

BHAJA GOVINDAM_LESSON-3

*ratyākarpataviracitakanthaḥ puṇyāpuṇayavivarjitapanthaḥ
nāhaṃ natvaṃ nāyaṃlōkaḥ tadapi kimarthaṃ kriyatē śōkaḥ. 10*

ratyaa - streetly (on the move)

karpata-clothing

virachitha- adorned by

kantha-on the shoulder

punya apunya- merit- demerit

vivarjitha- free of

panththa- path

na aham-not me

na thvam- not you

na ayam loka- this world is not

tadapi- that being the case

kimarttham- what does it mean

shoka- to be sorrowful

Here we have a description of a yogi. His clothing indicates not just simplicity but more as one of a traveller, aware of impermanence of this life. His dress code is not set to the standards of this world. The world standard is set by those who are not in anyway concerned with the divine. The dress code=His lifestyle. The path he travels is one where he is no longer concerned with accumulating punyas or decreasing paapas. An integrated life will need no such concerns. This duality is the concern of ordinary individuals. The impermanence of I, you and this world as three separate entities is so deep in his awareness that for him therefore there is no question of sorrow.

रत्याकर्पटविरचितकन्थः पुण्यापुण्यविवर्जितपन्थः ।

नाहं नत्वं नायंलोकः तदपि किमर्थं क्रियते शोकः ॥ १० ॥

surēndra uvāca

surendra said

kastvaṃ kōhaṃ kuta āyāta kā mē janani kō mē tāta

iti paribhāvaya sarvamasāraṃ viśvaṃ tyaktvā svapnavicāram 11

ka tvam- who are you

ko aham- who am I

kuta- from where

aayaathah- did (you/I) come

kaa -who (is)

mey janani- my mother

ko- who (is)

mey thaatha- my father

ithi- thus

paribhaavayah-considering, pondering

sarvam-all

asaaram-that is of no essence or intrinsic value

vishvam- the world of plurality

thyakthvaa- abandoning

svapna vichaaram-(as you would) a matter of dream

Merely thinking over our origins and relationships in this life will lead one to a greater understanding of Reality.

From the viewpoint of Absolute Reality this world of plurality should be given the importance of just dreams.

सुरेन्द्र उवाच

कस्त्वं कोहं कुत आयात का मे जननी को मे तात ।
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारम् ॥ ११ ॥

mēdhātithi uvāca

medhaathitthi said

*tvayi mayi sarvatraikō viṣṇu vyartham kupyasi mayyasahiṣṇu
sarvasminnapi paśyātmānam sarvatrōtsrja bhēdajñānam. 12*

tvayi- yours/ in you

mayi-mine/ in me

sarvatra- everywhere

eko- the one

vishnu- the all pervasive divine

vyartham- unnecessarily

kupyasi-you get angry

mayi- towards me

asahishnu-not being able to tolerate

sarvasmin- in all

api-thus

pashya aathmanam- see the Self

sarvathra- towards all

uthsrija- destroy

bheda jnaanam- the awareness of differences or separation

The all pervasive divine is indeed in all of us. There is no room therefore for anger or intolerance towards others based on differences. Recognition of the Self in all should lead to destruction of these negative feelings.

मेघातिथि उवाच

त्वयि मयि सर्वत्रैको विष्णु व्यर्थं कुप्यसि मय्यसहिष्णु ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ॥१२॥

śatrau mitrē putrē bandhau mā kuru yatnam vighrahasandhau

bhavasamacittaḥ sarvatra tvam vānchasyacirādyadi viṣṇutvam. 13

shatrau-(towards) enemy

mitrey-(towards)friend

putrey-(towards) son

bandhow-(towards) relation

maa kuru yatnam- do not engage in

vighraha sandhow-linking on to these embodiments

bhava samchittha- become balance minded with regard to world-connections.

sarvatra- towards all

tvam- you

vaanchasi achiraath-possessed by need to attain soon

yadi- if

vishnuthvam- the state of all pervasiveness

Does one feel the desperate need to break out of this feeling of confinement, the feeling being limited? If so one should rightaway adopt a different attitude towards others. The general tendency to compartmentalize or classify people such as -this is my enemy, or this is my friend, this is my relative etc., should be avoided.

Instead one should have an abiding mind, not prone to such classifications, for only then one can quickly break out of the feeling of limitations. One's becoming (bhava) determines the relationship with the world. It is this relationship that is Sansaar. Vishnutvam is attained when Sansaar no longer exists for the individual !

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ।
भवसमचित्तः सर्वत्र त्वं वाञ्छस्यच्चिराद्यदि विष्णुत्वम् ॥१३॥

bhārativamśa uvāca

bharativamsha said

*kāmaṃ krōdhaṃ lōbhaṃ mōhaṃ tyaktvātmānaṃ bhāvaya kōhaṃ
ātmajñāna vihīna mūḍhāḥ tē pacyantē naraka nigūḍhāḥ. 14*

kaamam- lust

krodham-anger

lobham- greed

moham-passion

thyakthva - abandoning

aathmaanam-self

bhaavaya-consider

ko aham- who am I

aathma jnaana viheena - bereft of knowledge of Self

mudhaah- fools

tey- they

pachyanthey-burn

naraka- in hells

nigooddah- terrible

Knowledge of the self can be attempted only after conquering the destructive forces of lust, anger, greed and infatuation that we engage in. This is possible only by constantly reminding ourselves as to who we really are and attempting a life in consistence with that knowledge. By not doing so we are being foolish, for we will inevitably suffer in hellish experiences right here, brought about by the very same forces.

**For more information on rehabilitation of destructive forces, we recommend our lesson course on Ganapati that has details in the Aṣṭavatara section.

भारतिवंश उवाच

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं भावय कोहम्।

आत्मज्ञान विहीन मूढाः ते पच्यन्ते नरक निगूढाः ॥ १४ ॥

sumati uvāca

sumathi said

*gēyaṃ gītānāmasahasraṃ dhyēyaṃ śrīpatirūpamajasramaṃ
nēyaṃ sajjanasāṅgē cittaṃ dēyaṃ dīnajanāya ca cittaṃ.15*

geyam-reciting

geetha naamasahasram- the gita and the 1000 names of vishnu

dhyeyam- focusing

shreepathi roopam - the form of the husband of shri

ajasram-constantly

neyam-leading

sajjanasangey- in the midst of the good

chittham- the mind

deyam-giving

deenajanaaya - to the needy

cha- and

vittham- the wealth

Certain practices are being recommended here:-

1. Exerting oneself in spiritual excercises mentally and physically.
2. Channeling our faculties towards the Goal Divine constantly - *vyashema devahitam yadaayuhu.*
4. Selecting for our company only those who encourage a life of goodness
5. Taking care of the less privileged with our wealth

सुमति उवाच

गेयं गीतानामसहरां ध्येयं श्रीपतिरूपमजराम् ।
नेयं सज्जनसंगे चित्तं देयं दीनजनाय च चित्तम् । १५ ।।
