

Bhakti: As a mental process of better health

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Abstract

This paper analyzes Bhakti Yoga considering the old style Indian delineation of feelings, viz. — the Rasa Theory. Bhakti is seen as a development in the passionate existence of the competitor, from minor reverential states (endurance/delight/inner self direction), to significant reverential states (love direction). Customarily in India, people went to their masters in the midst of emergency and enduring, and after experiencing the master, the mending procedure started promptly as a result of the unqualified love and acknowledgment with respect to the master, for the bothered person. The paper hence centers around the idea of (S)self work, in view of on an Indian otherworldly point of view, which takes one toward getting all the more adoring and merciful — along these lines encouraging one's own advancement — and in this procedure better ready to help other people. Close to the furthest limit of the paper, associations with early Christianity are additionally noted, and the job of affection in the change of human evil is underscored.

Keywords: *Bhakti*, emotions, healing, self work, transformation

Introduction

In Sanskrit, the term used to portray a condition of prosperity or great wellbeing is swastha, which

signifies 'established in oneself'. The self which is being alluded to here is simply the more profound or higher, thus maybe it is increasingly fitting to utilize the term 'Self' (for comfort, I will keep on utilizing the term 'self'). Oneself is our actual personality, the shrouded eternality inside every one of us, hid under the external sheaths of our being. We may likewise utilize the term soul for our celestial substance, our basic center, which loans us our remarkable way of life as a person. Sri Aurobindo utilizes the term 'mystic' or 'clairvoyant being', for the spirit. What is exceptional in Sri Aurobindo's portrayal is that, however in concurrence with the prior origination of the spirit's everlasting status and its transmigration from body to body, the clairvoyant is certifiably not a static element, yet gigantically unique as in it keeps on advancing from lifetime to lifetime. The mystic is that piece of us that reacts to the valid and the wonderful; bliss and love being its basic nature. Maybe the absolute most characterizing quality of clairvoyant awareness is its groundedness in a profound and genuine love, reverential fundamentally, joined by a condition of earnest and all out acquiescence to the Divine.

This carries us to the subject of bhakti. In Bhakti Yoga, the passionate existence of the hopeful or searcher experiences a steady change, and (s)he

starts to live increasingly more in a condition of unadulterated and genuine love of, and for the Divine. Taking a gander at it from the rasa sastra point of view, the Indian meta-hypothesis of feelings created by Bharat in the third century AD in his treatise entitled *Natyashastra*, the competitor endeavors to dwell increasingly more in the eighth and most noteworthy rasa, that of adoration (Paranjpe, 1998).

The rasa theory of emotions and Bhakti Yoga

The strict significance of the word rasa is embodiment or relish, and it is all the more usually used to depict the stylish experience that follows from viewing the outflow of feelings in different types of craftsmanship. Bharat, whose fundamental concern was creating rules for entertainers and chiefs of plays, distinguished eight significant rasas, viz. — love (sringara), the comic (hasya), tenderness (karuna), the irate (raudra), the courageous (vira), awfulness (bhayanaka), the nefarious (bibhatsa), and the superb (adbhuta). A later analysis on *Natyashastra* by Abhinavagupta includes a ninth rasa — the Santa Clause (quietude) or the mind-set of absolute opportunity in which neither satisfaction nor despondency happen (Misra, 2004).

To go into the condition of unadulterated unequivocal love, the aficionado regularly utilizes the guides of reciting the name of the favored god (Rama, Krishna, Durga and so on.), and singing about his adoration for the picked type of godliness. In this manner, the hopeful, or will we say rasika, encounters a disintegration of his/her personality self, wherein regular implications and

encounters in the ordinary human domain around the feeling of affection are risen above, and the fan goes into a condition of unadulterated and total widespread love, without any feeling of "I" or "mine".

All in all, when we are drenched in a tasteful encounter by means of introduction to workmanship (for instance music or move), the accomplished feelings are situated in a setting far expelled from one's regular individual life, and henceforth we can determine rasa or a feeling of joy or pleasure, regardless of whether we are encountering alleged negative feelings like displeasure and dread. One might say, the individual or "I" component dissolves away, and we wind up moved to the domain of unadulterated feeling, without any sense of self association.

