



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2017; 3(1): 117-118

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www.anantaajournal.com

Received: 29-11-2016

Accepted: 30-12-2016

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Spiritual knowledge and ways to gain it

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Abstract

This world is full of illusions. As a social being human beings are involved in various actions and perform various duties. As a result desires grow in him. A Self desired man always finds interest in wealth. That's why one must overcome the lust for wealth in order to be devoted to meet God. One can get rid of the cycle of Birth and Death and reach to the world of God. The man who always thinks of God surely overcomes the lust of material objects.

Key words: self restrained, perishable, unbodied, the supreme spirit, thirst for sexual enjoyment

1. Introduction

God, the supreme spirit present in the hearts of every creature He created. He remains in the heart of Brahmin as well as in the hearts of the untouchable cobblers or sweepers. One who feels or realizes the presence of God cannot hate other's souls. Soul is nothing but the part of God. So by serving all life forms man not only realizes the presence of God but also meets him.

“यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते” ॥

If someone worships the false ideals and shows pride and forgets his duty and responsibility enters into the darkness and fits himself for hell. Man always takes interest in perishable matters like wife, son, prestige, right etc and is devoted to these material aspects. He thinks these are the excellent subjects of happiness. He tries to protect them, to get them more and more.

“कामैस्तेस्तेऽर्हजानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया” ॥

God please on him who pays service to God, Brahmin respects parents or wise. He can get rid of from the chains of Birth and Death. That supreme power, God is loved by all. Every creature worships Him in different ways. But he can't recognise him. That's way to find him in happiness man involves himself in sorrows. He can't meet him at all. The worshiper should know the miracles of God and be deeped in worshipping. This way, by deeply thinking he one day be able to meet the God and becomes the pleased person. Only then, all the human being treat him as the sacred heart closely loves him, respects him and worships him.

“तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैर्न सर्वाणि भूतानि संवाञ्छन्ति” ॥

The basic construction of a palace of 'spiritual knowledge' is constructed with Tapa, Dama and karma etc. and the achievement of these unique ideals. With them the mystical spiritual knowledge can be established in the mind of human beings. The devotees or the worshippers who do not protect or save his wealth or treasure, or fail to bear the unbearable sorrows in protecting own religion or fail to control the organs of senses or fail to be free from the lust or fail to under go the 'Four Barnasrama', they are not able to learn the secret mystery of spiritual knowledge.

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Because these are believed the ways of learning that one thing must remember that these are well explained in 'Veda'. So One must go through the 'VEDA' following the Brahma one who performs Tapa, Dama, free from desires according to 'VEDA' only he can learn the supreme being.

“तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम्” ॥

Man is mortal and his body is perishable. But 'parambrahma' is not a combination of flesh and blood, disembodied and for this very reason he is immortal and eternal. Feeling this into the heart makes one to be attached with 'Brahma'. The man who studies extensively the holy books and describes the super soul in hard languages can not achieve the 'Brahma'. Even the intelligents who try to make understand through reasoning can not achieve Him. The only one able to achieve Him whom he wants to, and he wants only him who shows his strong determination to achieve him.

“अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति” ॥

Among man the pious priest and the saviour of religion khatryia are said to be the best beings for achieving the supreme spirit. But they are also perishable.

“नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेयैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तद्धनूस्वाम्” ॥

There is a saying on the individual soul and the supreme spirit.

“यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनरु ।
मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः” ॥

The individual soul can't be happy until and unless it reaches to the supreme spirit. That's why the kind God shows various ways of worship like organs of senses as strong Horse, Mind as Harness belt, and intelligence as guide they form a chariot. The individual soul spiritual spirit is made to sit on this chariot and intelligence is forced to ideal ways man can gain the 'parambrahma' very Soon.

“आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च” ॥

These is an another fundamental truth stronger than the soul .It is called "Primordial element". Some says it Nature while the others say it "illusion". Once caught in illusions, it is impossible to be free from the chain of birth and death .But 'parameswara' is free from all the illusions and without his kindness no man can get free. When He pities and removes the illusion only that moments man can get the opportunity to meet the 'parameswara', because He is present everywhere.

“महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः” ॥

The main duty of intelligent men is to distract his sense of organs from all earthly matters and vanish them so that they can never active again. Control the mind not to attract in anything, in this circumstances nothing but the scientific

intelligence should remain in the mind. No other thinking is allowed. What it means the body, heart and mind all are deeped in thinking of soul free from all traces of remembrance.

“यच्छेद्द्वामनसी प्राज्ञस्तद् यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि” ॥

If man engages himself in this life to the service of God and devotes his life to the worship his mind can never feel the pangs of practical world. He is free from the sorrows and sufferings of worldly ties. After death is able to meet the supreme soul.

“अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते” ॥

The organs of senses of human beings get attracted to various objects and actions, these organs of senses become active during wakefulness and inactive during sleeping hours. The body of flesh and blood does not mean "Ami". "Ami" is totally different from the conception of body.

"Ami" is pure and free. Nobody can see the celestial body of supreme spirit by the human eyes. When man dives into the thought of God, no worldly thinking appears into his mind. When he completely sacrifices himself to the God, God appears in front of him. He can see or feel the presence of God. He frees himself from rebirth.

The inactiveness of organs of senses, mind and intelligence, is called "YOGA". When the devotees worship, they are separated from the material thinking or attachment with this practical world. They are able to meet the supreme spirit.

2. Conclusion

The well wisher devotees remain separated from the sufferings of worldly concerns. They lead the life of sacrifice. They worship God without any lust of anything. It is called "Uttaranga". It is also called "Sambhuti". The worshiper "Uttarayana Marg" goes to the world of seen to meet the 'Parameswara'. This seen is the source of life on this universe, eternal and imperishable. It is the ultimate felicity. The noble person who achieves it never born to this mortal world. He is promoted to heaven.

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