

मोह मुद्गरम्

moha mudgaram

Shlokas in Devanagari, English

Meanings in English

Listen to the Line Guided Sanskrit Chant at:

<https://www.youtube.com/watch?v=QRVVAAB2Los>

Explore the World of Sanskrit Language and Literature:

www.youtube.com/c/thesanskritchannel

Patron Sponsorship and Support:

www.patreon.com/thesanskritchannel

मोह मुद्गरम्
moha mudgaram

A hammer to one's veil of delusion

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति दुकृङ्करणे ॥१॥

bhaja govindaM bhaja govindaM
govindaM bhaja mUDhamate |
samprApte sannihite kAle
nahi nahi rakShati DukRnkaraNe ||1||

In this shloka, Adi Shankaracharya impels,
bhaja gOvindam=Worship Govinda, worship Govinda
and worship Govinda, Oh foolish mind=mUDha-matE!
Rules of grammar=dukRNgkaraNE will not save
you, when the end time=sannihita-kAla is near.

मूढ जहीहि धनागमत्तृष्णां

कुरु सदबुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं

वित्तं तेन विनोदय चित्तम् ॥२॥

mUDha jahlhi dhanAgamatRShNAM

kuru sadbuddhiM manasi vitRShNAM |

yallabhase nijakarmopAttaM

vittaM tena vinodaya chittam ||2||

Oh fool=mUDha ! Give up your thirst=tRShNA

to amass wealth, devote your

mind=manas to thoughts of the Real=sat.

Keep your mind=chittam, engaged in the result

of the actions=karma, performed in the past.

नारीस्तनभरनाभीदेशं

दृष्ट्वा मा गा मोहावेशम् ।

एतन्मांसवसादिविकारं

मनसि विचिन्तय वारं वारम् ॥३॥

nArIstanabharanAbhIdeshaM

dRShTvA mA gA mohAvesham |

etanmAMsavasAdivikAraM

manasi vichintaya vAraM vAram ||3||

Do not get drowned in delusion by going wild
with passions and lust by seeing a woman's
navel=nAbhl and breasts=stana.

Keep reminding yourself repeatedly=vAram vAram,
that these are nothing but a modification
of human flesh=mAmsa.

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम्।
विद्धि व्याध्यभिमानग्रस्तं

लोकं शोकहतं च समस्तम् ॥४॥

nalinIdalagatajalamatitaralaM
tadvajjIvitamatishayachapalam |
viddhi vyAdhyabhimAnagrastaM
lokaM shokahataM cha samastam ||4||

The life of a person=jlvitam is as uncertain
as rain drops trembling on a
lotus leaf=naliNI dalam.

Know=viddhi that the whole world remains a
prey to disease=vyAdhi, ego=abhimAna and grief=shOka.

यावद्वित्तोपार्जनसक्तः
तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे
वार्ता कोऽपि न पृच्छति गेहे ॥५॥
yAvadvittopArjanasaktaH
tAvannijaparivAro raktaH |
pashchAjjlvati jarjaradehe
vArtAM kOpi na pRchChati gehe ||5||

As long as you are fit and able=saktaH to
support your family=parivAraH, until then,
they are interested=raktaH in you.
But after=pashchA the life is out of the
body=dEha, no one even asks of your whereabouts=vArtAH.

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये ॥६॥
yAvatpavano nivasati dehe
tAvatpRchChati kushalaM gehe |

gatavati vAyau dehApAye
bhAryA bibhyati tasminkAye ||6||

This shloka says, as long as wind=pavanaH
resides in the body, people ask of your well-being=kushalam.
But once the wind is out, even one's own wife=bhAryA
is afraid of the very same body.

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥७॥
bAlastAvatkriDAsaktaH
taruNastAvattaruNIsaktaH |
vRddhastAvachchintAsaktaH
parame brahmaNi kopi na saktaH ||7||

This shloka says, as long as one is a child=bAlaH,
one is fixated on playing.
As long as one is youthful=taruNaH, the fixation
is always in the opposite sex, and in old-age=vRddhaH
one is always fixated औn worrying.

But one is never fixated on the ultimate truth=para
brahma.

का ते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयात-
स्तत्त्वं चिन्तय तदिह भ्रातः ॥८॥
kA te kAntA kaste putraH
saMsAroyamatIva vichitraH |
kasya tvaM kaH kuta AyAtaH
tattvaM chintaya tadiha bhrAtaH ||8||

Who is your wife=kAntA? Who is your son=putraH?