Presently in Bhakti Yoga, the applicant as searcher of the Divine, steadily disidentifies with all feelings aside from that of affection. Therefore Rupa Goswami offered a reevaluation of the first rasa sastra point of view as far as major and minor reverential states (Paranjpe, 1998). In this portrayal, love is considered as the major rasa, the basic passionate state to be looked for and achieved by the bhakta (fan). Every single other feeling, the minor reverential states, are to be comprehended as coming about because of our looking for of affection, which in the beginning phases of bhakti regularly escapes the enthusiast, bringing about a condition of dissatisfaction in our looking for after experiencing disappointment, or loss of the adoration we thought we had

The interrelatedness of the entire of humankind is pushed not just when one is urged to do great to other people and view the universe as one's connection (basudhaib kutumbkam) however in the Upanishadic teaching of regularly extending

sense of self or oneself, where one starts with worry for oneself and steadily grows one's inner self to envelop one's network and at last the whole world. Likewise in one of the refrains of the Mahabharat it is expressed that for the faction one surrenders the distinct (individual), for the town one surrenders the families, for the nation (janpada) one surrenders the town, and for the most elevated great one surrenders the earth. Worry for others has been given the most noteworthy spot and the objective is the bigger gathering.

As Seidlitz (2004; pp. 7-9) has noted, in Bhakti Yoga, the way to otherworldly development dependent on reverential love, the connections of the sadhak (enthusiast) are not coordinated essentially towards other individuals, however towards the Divine. The Divine is typically conceptualized by the aficionado as the Beloved, yet at different occasions as Mother, Father, Guru, or Friend. Further, the Divine is the ground of every single individual relationship.

It is through the turn of events and strengthening and purging of such relations with the Divine that the enthusiastic being of the lover can be most promptly cleansed of want and vanity, and go into and experience the all inclusive Love and Ananda that is the very idea of the Divine... We can figure out how to see, hear, smell, taste, contact the Divine in the entirety of our contacts with the world, and we can start to cherish and appreciate the Divine intrinsic in the entirety of its indications... Sri Aurobindo clarifies that our relations with the world should increasingly more be coordinated intentionally towards the Divine, the One Being who remains behind all structures known to mankind, and should logically shed their all the more natural and uninformed components until they become changed into an unadulterated

and flawless love... Every one of these strategies to decontaminate the feelings of want assistance to present in their place the genuine soul, or clairvoyant being. The clairvoyant being is our deepest, normally shrouded self and character which revolved around the mystic element, our awesome substance, a projection of the celestial into our individual presence. This is the genuine individual in us, the heavenly nature in our advancing nature that perseveres and develops from life to life until when it can blast its age-long camouflage and approach and straightforwardly and sovereignly lead the outer nature to its celestial satisfaction.

The approaching of the mystic being has another significant outcome. The quest for heading in our life, for which we frequently look for a master, finds some conclusion, with the inward master, our clairvoyant being, presently playing out that work totally and consummately. There is a sure knowingness about clairvoyant awareness, which goes about as a definite guide in issues of truth and the great and the lovely. To put it plainly, our life is changed from the existence human, to the existence Divine.

The place of love in psychotherapy and spiritual healing

Being a therapist, I can't stop now, for I should consider the more full mental outcomes of the rise of the mystic as the genuine focal point of our being, and its effect on individual and aggregate prosperity. All things considered, most importantly, we become from a searcher to a 'discoverer'. All in all, a person who dwells in a mystic cognizance emanates an atmosphere of 'fitness' and prosperity. For the clairvoyant ever controls us to what exactly is useful for our entire

being, and the prevailing feeling is that of affection and satisfaction, which by its very nature is necessary and complete.

