

Verses for Introspection

Mā Gurupriyā

e-Series
No. 64



Fearlessness through One-pointed Devotion

Mā Gurupriyā

भयं द्वितीयाभिनिवेशतः स्यात्
ईशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्माययातो बुध आभजेत्तं
भक्त्यैकयेशं गुरुदेवतात्मा ॥

*bhayaṃ dvitīyābhiniveśata: syāt
īśād-apetasya viparyayo'smṛti: .
tan-māyayāto budha ābhajet-taṃ
bhaktyaikayeśaṃ guru-devatātmā ..
Śreemadbhāgavatam 11.2.37*

The thought of a second (different from oneself) brings fear. Forgetfulness (regarding the body as the Self) grips one who turns away from the Lord. It is creation of Māyā (Lord's own inscrutable power) that causes this wrong identification. Therefore, the wise person, regarding the Lord Himself to be the Teacher, the Deities, as well as one's



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own Self, should take to worshipping Him, through one-pointed devotion.

Points for Introspection

The world, with its infinite allurements, attracts the human mind variously. Although the happiness derived from worldly gains is perishable and short-lived, people run after such short-lived happiness alone. They are completely ignorant about the eternal happiness, which is Lord Himself, and is attained when one's mind becomes one-pointedly devoted to the Lord.

When the mind is focussed on the worldly gains and sufferings, it practically turns away from the supreme Lord, who is none but one's own Self, and can be realized in one's own within. When the mind deviates from God, and becomes focussed on the perishable world objects, one completely forgets one's true identity – that he is not the perishable body, but the imperishable eternal Soul. Being verily the immortal Soul, he feels he is the mortal body.

In fact, it is by Lord's own *Māyā* that one mistakenly identifies with the body-mind-intelligence and starts thinking 'I am the body' and so on. Subsequently, desire to possess things as 'mine' grows. This 'I-ness' and 'mine-ness' bring about all the miseries. One remains always anxious whether he will get whatever he wants. Also, he becomes fearful about losing whatever he possesses.

The Self is one without a second and is all-pervading, but the supreme Lord brings about plurality in our minds by His own



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Māyā. Only when there is a second entity other than oneself, the question of possessing or enjoying arises. Then alone arises the question of fear in one's mind – fear of facing or losing something different from oneself. When there is only One, who loses what and who fears whom?

So, when a devotee realizes the supreme Lord in himself as the one eternal Being, he has no fear; he attains the abode of fearlessness. Whatever life brings to him, he remains unaffected and delightful.

This śloka says, fear arises in the mind due to differential outlook; that is, when one has a feeling that “there is another different from me”. By the Lord's own *Māyā*, our mind gets this divisional outlook. We turn away from God and forget to remember Him as our own Self. As a result, we ceaselessly suffer from torments and fear. To overcome this suffering, a devotee should worship and serve the supreme Lord with one-pointed devotion, recognizing His presence in the Guru, in all Deities, and in one's own Self.

The emphasis of this śloka is on removing fear from one's mind. And it points out that to remove fear, the idea of two and many has to be overcome by gaining the knowledge of the singular, eternal Self.

How will the mind gain the knowledge of the Self? How will one develop supreme devotion to God?

The seeker must approach a Guru and regard the Guru as God



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Himself. Approaching the Guru, he must seek guidance and instruction from him. Being instructed by the Guru, he should practise singular devotion to God.

Here, the word *ekayā bhaktyā* is very important. Only by *ekabhakti* – one-pointed devotion – the mind can come out of the clutch of worldly clinging. And, only in the realization of the one imperishable Lord does all fear disappear.

By chanting this śloka repeatedly, a compulsion to attain one-pointed devotion arises in the mind.

Word Meaning

भयं (bhayaṃ) = fear; द्वितीयाभिनिवेशतः (dvitīyābhiniveśata:) = being absorbed in a second (in something other than the Lord or the Self); स्यात् (syāt) = is; ईशात् (īśāt) = from the Lord; अपेतस्य (apetasya) = of one who has deviated from; विपर्ययः (viparyaya:) = misidentification; अस्मृतिः (asmṛti:) = forgetfulness; तत् (tat) = of the Lord; मायया (māyayā) = by creation of Māyā; अतः (ata:) = therefore; बुधः (budha:) = a wise person; आभजेत् (ābhajet) = should worship wholesomely; तं (taṃ) = Him; एकया भक्त्या (ekayā bhaktyā) = through one-pointed devotion; ईशं (īśaṃ) = the Lord; गुरुदेवतात्मा (guru-devatātmā) = one who regards the Guru as the Lord and also as one's own Self.

अन्वयः

द्वितीयाभिनिवेशतः भयं स्यात् । ईशात् (भगवतः) अपेतस्य अस्मृतिः । तत् मायया विपर्ययः (भवेत्) । अतः गुरुदेवतात्मा बुधः एकया भक्त्या तं ईशं आभजेत् ।

dvitīyābhiniveśata: bhayaṃ syāt. īśāt (bhagavata:) apetasya asmṛti:. tat māyayā viparyaya: (bhavet). ata: guru-devatātmā budha: ekayā bhaktyā taṃ īśaṃ ābhajet.



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