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Dr. Yojana Patil

Associate Professor Librarian,
D.T.S.S. College of Commerce,
Kurur, Malad (East), Mumbai -
400097, India.

Peace march

Dr. Yojana Patil

Abstract

According to the ancient granthas of India, we human beings are whole in ourselves. But the problem is we don't feel it. Why we don't feel our fullness? Why are we constantly desire something? Craving for something? Spiritual Science gives the answer to why we don't feel the wholeness in ourselves. It gives a step by step process to know our Wholeness.

This paper first elaborately defines the shlok "Om Purnamadah...."

Then it introduces us to the four paths of liberation i.e. *Gyan Yoga, Karma Yoga, Bhakti Yoga & Raj Yoga*. Further it takes us to *Bhakti & Bhakti Yoga*, which the author recommends strongly for attaining the *Moksha* / liberation.

Author is very pleased to acclaim the *Parinaam of Bhakti*, as told by Maharshi Narad in his "नारद भक्तिसूत्र". In addition to this the paper also explains the four types of *Bhakti - Atma-Bhakti, Ishvara-Bhakti, Ishta-Devata Bhakti* and the fourth one is *Guru-Bhakti*.

Apart from the definition, the *Parinaam* and the Types of *Bhakti* the paper consciously elaborates the virtues of the True Bhakta or *Sad-Bhakta*. The author is very happy to praise this *Sad-Bhakta* which according to her is very rare to find in this *Kaliyug*.

At the end comes "Purity of Mind" without which the *Bhakti* cannot take place in the Bhakta. In fact for being a Bhakta we must purify our mind first. The mind must be pure to worship. Clean mind only can hold the divinity within.

Key words: Peace, Spirituality, Bhakti Yoga, Bhakta, Purity of Mind.

Research Methodology: Secondary data collected from various reference books and web resources.

Introduction

ॐ पूर्णमदः पूर्णमिदम

पूर्णात् पूर्णमुदच्येत |

पूर्णस्य पूर्णमद्वय

पूर्णं मेवावशिष्यते ||

ॐ शान्तिः शान्तिः शान्तिः ।

Following are some of the meanings of this Shloka :

"Essentially it indicates the Self (or Atman) the wholesome entity has emanated from the Supreme Soul the wholesome infinite entity. Because it is infinite, even after its being cause of a another entity coming out of the very same entity, it remains as infinite! It is a beautiful blend of infinite (Adwaita)and finite(Dvaita)!!

That (pure consciousness) is full (perfect); this (the manifest universe of matter; of names and forms being maya) is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.- Peace invocation -Isa Upanishad This verse, which is mentioned in the Isopanisad, Brhad-aranyaka Upanisad and many other Upanishads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation."¹

We, the human beings, in ourselves are whole. पूर्णम् Why then we don't feel it? In the answer of this question lies the whole of Adhyatma shastra / Spiritual Science. What is the process of being whole? How can we feel पूर्णम्

Correspondence

Dr. Yojana Yatin Patil

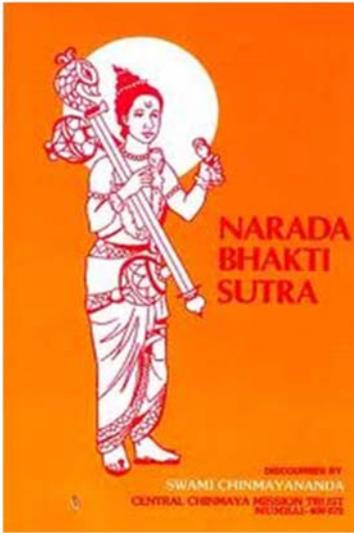
Associate Professor Librarian,
D.T.S.S. College of Commerce,
Kurur, Malad (East), Mumbai -
400097, India.