Awareness is infectious, and mystic cognizance is all the more so. Consequently, as I would like to think, a clinician or all the more precisely an instructor/psychotherapist who is predominantly worried about reestablishing a condition of wellbeing and prosperity in his/her customers, must him/her self be a moderately changeless individual from the residence of prosperity, which in itself is a sign of clairvoyant presence. As such, to be a compelling advisor, a huge measure of self-work/sadhana must be completed with respect to the specialist (one who encourages recuperating, and in this way reestablishes wellbeing). More than all else, it is the cognizance of the specialist connecting with the awareness of the customer that realizes a positive change in the customer, from a condition of enduring to a condition of prosperity. As I would see it, to be a genuinely viable guide/psychotherapist, the helping individual must have first discovered his/her spirit before s(he) helps other people in the approaching of their clairvoyant.

When all is said in done, the Indian perspective on presence is that of the excursion of the Divine in an individual. All battles and enduring in life speak to a development from an infra-sane (creature) presence, to an increasingly sound (human) presence, and further, towards a yet more prominent supra-sane (Divine) presence and end-province of Truth and Bliss and Peace and Beatitude. This is the human excursion; from an existence of dark beginnings in a half-lit creature human cognizance, to an inexorably seer mankind. What's more, the advocate/specialist who can help us in this excursion is obviously a kindred explorer who has strolled in front of us from an

existence of relative dimness to an existence of expanding Light. One in particular who has aced swimming to a serious extent can spare the person who is suffocating, as is the situation with treatment.

For comfort, the procedure of psychotherapy can be isolated into two phases. The first is the development from a feeble sense of self state (low degree of self-sufficiency) to a solid inner self state. This is the objective of most psychotherapy in the West. The second, and as I would see it the more significant objective is simply the development from the inner self to oneself, or the move in government from the personality to the mystic (soul). This is the more shared objective with regards to profound mending. Along these lines Sudhir Kakar, the prominent psychoanalyst, expressed (in close to home discussion) that "Therapy is undergrad work, and otherworldliness is post graduate work". Freud had expressed that the objective of analysis is 'To make the oblivious, cognizant'. In the first German, Freud (in Sen, 1998; p. 111) said "Wo es war soll ich werden" — Where it (unoriginal and oblivious) was, let the I (individual and cognizant) become. Kabir Das has delightfully communicated the change that happens on the otherworldly way: "Punch mai tha tab Hari naahi; Ab Hari hai, mai nahi" — 'When I was, the Divine was not; Now the Divine is, I am not' (in Das, 1996). Consequently from the vantage purpose of otherworldliness, the objective of psychotherapy/mending and development is summed up, in my words, in that capacity: "Where I was, let Thou become".

Paranjpe (2008; pp. 25-6) has smoothly depicted and examined the procedure of change that happens as one moves nearer to self-acknowledgment, portrayed by the continuous disintegration of unbending inner self limits one's

self increases and bigger and logically incorporates increasingly more of others and the world on the loose.

It is fascinating that Sri Aurobindo portrays a progressive change in an individual after self-acknowledgment saying that 'the spot of one turns out to be increasingly slackened'. What I think this implies is that oneself acknowledged individual is not, at this point connected to the circle of his previous 'me'. When Sri Aurobindo says that one starts to feel not exclusively one's self image, body and brain, yet additionally others to be 'little piece of oneself', it sounds bizarre, yet its suggestions are very significant. At the point when others become some portion of one's own self, at that point there can't be any animosity or disdain for them, however just love. At the point when the individual self gets drenched into the Divine through all out self-give up, the impact must be boundless sympathy. This is passed on in a sonnet by Tukaram, a holy person who has frequently been considered as one of the best bhaktas (lovers) ever. An interpretation of his sonnet might be introduced in the accompanying words.

It might be noticed that the procedure of progress and development illustrated above, has significant ramifications for (helping) experts worried about recuperating. With regards to advising/psychotherapy, I can unhesitatingly express that the most basic pre-imperative with respect to the advisor/profound guide for recuperating to happen, is a stance of and groundedness in unqualified love. Without this, mending can't start, and in this manner the significance of self work/sadhana. This has been noted in the western setting by the famous psychotherapist Carl Rogers (1961) in his accentuation of the supreme need of the mentality of "unequivocal positive respect" with respect to

the specialist toward the customer, and all the more expressly by the prominent therapist M. Scott Peck (1978) in his notable work, "The Road Less Traveled". A second's appearance on mending in the customary Indian setting quickly uncovers that when people in trouble approach their master, the recuperating procedure starts with the adoration and unrestricted acknowledgment of the individual in trouble, by the master. In this way, at the danger of exaggerating, I again underscore the key significance of self-take a shot at the piece of the specialist/master.

