

RESTRAINING INFLUENCE OF MIND WITH BHAKTI YOGA PHILOSOPHY BY GNANESHWARI GEETA

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Abstract

This is a matter of experience which saints have taken and explained in scriptures written by them. Combination of Karma, Gyan and Bhakti Yoga explains attaining one-pointedness of mind. In this series of restraining influence of mind Gnaneshwar Maharaj in his Gyaneshwari Geeta, commentary on Bhagwat Geeta, explains with his verses. Gnaneshwari Geeta has verses for improving mental health. Gnaneshwari Geeta educates mind and advances the inner processor of aspirant to uplift from ill thoughts to universal appreciation.

Winning mind is a tedious process. Controlling mind's fickleness and making it restrained is another difficult task. Though once conquered mind can be conditioned to healthy state and can travel towards the journey of God and Self-Transcendence. Controlling mind's restlessness three factors which work together are one-pointedness of mind, moderation and regulation in life style and third is balance and harmony in perspective. One-pointedness of mind requires mind to be restrained and controlled. Moderation and regulation in life style implies actions must be in measured way and balance and harmony in perspective having a positive and constructive outlook towards actions. These three together make up a healthy mental state. For achieving these three ones need to practice for the same and detaching from the action done. In worldly affairs, one needs concentration and focus. It is not that the qualities needed for worldly success are different from those needed for spiritual progress. Spirituality means nothing but purification of worldly life and concentration or focus is the key to success. Success is hard to come without one-pointedness, focus of mind and strong strengths. The mind should, in fact, go on getting stronger and soul should become stronger as one gets older. In reality it happens exactly opposite. So, attaining one-pointedness of mind is very important to achieve all round success. May it be worldly and spiritual. For that one needs to fix the mind in the self and withdrawal from ill thoughts. We may put a stop to worldly activities but the inner wheel or processor continues to revolve all around the world. Just like not putting inputs through outer wheel but output of memories continues. One must be able to stop the inner processor. This processor needs power of self for enlightenment. When thought process starts to process through self-power it is priceless treasure. Saints have shown what a man can achieve even while remaining caged within the body.

Keywords: Mind, Bhakti, Inner Processing, Fickleness, Self-Transcendence, Mental Health

INTRODUCTION

Human has a tendency to complain. No person can be found who has not screamed, fought, terrified or hurt sometime to someone or by someone. Such type of processing of mind and emotion brings to a mental state which is not considered as healthy mental state. This type of unstable mental state may be for short time or it may be prolonged for long time and years. To erase such emotions permanently is a process and not feeding mind with new such emotions is a practice. Sage Patanjali said yoga is witnessing the modification of mind. That is mindful practice. Mindfulness is not concentration it can be said as meditation. Meditation is also a practice. That means mind is something which needs to be stopped its inner processing to enter in the world of Yoga. It is necessary to practice withdrawal and regulation of processing of thoughts to make mind in peace. And this will be ultimately upliftment of mental health. That implies one needs to distract mind from such useless thoughts and emotions towards thoughts which will be beneficial to mental balance and happiness.

MIND

The mind should, in fact, go on getting stronger and soul should become stronger as one gets older. In reality it happens exactly opposite. So, attaining one-pointedness of mind is very important to achieve all round success. May it be worldly and spiritual. For that one need to fix the mind in the self and withdrawal from ill thoughts. We may put a stop to worldly activities but the inner wheel or processor continues to revolve all around the world. Just like not putting inputs through outer wheel but output of memories continues. One must be able to stop the inner processor. This processor needs power of self for enlightenment. When thought process starts to process through self-power it is priceless treasure. Saints have shown what a man can achieve even while remaining caged within the body. This is a matter of experience which saints have taken and explained in scriptures written by them. Combination of Karma, Gyan and Bhakti Yoga explains attaining one-pointedness of mind.

