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A descriptive analysis on positive psychological concepts and aspects in Bhagwat Mahapurana: An approach to Indian psychology

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Abstract

This present descriptive research article basically emphasizes on the important spiritual psychological aspect in Bhagawata Purana. The Bhagawat Purana is actually the conversation between King Parikshit (grandson of Arjuna) and Saint Sukadeva Goswami. King Parikshit was cursed by a Brahmin that he would die within seven days. So he decided to give up his kingly duties and search for the purpose of life. It is the most complete and authoritative exposition of Vedic knowledge and covers everything from the nature of the self to the origin of the universe, and touches upon all fields of knowledge. It raises and answers fundamental questions like what is life, what is a human beings role in life, what is meant by cycle of birth and death, what is the relation between God and man. It is the Bhagavata Purana which adds the fifth element of devotion (or divine service) besides well-known four aspects of life i.e. Dharma (morality), Artha (acquiring wealth), Kama (pleasure) and Moksha (liberation or salvation). Bhagavatam consists of 12 Cantos, 335 Chapters and 18,000 verses. Shrimad Bhagawat is the most sacred books of the Hindus. It gives a tremendous insight, a profound vision, and an entirely new perspective to the person who hears the narrative. On hearing, a person is never the same. There is a complete metamorphosis, a complete transformation, literally a new birth. Atman (soul) by its own nature is sovereign – it cannot by nature be bound – whatever bondages felt are sheer illusions of the mind.

Keywords: Positive psychology, Bhagawat Mahapurana, Indian psychology

Introduction

We must know the present need of the human society. And what is that need? The human society is no longer bounded by geographical limits of a particular country or community. The human society is broader than that in the middle age, and the world tendency is to belong to one state or one human society. The ideals of spiritual communism according to Srimad Bhagawatam are based more or less on oneness of the entire human society nay the entire Energy of the living being. The need is felt by great thinkers how to make it successful ideology. Srimad Bhagawatam will fill up the gap of human society and it begins, therefore, with aphorism of Vedanta Philosophy as Janma dyasya yatah to adjust the idea l of common cause. The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issue. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. Srimad Bhagawatam will fill up this gap by ontological aspect of human education. It is therefore a cultural presentation for re-spiritualization of the entire human society. Disparity of the human society is due to the basic principle of a Godless civilization. There is God or the Almighty One from whom everything emanates, by whom everything is maintained and in whom everything is merged to rest. The material science has tried to find out the ultimate source of creation very insufficiently but it is a fact that there is one Ultimate Source of everything that is.

This ultimate source is explained rationally and authoritatively in the beautiful Bhagawatam or Srimad Bhagawatam. Srimad Bhagawatam is transcendental science not only to know the ultimate source of everything but also to know our relation with Him and our duty towards

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perfection of the human society on the basis of this perfect knowledge. The book should be gone through chapter to chapter one after another and the reading matter is so arranged by its original Sanskrit text, its English transliteration, synonyms, translation and purposeful explanation that one is sure to become a God-realized soul at the end of finishing the first nine canto's. The tenth canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Sri Krishna. One will be unable to capture the effects of the 10th canto without having gone through the first nine cantos. The book is complete in twelve canto's each independent but it is good for all to get the m by small installments one after another. In the lower stage of human civilization there is always a Competition of lording it over the material nature or in other words there is a continuous rivalry for satisfying the senses. And driven by this consciousness of sense gratification religiosity is performed. Pious activities or religious functions are performed with an aim generally for the purpose of some material gain. If such material gain is obtainable otherwise then even the so called religiosity is neglected as we can see in the modern set up of human civilization. The economic conditions being seemingly fulfilled otherwise nobody is interested in religion now. The church, mosque or the temple all are now practically vacant places and they are more interested in the factories, shops and cine mas than the religious places formerly erected by the forefathers of different path of religiosities. This proves definitely that religiosity is performed for economic development and economic development is needed for sense gratification. And where one is baffled in the matter of sense gratification he takes to the cause of salvation in order to become one with the Supreme whole. Therefore, all these stages are different types of the same aim of life namely sense gratification. In the Vedas the above mentioned four activities are prescribed in regulative way so that there may not be any undue competition for the purpose of sense gratification. But Srimad "Bhagawatam" is transcendental to all these sense gratification activities of the material world. It is purely transcendental literature understandable by a particular class of men known by the name of devotees of the Lord, who are above the comparative field of sense gratification. In the material world there is keen competition between the animal to animal, man to man, community to community or even nation to nation for these sense gratification activities but the devotees of the Lord are above them. They have nothing to compete with the materialist because they are on the path of back to Godhead where there is everything eternal full and blissful. Such transcendentalists are sent per cent non-envious and therefore pure in heart.

