

Verses for Introspection

Maa Gurupriya

Verse No. 16 (29 Oct 2009)

सकलभुवनमध्ये निर्धनास्तेऽपि धन्याः

निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।

हरिरपि निजलोकं सर्वथातो विहाय

प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः ॥

श्रीमद्भागवतमाहात्म्यम् ३.७३

Sakala-bhuvana-madhye nirdhanās-te'pi dhanyāḥ

nivasati hṛdi yeṣāṃ śrīharer-bhaktir-ekā |

harir-api nijalokaṃ sarvathāto vihāya

praviśati hṛdi teṣāṃ bhakti-sūtropanaddhaḥ ||

śrīmadbhāgavatamāhātmyam 3.73

Translation:

In whose heart dwells one-pointed devotion to Lord Hari, they are the most blessed in the entire world, even if they might be poor. Bound by the thread of their devotion, Lord Hari himself enters their heart abandoning his own abode.

Points for Introspection:

When a person does not have money even for meeting his bare needs like food, shelter and clothing, we say he is a poor man. Everybody feels sympathetic looking at the suffering of this man and thinks he is an ill-fated person. On the other hand, a person having wealth is considered to be fortunate and blessed.

However, money or material wealth is not the greatest treasure in life. In spite of having wealth, one may not be fortunate enough to enjoy that wealth because of other sufferings born out of disease, death of dear and near ones, or because of son going astray or having retarded children and so many other miseries.

Even if the above mentioned miseries are not there, a wealthy man may suffer because of his own mental traits like irritation, anger, impatience, intolerance, tension, fear, depression and so on. These victimize him every moment in every interaction and he is not happy and peaceful. Even if such a person has abundant riches, can he be called blessed?

The best treasure or wealth that man should possess in this world is one-pointed devotion to God. What is one-pointed devotion? In such devotion, the object of devotion becomes supreme in one's life. He thinks about the object constantly so that his mind becomes one with the object of devotion.

When one has one-pointed devotion to God, God becomes supreme in his life. He sees God in everybody and everything. His mind then naturally transcends likes and dislikes. As a result his mind becomes rid of all agitating traits born of likes and dislikes. By virtue of one-pointed devotion to God where the devotee develops supreme love and devotion for God, he cultivates all the qualities in himself which God likes to see in His devotees. When the mind becomes thus purified, such a devotee becomes peaceful and joyous in all situations. Not only that, as his devotion becomes more and more focused, he is able to realize God in his own self.

So, a person who does not have riches may be called a poor man by the whole world, but truly he is the most blessed person in all the worlds if he has one-pointed devotion to Lord Sri Hari.

This sloka announces this great Truth. It also tells us what the Lord does for such devotees who have no other possession than the Lord himself, and who do not even want to have any other possession.

Not being able to resist the pull of this wholesome intense devotion where the devotee relies on the Lord alone, the wish-fulfilling Lord leaves His own abode and enters the heart of the devotee. That is, the devotee has the experience of God-realization in his heart and feels the Lord's presence within him always.

While chanting this shloka repeatedly, the mind melts with the mere thought of such a quality as one-pointed devotion for God and total surrender and reliance at His feet. There arises in the mind a compulsion to have these qualities which makes one completely identified with the Lord and none else.

Word Meaning:

सकलभुवनमध्ये (sakala-bhuvana-madhye) = in the entire world; निर्धनाः (nirdhanāḥ) = poor; ते (te) = they; अपि (api) = also; धन्याः (dhanyāḥ) = blessed/rich; निवसति (nivasati) = dwells; हृदि (hṛdi) = in the heart; येषाम् (yeṣām) = whose; श्रीहरेः (śrīhareḥ) = of Srihari; भक्तिः (bhaktiḥ) = devotion; एका (ekā) = one-pointed; हरिः (hariḥ) = Lord Hari; अपि (api) = also; निजलोकम् (nijalokam) = one's own abode; सर्वथा (sarvathā) = altogether;

अतः (ataḥ) = hence; विहाय (vihāya) = abandoning; प्रविशति (praviśati) = enters; हृदि (hr̥di) = in the heart; तेषाम् (teṣām) = their; भक्तिसूत्रोपनद्धः (bhaktiḥ-sūtropanaddhaḥ) = bound by the thread of devotion;

अन्वयः

येषां हृदि श्रीहरेः एका भक्तिः निवसति, सकलभुवनमध्ये निर्धनाः अपि ते धन्याः । अतः हरिः अपि निजलोकं सर्वथा विहाय, भक्तिसूत्रोपनद्धः तेषां हृदि प्रविशति ।

yeṣāṃ hr̥di śrīhareḥ ekā bhaktiḥ nivasati, sakala-bhuvana-madhye nirdhanāḥ api te dhanyāḥ. ataḥ hariḥ api nijalokaṃ sarvathā vihāya, bhakti-sūtropanaddhaḥ teṣāṃ hr̥di praviśati.

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