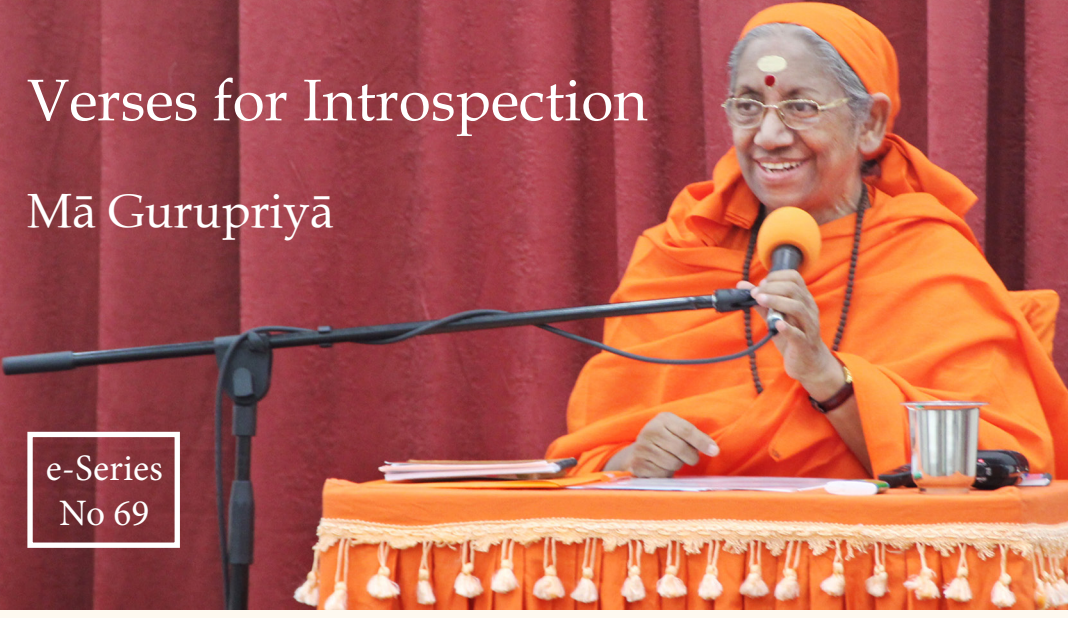


Verses for Introspection

Mā Gurupriyā

e-Series
No 69



Giving Supreme the Supreme Position

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विनान्यत् ॥

na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārva-bhaumam na rasādhipatyam ।
na yoga-siddhīr-apunar-bhavam vā
mayy-arpitātmecchati mad-vinānyat ॥

- Śrīmad Bhāgavatam 11.14.14

One who has completely devoted himself to Me desires for neither the abode of Lord Brahmā, nor the abode of Lord Indra, nor the emperorship of the whole Earth, nor the dominion over the lower world, nor the attainment of yogic powers, and not even liberation (from the cycle of births and deaths). Such a person desires to attain Me and nothing else.

Points for Introspection

Everybody in this world wants material prosperity. Everyone seeks more and more of wealth, fame, recognition and prestige. The never-ending desires that human being has, always make him agitated and restless. Seeking happiness, he runs after perishable gains. He feels that by acquiring material wealth and prestige, he will be happy. Foolish as he is, he does not know that achieving any material object, none can be happy for ever.

There are a rare few who understand that peace and happiness cannot be had from the perishable objects of this transitory world. They turn to the supreme Lord who is all-pervading, eternal, universal, and is the Source of all Creation. He is the sustainer, and in Him dissolves the whole Creation. For human beings who are always under tension, anxiety and fear, He is the surest refuge and anchor, who alone can take them across the worldly ocean of misery and fear.

As and when man recognizes the transitoriness of the world and also discovers the supremacy of the Lord, his mind very naturally and spontaneously starts withdrawing from all

object-indulgence. Gradually his mind starts developing love and devotion for God considering Him to be the most near and dear, the One who remaining closest to the heart delivers everybody from all misery, suffering and fear.

As the devotee's mind withdraws from the objects that were so far alluring the mind, his devotion towards God becomes one-pointed and wholesome. As devotion deepens, the devotee seeks and yearns for God more and more. His thoughts revolve only around God and His manifestations. He derives supreme delight and bliss in thinking about God, singing His glories and exploits, and contemplating on His characteristics. In this way, a devotee's mind becomes completely absorbed in the Lord and totally surrendered to Him. Experiencing within himself the presence of the supreme Lord, who Himself is Bliss supreme, the devotee enjoys such delight within and without that he desires nothing else from this world or the other worlds.

In this śloka, Sri Krishna tells Uddhava, his dearest devotee, about such a devotee who is completely surrendered to Krishna, the supreme Lord. He says such a devotee, who, in mind and intelligence has completely offered himself to

the Lord, desires neither the abode of Brahmā, nor the abode of Indra, nor the emperorship of the whole Earth, nor the dominion over the lower world. He does not desire any Yogic power, or even liberation (mukti). The sole desire of such a person is to attain the Lord Himself.

Chanting this śloka, especially the word 'mayy-arpita-ātmā' (offering oneself heart and soul to the supreme Lord), one gets the experience of a wholesome offering of oneself.

Word Meaning

न (na) = not; पारमेष्ठ्यं (pārameṣṭhyam) = the abode of Lord Brahmā; न (na) = not; महेन्द्रधिष्यं (mahendra-dhiṣṇyam) = the abode of Lord Indra; न (na) = not; सार्वभौमं (sārva-bhaumam) = emperorship of the whole earth; न (na) = not; रसाधिपत्यम् (rasādhipatyam) = the dominion over the lower world; न (na) = not; योगसिद्धीः (yoga-siddhīḥ) = attainment of yogic powers; अपुनर्भवं (apunar-bhavam) = liberation (from the cycle of births and deaths); वा (vā) = nor; मयि (mayi) = in Me; अर्पितात्मा (arpitātmā) = one who is completely devoted; इच्छति (icchatī) = wishes, desires for; मत्-विना (mat-vinā) other than Me; अन्यत् (anyat) = anything else.

अन्वयः - (Prose order)

मयि अर्पितात्मा न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यं न योगसिद्धीः अपुनर्भवं वा इच्छति । मत् विना अन्यत् (न इच्छति) ।

mayi arpitātmā na pārameṣṭhyaṃ, na mahendra-dhiṣṇyaṃ, na sārva-bhaumaṃ, na rasā-dhipatyam, na yoga-siddhīḥ, apunar-bhavam vā icchati. mat vinā anyat (na icchati).

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