Many mental health professionals acknowledge that there are layers of consciousness to the mind and are interested in accessing the deeper workings of the mind. Sigmund Freud and Carl Jung, for example, focused heavily on the unconscious mind and the ways in which it influences the conscious ego. Restraint of thoughts will definitely be affecting mind. All spiritual masters or Gurus were philosophers, poets, writers and saints so with conservative way of verses they played with mind and thoughts for elevation of one's mental health. ¹

YOGA (KARMA, GYAN AND BHAKTI YOGA)

Owing to these differences a seeker with a rational bent of mind practices Gyan Yoga (Yoga of knowledge) the one of an emotional nature practices Bhakti Yoga (Yoga of devotion); and a man of action takes to Karma Yoga (Yoga of action). One following the path of knowledge attaches primary importance only to knowledge and considers devotion and action as subsidiary. To the one following the path of action, action alone is of supreme importance and knowledge and devotion are subsidiary. The devotee places devotion above knowledge and action. Explicitly this means that in Gyan Yoga, knowledge is commander-in-chief and action and devotion are soldiers. Similarly in Karma Yoga, the commander-in-chief is action and the soldiers are knowledge and devotion; while in Bhakti Yoga, devotion is the chief and knowledge and action are the soldiers. ²

At the Gyan Yoga, faith in karma ends and the faith in knowledge is deepened and developed. Only after attainment of this state, i.e., the removal of physical and mental impurities, and distraction and false coverings of illusion which hide the real knowledge. ³

RELATIONSHIP BETWEEN MIND AND BHAKTI YOGA

Karma is expressed by the hands and feet, Gyan by the brain and Bhakti by the heart. The highest goal of human life is attainment of God is possible through Bhakti only. It is said in the bhakti sutra bhakti yoga is absolutely indispensable for knowing God. Concerning this also the Bhagwat has said in this manner men of cheerful minds and without attachment for the world come to a proper knowledge of the essence of God through Bhakti yoga. ³

Humans are born with mind, intellect, ego and consciousness. In this series mind may have a control through intellect and ego need to be controlled through consciousness. Here consciousness is not that visible aspect to be seen. One need to practice to attain consciousness and demolish the wall of ego. Bhakti Yog uplifts consciousness as in Bhakti Yoga one has to surrender all to the supreme. Everyone who is aspirant for peace may be the gyanyogi, karmayogi or rajyogi. Bhakti is the only way to restrain mind from ego to turn it to journey of consciousness.

AIMS OF THE PHILOSOPHICAL STUDY

It is difficult to find a man who has not sinned or committed evil deeds. But even such a sinful or depraved man is eventually purified by devotion in the heart and reconciled to God. Therefore, a sinful man can be saved by devotion. Bhakti has the power to save even a sinful misbehaving and depraved person. Bhakti is required in another way. When the practice of Bhakti Yoga is successful it's Joy is not self-contained. A wise devotee experience is non dual experience only passively. He feels the world without experiencing it in a state of trance. The joy that is from Bhakti generates in the devotee such genericity that the whole world can share it. Dharm, Arth, Kam, Moksh are four *purushartha*. Bhakti is the fifth *purusharth* before moksha that is salvation. It is a pathway towards liberation. The important thing is that in Bhakti yoga all actions are offered to God. It is an important sign of Bhakti yoga. It helps the seeker to alleviate the sufferings of the world. He is not saddened by failure and does not boast of success. Bhakti yoga is required for another reason Bhakti even great people fall prey to the arrogance of knowledge. Bhakti works to destroy the ego of knowledge because without devotion knowledge is always useless. Bhakti is required for everyone from Gyan Yogi to Bhakti Yogi from Karma yogi to Rajya Yogi because the one whose heart has devotional love God holds his hand and head with ecstasy.

METHOD USED TO CONDUCT THE PHILOSOPHICAL STUDY

Our minds are normally so agitated with different kinds of thoughts but when we chant Lord's name incessantly all our thoughts concentrate on one subject God and his attributes! We find great peace and love. The quality of our thoughts improves due to constant awareness of God. God is one by knowing whom everything is known. Gnaneshwari is commentary on Geeta by Sant Gnaneshwar for people to understand it easily. Gnaneshwar Maharaj made it so easy with beautiful words to understand the saying of Geeta. So, it is Gnaneshwari Geeta. Gnaneshwar Maharaj says about anger and desires a little poison can spread in the whole body and destroy life. A little desire of the objects of senses in the mind is also ruinous, because it unsettles discrimination (Viveka). Even an ascetic will have the feeling of affection, if he remembers objects of senses in his mind. The essential characteristic of intelligence purity, then, is that the mind is directed toward the true form (of Self), and intelligence serves no other purpose.