Strange is this cycle of life=samsAra.

Whom do you belong to, and from where=kutaH

did you come from?

O brother=bhrAtaH, focus your mind on these.

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

satsangatve nissangatvaM
nissangatve nirmohatvam |
nirmohatve nishchalatattvaM
nishchalatattve jIvanmuktiH ||9||

From the company of truth=sat sanga, comes
non-attachment=niH sanga,
from non-attachment comes freedom from delusion=nirmOha.
This leads to an unwavering interiority=nishchala tattvam,
and from this comes ultimate liberation=jIvan-muktiH.

वयसि गते कः कामविकारः
शुष्के नीरे कः कासारः ।
क्षीणे वित्ते कः परिवारः
ज्ञाते तत्त्वे कः संसारः ॥१०॥
vayasi gate kaH kAmavikAraH
shuShke nIre kaH kAsAraH |
kShINe vitte kaH parivAraH
jnAte tattve kaH saMsAraH ||10||

What good is lust=kAma when youth has gone!?
What use is a lake=kAsAraH when the water is dried up!?

Where are the relatives=parivAraH when wealth=vitta is gone!?

And, Where is samsAra=the cycles of existence,
when the Truth is known!?

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥११॥

mA kuru dhanajanayauvanagarvaM
harati nimeShAtkAlaH sarvam |
mAyAmayamidamakhilaM hitvA
brahmapadaM tvam pravisha veditvA ||11||

Do not take pride in wealth=dhana,
friends=jana, and youth=youvana.

Time=kAlaH can take these away within a minute.

Free yourself from the
illusion of these possessions and with that
knowledge attain eternal truth.

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायु-
स्तदपि न मुञ्चत्याशावायुः ॥१२॥
dinayAminyau sAyaM prAtaH
shishiravasantau punarAyAtaH |
kAlaH krIDati gachChatyAyuH
tadapi na munchatyAshAvAyuH ||12||

Day and night, dusk and dawn, winter and spring
happen in continuous cycles.
Time=kAlaH keeps playing and age=AyuH keep going.
Even with this knowledge, one is not freed
from desire=AshA.

का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसङ्गतिरेका
भवति भवार्णवतरणे नौका ॥१३॥
kA te kAntA dhanagatachintA
vAtula kiM tava nAsti niyantA |
trijagati sajjanasangatirekA
bhavati bhavArNavataraNe naukA ||13||

Oh fool=vAtula! You do not have a dictator=niyantA.
What are your worries=chintA, about wife and wealth!?

In all the worlds=trijagati, it is only the
company of enlightened beings= sat-jana, which
can take you across the oceans of existence.

द्वादशमञ्जरिकाभिरशेषः

कथितो वैयाकरणस्यैषः ।

उपदेशोऽभूद्विद्यानिपुणैः

श्रीमच्छङ्करभगवच्छरणैः ॥१३अ॥

dvAdashamanjarikAbhirasheShaH

kathito vaiyAkaraNasyaiShaH |

upadeshobhUdvidyAnipuNaiH

shrlmachChankarabhagavachCharaNaiH ||13a

This shloka says, this bouquet of twelve verses=dvAdasha-manjarikA
was imparted to a grammarian=vaiyAkaraNaH
by the all-knowing Shankara.

The next fourteen shlokas, form chaturdasha-manjarikA.

जटिलो मुण्डी लुञ्छितकेशः

काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥१४॥
jaTilo muNDI lunChitakeshaH
kAShAyAmbarabahukRtaveShaH |
pashyannapi cha na pashyati mUDho
hyudaranimittaM bahukRtaveShaH ||14||

This shloka is attributed to padmapAda.

He says, there are many who go with matted hair,
many who have clean shaven heads, many whose hairs
have been plucked out; some are clothed in orange,
and in many other forms. A fool does not realize the truth
even by staring at it, all of this, is just to fill one's stomach.

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥१५॥
angaM galitaM palitaM muNDaM
dashaNavihinaM jAtaM tuNDam |
vRddho yAti gRhItvA daNDaM

tadapi na munchatyAshApiNDam ||15||

This shloka is attributed to toTakAchArya
Strength has left the old man's body; his head has become bald,
his gums toothless and he is leaning on crutches.
Even then one is not free from the clutches of desire.

अग्रे वह्निः पृष्ठे भानुः
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवास-

स्तदपि न मुञ्चत्याशापाशः ॥१६॥

agre vahniH pRShThe bhAnuH
rAtrau chubukasamarpitajAnuH |
karatalabhikShastarutalavAsaH
stadapi na munchatyAshApAshaH ||16||

This stanza is attributed to hastAmalaka.