It stayed for the twentieth century to find that bolted inside the particle is simply the vitality of the sun. For this vitality to be discharged, in any case, the iota must be shelled from without. So as well, secured each individual is a store of affection that participates in the Divine — the imago dei, picture of God, as it is once in a while called. Also, it also can be enacted uniquely through siege, for it's situation, love's barrage. In the event that we excessively felt adored, not dynamically or on a basic level yet distinctively and by and by, by one who joins all force and flawlessness, the experience would soften our dread, blame, and self-concern for all time. As Kierkegaard stated, if at each second both present and future I were sure that nothing has occurred and nothing can ever happen that would isolate us from the interminable love of the Infinite, that would be the explanation behind delight.

Love and the transformation of human evil

An equally or perhaps more profound impact of affection is its capacity to remodel evil. As a therapist/spiritual healer, one encounters all varieties of individuals, even people who have a chequered past and should best be described

as "bad" or perhaps "evil". These are individuals who haven't any regard for the happiness and well being of others, and don't hesitate to harm others, even people who are supposedly near them. Upon encountering such persons, one feels disgust in their presence, and also the first reaction is to distance oneself from them. As a therapist/spiritual healer, one may occasionally be unable to feel love for these individuals, and is thus unable to assist them. In such cases, the person remains unchanged, the planet remains the identical, and evil continues to exist. Yet, perhaps the sole truly effective thanks to pander to evil is to remodel it through love. M. Scott Peck (1990, p.309) who has deeply reflected on this issue and has worked extensively during this area, points out that:

The healing of evil — scientifically or otherwise — will be accomplished only by the love of people. A willing sacrifice is required. The individual healer must allow his or her soul to become the battleground. He or she must sacrificially absorb the evil. Then what prevents the destruction of that soul? If one takes the evil itself into one's heart sort of a spear, how can one's goodness still survive. whether or not the evil is vanquished, thereby won't the great be also? what is going to be achieved beyond some meaningless trade-off? I cannot answer this in language apart from mystical. I can say only that there's a mysterious alchemy whereby the victim becomes the victor. As C. S. Lewis wrote: "When a willing victim who had committed no treachery was killed in an exceedingly traitor's stead, the table would crack and death itself would start working backwards."

I don't understand how this happens, but i do know that it does. i do know that good people can deliberately allow themselves to be pierced by the evil of others, to be broken thereby, yet somehow not broken. To be even killed in some sense and yet still survive and not succumb. Whenever this

happens, there's a small shift within the balance of power within the world.

Conclusion

In this way we obtain a glimpse of the extraordinary transformative potential of Bhakti Yoga. to start with, to reside more and more in an exceedingly state of affection is in itself an especially positive state of being, one most conducive to health and well-being. And this also includes a profound impact on one's dealings with others, as these are characterized by a posture of giving and serving, empty of any ulterior motives of gaining something. Further, the increasing experience of universal love facilitates the act of complete surrender to the Divine, as a spontaneous and integral process. this can be an awfully empowering experience — the shift from a narrow ego- bound consciousness to a psychic consciousness grounded within the true Self.

A groundedness dotty is maybe the foremost essential quality which must be present within the being of a psychotherapist/spiritual healer. This quality can't be obtained by any external study or degrees, and may be acquired only through intense self-work/sadhana. The role of affection within the healing of psychological wounds and hurts, and also the transformative power of affection in its encounter with evil, is merely setting out to be fully appreciated by psychologists in India et al.. the long run of psychology as a very useful, emancipating, liberating, and life-giving discipline lies in bringing back soul and Spirit to its rightful place at the center-stage of psychology, and existence at large.

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