एहवीं विरक्ति जयांसि नाहीं । जे अभ्यासीं न रिघती कहीं ।
तयां नाकळे हें आम्हीही । न मनुं कायी ॥ ४२१ ॥
परि यमनियमांविया वाटा न वचिजे । कहीं वैराग्याची से न करिजे ।
केवल विषयजळीं ठाकिजे । बुडी देउनी ॥ ४२२ ॥
यया जालिया मानसा कहीं । युक्तीची कांबी लागली नाहीं ।
तरी निश्चल होईल काई । कैसेनि सांगें ? ॥ ४२३ ॥
महणौनि मनाचा निग्रहो होये । ऐसा उपाय जो आहे ।
तो आरंभीं मग नोहे । कैसा पाहों ॥ ४२४ ॥
तरी योगसाधन जितुकें । कें अवघेंचि काय लटिकें ? ।
परि आपण्यां अभ्यासूं न ठाके । हेंचि म्हण ॥ ४२५ ॥
आंगीं योगाचें होय बल । तरी मन केतुलें चपल ? ।
काय महदादि हें सकल । आपु नोहे ? ॥ ४२६ ॥⁴

In chapter 6 (Atmasyanam yog) of Gnaneshwari Maharaj is explaining in verses 421 to 426 everyone knows it is difficult to turn mind and thoughts to the direction of learning. Turning mind and bringing it out of comfort is necessary. *Manonigrah* restraint or withdrawal has to be started. Bhakti Yoga has the power to transform one's thought process. Thoughts and mind are so restless they move in all direction. Practicing Bhakti Yoga will be tool to control on mind. Once a man understands the sweetness of Bhakti or devotion will be thirsty for it again and again. Mind moves in hundred directions when needed to be focused on one thing. Gnaneshwar Maharaj is explaining mind and thoughts when diffuses all one need to fight against self to gather it at one place. Which is difficult but not impossible. It needs practice of Bhakti, the taste of happiness only once. Human is so greedy to get things again and again. So *manonigrah* restraint of flickering mind and ill or disturbing thoughts will be a habit to acquire supreme happiness.

मनमना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तचैवमात्मानं मत्परायणः ॥ 34 ॥ (Bhagavad Gita 9: 34)⁵

Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me.

Lord Shri Krishna explained the meaning of Bhakti in one verse. Gnaneshwar Maharaj interposes the thought to integrate mind with verses

तूं मन हें मीचि करीं । माझिया भजनीं प्रेम धरीं ।
सर्वत्र नमस्कारीं । मज एकातें ॥ ९-५१७ ॥
माझेनि अनुसंधानें देख । संकल्प जाळणें निःशेष ।
मद्याजी चोख । याचि नांव ॥ ९-५१८ ॥
ऐसा मियां आथिला होसी । तेथ माझियाचि स्वरूपा पावसी ।
हें अंतःकरणीचें तुजपासीं । बोलिजत असें ॥ ९-५१९ ॥
अगा अवधिया चोरिया आपुलें । जें सर्वस्व आम्हीं असें ठेविलें ।
तें पावोनि सुख संवले । होऊनि ठासी ॥ ९-५२० ॥⁴

Make your mind at one place that is me the supreme. Hold love in hymn. And you will find ego burns completely and resolves the confusions. This is real wealth which can be achieved and this formula is received by only supreme. This is

a secret once mind is harnessed and conquered one will be happy. It is hard to win mind but once it is in the court of Bhakti God is not far away.

हैं मन कैसे केवहें । ऐसे पाहों म्हणों तरी न सांपडें ।
एहवीं सहाटावया थोडें । त्रैलोक्य यया ॥६-४१२॥
म्हणोंनि ऐसे कैसे घडेल । जे मर्कट समाधी येईल ।
कां सहा म्हणतलिया सहेल । महावातु? ॥६-४१३॥
जे बुद्धीतें सली । निश्चयातें टाली ।
धैर्येसी हातफली । मिळऊनि जाय ॥६-४१४॥
जे विवेकातें भुलवी । संतोषासी चाड लावी ।
बैसिजे तरी हिंडवी । दाही दिशा ॥६-४१५॥
जे निरोधतें ये उवाचो । जया संयमुचि होय सावाचो ।
तें मन आपुला स्वभाचो । सांडील काई ? ॥६-४१६॥
म्हणोंनि मन एक निश्चल राहेल । मग आमहांसि साम्य होईल ।
हैं विशेषेही न घडेल । याचितानीं ॥६-४१७॥ ४

Mind's fickleness is always there but measuring the amount of this restlessness is difficult. Talking about how fickle the mind of man is Gnaneshwar Maharaj says how and how much is the mind if we try to find it. We cannot find it. All these trilogies are not enough to satisfy once mind. So, how can it be that the gust of wind storms as soon as he says stop. The mind that tortures the intellect does not allow the determination it makes to and the satvik bhav or peaceful gesture flies by slapping the hand of courage. Will the mind which bewilders the entire intellect gives hope to happiness and turns us and different directions even if it remains in one place which is held only by restraint.

