

Born again, die again, again lie 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.

रथ्या-चर्पट-विरचित-कन्थः पुण्यापुण्य विवर्जित पन्थः ।

योगी योगनियोजित-चित्तो रमते बालोन्मत्तवदेव ॥ २२ ॥

रथ्या-चर्पट-विरचित-कन्थः= patched garment created from tattered cloth lying on the road; पुण्यापुण्य-विवर्जित= having abandoned merit and demerit; पन्थः= wayfarer; योगी= the man seeking union with god; योगनियोजित-चित्तः= mind managed by yoga; रमते= delights; बालोन्मत्तवदेव= like a child who has gone mad

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. The yogi who lives in communion with god enjoys a happiness, like a child or an intoxicated person.

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।

इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३ ॥

कः= who (are); त्वं= you; कः= who; अहं= (am) I; कुतः= from where; आयातः= did I come; का= who (is); मे= my; जननी= mother; कः= who (is); मे= my; तातः= father; इति= thus; परिभावय= contemplate; सर्वं= the entire; असारं= worthless; विश्वं= world; त्यक्त्वा= having abandoned; स्वप्नविचारं= dream like imagination

Who are you? Who am I? From where do I come? Who is my mother, who is my father? Ponder thus, look at worthlessness of everything and give up the world as imaginary like in a dream. Stanza attributed to Surendra.

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ।

भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

त्वयि= in you; मयि= in me; चान्यत्रैक= and in any other place there is one and only; विष्णुः= Lord Vishnu; व्यर्थं= in vain; कुप्यसि= get angry; मय्यसहिष्णुः= intolerant of me; भव= become; समचित्तः= equipoised; सर्वत्र= everywhere; त्वं= you; वाञ्छसि= you desire; अचिराद्= without delay; यदि= if; विष्णुत्वं= the nature of being Brahman (liberated)

In me, in you and everything else, the same Vishnu dwells. Your anger and intolerance are meaningless. If you wish to attain the status of Vishnu i.e. liberation, have equanimity, always. Stanza attributed to Medhatithi.

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।

सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

शत्रौ= in (towards) the enemy; मित्रे= in (towards) the friend; पुत्रे= in(towards) the son; बन्धौ= in (towards) relatives; मा कुरु= do not; यत्नं= put energy; विग्रहसन्धौ= in dissension or peace; सर्वस्मिन्नपि= in all beings; पश्यात्मानं= see your own self; सर्वत्र= everywhere; उत्सृज= give up; भेदाज्ञानं= duality

Waste not your efforts in enmity or friendship towards the enemy, friend, son or relative. See yourself in everyone and give up ignorance in the form of seeing differences completely.

कामं क्रोधं लोभं मोहं त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।

आत्मज्ञान-विहीना मूढाः ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

कामं= desire; क्रोधं= anger; लोभं= greed; मोहं= infatuation; त्यक्त्वाऽऽत्मानं= having abandoned; आत्मानं=one's own self; भावय= think about; कोऽहं= who am I; आत्मज्ञान-विहीना= without knowledge of the self; मूढा= ignorant people; निगूढा= cast into; नरक= hell; ते= they; पच्यन्ते= are cooked

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools, those who are devoid of self-knowledge get cast into hell and suffer. Stanza attributed to Bharativamsha.

नेयं गीता नाम-सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।

नेयं सज्जन-सङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७ ॥

नेयं= is to be sung; गीता= Gita; नाम-सहस्रं= 1000 names of the Lord; ध्येयं= is to be meditated; श्रीपति-रूपं= form of Lakshmi's consort i.e. Vishnu; अजस्रं= the unborn one; नेयं= is to be lead; सज्जन-सङ्गे= in the company of good people; चित्तं= mind; देयं= is to be given; दीनजनाय= to the poor (humble state) people; च= and; वित्तं= wealth

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 ॥

सुखतः= for happiness; क्रियते= is done; रामाभोग= sense pleasures; पश्चाद्धन्त-शरीरे= later on in the body at the end; रोग= disease; यद्यपि= even though; लोके= in the world; मरणं= death; शरणं= is the final destination; तदपि= even then; न मुञ्चति= does not give up; पापाचरणं= prohibited actions

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 prohibited actions.

अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् ।

पुत्रादपि धन भाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

अर्थं= wealth; अनर्थं= worthlessness; भावय= contemplate; नित्यं= always; न= not; अस्ति= is; ततः= from that; सुखलेशः= iota of happiness; सत्यं= Truth; पुत्रादपि= even from the the son; धन-भाजां= sharing wealth; भीतिः= fear; सर्वत्र= everywhere; एषा= this; विहिता= ordained; रीतिः= law

Wealth is worthless, truly there is not even an iota of 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-विवेक-विचारम् ।

जाप्यसमेत समाधिविधानं कुर्ववधानं महदवधानम् ॥ ३० ॥

प्राणायामं= breath-control; प्रत्याहारं= diet-control; नित्य-अनित्य-विवेक-विचारं= discriminative enquiry



into what is temporary and what is permanent; जाप्यसमेत-समाधिविधानं= silence the mind with chanting of the names of the lord; कुर्ववधानं= pay attention; महदवधानं= great care attention

Regulate the pranas – life forces, food intake, discriminate between the real and the transient. Silence the mind by chanting the holy name of God. Perform these with great care and attention.

गुरुचरणाम्बुज-निर्भर भक्तः संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानस-नियमादेवं द्रक्ष्यसि निज-हृदयस्थं देवम् ॥ ३१ ॥

गुरुचरणाम्बुज-निर्भर-भक्तः= devotee dependent on the lotus feet of the Guru; अचिराद्भव-मुक्तः= released in no time; संसारात्= from samsara (the cycle of birth and death); सेन्द्रियमानस-नियमादेवं= by restraining the mind along with the senses; द्रक्ष्यसि= you will see; निज-हृदयस्थं= in one's own heart; देवम्= Lord

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

मूढः कश्चन वैयाकरणो ङुकृञ्करणअध्ययन-धुरिणः ।

श्रीमच्छंकर-भगवच्छिष्यैः बोधित आसीच्छोधितकरणः ॥ ३२ ॥

मूढ= ignorant person; कश्चन= certain; वैयाकरणः= grammarian; ङुकृञ्करण-अध्ययन-धुरिणः= engaged in studying ङुकृञ्करणे; श्रीमत्-शंकर-भगवत्-शिष्यैः= by the disciples Bhagavan Sankara; बोधित= having been pointed out; आसीत्= existed; चोधितकरण= tested or awakened senses

In this manner a confused person lost in grammatical rules got cleansed of his clouded vision and shown the Light by Sankara's disciples.