It says, 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.
Even this doesn't free him from the ropes of desire.

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥१७॥
kurute gangAsAgaragamanaM
vrataparipAlanamathavA dAnam |
jnAnavihInaH sarvamatena
muktiM na bhajati janmashatena ॥17॥

This stanza is attributed to Subodha.

One may go to banks of the holy gangA, one may be in fasting,
and one might give away riches in charity!
Even after doing these if one doesn't have
the right knowledge=jnAnam, there is no liberation=mukti
even after a hundred births.

सुरमंदिरतरुमूलनिवासः
शय्या भूतलमजिनं वासः ।
सर्वपरिग्रहभोगत्यागः
कस्य सुखं न करोति विरागः ॥१८॥
suramandiratarumUlanivAsaH

shayyA bhUtalamajinaM vAsaH |
sarvaparigrahabhogatyAgaH
kasya sukhaM na karoti virAgaH ||18||

This stanza is attributed to vArttikakAra also known as sureshvara.
He says a non-attached person=virAgaH, makes the roots of a tree,
his divine abode. He makes the cold ground his bed,
and had renounced all pleasure, but accepts everything.
He is the one who can indiscriminately enjoy everything in life.

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥१९॥
yogarato vA bhogarato vA
sangarato vA sangavihInaH |
yasya brahmaNi ramate chittaM
nandati nandati nandatyeva ||19||

This stanza is attributed to nityAnanda.

He says, one may take delight in yoga=self discipline,
or bhoga=pleasure, may have attachment=sanga or detachment=sanga
vihIna.

But only one whose mind steadily delights in the
ultimate truth=Brahman keeps enjoying true bliss eternally.

भगवद्गीता किञ्चिदधीता
गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा ॥२०॥
bhagavadgItA kinchidadhItA
gangAjalalavakaNikA plItA |
sakRdapi yena murArisamarchA
kriyate tasya yamena na charchA ||20||

This stanza is attributed to Anandagiri.

He says, bhagavadgIta, even read a little; the water of ganga,
even sipped a little; lord Vishnu, even worshipped once;
enables one to not have a problem when one passes onto afterlife.

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥२१॥
punarapi jananaM punarapi maraNaM

punarapi jananIjaThare shayanam |
iha saMsAre bahudustAre
kRpayApAre pAhi murAre ||21||

This stanza is attributed to dRiDhabhakti
Birth again, death again, sleeping again in the mother's womb!
It is indeed hard to cross this boundless ocean of samsAra. Oh
Murari, Lord Vishnu ! Take me across with your mercy=kRpA.

रथ्याचर्पटविरचितकन्थः
पुण्यापुण्यविवर्जितपन्थः ।
योगी योगनियोजितचित्तो
रमते बालोन्मत्तवदेव ॥२२॥

rathyAcharpaTavirachitakanthaH
puNyApuNyavivarjitapanthaH |
yogl yoganiyojitachitto
ramate bAlonmattavadeva ||22||

This stanza is attributed to nityanAtha
He who wears a dress made of rags that lie about in the streets,
he who walks in the path that is beyond virtue=puNya and vice=pApa.
The yogi whose mind dwells in ultimate union=yoga

revels just as a child or as a mad-man.

कस्त्वं कोऽहं कुत आयातः

का मे जननी को मे तातः ।

इति परिभावय सर्वमसारम्

विश्वं त्यक्त्वा स्वप्नविचारम् ॥२३॥

kastvaM kohaM kuta AyAtaH

kA me janani ko me tAtaH |

iti paribhAvaya sarvamasAram

vishvaM tyaktvA svapnavichAram ||23||

This stanza is attributed to yogAnanda

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

Who is my mother=jananI, and who is my father=tAtaH?

Ponder over this, and look at everything as essence-less
and give up the world=vishwam as an idle dream=swapnam.

त्वयि मयि चान्यत्रैको विष्णुः

व्यर्थं कुप्यसि मय्यसहिष्णुः ।

भव समचित्तः सर्वत्र त्वं

वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥२४॥

tvayi mayi chAnyatraiko viShNuH

vyarthaM kupyasi mayyasahiShNuH |
bhava samachittaH sarvatra tvaM
vAnChasyachirAdyadi viShNutvam ||24||

This stanza is attributed to surendra

In you=tvayi, in me=mayi, and elsewhere too,
there is but one Vishnu. Wastefully you get angry with me,
being impatient. If you desire to live a divine life,
see be equanimous and see yourself in all things.