बुद्धी धैर्या होय वसौटा । मनातें अनुभवाचिया वाटा ।
हलु हलु करी प्रतिष्ठा । आत्मभुवनीं ॥६-३७८॥ ४

Mind is the root of tendency and the force of action. It constantly torments the ego. It increases desires, raises hope, protects fear, pushes the senses into the subject. It strengthens ignorance, creates duality. It creates by its own will and destroys by choice. Mind is actually a store house of delusion. If one who do Bhakti and go towards God can have control on his own mind because when the mind is reined in the intellect automatically becomes stable. Where the mind and intellect are fixed, the way to subjugate the supreme becomes easy. The mind should the drown the hands of the heart therefore restlessness automatically disappears and becomes healthy.

Bhakti a tool to conquer mind but if mind itself comes between the process. Gnaneshwar Maharaj explains in chapter twelve that when one conquers mind with intellect duality fades and oneness appears. This is victory over ego. Gnaneshwar Maharaj explains this as when a light is switched off its brightness fades. Like the Sun sets and its light also. One leaves a body his mind and intellect also vanishes.

जे मन बुद्धि इहीं । घर केले माझ्यां ठायीं ।
तरी सांगें मग काड । मी तू ऐसे उरे? ॥१२-९९॥
उचललेया प्राणासरिसीं । इंद्रियेही निगती जैसीं ।
तैसा मनोबुद्धिपाशीं । अहंकारु ये ॥ १२-१०१ ॥ ४

Gnaneshwar Maharaj writes about parts of mind here. Once mind and intellect are in control and conquered ego automatically goes downwards and consciousness gets lifted. This whole formula of upliftment brings mental peace. Acquiring mental peace is not that easy in reality.

मग जें जें कां निमिख । देखेल माझें सुख ।
तेतुलें अरोचक । विषयीं येईल ॥१२-१०६॥ ४

Gnaneshwar Maharaj mentors an easy way rather to conquer mind and intellect. He explains way towards devotion. It is not possible for an ordinary person to give such a lust less mind to God. If the mind is given to the Lord as devotion can be done by hand because the longer the aspirant's mind, he sees God's happiness the more his mind will become indifferent to the subject. Therefore every aspirant should give his heart to Bhakti even for a moment. The moon becomes less and less visible in the summer so the mind engrossed in pleasures gradually settles in the abode of God and Bhakti. This is Abhyasyoga.

परी मनें वाचा देहें । जैसा जो व्यापारु होये ।

तो मी करीतु आहे। ऐसें न म्हणें ॥१२-११७॥
आणि जें जें कर्म निपजे। तें थोडें बहु न म्हणजे।
निवांतवि अपिजे। माझ्यां ठायीं ॥ १२-१२३ ॥ ४

Though abhyasyoga is also a difficult task. So, another easy way has been explained by God that is devotee should follow the customs of his clan, do the deeds prescribed by the shastras. Even if he does not restrain the senses, does not abstain from the enjoyment of things, does not give up the pride of his caste, but while doing these Gnaneshwar Maharaj suggests that one should never say that I am doing. Whatever Karma is done by mind and body because only the universe runs on the power of Lord. We do not know whether to do or not to do anything should continue to do deeds regardless of success or failures. The meaning is to keep moving forward towards the path of liberation.

अर्जुना हा फलत्यागु। आवडे कीर असलगु।
परी योगामार्जी योगु। धुरेचा हा ॥१२-१३४॥ ४

It is difficult to accept and convince self about surrender doing to the supreme. So, in Bhagwat Geeta Lord Shri Krishna says to surrender results to the supreme. That indicates that once fruits of karma are given to the supreme will not come again in the way journey towards consciousness. While doing such karma yoga one can find a way towards Bhakti with the tool of Gyan. Working with the mind with intellect will resolve ego and directs towards consciousness.

MAJOR FINDINGS OF THE PHILOSOPHICAL STUDY

जेथ हें संसारवित्र उमटे। तो मनोरूपु पटु फाटे।
जैसें सरोवर आटे। मग प्रतिभा नाही ॥ १-१९६ ॥
म्हणोनि माझिया स्वरूपीं। मनबुद्धि इयें निक्षेपीं।
येतुलेनि सर्वव्यापी। मीचि होसी ॥ १२-१०२ ॥ ४

When mind and intellect combine with the addition of Bhakti and devotion, they can be conquered otherwise conflicts will stay as it is. Pair of mind and intellect only complement each other in the presence of love and bhakti. Once this is established courtship of God human is inseparable. Duality ends. Precisely, mind and intellect which are attached to body once gets busy in the supreme the formula of mental health succeeds. Intentionally pushing mind and intellect towards Bhakti lead to ubiquitous feel of God.