Email: yojanapatil@gmail.com

¹ "Hinduism::what is the meaning of this shloka given below?does it..." 2014. 27 Oct. 2015
<<https://in.answers.yahoo.com/question/index?qid=20090807215529AAv7Jyi>>

What are the steps towards this perfection? There are four paths given in the 'Bhagavad Gita' by Bhagavan Shri Krishna : Gyan Yoga, Karma Yoga, Bhakti Yoga & Raj Yoga. Among these four, भक्तियोग is very simple & very strong path to achieve this पूर्णता. The Sanskrit word *bhakti* comes from the root *bhaj*, which means "to adore or worship God." Bhakti yoga has been called "love for love's sake" and "union through love and devotion." Bhakti yoga, like any other form of yoga, is a path to self-realization, to having an experience of oneness with everything.²

परिणाम of भक्ति : Bhakti is an embodiment of Amrita or nectar. Nitya Sukha (eternal bliss), Immortality, Parama Santi (supreme peace), Nitya Tripti (eternal satisfaction), Akhanda Sukha (unbroken joy) can be had only in God.³ In नारद भक्तिसूत्र while defining the भक्ति नारदमुनी has clearly stated the परिणाम of भक्ति.



यल्लब्धवा पुमान सिद्धो भवति
अमृतो भवति तसो भवति

By attaining which man becomes perfect, immortal and fully contented.⁴

Having love of God nothing remains for him to achieve. He gets the real happiness & entire satisfaction in this state. Paramprem of Ishwar is such a Rasayan by which Antahkaran of Bhakta gets purified and when his purity reaches at the peak, when his heart is paramshuddha & sees nothing but Him, he becomes siddha Amruta & Trupta.

The devotee who realises God is freed from grief also. Can darkness remain in the presence of light? How can sorrow manifest when one is immersed in the Ocean of Bliss and Prem? Grief is a mental creation. It manifests when the mind is attached to body and illusory connections. When the mind is obliterated, when there is Self-absorption and self-effacement by merging in the bosom of God, how can grief approach the devotee? Absolutely impossible. The devotee does not hate anything. Hatred is due to ignorance. How can the devotee

hate anybody when he sees Lord in everything? He feels that the world is a manifestation of the Lord and all movements and actions are His Lilas. He has an all-embracing, all-inclusive, exalted mental state. This cannot be adequately described in words. It has to be felt. Mira, Gouranga, Hafiz, Tulasi Das, Kabir, Ram Das all enjoyed this state. Tulasi Das says: "Shiyaram maya sab jaga jane, karahu pranam jory juge pani-Know everything as Siyaram, Sita and Rama, and with folded hands do prostrations to all, to everything."⁵

What is the process then, to achieve this Purnata, this total satisfaction?

Bhakti is one of the path towards this perfection. The path which is very easy to follow. The path on which anybody can walk through. Anybody who is illiterate, anybody who is pure at heart & mind. Anybody who is serene. Anybody who loves the highest truth. Anybody who loves good & happiness. *Bhaktimarga* is usually used to describe a *bhakti* path with complete dedication to one form of God.⁶

Types of Bhakti

Bhakti can be done in four ways:

To the Supreme Self (Atma-Bhakti) - The Bhakta is free to select his *aaradhya* for his bhakti. If one has not yet chosen his God, he is free to pray his own Supreme Self / Higher Self i.e. *Atma-Dev*. This is called the Atma-Bhakti.

To God or the Cosmic Lord as a formless being (Ishvara-Bhakti) - If the *Bhakta* does not believe in *Atmadev* or any other form of God then he worships the Cosmic Lord / Universal God, who is formless and nameless. This is called the Ishvara-Bhakti.

To God in the form of various Gods or Goddesses (Ishta Devata-Bhakti) - The Bhakta has another category or type in which he worships the God / Goddess who has *naam* as well as *roop* also. This is called the Ishta Devata-Bhakti.

To God in the form of the Guru (Guru-Bhakti) - Another type of Bhakta is he who neither worship the *Atmadev* nor the formless or various Gods / Goddesses with form and name, but he worships his beloved enlightened soul the Sadguru, whom he can meet and talk. The Sadguru can answer to all his doubts. This is called the Guru-Bhakti.

