

Satsanga with Sri Swami Vidadatmananda Saraswati
Arsha Vidya Gurukulam

Bhaja Govindam – Verse 19

This verse continues to give us a picture of the wise man.

योगरतो वाभोगरतोवा सङ्गरतो वा सङ्गवीहिनः ।

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥

yogarato vābhogaratovā saṅgarato vā saṅgavīhinah,
yasya brahmaṇi ramate cittam nandati nandati nandatyeva.

One may revel in *yoga* or pleasures; in the company of people or bereft of company. Only the one whose mind steadily delights in Brahman revels; indeed he alone is truly happy.

Nandati, he is happy. *Nandatyeva*, he alone is happy or he is always happy. He cannot but be happy. Who is he? *Yasya brahmaṇi ramate cittam*, or *yasya cittam brahmaṇi ramate*. He is one whose *cittam* or mind dwells in Brahman, or one whose mind abides in the knowledge that the self is Brahman. The repetition of *nandati* three times suggests that he is happy at all times, in all places, and under all conditions. He is happy when awake, he is happy while in a dream, and he is also happy during deep sleep. He is happy when he does something, and he is happy even when he does not do something. It does not matter where he is or what he does.

A wise person is happy in all circumstances

Yogarato vā, he may be reveling in *yoga*, *bhogarato vā*, or he may appear to be indulging in all kinds of pleasures. Whether he appears to be by himself, in *samādhi* or meditation, or appears to be indulging in all kinds of pleasures, he is happy. *Saṅgarato vā*, he may be found in the company of people, *saṅgavīhinah*, he may be without the company of other people. He is happy whether in solitude or in the company of people.

This verse shows that it is not essential that the wise man necessarily be an austere person, or that he must necessarily be an active person, or even that he must live only in caves, or be on the banks of the Ganges. There is no presumption as to where he should be or how he should be. Very often, we associate some external appearances or form with wisdom, but it is not necessary that he must have a particular appearance or a particular lifestyle, or dwell in a

particular place. The only qualification is that no matter where he is, his mind dwells on Brahman, in the knowledge that self is Brahman. The idea is that no condition can deny him the knowledge because Brahman is everywhere. The self alone is everything and, therefore, the self in *yoga* and the self in *bhoga* are the same self. It is the same Brahman outside and the same Brahman within. This is what Lord Kṛṣṇa teaches in the Bhagavad Gītā. What is this world? The world is nothing but the glory or *vibhūti* of the Lord.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

etāṁ vibhūtiṁ yogam ca mama yo vetti tattvataḥ,
so'vikampena yogena yujyate nātra saṁśayaḥ.

The one who knows this glory of Mine and My connection with that in reality, he is endowed with unshaken vision. There is no doubt about this [Bhagavadgītā, 10-7].

Bhagavān says, *etāṁ vibhūtiṁ yogam ca*, one who knows my *vibhūti*, glory, knows my nature and understands that the creation is nothing but the manifestation of my glory or that it is I alone who am both the manifest as well as the unmanifest. *Saḥ*, such a person *yujyate*, is always united with me, *avikampena yogena*, by the *avikampa yoga* or with the unshaken vision. He can never move away from me, because I alone am everywhere.

The Dṛk-dṛśya-vivekaḥ says,

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

dehābhimāne galite vijñāte paramātmani,
yatra yatra mano yāti tatra tatra samādhayaḥ.

Wherever the mind goes there occurs *samādhi* effortlessly when the identification with the body disappears and when the self is clearly known as Brahman [Dṛk-dṛśya-vivekaḥ, 30].

Dehābhimāne galite, when the identification of the body has gone away. *Vijñāte paramātmani*, when the self is known as *paramātma*. *Yatra yatra mano yāti, tatra tatra samādhayaḥ*, wherever the mind goes, there *samādhi* is.

The Vision of Oneness

In the vision of the Vedas, *sarvam khalvidam brahma*, whatever there is, is Brahman alone [Chāndogyopaniṣad, 3-14-1]. This is something to be understood. It is not that I have to see Brahman. I have only to know that whatever I see is Brahman. The good, the bad, the right, the wrong, the ugly, the beautiful, whatever it is, is nothing but God. Here, God does not stand opposed to Satan or anybody. God alone is. What we call Satan, is also God. Whatever we call the good or the bad is the nature of the *upādhi*. Just as electricity alone manifests in and through various bulbs, so also, the one Brahman manifests through everybody and everything. The manifestation is different because the medium of manifestation is different, but what manifests is the same principle.