एव्हचीं तरी सुभटा। उजू कां अव्हाटां।
स्थु काई खटपटा। करितु असे ॥ १२-१२२ ॥ ४

Though it is not at all easy to combine mind and intellect with love towards supreme. Gnaneshwar Maharaj emphasising on the easy way through Bhakti. Instead of attachment towards motivation to do karma and surrendering it to God one should attach mind with supreme.

DISCUSSION/INTERPRETATIONS OF THE PHILOSOPHICAL STUDY

As it is mentioned above Lord ShriKrishna says always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to me in (Bhagavad Gita 9: 34).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मा मेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18:65 ॥ ५

Lord ShriKrishna says fix thy mind on Me, by devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come even to Me; truly do I promise unto thee, (for) thou you are dear to Me.

The journey of come to me to dear to me. Lord Krishna asks aspirant to travel from chapter 9 to chapter 18 to devote mind completely to him and to be certainly of God. It is summary of Bhakti with Bhagwat Geeta.

तरी बाह्य आणि अंतरा। आपुलिया सर्व व्यापारा।
मज व्यापकार्ते वीरा। विषयो करी ॥ १८-१३५३ ॥
आघवा आंगीं जैसा। वायु मितोनि आहे आकाशा।
तूं सर्व कर्मी तैसा। मजसींचि आस ॥ १८-१३५४ ॥
किंबहुना आपुलें मन। करीं माझें एकायतन।

माझेनि श्रवणे कान । भरुनि घातीं ॥१८ - १३५७ ॥
आत्मज्ञाने चोखडी । संत जे माझीं रूपडीं ।
तेथ दृष्टि पडो आवडी । कामिनी जैसी ॥ १८ - १३५६ ॥
मीं सर्व वस्तीचे वसौटें । माझीं नामें जियें चोखटें ।
तिर्यें जियावया वाटे । वाचेचिये लावीं ॥ १८ - १३५७ ॥
हाताचें करणें । कां पायाचें चालणें ।
तें होय मजकारणें । तैसें करीं ॥ १८ - १३५८ ॥
आपुला अथवा परावा । ठावीं उपकरसी पांडवा ।
तेणें यज्ञें होई बरवा । याज्ञिकु माझा ॥ १८ - १३५९ ॥
हें एकैक शिकऊं काई । पै सेवकें आपुल्या लाई ।
उरुनि येर सर्वही । मी सेव्यचि करीं ॥ १८ - १३६० ॥
तेथ जाऊनिया भूतदेषु । सर्वत्र नमवैन मीचि एकु ।
ऐसेनि आश्रयो आत्यंतिकु । लाहसी तूं माझा ॥१८ - १३६१ ॥^४

In Gnaneshwari about the same verse Gnaneshwar Maharaj commented and made easy to understand and follow. He explains like give out all your external and overflowing karmas to me. Make my permanent stay in your mind. Do needful to the people. Have the company of saints. Whatever activities are done surrender it to me. This surrendering is a penance. Be a devotee and give services to all. By doing such and surrender to me will keep only me in you. And we two will remain in your mind. This can be a process of acquiring a peaceful mind for everyone. This is Bhakti yoga.

Swami Kripalvanand ji also mentions such peace with Bhakti yoga in one of his Bhajans मनडाने पार (Beyond the mind)^७. Restraint is a treasure which no one can steal from you. This controlling of mind will help to cross the river of all the desires. Restlessness and flickering mind are enemies to be conquered. Swami ji explains the process as wear the Karma, take sword of Gyan and spear of Bhakti. Keep supreme Guru in the mind and cross the battle of worldly desires. May not be an easy task but fixing mind and surrendering self to Guru and God will surely help to achieve the mental peace. This can be an interpretation from words of saints including Rajarshi Muni's one bhajan Shreya Sangram 'योगरण मां झडुमवाने कोई न साथे आवे...' (प.पू. स्वामी राजर्षि मुनिजी)^८. He says no one will be struggling with you in the battlefield of liberation. Yoga will be uplifting one with his own tug of war with mind. And Bhakti yoga will be mentoring to reach the ultimate happiness and peace. A wall of ego is standing in between mind and consciousness. Battle which we need to win is this not with the outer and physical world.