True Bhakta (Sadbhakta)

When Rama is banished to the forest by Dasaratha, Sita immediately prepares to leave with Him, though She has not been asked to leave. She cannot brook separation from Him. That is how true bhaktas of the Lord always feel.⁷

The True Bhakta is the child of God. He is the son of the Almighty Father too; but it is his childhood that exemplifies the idea of the Divine Motherhood of God.⁸

If we go to search this "Anybody" it is difficult to get such a person in this Kaliyug. Because as we see the Guna's of a Bhakta it is difficult to have a Sad-bhakta. They are so rare in today's world. It is very difficult to find them. Though we find the Bhakta, it is most difficult to recognize the True Bhakta. Because in this Kaliyug the virtues of true Bhakta are ignored.

⁵ "Welcome to Sivanandaonline." 2005. 27 Oct. 2015

<<http://www.sivanandaonline.org/>>

⁶ "Bhakti - Wikipedia, the free encyclopedia." 2011. 27 Oct. 2015

<<https://en.wikipedia.org/wiki/Bhakti>>

⁷ "True bhaktas - The Hindu." 2013. 21 Oct. 2015

<<http://www.thehindu.com/features/friday-review/religion/true-bhaktas/article4534702.ece>>

⁸ "The Liberal and the New Dispensation." 21 Oct. 2015

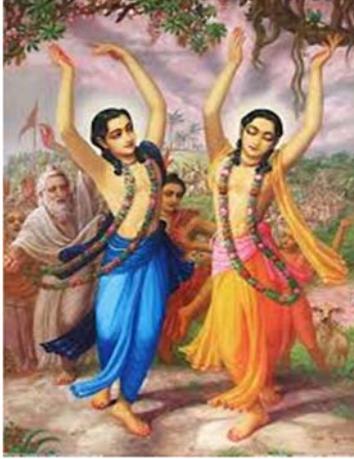
<https://books.google.com/books?id=_b8pAAAAYAAJ&pg=RA3-PA2&lpg=RA3-PA2&dq=True+Bhakta&source=bl&ots=QrKq2-a5gM&sig=xJcmX9-RhA7aolGDI-vYLHHPzSM>

² "What Is Bhakti Yoga? | Yoga and Spirituality – Yoga Journal." 2014. 27 Oct. 2015 <<http://www.yogajournal.com/article/practice-section/bhakti-yoga-love-devotion-relationship/>>

³ "Bhakti Sutra of Narada - Divine Life Society." 2011. 27 Oct. 2015 <http://sivanandaonline.org/public_html/?cmd=displaysection§ion_id=1122>

⁴ "Bhakti Sutra of Narada - Divine Life Society." 2011. 27 Oct. 2015 <http://sivanandaonline.org/public_html/?cmd=displaysection§ion_id=1122>

They are treated as his weaknesses & not his strong points. Actually tolerance, forgiveness, helping others, truth, Nishkam Karma, bearing other's faults, not to put blame on others, knowingly not fighting - all these are virtue's or you can say 'Guts' / 'Spiritual Guts' of the True Bhakta.



Pure / True Bhakta depends upon his Upasya Devata or his Beloved God for everything. For a common man this dependency is very difficult, but for a true Bhakta it is very easy as his full life, his feelings, his aacharan everything is connected to Him. He (the Bhakta) talks to Him like He is his First friend, then fast friend & then Priyatam. And we know when "X" is in love with "Y", he is always thinking about "Y" only. And do you know my dear friends, how powerful is the smaraN of God is? There is a tremendous power in just the remembrance of Him.

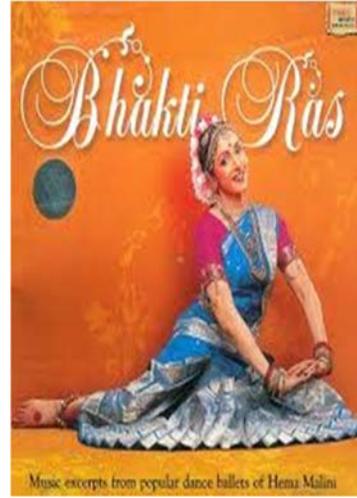
Purity of Mind

Purity of mind is a divine quality acclaimed in the Bhagavad Gita. (13.7 and 16.1) Though we are divine, we think ourselves only as body and mind. This is the main impurity that supports all other impurities of the mind. It is the main obstacle in spirituality.

