

Verses for Introspection

Mā Gurupriyā

e-Series
No 18

Devotional Elixir

धर्मं भजस्व सततं त्यज लोकधर्मान्
सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम् ।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा
सेवाकथारसमहो नितरां पिब त्वम् ॥

dharmam bhajasva satatam tyaja loka-dharmān
sevasva sādhipuruṣāñ-jahi kāmātṛṣṇām ।
anyasya doṣagūṇacintanam-āśu muktvā
sevākathārasam-aho nitarām piba tvam ॥

Bhāgavata-māhātmyam 4.80

Always be dedicated to the dharma of devotion, disregarding all other common worldly codes of behaviour. Serve the Wise and the Noble, renouncing worldly desires. Getting rid of the thoughts of others' imperfections or virtues, drink to your heart's content the nectarine words about service to the Lord.



Narayanashrama Tapovanam

Points for Introspection

How to develop dispassion for worldly objects? How to develop supreme devotion and fondness for God? How to fill our life with divinity? How to follow the path of devotion which great devotees have tread? How to pursue the Bhāgavata Dharma (way of life of a devotee) and cultivate the qualities, which the true devotees have?

We believe that we are devotees. We get up in the morning, take bath, sit in the poojā-room, light a lamp, offer flowers, sandal and āraṭi to the idol, chant stutis (hymns of praise), read from holy books, contemplate or meditate. We also go to temples and worship. But very rarely one questions oneself: “What is the use of all this worship? Who is the God whom we are worshipping? What is the effect of worship on me? Even though I worship and consider myself to be a devotee, why is it that I am still gripped by anger, anxiety and fear? What is then the way of life of a true devotee? What are his qualities and characteristics?”

This śloka tells us the way of life of a true devotee or a seeker. A true devotee is one who has supreme devotion to God and strong dispassion towards worldly objects. He wants nothing else than God himself. So in order to become a true devotee one must leave all petty worldly observances, and pursue instead prescribed devotional observances and disciplines.

To grow supreme devotion to God, one must go to a holy person and be in his association. He should not only remain in the company of the holy, but serve him with all his heart and mind, never expecting

anything in return - not even supreme knowledge or mokṣa, never praying for anything material, never having any other motive. He should serve only because he feels blessed to have had an opportunity to serve a Mahātmā. In such a holy association, through non-expectant service, the seeker would be able to assimilate the knowledge which the Mahātmā bestows upon him and will be able to realize God in his own heart.

The mind can have this feeling of blessedness, which leads to supreme devotion to the exclusion of any other material object, only when we turn our mind from all petty matters to the remembrance and contemplation of God. Usually, a lot of time is wasted on insignificant discussion of others' affairs. Throughout the day, our time is spent in criticizing others; seldom in appreciation. Without criticizing somebody or other, no day passes.

One who aspires to be a true devotee, having one-pointed devotion for God, should, without any delay, get rid of this bad habit of dwelling on others' qualities. Instead, in order to keep the mind on God unbrokenly, he should either read about or listen to life stories of the best of devotees - how they lived, how they served Mahātmās. The aspirer should, by constant listening or reading, drink the nectar that flows from such renderings.

When the seeker, having got rid of all worldly interests, goes to a Mahātmā, serves him lovingly and blissfully without any expectation, he attains that supreme devotion. Also, by hearing and reading about lives of Mahātmās, full of supreme devotion to God, he too develops one-pointed contemplation on God.

Chanting of this śloka helps us live the life of a true devotee. It also reminds us how generally we waste time discussing insignificant perishable matters. It powerfully compels us to become a true devotee.

Word Meaning

धर्म (dharmam) = righteous way of life; भजस्व (bhajasva) = practise; सततं (satatam) = always; त्यज (tyaja) = give up; लोकधर्मान् (loka-dharmān) = worldly codes of conduct; सेवस्व (sevasva) = serve; साधुपुरुषान् (sādhu-puruṣān) = wise and noble people; जहि (jahi) = renounce, eliminate; कामतृष्णाम् (kāma-trṣṇām) = sense enjoyments and desires; अन्यस्य (anyasya) = of others; दोष-गुण-चिन्तनं (doṣa-guṇa-cintanam) = thinking of the imperfections and qualities; आशु (āśu) = without delay; मुक्त्वा (muktvā) = having got rid of; सेवाकथारसं (sevā-kathā-rasam) = nectar from the words of service; अहो (aho) = Ah!; नितरां (nitarām) = fully; पिब (piba) = drink; त्वम् (tvam) = you.

अन्वयः - (Prose order)

धर्मं सततं भजस्व लोकधर्मान् त्यज साधुपुरुषान् सेवस्व कामतृष्णां जहि । अन्यस्य दोषगुणचिन्तनं आशु मुक्त्वा अहो सेवाकथारसं त्वम् नितरां पिब ॥

dharmam satatam bhajasva; loka-dharmān tyaja; sādhu-puruṣān sevasva; kāma-trṣṇām jahi; anyasya doṣa-guṇa-cintanam āśu muktvā, aho sevā-kathā-rasam tvam nitarām piba.