CONCLUSION OF THE PHILOSOPHICAL STUDY

As Gnaneshwari Geeta written after a long gap after Bhagwad Geeta. So, can be said to be a contemporary scripture. It is in more detail and expanded version which gives more clarity about required thought process. Satisfactory to the mind. A different perspective can be achieved.

For example, bumble bee can't find a way out of the wood of lotus, so the wood bursts out. But it knows the difference between wood and lotus. It knows that the night will end, the morning will come and the petals will bloom and will be free. There is no reason to worry or worry about something that is going to happen automatically. Sometimes we have to work hard and sometimes we have to be patient. Knowing when to do between action and patience is knowledge. Gnaneshwari emphasizes on patience, Vivek on wisdom. It is improper to pierce a lotus from which the nectar has been eaten. Staying in the tender company of a lotus, leaving in the morning, is more symbiotic. A bumble bee does not cling to a lotus when the petals bloom, as an ant clings to jaggery. Gratitude that does not pour in and detachment that goes away, both exist in man, for which only introspection is required. Why introspect? While saying this, Gnaneshwar Mauli says that one should introspect to identify the innate inclination of every human being. For that, one should sit quietly in one place with eyes closed and without doing anything.

महणौनि आसनाचिया गाढिका । जो आम्हीं अभ्यासु सांगितला निका ।
तेणें होईल तरी हो कां । निरोधु यया ॥६-३६४॥^४

Starting from the firmness of the posture, the good yoga practice has mentioned if the senses are restrained. To do nothing is to focus on one's own mind i.e. feelings and intellect i.e. thoughts without being attracted to external things. Nature is such a powerful force that, given enough time, connects us to the cosmic force. Lotus means wisdom, bee means mind, petals mean eyes, night means ignorance, morning means salvation.

One's reactions to the situations points towards the nature of a human. Bhagwad Geeta explains to do mediation and focus. Gnaneshwari Geeta shows the way how to do it. It elaborates how can one be ignorant about outer world and move inwards.

Geeta nurtures intellect to learn Bhakti Yoga and at same time Gnaneshwari nurtures mind to Bhakti Yoga. Hence both helps in controlling mind and intellect. Gnaneshwari inculcates patience and teaches Bhakti. Gnaneshwar Maharaj says that the delusional attitude means that the mind should be detached with a little experience rather than thinking about

it with complete avoidance. Imagination degrades man more than action. When we read the Gita, we feel good, ego is happy. After reading Gnaneshwari, we realize that we know nothing. One can read the words but one has to meditate to understand the meaning, this awakening comes from reading Gnaneshwari. If Gita is a scripture, Gnaneshwari tells how to use it. Gita teaches to think positively. Gnaneshwari teaches to be humble. "What to do" says the Gita. "How to do it" is known by reading Gnaneshwari.

चन्द्रमेजे अलांछन, मार्तण्ड जे तापहीन,
ते सर्वाही सदा सज्जन, सोयरे होतु ॥६॥ ४

Pasaydaan (Gnaneshwari 18: 1793-1801) is a universal prayer by Gnaneshwar Maharaj which is also for strengthening mind. It has 9 verses in which Gnaneshwar Maharaj is asking blessings from God for the universe. Where in 6th verse he is asking that all the humans like moon who reacts differently in every situation of life. May their all the blemishes desires, jealousy, lust, anger, greed, attachment, ego vanish and they become the sharp, shining and helpful like Sun which is available for all. Once we all are free from confusions and conflicts will become saints. May this world get filled with such saints who are friend for self and others. One can cherish such happy friendship with healthy and balanced mental health. For such happy mental health one need healthy nurturing of mind for processing of thoughts. Physical body may travel long distances with intellect but mind should remain at one place with intellect to achieve consciousness and for leaving ego. Mind is a treasure so keeping it at positivity and energy is what scripture is explaining in most of the verses. This Gnaneshwari is journey from Karma, Gyan and Bhakti to acquiring consciousness. Where Bhakti plays role of many dimensions. So, sailing in such dimensions will be reason for upliftment of mental health and peace. Such transition improves intellectual, emotional and spiritual quotient. When mind persuades itself with mindfulness then mind also listens to self that is mind. This is what a learning process. Which Gnaneshwar Maharaj is pouring into our mind by his words, verses and vision.

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