

# Verses for Introspection

Mā Gurupriyā

e-Series  
No 21

## Benevolent Souls

मनसि वचसि काये पुण्यपीयूषपूर्णाः  
त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।  
परगुणपरमाणून् पर्वतीकृत्य नित्यं  
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥

manasi vacasi kāye puṇya-pīyūṣa-pūrṇāḥ  
tribhuvanam-upakāra-śreṇibhiḥ prīṇayantaḥ ।  
paragaṇa-paramāṇūn parvatīkṛtya nityam  
nija-hṛdi vikasantaḥ santi santaḥ kiyantaḥ ॥

Nītīsatakam 79

*How many noble souls are there who, in their thoughts, speech and action are filled with nectar of auspiciousness, who by their many good and benevolent deeds please others in the three worlds, who appreciating even very minute good qualities of others as something mountainous, rejoice in the expansion of their own heart?*



Narayana Ashrama Tapovanam

## **Points for Introspection**

**M**ost people suffer because of narrow-mindedness. The mind, instead of being full with beautiful qualities like love, sacrifice etc., indulges in evil traits like fault-finding, blaming, lack of helping attitude, intolerance, impatience etc. These traits make the mind selfish and constricted. As a result, the mind is not able to experience the joy of expansion and freedom. When the mind transcends the narrow selfish traits, in place of revolving around itself and with things connected to itself, as earlier, it spreads to everything and everybody in affection and oneness. This expansion of the mind generates an all-enveloping love and joy.

In this śloka, Bhartr̥hari says that in this world very few are such noble-minded souls, who are full of nectarine benevolence in their minds, words and deeds. Because of this nature of theirs, they delight whomever they interact with. They benefit and please everyone by their various virtuous, benevolent actions.

**B**y helping others, by being sweet and loving to others, by constantly thinking about the welfare of others, their minds expand beyond narrowness and selfishness. When they see any good quality in others, even if it is very insignificant, they appreciate it as if it were mountainous. And by that they rejoice in the expansion of their own mind and heart.

**H**owever, such souls are very rare on this earth.

**W**hile reading and chanting this śloka, our mind should be filled with the yearning to become one such rare noble soul. Can we too not become like

them? By simply loving the qualities mentioned in the śloka, mind yearns to be filled with the nectarine sweetness in thoughts, words and deeds. Introspection and reflection should start in the mind to discover the negative traits, which do not allow our mind to expand. When we reflect, we find that instead of appreciating a quality, we are out to criticize and find fault with almost everybody whom we interact with! The mind will be peaceful and happy only when, instead of thinking about oneself always, one thinks about others' needs and welfare, makes sacrifices for others and tries to give joy and delight to others. Then alone one transcends narrowness and enjoys supreme bliss.

This śloka should be chanted again and again and the nectar that lies in its message should be drunk deep.

## Word Meaning

मनसि (manasi) = in the mind (thoughts); वचसि (vachasi) = in speech; काये (kaaye) = in the body (action); पुण्यपीयूषपूर्णाः (puṇya-pīyūṣa-pūrṇāḥ) = those filled with nectar of virtuous and auspicious acts; त्रिभुवनं (tribhuvanam) = the three worlds; उपकार-श्रेणिभिः (upakāra-śreṇibhiḥ) = by many good deeds; प्रीणयन्तः (prīṇayantaḥ) = those who please others; परगुणपरमाणून् (paraguṇa-paramāṇūn) = minute good qualities of others; पर्वतीकृत्य (parvatīkṛtya) = making it (like) a mountain, very big; नित्यं (nityam) = always; निजहृदि (nijahr̥di) = in one's own heart; विकसन्तः (vikasantaḥ) = expanding, rejoicing; सन्ति (santi) = are; सन्तः (santaḥ) = noble souls; कियन्तः (kiyantaḥ) = how many?

**अन्वयः - (Prose order)**

मनसि वचसि काये पुण्य-पीयूषपूर्णाः, उपकार-श्रेणिभिः त्रिभुवनं  
प्रीणयन्तः, परगुणपरमाणून् पर्वतीकृत्य निजहृदि नित्यं विकसन्तः  
सन्तः कियन्तः सन्ति ॥

manasi vacasi kāye puṇya-pīyūṣa-pūrṇāḥ, upakāra-  
śreṇibhiḥ tribhuvanam priṇayantaḥ, paraguna-  
paramāṇūn parvatīkṛtya nijahr̥di nityam vikasantaḥ  
santaḥ kiyantaḥ santi.