

# Verses for Introspection

Mā Gurupriyā

e-Series  
No. 63

## My Real Nature

Mā Gurupriyā

आकाशवल्लेपविदूरगोऽहं  
आदित्यवद्भास्यविलक्षणोऽहम् ।  
अहार्यवन्नित्यविनिश्चलोऽहं  
अम्भोधिवत्पारविवर्जितोऽहम् ॥

*ākāśaval-lepa-vidūrago'haṃ*  
*ādityavad-bhāsyā-vilakṣaṇo'ham .*  
*ahāryavan-nitya-viniścalo'haṃ*  
*ambhodhivat-pāra-vivarjito'ham ..*

Vivekacūḍāmaṇi 499

Like the sky, untainted am I. Like the sun, self-luminous  
am I. Like the mountain, ever unshakable am I. Like the  
ocean, unbounded am I.



Narayanashrama Tapovanam

## Points for Introspection

The highest purpose of human life is to realize that one's real identity is the ever-present, imperishable, and unaffected Self. Although that is our true identity, due to ignorance, we associate ourselves with the changeful, perishable body-mind-intelligence personality. As a result, we consider ourselves to be changeful, mortal, small and limited.

Because of this mistaken identification with the perishable and changeful body and mind, **we get affected when the body or the mind gets affected.** That is, in spite of the Self being changeless and unaffected one feels affected and thinks, 'I am sick', 'I am happy', 'I am sorrowful' ... Subsequently, **he gets disturbed,** agitated and aggrieved.

When one realizes the Self and gains this supreme Knowledge of his true identity, he is liberated from the grave ignorance of identification with the gross and mortal body. Established in Self-knowledge, he remains unaffected either by happiness or unhappiness, and enjoys unbroken bliss and contentment.

In order to gain Self-knowledge, one must contemplate on the nature and characteristics of the Self. In all thoughts, words and actions, one must remember that **he is essentially the undivided, infinite Self,** which has no decay or change. When the nature of the Self is contemplated upon again and again, slowly and gradually one is **able to comprehend the magnanimity** of the Self-dimension and get established in the qualities of the Self. From the limited 'I', **one then transcends to the Universal 'I'.**



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This śloka reminds us again and again about the attributes that are essentially our own. When chanted repeatedly, one experiences the purity, the self-revealing brilliance, the unshakable vastness of our true nature.

This powerful śloka should be chanted everyday understanding and assimilating the meanings of the words. Whenever the mind gets afflicted or is unduly elated, whenever there is darkness in the mind due to lack of hope and confidence or whenever the mind is constricted by fear or selfishness, seeker should take help of this śloka. Chanting this śloka and its rumination will immensely help to get anchored in the Self which has no affectation or affliction.

While chanting this śloka one is able to feel and realize: “I am like the vast limitless sky and have no taint whatsoever! As when a line is drawn in the sky, no mark is left, I too am unaffected and untainted by any impact of any situation in my life.” The joy and freedom of being taintless is experienced immediately.

As one chants, one identifies with the Sun, the ever-brilliant and ever-radiant, and starts feeling, “My mind cannot have any darkness at all.” He also identifies with the mountain and feels: “I am absolutely unshakable like a mountain. My true nature is unaffectedness, and no situation can disturb my peace.” One experiences that he has no constriction, but is vast like the ocean, which is un-bounded.



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By repeatedly reminding ourselves about our true nature and identity, we slowly and naturally **get established in that truth**. Then alone we enjoy liberation from all constrictions, and subsequently experience the supreme Bliss.

## Word Meaning

आकाशवत् (ākāśavat) = like the sky; लेपविदूरगः (lepa-vidūragah) = far from being stained; अहम् (aham) = I; आदित्यवत् (ādityavat) = like the sun; भास्यविलक्षणः (bhāsyavilakṣaṇah) = self-luminous (not a reflected effulgence); अहम् (aham) = I; अहार्यवत् (ahāryavat) = like the mountain; नित्य-विनिश्चलः (nitya-viniścalaḥ) = ever-unshakable; अहं (aham) = I; अम्भोधिवत् (ambhodhivat) = like the ocean; पार-विवर्जितः (pāra-vivarjitaḥ) = unbounded; अहम् (aham) = I.

अन्वयः

आकाशवत् अहं लेपविदूरगः (अस्मि)। आदित्यवत् अहं भास्यविलक्षणः (अस्मि)। अहार्यवत् अहं नित्यविनिश्चलः (अस्मि)। अम्भोधिवत् अहं पारविवर्जितः (अस्मि)।

*ākāśavat ahaṁ lepa-vidūragah (asmi). ādityavat ahaṁ  
bhāsyavilakṣaṇah (asmi). ahāryavat ahaṁ nitya-viniścalaḥ  
(asmi). ambhodhivat ahaṁ pāra-vivarjitaḥ (asmi).*



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