

Bhaja Govindam Class 2

Bhaja Govindam is a work called *Moha Mūḍhākāra*—a text meant to remove our *moha* (delusion) with regard to the *means* and *ends* of life. A deluded person commits the mistake of treating the finite objects of the world as goals. This creates problems because finite objects cannot give lasting peace, happiness, and security. Only the Infinite can give that.

The first correction, therefore, is with regard to the goal: instead of treating the world as the goal, treat the Infinite as the goal. The Infinite is referred to by different names—*śreyas*, *mokṣa*, *brahman*, *Īśvara*. Choose *mokṣa* or *Bhagavān* as your goal. Whoever has done so is a *mumukṣu*—a spiritual person.

Are we to reject the world totally? No. Instead of seeing the finite things as the destination, use the world as a means to attain the end. Use every object to help in one's spiritual journey. Use the finite world as a *means* and the Infinite God as the *end*.

Currently, we use the Infinite God to gain the finite world—this is a reversal of values. The message of *Bhaja Govindam* is to reverse that reversal: converting a materialistic person into a spiritual person. This is the very *project* of *Bhaja Govindam*.

Even after becoming a *mumukṣu*, one should refine further so that the Vedāntic message becomes clearer. A *mumukṣu* can be of three types—*manda mumukṣu*, *madhyama mumukṣu*, and *tīvra mumukṣu*.

How do we differentiate these three?

- **Manda mumukṣu:** accepts God as the goal, but *mokṣa* is the last item in his list of desires. He has not yet

discerned the full value of *mokṣa*. Perhaps after several years, decades, or even *janmas*, *mokṣa* will become the top priority.

- **Madhyama mumukṣu:** when *mokṣa* becomes top priority, it begins to overshadow other desires. The *mokṣa-icchā* (desire for liberation) becomes stronger and eventually turns into an obsession. In the end, there is only one priority—*mokṣa*.
- **Tīvra mumukṣu:** when a person has such intensity, he becomes a *tīvra mumukṣu*.

All three types of seekers will benefit from Vedānta, but the level of benefit will depend on the intensity of their *mumukṣutvam*.

Śaṅkarācārya wrote this work after meeting a very old pundit in Kāśī. This person was studying Sanskrit grammar, analyzing the original verbal roots (*dhātus*). When Śaṅkarācārya met him, he was repeatedly chanting the grammatical forms: *kṛ* is the verbal root from which many verbs originate. There are nine forms—one each for singular, dual, and plural; and for first person, second person, and third person. Each of these also changes according to tense—past, present, and future.

Using that old pundit as the background, Śaṅkarācārya composed this text.

Śaṅkarācārya addresses the Kāśī pundit as *mūḍhamate*—a person confused about the purpose of life. *Mūḍhamate* means a deluded human being. He instructs him: “Choose Lord Govinda as your permanent support, like an anchor.” There is nothing in this world that is stationary. If you wish to enjoy life in this world, you must hold on to something that does not move. Only then can you enjoy life. That stable anchor is *Govinda*, the Lord.

One meaning of the word *go* is “cow.” *Go* also means “earth.” *Go* also means “sense organs.” In short, *Govinda* means *Paramātmā*.

All other relationships will come and go, but the relationship with the Lord—*Govinda*—is permanent. Strike that relationship first.

Every object in creation is constantly attacked by *kāla* or *Yama-rāja*. When *Yama-rāja* approaches, only the Lord can give true security. The conqueror of time is the Lord alone. If you wish to hold on to the Lord at that time, you must start practicing now. Pray: “O Lord, come into my mind along with *Pārvatī* and occupy my heart.” At the time of death, nothing else can rescue us.