In the material world everyone is envious of every one and therefore there is competition. But the transcendentalists or devotees of the Lord are not only freed from all material enviousness but also they are on the contrary, kind to every one for endeavouring in the matter of establishing a competition less society with God in the center. The socialistic idea of society is artificially competition less because even in the socialistic state the competition is for the post of dictatorship. The fact is, therefore, that the state of sense gratification is the order of materialistic life takes it either from the Vedas or from the common human activities. As mentioned above there are three divisions of the Vedas namely the stage of furtive activities as to get promotion in the field of better planets like the heaven etc. and above this there is the activities of worshipping different demigods with

the same intention of getting promotion in the different planets of the different types of demigods and lastly the activities of reaching the absolute Truth in His impersonal feature to become one with Him Impersonal feature of the Absolute Truth is not the last word. Above the impersonal feature there is the Paramatma feature and above it there is the Personal feature of the Absolute Truth. Srimad Bhagawat gives us the information of the Absolute Truth in His Personal feature above the impersonal feature. It is therefore more than the topic of impersonal philosophical speculations and as such Srimad Bhagawatam is placed on the higher status than the Jnanakanda division of the vedas. It is higher than the Karmakanda division as well as Jnanakanda division and more than that it is above the Upasha nakanda division because Srimad Bhagawatam recommends the worship of the Supreme Personality of Godhead Sri Krishna the Divine son of Vasudeva. In the Karmakanda division of the Vedas there is competition of supremacy in the matter of reaching the heavenly planets for better sense gratification. And the same competition is there in the Jananakanda or Upashna kandas. But Srimad Bhagawatam is above all of them because it aims at the Supreme Truth the substance or the root of all categories. In other words it may be taken that from Srimad Bhagawatam we can know the substance as well as the relativities in the true sense and perspective. The Substance is the Absolute Truth the Supreme Personality of Godhead and all emanations from Him are relativities in different forms of energies.

The Living entities are also relative energies of the Substance. The substance is related with all different types of His energies and therefore nothing is different from the Substance but at the same time the energies are different from the Substance. The conception is not self-contradictory. Srimad Bhagawatam explicitly deals on this simultaneously one and differentia 1 philosophy of the Vedanta Sutra which begins with the Janmadyasya Sutra. Such knowledge of simultaneously one and different from the Absolute Truth is really for the wellbeing of the knower; otherwise the mental speculators mislead the people by wrongly establishing the energy as absolute. When it is factually understood the situation becomes more pleasing than the imperfect conception of monism or dualism. Development of this consciousness leads one at once to the stage of freedom from the threefold misery. The threefold misery is:

1. In relation with the body and the mind
2. In relation with our dealings with other living being and
3. In relation with the acts of providence on which we have no control

Srimad Bhagawat begins from the surrender of the living entity unto the Absolute person with clear consciousness of the devotee's oneness with the Absolute and at the same time his eternal position of survivorship of the Lord. In the material conception of his life he thinks himself falsely as the lord of all he surveys and therefore he is always troubled in the above mentioned three fold miseries of life. But as soon as he comes to know his real position of transcendental servitude at once he becomes freed from all the above mentioned miseries. The servitor's position of the living being is wasted in the material conception of his life with a false sense of over lordship. This servitor's position is transferred unto the Lord in pure consciousness of spiritual identity and at once the living entity becomes freed from the encumbrances of material affliction. Over and above this, Srimad Bhagawatam is the personal commendation of the Vedanta Sutra by the

great author himself and that also in the mature stage of his spiritual realization through the mercy of Narada. Sri Vyasdeva is the authorized incarnation of Narayan the Personality of Godhead. The mode of receiving the transcendental message is to get it through the ears by submissiveness. No challenging mode can help the receiver in getting or realizing the transcendental message. Herein therefore one particular word is used for our proper guidance. This particular word is Shushrusu.