One who knows Brahman does not have to do anything to abide in Brahman. He need not even close his eyes because even with eyes open, all he sees is Brahman alone. What is the nature of Brahman? It is *satyam jñānam anantam*, Existence-Consciousness-Limitlessness. Brahman is *ananta*, limitless, and therefore he is always happy. True happiness is for those who know the Self.

Relative happiness is also gained only by the one who has purified his heart. Running after the objects in search of happiness is a futile attempt. An intelligent man should work with his own mind to purify his mind of his *rāga-dveṣas*, passions and impurities. To the extent that my heart is pure, to that extent I discover myself to be a happy person. Here, of course, his heart is totally pure because he has discovered his self to be Brahman. Therefore the verse says, *nandati, nandati nandati eva*.

Wisdom is not associated with any particular lifestyle

In the scriptures, we find all kinds of illustrations and references to the wise man. '*Krishnobhogi, Sukhoyogi, Nrupaujanakarāghavavau karmanistāh vasiṣṭhādhyāḥ*' (Attribution?). Lord Kṛṣṇa is seen as a *bhogi*. Can you imagine having 16,108 consorts? He always appears to be involved in pleasures. *Sukhoyogi* refers to a great sage by the name of Sukhadev. He was a *digambara*, one who wore no clothes. He was also a wise man. King Janaka is said to have been a wise man and an illustrious king. Rāghava is Lord Rāma who was also a very wise king. *Karmanistāh vasiṣṭhādhyāḥ* is sage Vasiṣṭha and others like him who were wise and always engaged in performing rituals. As far as wisdom is concerned all of them are considered equal, but as far as their way of life is

concerned we can see how each one is different. Therefore, we need not associate wisdom with any particular lifestyle.

Although the lifestyle of a renunciate may be more conducive and suitable for the purpose of pursuing knowledge, we need not believe that one must necessarily become a renunciate to do so. You can pursue knowledge, whatever be your station in life. Remember that renunciation is more a condition of the mind than any external arrangement. It is your perception and the disposition of your mind.

A wise person is happy at three levels

The ultimate happiness is only for the one whose mind dwells upon the Brahman, *yasya brahmaṇi ramate cittāni nandati nandati nandatyeva*. He alone is truly happy. Or you can say he is satisfied, he is happy and he alone rejoices. There are three levels of happiness. As Lord Kṛṣṇa says:

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

*yastvātmaratireva syādātmatṛptaśca mānavaḥ,
ātmanyeva ca santuṣṭastasya kāryam na vidyate.*

Whereas, for the person who would delight in the self, who is satisfied with the self, contented in the self alone, there is nothing to be done [Bhagavadgītā, 3-17].

Lord Kṛṣṇa describes the wise man as an *ātmaratiḥ*, one who revels in himself, an *ātmatṛptaḥ*, one who is satisfied with himself, and an *ātmanyeva ca santuṣṭaḥ*, one who is content by himself. These are the three levels of happiness. To begin with, I am happy when I think of an object that I like. Then, I am more happy when I acquire that object. Finally, I am most happy when I enjoy that object. These different degrees of happiness are called *rati*, *tṛpti*, and *santuṣṭa*. Thinking about something that you like, getting what you like, and enjoying what you like represents three increasing levels of happiness. For instance, when I think of my favorite dish that is going to be on my dinner table tonight, the very idea gives me happiness the whole day. When I reach home and smell the nice fragrance of the favorite dish, and then sit down to be served, my happiness is multiplied many times. When I taste the dish my happiness is complete. In much the same way, a wise man finds contentment in the happiness that he finds

within himself. He is happy thinking about the self that is Brahman, he is satisfied with the self that is Brahman, and he revels in the self that is Brahman¹.

¹ Transcribed and edited by Krishnakumar (KK) S. Davey and Jayshree Ramakrishnan.