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

shatrau mitre putre bandhau
mA kuru yatnaM vigrahasandhau |
sarvasminnapi pashyAtmAnaM
sarvatrotsRja bhedaJnAnam ||25||

This stanza is attributed to medhAtithira

With your enemies=shatrau, and your friends=mitre;
with your progeny=putre and with relatives=bandhau,

do not make special efforts to either hate or love.

See your self=AtmAnam in all things=sarvasmin. Renounce discrimination.

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

kAmAM krodhaM lobhaM mohaM
tyaktvAtmAnaM bhAvaya koham |
AtmajnAnavihiNA mUDhAH
te pachyante narakanigUDhAH ||26||

This stanza is attributed to bhArativamsha

Give up lust=kAmam, anger=krOdham, greed=lObham,
and infatuation=mOham. Ponder over your real nature.

Fools are they who are blind to the Self.

Cast immerse themselves in hell=narakaH, and suffer there endlessly.

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

geyaM gltAnAmasahasraM
dhyeyaM shrlpatirUpamajasram |
neyaM sajjanasange chittaM
deyaM dlnajanAya cha vittam ||27||

This stanza is attributed to sumati

The Bhagavadgltá and the Sahasranáma should be sung;
the form of the consort of Lakshmi=shrlpati, which is Vishnu,
should always be meditated upon; the mind should be led
to the company of the enlightened;
and wealth should be distributed among the needy.

सुखतः क्रियते रामाभोगः
पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं
तदपि न मुञ्चति पापाचरणम् ॥२८॥
sukhataH kriyate rAmAbhogaH
pashchAddhanta sharlre rogaH |
yadyapi loke maraNaM sharaNaM
tadapi na munchati pApAcharaNam ||28||

This stanza too is attributed to sumati

One happily gets involved in physical pleasure.
And afterwards, alas, there are diseases in the body.

Although in the world, death is the refuge,
even then one does not relinquish sinful ways.

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

arthamanarthaM bhAvaya nityaM
nAstitataH sukhaleshaH satyam |
putrAdapi dhanabhAjAM bhltiH
sarvatraiShA vihitA rltiH ||29||

Wealth is not welfare, truly there is no joy in it. Reflect
thus at all times. There is fear of having to give away
one's wealth to one's own progeny.

This is the way of wealth in all creatures everywhere.

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जाप्यसमेतसमाधिविधानं

कुर्ववधानं महदवधानम् ॥३०॥

prANAyAmaM pratyAhAraM

nityAnitya vivekavichAram |

jApyasametasamAdhividhAnaM

kurvavadhAnaM mahadavadhAnam ||30||

Excercise of the life forces=prANAyAma;

mindful consumption of senses=pratyAhAra;

discrimination between the eternal=nitya and the fleeting=anitya.

Chanting=japa and maintaining an equanimous mind=samAdhi.

Perform these regularly, with extreme care.

गुरुचरणाम्बुजनिर्भरभक्तः

संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानसनियमादेवं

द्रक्ष्यसि निजहृदयस्थं देवम् ॥३१॥

gurucharaNAmbujanirbharabhaktaH

saMsArAdachirAdbhava muktaH |

sendriyamAnasaniyamAdevaM

drakShyasi nijahRdayasthaM devam ||31||

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.

The next two shlokas are a conclusion to moha mudgaram and do not form
a part of the chant.

मूढः कश्चन वैयाकरणो
दुःकृङ्करणाध्ययनधुरीणः ।
श्रीमच्छङ्करभगवच्छिष्यै-
बोधित आसीच्छोधितकरणः ॥३२॥
mUDhaH kashchana vaiyAkaraNo
DuHkRnkaraNAdhyayanadhurINaH |
shrlmachChankarabhagavachChiShyaiH
bodhita AslchChodhitakaraNaH ||32||

Thus a silly grammarian lost in mugging up grammar rules,
was cleansed of his narrow vision and was shown the Light
by Adi Shankara and his disciples.

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
नामस्मरणादन्यमुपायं

नहि पश्यामो भवाब्धितरणे ॥३३॥
bhaja govindaM bhaja govindaM
govindaM bhaja mUDhamate |
nAmasmaraNAdanyamupAyaM
nahi pashyAmo bhavAbdhitaraNe ||33||

Chant the name of Govinda repeatedly oh foolish mind.
There is no other way we see, to cross the ocean of existence.

This completes all the 33 shlokas of moha mudgaram.