One must be anxious to hear about the transcendental message. And this qualification of hearing with interest is the prime qualification for assimilating transcendental knowledge. Unfortunately less fortunate persons are not interested in giving patient hearing to the message of Srimad Bhagawatam. The process is simple but the application is difficult. Unfortunately persons will find out enough time for hearing ordinary social, political and all sorts of idle talks but when they will be invited to attend a meeting of the devotees assembled to hear on Srimad Bhagawatam, the unfortunate creatures will either be reluctant to attend such meeting or they will indulge in hearing the portion of it where they are unfit to enter in. Professional reader of the Bhagawatam indulges in the confidential topics of the pastimes of the Supreme Lord which seemingly appear to be sex literature. Srimad Bhagawatam is meant to be heard from the beginning of the literature and the class of persons who are fit to assimilate it is also mentioned in this sloka. Such benefited audience for hearing the Srimad Bhagawatam is generated after many pious deeds but an intelligent person, by thoughtful discretion, can believe in the assurance of the great sage Vyasdeva and give a patient hearing to the message of Srimad Bhagawatam in order to realize directly the Supreme Personality of Godhead. And without undergoing the different stages of Vedic ways one can at once be lifted to the position of Paramhansa simply by agreeing to receive patiently the message of Srimad Bhagawatam. The whole subject matter is so presented through the lips of Srila Sukdeva Goswami that any sincere audience who will lend his ears submissively to this message of the transcendental world, will at once relish the transcendental mellows distinguished from the perverted mellows of the material world. The ripe fruit is not dropped all of a sudden from the highest planet of Krishna Loka but it has come down carefully being handled by the chain of discipline succession without any change or disturbance in the formation of the soft and ripe fruit. Foolish people who do not come in the chain of such transcendental disciple succession, commit great blunder by trying to understand the highest transcendental Rasa known by the name transcendental Rasa Dance quickly without following the foot prints of Sukdeva Goswami who presents the fruit very carefully by stages of transcendental realization. One should be intelligent enough to know the position of Srimad Bhagawatam by judging the personalities like Sukdeva Goswami who deals in the subject matter so carefully. This process of disciple succession of the Bhagawat School suggests that in future also for all the time Srimad Bhagawat has to be understood from a person who is factually a representative of Srila Sukdeva Goswami.

A professional man who lives on the business of Bhagawat recitation illegally is certainly not a representative of Sukdeva Goswami. Such professional man's business is to earn his livelihood and therefore one should refrain from hearing the lectures of the professional man. Such professional man, goes up to the most confidential part of the literature without undergoing the gradual process of evolutionary stages of

understanding the grave subject and he wants to draw the attention of the ordinary man to the Rasa Dance which is misunderstood by the foolish class of men. Some of them do take it up in the immoral sense while others want to cover it by their own stupid interpretation without following the foot prints of Srila Sukdeva Goswami. Srimad Bhagawatam is so carefully presented that a sincere and serious student can at once have the ripe fruit of the Vedic knowledge simply drinking the nectarine juice through the mouth of Sukdeva Goswami or his benefited representative. Atma or Self is distinguished from matter and material elements. It is spiritual in constitution and as such Atma is never satisfied by any number of planning's in the material field. All scriptures and instructions in spiritual values are meant for the satisfaction of the same self or Atma. But the mode of approach is of different varieties. Such multifarious varieties are recommended for different types of living being in different times and at different places. Therefore, the number of revealed scriptures is innumerable. There are different methods of prescribed duties in those multifarious scriptures. Taking into consideration of the fallen condition of the people in general of this age of Kali, the sages of Naimisharanya suggested to Srila Suta Goswami for picking up the essence of all such scriptures because in this age it is not possible for the fallen souls to undergo the lessons of all such scriptures in a systematic division of Varna and Ashram. The institution of Varna and Ashrama prescribes many regulative duties for observation by the followers. In such prescribed duties, it is enjoined that a candidate willing to study the Vedas must approach a bonfire spiritual master and request him (the master) for accepting him (the candidate) as his disciple and thus reform him by the sacred thread. The sacred thread is the sign of those who are competent to study the Vedas from the Acharya or the bonfire spiritual master. Sri Sukdeva Goswami did not undergo any such purification ceremonies because from his very birth he was a liberated soul and there was no need for him to undergo such reformatory process. By this process a man becomes twice born or a Dwija. After being qualified as Dwija, one may study the Vedas and after passing the examination in Vedas one becomes a Vipra. A Vipra or a qualified Brahmin thus realises the Absolute and makes further progress in life for spiritual advancement and thus becomes a Vaishnava. The Vaishnava stage is the post-graduate status of a Brahmin. A Brahmin must be necessarily a Vaishnava which means a self-realized learned Brahmin. There are different occupational activities in terms of man's different conception of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses and as such their occupational activities are limited by concentrated and extended selfishness.