False identification with body and mind accounts for our selfishness, our misdirected search for lasting happiness among fleeting objects of the senses. However, the Upanishads teach us that eternal bliss and true fulfillment is possible only in the Infinite, in God. The Taittiriya Upanishad says: "He who is self-created [Brahman] is Bliss. A man experiences happiness by tasting that Bliss. Who could breathe, who could live, if that Bliss did not exist in his heart?" (2.7.1)

Purity of mind indicates a mind that has become one with divinity. In that state of divine absorption the mind ceases to be the mind: it becomes one with God. Says Sri Ramakrishna: "God is realized as soon as the mind becomes free from attachment. Whatever appears in the Pure Mind is the voice of God. That which is Pure Mind is also Pure Buddhi; that, again, is Pure Ātman, because there is nothing pure but God." God is thus the greatest purifier. The ease with which divine thoughts arise in the mind indicates how pure the mind really is. The more we think of God, the more we grow in purity.⁹

⁹ "15. Purity of the mind : Role of the senses." 2005. 21 Oct. 2015
<<http://www.ssbpt.info/ssspeaks/volume23/ss23-15.pdf>>



Our mind becomes pure because of Bhakti Ras. Even a slight smruti of that Almighty (*PurNabrahma*) make our mind pure. Even if the *smaraN* is *Kshanbhar* i.e. for a smallest moment only, it purifies the whole of us inside. But we wander in this world full day & it is difficult for us to maintain that purity. So, if we want to get purer and purer in our life day by day & get pure peace i.e. Bliss, we must remember God every now & then, our true friend, our true beloved, whom we have forgotten. In this remembrance there is Bhakti Ras.

The primary goal of man should be the purification of the *Antahkarana* (The Inner Activator) and subduing it. The world is based on the mind. All that happens in the world--joy or sorrow, sin or virtue, truth or untruth--has its origin in the mind. The mind is like a mirror; it has no inherent power of its own.¹⁰

Surrender

We have to surrender all our beliefs, all our negative feelings like fear, anxieties, regrets, insecurities to His Holy Feet, who resides in our own heart. And to experience Him again we have to clean our heart & mind by His only name & remembrance with faith. This is the easy remedy to all our problems.

"To Him alone you go, in all conditions." says the Bhagavad Gita.



The more is our surrender unto Him, the more shall He come to express Himself through us.

Therefore let us carry ourselves confidently; success shall be

¹⁰ "15. Purity of the mind : Role of the senses." 2005. 21 Oct. 2015
<<http://www.ssbpt.info/ssspeaks/volume23/ss23-15.pdf>>

ours, and in fact, failure can only be "Success Delayed" to every True Bhakta of the Lord.

Adhyatma Saar / Conclusion

We must understand some fundamental rules of Adhyatma Shaastra.

As Swami Chinmayananda in his "We Must" booklet states "All our success entirely depends upon ourselves. Let us never look outside ourselves for help. Let us not fall into the delusion that the influence of others would enable us to do better or accomplish more."

He firmly says : "Spiritual education and religious practices make us realise that we are a part of a whole scheme, and the essential creativeness behind the whole universe is the essential Essence ruling in the heart of each one of us : *Shivoham Shivoham* ".

In conclusion I would like to say that if you want to feel your heart & mind with pure peace / bliss, you must understand the *Adhyatma Shaastra* / Spiritual Science & its fundamental rules which we find in our ancient heritage Vedas, Upanishads, Shastras, Puranas. If these are difficult to understand & you want in simple language then go to the "Saint's Literature" in your own language.

Enlightened Saints are *KaruNamay* towards worldly people. They explain the truths & rules (they have experienced) in a very simple language & lucid manner. If you ever read their literature or listen to them or their cassettes or CDs with pure Jidnyasa having faith you will be definitely satisfied.

So dear friends, are you ready for a Peace March which begins from our own heart?

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