Concentrated selfishness is around personal body as it is generally seen amongst the lower animals. Extended selfishness is manifested in human society in the form of family, social, communal, national or international selfishness of the gross bodily comfort. Above these gross materialists there are other mental speculation that hovers aloft the mental spheres and the occupational duties become thoughtful poetry, philosophy or some ism with the same aim of selfishness limited by the body and the mind. But above the body and mind there is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the need of the spirit soul. Because the foolish people have no information of the soul and how spirit soul is

beyond the purview of the body and the mind, therefore all the ir occupational duties cannot give them complete satisfaction. Herein the question of satisfaction of the self is raised. The self is beyond the gross body and subtle mind and he is the potent active principle of the body and mind. Without knowing the need of the dormant soul how one can be happy simply by emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul but the soul's needs must be fulfilled.

Without knowing the needs of the bird in the cage, simply by cleansing the cage the bird cannot be satisfied. The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and wants to fulfil the desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete Spirit Personality of Godhead. There is dormant affection of God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for the matter gross and subtle. We have to engage ourselves, therefore, in such occupational engagement as will be able to evoke our divine consciousness. This is possible only by the process of hearing and chanting of the divine activities of the Supreme Lord and any occupational activity which does not help in achieving such Stage of attachment for hearing and chanting the transcendental message of Godhead, is said here in as simply waste of time. Because other occupational duties call it by any ism cannot give liberation to the soul. Even the activities of the Salvationists are considered to be useless on account of its failure to pick up the Fountain head of all liberties. Gross materialist can see it practically that his material gain is limited only by time and space either in this world or in the other. Even he goes up to the Swagelok that is also not the permanent abode for the hankering soul. The hankering soul must be satisfied by perfect scientific process of perfect devotional service. Contact of the spiritual spark living being with material elements is the point of interknitting knot. Unless that knot is cut off the living being has to undergo furtive action and reactions of his endless work. Liberation means freedom from the cycle of reactionary work and this liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. The reason is that all activities of the Supreme Lord or His Leela are transcendental to the modes of material energy. They are all attractive spiritual activities and therefore, constant association of the spiritual activities of the Supreme Lord, gradually spiritualize the reminiscence of the conditioned soul and ultimately unlocks the interknitting knot of material bondage. Srimad Bhagawatam is the summon bonus remedy for the suffering humanity in the clutches of Maya. Srila Vyasadeva therefore first of all diagnosed the actual disease of the conditioned souls i.e. to say the ir being illumined by the external energy. He also saw the perfect Supreme Being from whom illusory energy is far off situated, though He saw both the diseased conditioned souls and also the cause of the disease. And the re media l measures are suggested in the next. Both the Supreme Personality of Godhead and the living beings are undoubtedly qualitatively one but the Lord is the controller of the illusory energy while the living entity is controlled by the illusory energy. Another point is distinct here in that eternal relation between the Lord and the living being is of transcendental affection otherwise the Lord would not have taken the trouble of reclaiming the conditioned souls from the clutches of Maya. In the same way

the living entity is also required to revive his natural love and affection for the Lord and that is the highest perfection of the living entity. Srimad Bhagawatam will treat the conditioned soul with an aim to that goal of life.

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